



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



It's All Good

Waiting for missing sheep shows dad's final act of love, writes columnist Patti Lamb, page 12.

CriterionOnline.com

March 6, 2020

Vol. LX, No. 21 75¢

Assisted-suicide legislation fails to gain traction in Indiana —for now

By Victoria Arthur

Another effort to legalize physician-assisted suicide in Indiana has stalled at the Statehouse, but the Catholic Church and other pro-life advocates remain watchful for developments on both the state and national levels in this election year.



House Bill 1020, known as the end-of-life options bill, marked the fourth attempt at this type of legislation by Rep. Matt Pierce (D-Bloomington) since 2017. The measure, which was staunchly opposed by the Indiana Catholic Conference (ICC), failed to receive a hearing in the state legislature.



Angela Espada

"We are pleased that this bill did not advance," said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "It is in clear opposition to the Church's teaching, which respects life from conception to natural death."

The Catholic Church and other pro-life proponents nationwide have been working to stop the momentum of the assisted-suicide movement since 1997, when a ruling by the U.S. Supreme Court left the decision to permit the practice to the states. Within months, Oregon passed its Death with Dignity Act, becoming the first state to give terminally ill adults the opportunity to obtain and self-administer life-ending medication.

This January, Maine became the ninth state to allow physician-assisted suicide, joining California, Colorado, Hawaii, Montana, New Jersey, Vermont and Washington in addition to Oregon. The practice is also legal in the District of Columbia. While the movement has

See ICC, page 8



Amy Fix, this year's recipient of the archdiocese's highest honor for an educator, gets a hug from Ani Ximeyo Coyotl. The teacher at Father Thomas Scecina Memorial High School in Indianapolis is also surrounded by other smiling Scecina students: Sammy Villanueva Pupo, left, Angel Anaya, Stephanie Meza, Katherine Guerra-Cordova, Edson Cuellar Mora and Thiago Rodrigues. (Submitted photo by Beth Murphy)

God's whisper leads teacher to a new path, bringing special gifts to her and her students

By John Shaughnessy

When Amy Fix steps into her bathroom every morning, she takes time to focus on the two words that have been stenciled on one of the walls: "Choose Joy."

It's a personal commitment that Fix strives to make to her husband, their two children and her students at Father Thomas Scecina Memorial High School in Indianapolis. And two surprising stories

show just how determined Fix is to pursue that goal in her life and her faith.

The first story comes from Father James Farrell—a story he shared at the beginning of a letter he wrote supporting Fix's nomination for the archdiocese's highest honor for an educator.

In the story, the pastor of St. Pius X Parish in Indianapolis recalled the first time he became aware of Fix, a time when she emphatically challenged him for a choice he made following the 2012

tragedy at Sandy Hook Elementary School in Connecticut—a tragedy in which a 20-year-old gunman shot and killed 20 children between the ages of 6 and 7, and six adult staff members.

"It was just after the shooting which took place in December 2012 that the Church was celebrating *Gaudete* Sunday," Father Farrell recalled. "That Sunday—when normally we light a pink candle on the Advent wreath—I

See TEACHER, page 8

Prepare for spiritual battle, speakers tell a capacity crowd at E6 Catholic Men's Conference

By Sean Gallagher

ST. LEON—At 7:45 on a Saturday morning in February, men stood in line hundreds of feet long in the packed parking lot of East Central High School. They were waiting to check in for the fifth annual E6 Catholic Men's Conference.

About 500 men attended the first conference in 2016. Large sections of East Central's auditorium were empty.

But not on Feb. 22. On that day, 1,500 Catholic men from seven states—but largely from Indiana, Kentucky and Ohio—filled the facility for the conference that is sponsored by All Saints Parish in Dearborn County.

Scott Hahn, the first speaker at the conference, looked out at the capacity crowd and called the men to prepare

See E6, page 9



Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, elevates the Eucharist during a Mass on Feb. 22 at East Central High School in St. Leon during his faith community's fifth annual E6 Catholic Men's Conference. Father Vincent Gillmore, right, concelebrates at the Mass. Assisting at the Mass as altar servers are, from left, Matthew and Nathan Graf and Luke Klare, all members of All Saints Parish. (Photo by Sean Gallagher)



Cardinal Angelo De Donatis, papal vicar of Rome, reads Pope Francis' speech during a meeting with priests at the Basilica of St. John Lateran in Rome on Feb. 27. Pope Francis was unable to attend the traditional Lenten penitential service due to a mild cold. (CNS photo/Vatican Media)

In prepared speech, pope warns clergy on pitfalls of bitterness

VATICAN CITY (CNS)—Confronting and not giving in to bitterness helps priests realize that they are not all-powerful beings, but sinners who have been forgiven and called by God, Pope Francis said.

Bitterness is “a subtle enemy” that hides and “robs us of the joy of the vocation we were called to,” the pope said on Feb. 27 in an address to clergy of the Diocese of Rome read by Cardinal Angelo De Donatis, papal vicar of the diocese.

Pope Francis was unable to attend the traditional Lenten penitential service with priests of the Diocese of Rome due to a mild cold, the Vatican said.

In his talk, titled “Bitterness in the Life of a Priest,” the pope said his reflection was based on listening to the experiences of seminarians and priests of various Italian dioceses and did not refer “to any specific situation.”

“The majority of priests that I know are happy about their lives and consider these types of bitterness as part of a normal life, without drama,” he said.

The first cause of bitterness, he said, can be traced to problems with one’s faith, for example, when a priest feels “deceived” by God, possibly because he “replaced hope” with his own expectations about priestly life.

More importantly, a priest’s relationship with God, which helps him to “distinguish between expectations and hopes,” plays an important role.

“Expectation is born when we spend our lives trying to save our lives: we get angry looking for security, rewards or promotions. When we receive what we want, we almost feel that we will never die, that it will always be so! Because we are the point of reference,” the pope explained.

“Hope, instead, is something that is born in the heart when we decide not to defend ourselves anymore,” he said. “When I recognize my limits and that not everything begins and ends with me, then I recognize the importance of trust.”

Another source of bitterness for priests could be problems with their bishops, he said. While blaming one’s superiors is a “cliché that no longer holds water,” bishops too have “limitations and shortcomings,” and there will always be problems with “management or pastoral styles.”

Nevertheless, the pope added, priests can be embittered when they see a form of “soft authoritarianism” when priests or laity who disagree with a bishop are excluded or when “real competence is supplanted by a certain presumed loyalty.”

“Certainly, in this time of widespread precariousness and fragility, the solution can seem to be authoritarianism—in the political sphere this is evident,” he said. “But the real cure—as St. Benedict advises—lies in equity, not uniformity.”

Finally, a third source of bitterness can be seen in problems among priests themselves, especially in recent years where priests have “suffered the blows of financial and sexual scandals” in the Church.

“Suspicion has made relationships drastically colder and more formal; one no longer enjoys the gifts of others,” he said. “On the contrary, it seems to be a mission to destroy, minimize, make people suspicious.”

Not only have recent scandals led to suspicions, they also have increased the temptation of believing a false concept of “the Church militant in a sort of ecclesiological puritanism” that views what is inside the Church as “impeccable, and outside are those who make mistakes.”

“The bride of Christ is and remains the field in which the wheat and chaff grow together until the end of time,” the pope said. “Those who have not made this evangelical vision of reality their own expose themselves to unspeakable and useless bitterness.”

The mistrust sown by the “public and publicized sins of the clergy” has also made it difficult to share the faith with others and can cause priests to retreat in isolation rather than being in communion with others or share their difficulties and struggles.

Pope Francis warned priests that isolation from “grace and history” is one of the reasons that many are unable to establish meaningful relationships of trust.

One of the “favorite thoughts of the father of lies,” the devil, he said, is to convince priests that their problems are “unique and insurmountable.”

“The devil doesn’t want you to talk, to tell, to share,” Pope Francis said. “Look for a good spiritual father, a ‘shrewd’ old man who can accompany you. Never isolate yourself. Never!” †



Public Schedule of Archbishop Charles C. Thompson

March 6 – 18, 2020

<p>March 5-8 United States Conference of Catholic Bishops (USCCB) National Advisory Committee meeting in Baltimore</p> <p>March 9 USCCB Clergy, Consecrated Life and Vocations Committee meeting in Washington, D.C.</p> <p>March 11 – 6 a.m. Dad’s Day Breakfast at Bishop Chatard High School, Indianapolis</p> <p>March 11 – 8:30 a.m. Mass for students of St. Jude School, Indianapolis, at St. Jude Church</p> <p>March 12 – 8:15 a.m. Judicatories meeting at Indiana Interchurch Center, Indianapolis</p> <p>March 12 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>March 12 – 6 p.m. Presentation to Rite of Christian Initiation of Adults (RCIA) candidates and catechumens of St. Bartholomew Parish, Columbus, at St. Bartholomew Church</p>	<p>March 13 – 11:30 a.m. St. Patrick’s Day Parade, Indianapolis</p> <p>March 14 – 2 p.m. Confirmation Mass for youths of St. Anthony of Padua Parish, Clarksville, at St. Anthony of Padua Church</p> <p>March 16 – 4:45 p.m. Mass and dinner with Diocesan Catechetical Leaders of Indiana at Our Lady of Fatima Retreat House, Indianapolis</p> <p>March 17 – 1 p.m. Council of Priests meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p>March 18 – 8 a.m. Mass for students of St. Monica School, Indianapolis, at St. Monica Church</p> <p>March 18 – 10 a.m. Department heads meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p>March 18 – 7 p.m. Confirmation for youths of Good Shepherd Parish, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis</p>
---	---

(Schedule subject to change.)

Citing cold, Pope Francis skips Lenten retreat with Curia

VATICAN CITY (CNS)—Continuing his recovery from a mild cold, Pope Francis said that he would be unable to attend his annual Lenten retreat with Roman Curia officials.

“Unfortunately, my cold forces me to not participate,” the pope told pilgrims in St. Peter’s Square on March 1 during his Sunday *Angelus* address.

“This year, I will follow the meditations from here. I spiritually join the curia and all the people who are living this moment of prayer, doing spiritual exercises at home,” he said.

According to a March 2 report by Vatican News, the pope sent a message to members of the Roman Curia attending the retreat at the Pauline Fathers’ retreat and conference center in Ariccia, a town about 20 miles southeast of Rome.

The message was read by Jesuit Father Pietro Bovati, secretary of the Pontifical Biblical Commission, who was leading the Lenten meditations on: “The encounter between God and man, in the light of Exodus, the Gospel of Matthew and the prayer of the psalms.”

“I accompany you from here. I will do the exercises in my room, following the preaching of Father Bovati whom I thank very much. I will pray for you; please, do the same for me,” the pope said.

This is the first time in his papacy that Pope Francis has missed the annual Lenten retreat.

The tradition of having weeklong, preached “spiritual exercises” for the pope and members of the papal household began with Pope Pius XI in 1925. For more than 35 years, it was an Advent, not a Lenten retreat.

St. John XXIII broke the Advent tradition in 1962 when he spent a week in September on retreat to prepare for the Second Vatican Council. His successor, St. Paul VI, made the retreats a Lenten staple in 1964.

Pope Francis has had a reduced schedule since the Vatican announced on Feb. 27 that he would be unable to attend a traditional penitential service with priests of the Diocese of Rome due to “a slight indisposition.”

While the pope has continued celebrating his daily morning Mass at the Domus Sanctae Marthae and holding one-on-one meetings, he canceled audiences with several groups.

The pope did not attend audiences with “members of the International Group of Bioethics, and participants of the general chapter of the Legion of Christ and the general assembly of consecrated and lay members of Regnum Christi,” the Vatican said on Feb. 29. †



NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?

E-mail us:
criterion@archindy.org

Staff:
 Editor: Mike Krokos
 Assistant Editor: John Shaughnessy
 Reporter: Sean Gallagher
 Reporter: Natalie Hofer
 Graphic Designer / Online Editor: Brandon A. Evans
 Executive Assistant: Ann Lewis



Phone Numbers:
 Main office: 317-236-1570
 Advertising: 317-236-1585
 Toll free: 1-800-382-9836, ext. 1570
 Circulation: 317-236-1585
 Toll free: 1-800-382-9836, ext. 1585

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

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.
 Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2020 Criterion Press Inc. ISSN 0574-4350.

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

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

Periodical postage paid at Indianapolis, IN.
 Copyright © 2020

Criterion Press Inc.

POSTMASTER:
 Send address changes to:
 Criterion Press Inc.
 1400 N. Meridian St.
 Indianapolis, IN 46202-2367



03/06/20

Moving?

We'll be there waiting if you give us two weeks' advance notice!

Name _____

E-mail _____

New Address _____

City _____

State/Zip _____

New Parish _____

Effective Date _____

Note: If you are receiving duplicate copies please send both labels.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

Archbishop Naumann calls congressional rejection of pro-life bills ‘appalling’

WASHINGTON (CNS)—By blocking two pro-life bills from going to the floor of the U.S. Senate for a vote, senators “failed to advance two critical human rights reforms that most Americans strongly support,” the chairman of the U.S. bishops’ pro-life committee said late on Feb. 25.

Earlier that day, the Senate voted on motions to advance the Pain-Capable Unborn Child Protection Act, S. 3275, sponsored by Sen. Lindsey Graham, R-South Carolina, and the Born-Alive Abortion Survivors Protection Act, S. 311, sponsored Sen. Ben Sasse, R-Nebraska.

Largely because of “nearly unanimous Democratic opposition to the measures,” as National Right to Life noted, neither measure received the 60 votes needed in the Senate to overcome a filibuster and advance to a vote on passage.

The Pain-Capable bill, which would protect unborn children from late-term abortions, failed to advance by a vote of 53 to 44.

The Born-Alive bill failed to advance by a vote of 56 to 41. It would prohibit infanticide by ensuring that a child born alive following an abortion would receive the same degree of care to preserve his or her life and health as would be given to any other child born alive at the same gestational age.

“It is appalling that even one senator, let alone more than 40, voted to continue the brutal dismemberment of nearly full-grown infants, and voted against protecting babies who survive abortion,” said Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities.

“Our nation is better than this, and the majority of Americans who support these bills must make their voices heard,” he added in his statement.

On Feb. 28, the House failed to advance its version of the Born-Alive Abortion Survivors Protection Act by voting down

a proposal to amend another piece of legislation to include it. The pro-life bill’s supporters, led by House Minority Leader Kevin McCarthy, R-California, proposed including it in H.R. 2339, the Reversing the Youth Tobacco Epidemic Act of 2019. But this procedural vote failed 187 to 220.

H.R. 2339—a multipronged approach to addressing youth tobacco use considered by many to be an “epidemic”—passed in a final 213-195 vote. In supporting the bill, House Speaker Nancy Pelosi, D-California, said that “big tobacco is an assault on the health and well-being of American children.”

In a statement on Feb. 28, Archbishop Naumann noted the U.S. Senate three days earlier “tragically failed” to advance its version of the Born-Alive Abortion Survivors Protection Act, and “today, the U.S. House of Representatives shamefully followed suit.”

“The Born-Alive bill simply and rightly provides additional protections to ensure that newborn babies who survive an abortion attempt are given the same care as any other baby and are not left to die or directly killed,” he said.

“Americans should be outraged that our U.S. Congress cannot pass a law to ensure that newborn babies are not vulnerable to infanticide,” Archbishop Naumann added. “We will not and cannot stop pressing Congress to do the right thing and pass the Born-Alive Abortion Survivors Protection Act.”

In other reaction to the House action, Jeanne Mancini, president of March for Life, thanked McCarthy for “his brave leadership today in forcing a vote on the floor of one the most pro-abortion House of Representatives in history.”

“It is deeply saddening that anyone would vote against such basic protections for the most vulnerable among us” contained in the Born-Alive bill, she said, noting this year’s March for Life featured two speakers “who shared their own stories of survival after botched abortions.”

“We will continue to advocate for the discharge position to force more votes on this important piece of legislation so that constituents know where their representatives stand on this common-sense piece of legislation,” she added.

Earlier in the week in reaction to the Senate votes, Carol Tobias, president of National Right to Life, said in a statement: “These bills would have protected very developed, living unborn children who can feel pain and those babies who are born alive following an abortion who are often allowed to die from neglect.”

“Shame on pro-abortion Democrats for not being willing to even protect living babies that survive abortion or to protect late-term babies who feel the excruciating pain of abortion,” she added. “Their constituents will want to know why they are



‘Americans should be outraged that our U.S. Congress cannot pass a law to ensure that newborn babies are not vulnerable to infanticide. We will not and cannot stop pressing Congress to do the right thing and pass the Born-Alive Abortion Survivors Protection Act.’

—Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities

willing to allow these horrors to continue.”

Jennifer Popik, National Right to Life’s legislative director, said that in the eyes of the law, “babies born after an abortion are considered separate individuals ... and every effort should be made to preserve their lives.”

“Babies capable of feeling pain are considered by the medical profession to be a ‘second patient’ and should be treated in the law as the pain-capable human beings that they are,” she added.

Father Frank Pavone, national director of Priests for Life, and other pro-life leaders praised Graham and Sasse for sponsoring the bills and Senate Majority Leader Mitch McConnell, R-Kentucky, for setting the vote on the measures for Feb. 25.

“You would think that those elected to public service would know the difference between serving the public and killing the public,” Father Pavone said in a statement. “With few exceptions, that is apparently not the case among Democrats in the U.S. Senate, as once again, a largely party-line cloture vote failed to advance two key pro-life bills.”

In pushing back against the bills, Senate Minority Whip Dick Durbin, D-Illinois, and other Democrats said

the Republicans were “fabricating an infanticide narrative,” when infanticide is already illegal in the U.S.

Sasse has noted several times that in 2002, Republicans and Democrats worked together to ensure that children born alive are recognized as persons under federal law. “But, unfortunately,” he said, “federal law does not criminalize the denial of care to babies who survive an abortion.”

In a Feb. 27 statement Supreme Knight Carl Anderson, of the Knights of Columbus, called it disappointing that neither Senate pro-life bill advanced, especially when for more than a decade the Knights’ polling “has shown that both Democrats and Republicans support substantial restrictions on abortion.

“In fact, a majority of Republicans and more than four in 10 Democrats support banning abortion after 20 weeks,” he said. “There is a bipartisan consensus on this issue among Americans, so it is doubly unfortunate that it continues to be viewed as partisan by some lawmakers who are not heeding the voices of their constituents.”

“The Knights of Columbus urges Congress to protect the right to life, and remains committed to speaking out on behalf of the unborn and highlighting this national consensus,” Anderson added. †

‘These bills would have protected very developed, living unborn children who can feel pain and those babies who are born alive following an abortion who are often allowed to die from neglect.’



—Carol Tobias, president of National Right to Life

"Furnace or Heat Pump"

Our staff has over 76 years of Catholic Education

137th Anniversary Sale

136th Anniversary Sale

FREE LABOR

On the installation of a FURNACE, HEAT PUMP OR AIR CONDITIONER

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 03/20/20 THIELE 639-1111

CALL TODAY!
639-1111

Still Locally Owned & Operated
WWW.CALLTHIELE.COM

136th Anniversary Sale

1/2 OFF SERVICE CALL

Save \$45 with Paid Repair

Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 03/20/20 M-F 8-4 THIELE 639-1111

136th Anniversary Sale

FREE 10 YEAR WARRANTY ON PARTS & LABOR

90% Furnace, Heat Pump or High Efficiency Air Conditioner.

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 03/20/20 THIELE 639-1111

76 YEARS Catholic Education

THIELE
Heating & Air Conditioning
SINCE 1883

7 AMAZING THINGS

Donors Have Made Possible

UNITED CATHOLIC APPEAL

Christ Our Hope

1. Provide nearly 900 veterans with food, shelter and clothing
2. Give more than 800 homeless families a safe place to rest
3. Provide education to nearly 1,100 children in the Notre Dame ACE Academy center-city schools
4. Provide support to seminarians at Bishop Simon Bruté College Seminary and St. Meinrad Seminary & School of Theology
5. Care for 48 retired priests who have devoted their lives to serving others
6. Plan faith-centered activities for nearly 8,500 youth
7. Help countless mothers choose life instead of abortion

YOUR GIFT CAN HELP US DO EVEN MORE.

www.archindy.org/UCA

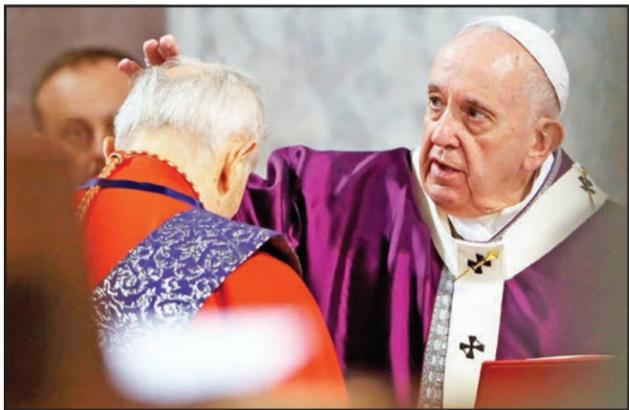
No United Catholic Appeal gifts are used to settle abuse claims.



Archbishop Charles C. Thompson, *Publisher*
Mike Krokos, *Editor*

Greg A. Otolski, *Associate Publisher*
John F. Fink, *Editor Emeritus*

Editorial



Pope Francis places ashes on the head of a cardinal during Ash Wednesday Mass at Santa Sabina Basilica in Rome on Feb. 26. (CNS photo/Remo Casilli, Reuters)

Stewardship, a word and a way of life that matters

“Today too, there is a need to appeal to men and women of good will to share, by almsgiving, their goods with those most in need, as a means of personally participating in the building of a better world. Charitable giving makes us more human, whereas hoarding risks making us less human, imprisoned by our own selfishness.” (Pope Francis, 2020 message for Lent)

During Lent, we’re reminded that almsgiving is a discipline that, combined with prayer and fasting, can prepare us spiritually for experiencing the joy of Easter. To give alms is to share our money, food, clothing and/or other material things with others, especially the poor.

In his message for Lent this year, Pope Francis teaches us that God’s abundant gifts are not to be hoarded, but to be shared generously. “Charitable giving makes us more human,” the pope says, “whereas hoarding risks making us less human, imprisoned by our own selfishness.”

Almsgiving is an aspect of the spirituality of Christian stewardship. But the concept of stewardship is broader, and deeper, than just giving alms.

Stewardship refers to a Christian disciple’s responsibility to take care of, and share, *all God’s gifts* both spiritual and material. For example, good stewards manage their time and talents well so that they can share them generously with family, friends, co-workers and even strangers. Almsgiving means more than just sharing material things with the poor. We’re called to share *ourselves*, our hearts and minds and hands, as well as our financial gifts.

The word “stewardship” can be problematic. The concept did not enter the official language of the Catholic Church until recently—with the publication of the U.S. bishops’ 1992 pastoral letter “Stewardship: A Disciple’s Response,” and the word itself has no exact equivalent in Spanish and many other languages.

Some Church leaders, including some bishops, pastors and lay professionals, prefer other terms such as philanthropy, development or mission advancement. Still others believe that the Church should emphasize concepts such as evangelization and discipleship rather than the cumbersome language of stewardship.

Why bother using the word “stewardship”? Can’t we find alternative terms to express what is meant here?

Unfortunately, the answer is no. In

spite of the word’s clumsiness and its difficulty in translation, the concept of Christian stewardship conveys a depth and breadth of meaning not found in the synonyms frequently suggested for it. The definition proposed by the American bishops in their 1992 pastoral letter closely aligns stewardship with discipleship, calling it “a disciple’s response” to the Lord’s invitation to nurture, develop and share all God’s gifts. Stewardship absolutely includes almsgiving (generous sharing of material possessions). It is also closely aligned with evangelization (sharing the Good News of Jesus Christ.)

Especially in the Church, professional concepts of development, fundraising and mission advancement would be stripped of their full meaning if they were totally divorced from the spirituality of stewardship. Too many people equate these terms, and that is always a mistake. Stewardship is about much more than giving time, talent and treasure. It’s meant to be a total sharing—not just giving 10 percent, but giving 100 percent, giving *all* through our careful nurturing and generous sharing of all that we have, and all that we are, as stewards of God’s abundant gifts.

The word stewardship is meant to convey first of all the acknowledgement that God is the owner and giver of all things spiritual and material, and that we are to be trusted stewards of what belongs exclusively to God. This includes, of course, sharing our gifts with the poor, but its primary meaning is that we are called to be custodians of all God’s creation, who share generously with all our sisters and brothers.

None of the other words that we use to describe the spirituality of self-giving—as valuable and important as these are—is capable of communicating the distinctive ideas that: a) we are caretakers, not owners, b) we have a God-given responsibility to nurture, develop and share *all God’s gifts* (including our minds, our bodies, our emotions, our material possessions and the Earth, our common home) and c) giving makes us more human, more truly made in the image and likeness of God.

This Lent, let’s be grateful, accountable and generous stewards of all the gifts we have received from our good and gracious God. Let’s give alms to those who are most in need, and let’s return *all* God’s gifts back to the Lord, with increase, and with deep gratitude and humility.

—Daniel Conway

Making Sense of Bioethics/Fr. Tad Pacholczyk

Christian girls and abortion

When Mother Teresa visited New Bedford, Mass., in 1995, she told those of us gathered at St. Lawrence Martyr Church: “Abortion is the greatest evil of today.” Never one to mince words, her courage, truthfulness and charity were palpable. Parents today need similar fortitude, honesty and love to be able to discuss the hard topic of unplanned pregnancies and abortion with their children.



Parental input and advice are critical when these situations arise. Even as children profess independence, parents exercise influence over them.

If a mother says to her daughter, for example, “You can’t have a kid now, because you’ve got your studies, your career and your whole future ahead of you, so I’ll give you money for an abortion,” she is not merely offering advice, but being coercive and taking away any real choice her daughter might have had.

Likewise, when a boyfriend learns that his girlfriend is pregnant and informs her he doesn’t want to be a father right now and will drive her to the abortion clinic, he abandons both his child and the mother of his child in their moment of greatest need.

To read testimonies of young women who have had abortions is heart-wrenching. Many times, they seem to have less responsibility for the abortion than their parents or others close to them.

One woman described being only 12 when she had an abortion: “When Saturday came, my mom drove me back across town, walked me in, paid for the abortion with money my boyfriend gave her, and left the building. I didn’t know it then, but they wouldn’t allow her to stay. The nurse told her I would be ready about 3 [p.m.], so I was there alone. . . . It’s been 35 years since my baby was aborted, and I still think about it every day. It wasn’t a quick fix, and it wasn’t a solution to my pregnancy. It was a panicked response to our fears.”

Fear often stands behind the decision to abort. Young women are understandably frightened when they discover they are pregnant: “I’m afraid I’m not ready, and I won’t be a good mother.” “I’m fearful my boyfriend won’t stand by me and support me—he’s just a kid himself.” “What will mom and dad think of the fact I’ve been having sex?”

Letter to the Editor

We must elect candidates who will represent our positions, reader says

I am a member of St. Anthony of Padua Parish in Morris. I come from a Catholic family of 10 (eight children) that grew up in this small community.

We all pretty well cut our teeth, so to speak, on the *Baltimore Catechism*. Does this make me a good Catholic? Not necessarily, and I don’t claim to be a model Catholic. I do believe in our Church teachings and what they stand for.

I think that we as Catholics have drifted away from understanding and living up to our responsibilities to our faith. The teachings remain the same, the Bible remains the same, but we have tried to rationalize or interpret things to fit our personal or social needs.

Too many times in the past 50 to 60 years, things have changed and continue to change that are contrary to Church teachings, and we come to accept them as normal or simply changing times.

Most recently with the right-to-life marches, it stirred my thoughts again on the subject of abortion, and how did we get to where we are today in 2020?

I’m definitely pro-life, and the peaceful right-to-life marches and peaceful prayers

Whenever we let fear direct our moral thinking, we tend to make bad judgments and poor choices that can haunt us. Even good people who believe in love, life and family can make panicked choices when they feel shame and guilt. Major decisions are better made when emotions have calmed and the order of reason can once again fill our minds. This happens most readily when a person is surrounded by an abundance of loving support.

Wendy Bonano serves as the director of several pregnancy support centers in North Carolina. She regularly works with students from area universities and colleges, and in a recent article, challenged parents to reflect on what their own sons and daughters are really up against in today’s society.

“I imagine you are thinking, ‘This would never be my daughter.’ I beg you to think again,” she said. “More often than not, ‘good’ Christian girls in relationships are determined to abstain from intercourse and therefore are not actively using contraception. Therefore, it takes just one poor decision by either your son or daughter to create an unplanned pregnancy, regardless of all you’ve taught them.”

So why are good Christian girls getting abortions? Those who should be at their side in a moment of crisis may not be present. Mothers and fathers may not have fostered close relationships with their daughters. They may have never discussed the possibility of a pregnancy to let them know ahead of time that, even if they act contrary to their advice and conceive a child, they will be there for them.

After more than 10 years of helping single mothers at her clinics, Bonano makes precisely this point: “Quite often, there’s a piece missing from the ‘talks’ parents have with their daughters and sons. Without knowing it, we are leaving no doors open for our children to come back to us should they stray. We are making good, strong cases for purity until marriage and yet neglecting to communicate the message of grace: that we are there for them no matter what, and should they make a mistake—in this case, get pregnant—it is safe for them to come to us for help and support.”

More than ever, Christian children need to hear those supportive and reassuring words from their Christian parents.

(Father Tadeusz Pacholczyk, Ph.D. is director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

offered outside of Planned Parenthood are good to help change the minds of some people. But I keep going back to how we got here.

It came about because of political choices made by the citizens, which includes Catholics and other Christians. The future choices can change things.

We as Catholics and Christians can do a better job of voting for the candidates that will represent our position on abortion and other social issues.

Our means of changing these things is at the ballot box. Ask yourself: “Does the person I’m choosing for president or my representative support life or abortion?” The question is not a difficult one.

This brings me to another point: I do not believe that our Catholic leaders take an adequate or strong enough approach in conveying in no uncertain terms what should be supported—not only on right to life but with some of the social issues that conflict with Church teachings.

This is what is expected of leaders.

John L. Glaub
Batesville



Christ the Cornerstone

Listening to Jesus on the Way of the Cross

“From the shining cloud the Father’s voice is heard: This is my beloved Son, hear him” (Mt 17:5).

The Gospel reading for the Second Sunday of Lent (Mt 17:1-9) invites us to recognize Jesus as God’s beloved Son. It also challenges us to listen carefully to the word of God, and to actually hear what Jesus has to say to us.

Perhaps more than any other time in human history, listening to God’s word, his self-communication to us, is difficult. We have so many distractions, so many competing voices transmitted through so many diverse media from the moment we wake up in the morning until we retire at the end of the day. “This is my beloved Son, hear him” (Mt 17:5) is a wake-up call telling us to pay attention to what Jesus is saying to us.

St. Matthew’s account of the transfiguration tells the story of an epiphany, a manifestation of the presence and power of God in the midst of the ordinary world. He tells us that “Jesus took Peter, James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them; his face shone

like the sun and his clothes became white as light. And behold, Moses and Elijah appeared to them, conversing with him” (Mt 17:1-3).

For humble Jewish fishermen like Peter, James and John, the appearance of Moses and Elijah, combined with the dramatic change in their Lord’s appearance and the divine voice commanding that they hear God’s beloved Son, is an extraordinarily powerful experience. No wonder Peter wants to capture this moment and enshrine it in three sacred memorials!

But this is not Jesus’ intention. As they were coming down from the mountain, Jesus tells them, “Do not tell the vision to anyone until the Son of Man has been raised from the dead” (Mt 17:9). He is not interested in calling attention to himself in this way. Jesus is not a celebrity or a political figure who craves adulation or fame. He is a messenger from God, the eternal Word of God, who has come into our world—as one of us—to communicate by his words, by his example and by the sacrificial gift of his own flesh and blood that God loves us and forgives us.

The Father’s command to Peter,

James and John (and to all of us) is simple: *Hear him.*

Are we listening? Or are we too distracted by the busyness of our lives, by the competing messages we receive all day long, or by our preoccupation with self-centered thoughts, fears and desires?

In the second reading for this Sunday (2 Tm 1:8b-10), St. Paul tells us that living the Gospel is not easy: “Beloved: Bear your share of hardship for the Gospel with the strength that comes from God” (2 Tm 1:8).

The words of Jesus are challenging. We are told to abandon self-interest and follow Jesus on the *Via Crucis*, the Way of the Cross. Are we listening? Or do we find it easier, and much less threatening, to hear the voices that tell us to seek our own comfort, our own interests, rather than accept our share of hardship for the sake of the Gospel?

Paul reminds us that the Way of the Cross is the way to everlasting life. “He saved us and called us to a holy life, not according to our works but according to his own design and the grace bestowed on us in Christ Jesus before time began, but now made manifest through the appearance of our savior Christ Jesus,

who destroyed death and brought life and immortality to light through the Gospel” (2 Tm 1:9-10).

The road to life—to Gospel joy—is not designed by us (the easier, softer way). It’s the way of hardships made bearable by the grace of God through Jesus who walks with us every step of the way.

Like Jesus’ closest followers, we are understandably afraid of the demands placed on us by the Father’s command.

If we listen closely to Jesus with open minds and hearts, we will be changed. We will experience our own form of epiphany—recognizing God’s presence in our lives and in our world. No doubt, we will react as Matthew tells us the disciples did. When the disciples heard this, he says, they fell prostrate and were very much afraid. But Jesus came and touched them, saying, “Rise, and do not be afraid” (Mt 17:7).

This Lent, we have the opportunity to turn off at least some of the noise-making distractions in our lives so that we can listen closely to Jesus. May the Holy Spirit guide us as we accept our share of life’s hardships and follow the Way of the Cross to Easter joy. †



Cristo, la piedra angular

Escuchemos a Jesús en el camino de la cruz

“Y una voz salió de la nube, diciendo: ‘Este es Mi Hijo amado en quien Yo estoy complacido; óiganlo a Él’ ” (Mt 17:5).

La lectura del Evangelio del segundo domingo de la Cuaresma (Mt 17:1-9), nos invita a reconocer a Jesús como el Hijo amado de Dios. También nos reta a prestar atención a la Palabra de Dios y a escuchar verdaderamente lo que Jesús nos quiere decir.

Quizá ahora más que en cualquier otra época de la historia humana, resulta difícil escuchar la Palabra de Dios, lo que desea transmitirnos. Tenemos tantas distracciones, tantas voces que compiten y nos llegan a través de medios tan diversos, desde el momento en que nos despertamos en la mañana hasta que nos retiramos a dormir al final de la jornada. “Este es Mi Hijo amado en quien Yo estoy complacido; óiganlo a Él” (Mt 17:5) es un llamado para que prestemos atención a lo que Jesús nos dice.

El relato de san Mateo de la Transfiguración narra la historia de una epifanía, una manifestación de la presencia y el poder de Dios en medio del mundo ordinario. Nos dice que “Jesús tomó con Él a Pedro, a Jacobo y a Juan su hermano, y los llevó aparte a un monte alto. Delante de ellos se transfiguró; y Su rostro resplandeció como el sol y Sus

vestiduras se volvieron blancas como la luz. En esto, se les aparecieron Moisés y Elías hablando con Él” (Mt 17:1-3).

Para humildes pescadores judíos como Pedro, Jacobo y Juan, la experiencia de que Moisés y Elías se les presentaran, junto con la drástica transformación de la apariencia de su Señor y el rugido de una voz divina que les ordenaba que escucharan a Su Hijo amado, es algo extraordinario. ¡Con razón Pedro deseó consagrar ese momento y hacer tres enramadas!

Pero esa no es la intención de Jesús. Mientras bajaban de la montaña, Jesús les dijo “No cuenten a nadie la visión hasta que el Hijo del Hombre haya resucitado de entre los muertos” (Mt 17:9). No le interesa atraer atención sobre sí de esta forma. Jesús no es una celebridad ni una figura política que anhela adulación o fama. Es un mensajero de Dios, la eterna Palabra de Dios, que vino a nuestro mundo (como uno de nosotros) para transmitirnos con sus palabras, sus ejemplos y a través de la entrega sacrificial de su propia carne y sangre, que Dios nos ama y nos perdona.

Lo que el Padre les ordena a Pedro, a Jacobo y a Juan (y a todos nosotros) es sencillo: *que lo escuchemos.*

¿Acaso lo estamos escuchando?

¿O estamos demasiado distraídos con el ajeteo de nuestras vidas, con los mensajes que recibimos constantemente a lo largo del día o con nuestra preocupación por nuestros pensamientos, temores y deseos egocentristas?

En la segunda lectura de este domingo (2 Tm 1:8-10), san Pablo nos dice que no es sencillo vivir el Evangelio: «Amado hijo: participa conmigo en las aflicciones por el evangelio, según el poder de Dios» (2 Tm 1:8).

Las palabras de Jesús nos desafían: se nos dice que abandonemos el interés propio y sigamos a Jesús en el camino de la cruz. ¿Acaso lo estamos escuchando? ¿O nos parece más fácil, y menos desafiante, escuchar las voces que nos impulsan a buscar nuestra propia comodidad e intereses, en vez de aceptar nuestra cuota de penurias por el bien del Evangelio?

Pablo nos recuerda que el camino de la cruz es el sendero hacia la vida eterna. «Él nos ha salvado y nos ha llamado con un llamamiento santo, no según nuestras obras, sino según Su propósito y según la gracia que nos fue dada en Cristo Jesús desde la eternidad, y que ahora ha sido manifestada por la aparición de nuestro Salvador Cristo Jesús, quien puso fin a la muerte y sacó a la luz la vida y la inmortalidad por medio del

evangelio» (2 Tm 1:9-10).

Nosotros no diseñamos el camino hacia la vida, hacia la alegría del Evangelio, que es un sendero de penurias que somos capaces de soportar por la gracia de Dios a través de Jesús quien camina con nosotros a cada paso que damos.

Al igual que los seguidores más cercanos de Jesús, comprensiblemente tememos las exigencias que nos impone la orden del Padre.

Si escuchamos atentamente a Jesús con la mente y el corazón abiertos, nos transformaremos y viviremos nuestra propia forma de epifanía al reconocer la presencia de Dios en nuestras vidas y en nuestro mundo. Sin duda reaccionaremos como Mateo nos dice que reaccionaron los discípulos: cuando los discípulos escucharon esto—dice—cayeron postrados y estaban muy asustados. Pero Jesús se acercó y les dijo tocándolos: “Levántense y no teman” (Mt 17:7).

En esta Cuaresma tenemos la oportunidad de desconectarnos, al menos parcialmente, de las distracciones que crean ruido en nuestras vidas para poder escuchar con detenimiento a Jesús. Que el Espíritu Santo nos guíe para aceptar nuestra cuota de penurias de la vida y seguir el camino de la cruz hacia la alegría pascual. †

Events Calendar

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

March 8-10

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Lenten Revival: Draw Me Close to You**, Dominican Father Paul Whittington presenting, 7 p.m. each evening. Information: 317-632-9349, stريتasecretary71@yahoo.com.

St. Alphonsus Liguori Parish, 1870 W. Oak St., Zionsville (Lafayette Diocese). **Lenten Mission: A Light in the Darkness**, nationally known speaker Pat Millea presenting, 7 p.m. each evening, freewill offering. Information: www.zionsvillecatholic.com/mission, 317-873-2885.

March 9

Holy Spirit Church, 7243 E. 10th St., Indianapolis. **Lenten Series: "On Care for Our Common Home" ("Laudato Si'")—Impact of Food and Waste on Our Environment**, second of four topics (March 16 and 30), 7 p.m. each evening, free. Information: 317-353-9404.

March 10

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **"Act Justly, Love Tenderly, Walk Humbly" Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 11 a.m. Memorial Mass for deceased guild members, 12:30 p.m. meeting. Information: 317-787-3863, jak1948@sbcglobal.net.

March 12

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian, Indianapolis. **Roundtable on Unaccompanied Children**, sponsored by Catholic Charities in partnership with Bethany Christian Services, 9-11:30 a.m., light breakfast served, registration requested by March 9. Registration

and information: Theresa Chamblee, 317-236-1404, tchamblee@archindy.org.

March 13

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **Lenten Devotions**, adoration noon-6 p.m., rosary 6 p.m., Mass 6:30 p.m., Stations of the Cross with Benediction 7 p.m. Information: 317-283-5508, mrivelli@stjoa.org.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Fish Fry**, 11 a.m.-6 p.m., dinners \$11.50-\$14 includes two sides, dessert, soda; sandwiches or entrées \$10-\$12.25;

à la carte items available for purchase, pre-order for pickup 317-536-1047, 317-632-9349, ext. 111. Information: stريتasecretary71@yahoo.com

St. Matthew the Apostle School Gymnasium, 4100 E. 56th St., Indianapolis. **Fish Fry**, all-you-can-eat breaded fish dinners, \$8 per person, breaded and grilled shrimp,

cheese pizza, clam chowder, fettuccine alfredo, macaroni and cheese available à la carte, 5-7:30 p.m. Information: 317-257-4297, spines@saintmatt.org.

St. Anthony of Padua Parish, 316 N. Sherwood, Clarksville. **Fish Fry**, 5-7:30 p.m., baked fish, fried fish, oysters, shrimp, adults \$9-11, children \$3-\$7. Information: 812-282-2290.

Holy Angels School, 2822 Dr. Martin Luther King Jr. St., Indianapolis. **Fish Fry**, 3-7 p.m., dinners, sandwiches, desserts, adults \$9-13, children \$8. Information: holyangelsbulletin@hotmail.com, 317-926-3324.

March 13-15

Basile Theater, Athenaeum, 401 E. Michigan St., Indianapolis. **The Sound of Music**, performed by Agape Performing Arts Company of Our Lady of the Greenwood Parish in Greenwood, Fri. 7:30 p.m., Sat. 2:30 p.m. and 7:30 p.m. (ASL interpreters at 7:30 p.m. performance), Sun. 3:30 p.m.,

ticket range \$5-\$15. Tickets: thelittleboxoffice.com/agape. Information: 317-983-1965, inquiries@agapeshows.org.

March 14

Right-of-way outside Planned Parenthood abortion center, 8590 Georgetown Road, Indianapolis. **40 Days for Life Mid-point Rally**, noon-1 p.m. Information: 317-372-0040, didipsumsapere@att.net.

March 16

Primo Banquet and Conference Center, 2615 National Ave., Indianapolis. **National Pastoral Musicians Banquet and Program**, for clergy and pastoral musicians, Franciscan Sister Norma Rocklege presenting "The Challenges and Joy of Christ's Diversity in the Church Today," 6:30-9 p.m., \$35, register by March 8. Registration and information: Greg Papesh, gpapesh@saintsimon.org.

Holy Spirit Church, 7243 E. 10th St., Indianapolis. **Lenten Series: "On Care**

for Our Common Home" ("Laudato Si'")—Impact of Energy Production/Transportation on Our Environment, third of four topics (March 30), 7 p.m. each evening, free. Information: 317-353-9404.

St. Mark the Evangelist Parish Cenacle House, 6118 Smock St., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.org.

March 19

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

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

Encounter Ministries to offer healing conference and service in Indy on March 20-21

Encounter Ministries will offer a School of Healing at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, on March 20-21.

On March 20, check-in begins at 6:30 p.m., and the evening concludes at 9:30 p.m. On March 21, check-in begins at 9 a.m., and the day concludes at 10:30 p.m. Lunch and dinner are provided on March 21, and Mass will be celebrated at 5 p.m.

Topics include the theology of healing, overcoming discouragement,

the power of testimony and more.

A healing service will be offered for participants and all who wish to come at SS. Peter and Paul Cathedral, 1347 N. Meridian St., at 7:30 p.m. on March 21.

The cost is \$69, or \$35 for priests, seminarians and religious.

For a list of presentations and speakers or to register, go to bit.ly/EncounterHealingSchool. For more information, contact Christen-Marie Havard at christenhavard@gmail.com, or Deacon Stephen Hodges at deaconsteve@ssppc.org. †

Retreats and Programs

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

March 20-22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Lenten Weekend Retreat: "On the Way to the Tomb,"** facilitated by Father James Farrell, 7 p.m. Friday through conclusion of lunch on Sunday, Saturday silence from rising until 6 p.m. dinner, Mass available each day, \$200 per person (private room, shared bathroom), \$400 per married couple (private room and bathroom), includes five meals and snacks. Information and registration: Jennifer Burger, 317-545-7681, jburger@archindy.org, www.archindy.org/fatima.

March 21

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Coffee with the Mystics**, Providence Sister Jan Craven presenting, 10 a.m.-

noon, \$10, register by March 18. Registration and information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

March 23

Mount Saint Francis Center for Spirituality, Cupertino Room, 101 St. Anthony Dr., Mt. St. Francis. **Mondays at the Mount Scripture Study**, 10:30 a.m. and 7 p.m., registration not required, freewill offering. Information: www.mountsaintfrancis.org, 812-923-8817.

March 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Miracle of the Sacraments**, led by Father Keith Hosey, 5:30-9 p.m., \$40 includes light supper. Information and registration: Jennifer Burger, 317-545-7681, jburger@archindy.org, www.archindy.org/fatima.

March 24

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Coffee with the Mystics**, Providence Sister Jan Craven presenting, 9:30-11:30 a.m., \$10, register by March 21. Registration and information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

March 26

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Springtime Scripture**, Thursdays through April 2, 6-7:30 p.m., Providence Sister Jan Craven and team presenting, freewill offering. Registration and information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event. †

Applications for Providence Associates being accepted through May 31

Providence Associates are women and men of faith ages 18 and older who share their own unique gifts and talents with others in union with the Sisters of Providence of Saint Mary-of-the-Woods and their mission of prayer, education, service and advocacy.

Accepted candidates will attend an orientation at Saint Mary-of-the-Woods in October. Following the orientation,

each candidate will spend a year meeting regularly with a Sister of Providence or another Providence Associate companion. During the meetings, the candidate and their companion learn and share about Providence spirituality.

For more information or to apply, go to ProvidenceAssociates.org or contact Providence Sister Sue Paweski at 312-909-7492 or spaweski@spsmw.org. †

Seton Catholic Schools in Richmond to offer open house events on March 11-12

Seton Catholic Schools in Richmond will host two open house events at Seton Catholic High School (SCHS), 233 S. 5th St., the second week in March.

All parents and guardians of students entering the ninth grade in the fall of 2020—the future class of 2024—are invited to learn more about SCHS, its course offerings and opportunities at 5:30 p.m. on March 11.

At 5:30 p.m. on March 12, parents and guardians with students of the future class of 2026 who will enter the seventh grade in the fall of 2020 are invited to a preview night

at SCHS to learn about student life.

Seton Catholic Schools offer a primary school for preschool-grade 2, an intermediate school for grades 3-6 and a junior/senior high school for grades 7-12. They serve as the archdiocesan schools for the Connerville Deanery.

For more information on the schools or the open house events, go to www.setonschools.org, or call 765-962-5010 for the primary school, 765-962-4877 for the intermediate school, or 765-965-6956 for the junior/senior high school. †

VIPs

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4MQms or call 317-236-1585.



Ed and Sandra (Miles) Kreutzjans, members of St. Mary Parish in North Vernon, will celebrate their 65th wedding anniversary on March 20.

The couple was married in St. Mary Church in North Vernon on March 20, 1955.

They have five children: Debbie Hatfield, Cathy Hyden, Patti Litzy, Julie Webster and Jim Kreutzjans.

The couple also has 17 grandchildren and 21 great-grandchildren.

They will celebrate with a Mass and open house. †



Joseph and Judy (Powers) Hagedorn, members of St. Mark the Evangelist Parish in Indianapolis, celebrated their 60th wedding anniversary on Feb. 27.

The couple was married in St. Paul Church in Tell City on Feb. 27, 1960.

They have three children: JoAnn Smith, Theresa Smith and Jerome Hagedorn.

The couple also has five grandchildren and eight great-grandchildren.

They celebrated with a Mass and blessing at St. Mark the Evangelist Church. †

Shut off cellphone, open Bible for Lent, pope tells faithful

VATICAN CITY (CNS)—Lent is a time to remove all distractions and bitterness from one's life in order to better hear God and those who suffer silently and need help, Pope Francis said.

"It is the right time to turn off the television and open the Bible. It is the time to disconnect from cellphones and connect ourselves to the Gospel," the pope said at his weekly general audience on Feb. 26, Ash Wednesday and the beginning of Lent for Latin-rite Catholics.

"It's a time to give up useless words, idle chatter, rumors, gossip" and speak intimately with the Lord, he said.

It was the first general audience of the year held outside in St. Peter's Square given the mild temperatures.

However, given increased concern in Italy about the spread of the coronavirus, the pope reduced his contact with people in the square, shaking hands with only a few people before beginning his talk. In the popemobile, the pope circled the square, waving and blessing people from afar, and the driver and the pope's security detail did not stop to pick up any children as is customary.

In fact, at the end of his audience, the pope assured all those affected by the virus of his closeness and prayers. He said his prayers were also with the health care professionals and public officials who were working hard to help patients and stop the spread of the disease.

In his main audience talk, the pope explained "the spiritual significance" of the desert, where Jesus spent 40 days praying and fasting to prepare for his public ministry.

Jesus often headed off to "deserted" places to pray, "teaching us how to seek the Father who speaks to us in silence," the pope said.

"The desert is a place to get away from the racket that surrounds us. It is the absence of words in order to make room for another word, the Word of God, who like a light breeze, caresses the heart," he said.

Just as Jesus spent time in the desert, he said, Catholics must spend Lent creating similarly sparse surroundings and a "healthy environment of the heart."

These places need a thorough "cleaning," he said, because "we live in an environment polluted by too much verbal violence, by so many offensive and harmful words, which the internet amplifies."

People today lob insults with the same frequency and nonchalance as if they were saying "hello," he said.

"We are buried under empty words, advertisements, devious messages," the pope said. "We are used to hearing everything about everybody, and we risk slipping into a worldliness that atrophies the heart. And there is no bypass [surgery] to fix that, only silence."

For Christians, the desert isn't a place of death, but of life, "because being in silence, in dialogue with the Lord, gives us life again," he said.

Pope Francis asked that people strip away the superfluous and unnecessary in their lives so they could find what really counts, what is essential and even rediscover the people already by their side.

Fasting is part of that process, he said, because it exercises the ability to



Pope Francis greets a woman during his general audience in St. Peter's Square at the Vatican on Feb. 26. (CNS photo/Paul Haring)

go without things that are excessive or frivolous.

Making time for silence and solitude will also help the faithful become more aware of those who suffer silently around them, the pope said.

Lent is a time to draw near to those who are alone, abandoned, poor or elderly and anyone else in need of help, he said.

"Prayer, fasting and acts of mercy—this is the path of the Lenten desert," because it is only in the desert that one finds the way from death to life, the pope

said. "Let us follow Jesus in the desert, and with him our deserts will bloom."

At the end of the general audience, the pope gave special greetings to visitors from Iraq, emphasizing how his prayers were with them and all people in the nation, which is "a battleground" of war and conflict.

"I pray for you and pray for peace in your country, which I had been scheduled to visit this year," he said. It would have been the first visit by a pope to Iraq, where tradition holds Abraham was born. †

Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

- March 9, 6 p.m. at St. Lawrence, Lawrenceburg
- March 10, 7 p.m. at St. Mary, Greensburg
- March 11, 6:30 p.m. at St. Vincent de Paul, Shelby County
- March 20, 9 a.m.-9 p.m. (confession only, no service) at St. Joseph, Shelbyville
- March 24, 7 p.m. at Holy Family, Oldenburg
- March 26, 7 p.m. for St. Catherine of Siena, Decatur County, at St. John the Evangelist Campus, Enochsburg
- March 29, 1:30 p.m. at St. Maurice, Napoleon
- March 31, 6:30 p.m. at St. Michael, Brookville
- April 1, 7 p.m. at St. Louis, Batesville
- April 2, 6:30 p.m. at St. Peter, Franklin County
- April 3, 9 a.m.-9 p.m. (confession only, no service), for All Saints, Dearborn County, at St. Martin Campus, Yorkville

Bloomington Deanery

- March 12, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- March 31, 7 p.m. at St. Agnes, Nashville
- March 31, 6 p.m. at St. John the Apostle, Bloomington
- April 1, 6:30 p.m. at St. Jude the Apostle, Spencer
- April 2, 7 p.m. at St. Martin of Tours, Martinsville
- April 8, 6-9 p.m. for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center

Connersville Deanery

- March 11, 6:30 p.m. at St. Bridget of Ireland, Liberty
- March 19, 6:30 p.m. at St. Mary, Rushville
- March 23, 6 p.m. at St. Elizabeth of Hungary, Cambridge City
- March 29, 6 p.m. for St. Elizabeth Ann Seton, Richmond, at Holy Family Campus

Indianapolis East Deanery

- March 10, 6-8 p.m. at St. Philip Neri
- March 11, 7 p.m. at Holy Spirit
- March 12, 7 p.m. for Holy Angels (Indianapolis West Deanery) and St. Rita, at St. Rita
- March 19, 7 p.m. for St. Theresè of the Infant Jesus (Little Flower) and Our Lady of Lourdes, at St. Theresè of the Infant Jesus (Little Flower)
- March 24, 6:30-7:30 p.m. at St. Mary
- March 26, 7 p.m. at St. Thomas the Apostle, Fortville
- March 27, 6-8 p.m. at St. Michael, Greenfield
- March 28, 9-11 a.m. at St. Michael, Greenfield

Indianapolis North Deanery

- March 9, 7 p.m. at St. Matthew the Apostle
- March 10, 7 p.m. at St. Matthew the Apostle

Indianapolis South Deanery

- March 10, 7 p.m. for Nativity of Our Lord Jesus Christ and St. Jude, at Nativity of Our Lord Jesus Christ
- March 11, 7 p.m. for St. Roch, St. Barnabas and St. Mark the Evangelist, at St. Roch
- March 19, 7 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd, at Holy Name of Jesus
- March 25, 7 p.m. at Our Lady of the Greenwood, Greenwood
- March 30, 7 p.m. for St. Ann and St. Thomas More, Mooresville (Indianapolis West Deanery), at St. Thomas More
- April 4, 9 a.m. at SS. Francis and Clare of Assisi, Greenwood

Indianapolis West Deanery

- March 12, 7 p.m. for Holy Angels and St. Rita (Indianapolis East Deanery), at St. Rita
- March 12, 7 p.m. at St. Malachy, Brownsburg
- March 18, 7 p.m. for St. Susanna, Plainfield, and St. Joseph, at St. Susanna
- March 30, 7 p.m. for St. Thomas More, Mooresville, and St. Ann (Indianapolis South Deanery) at St. Thomas More
- April 3, 7 p.m. for St. Michael the Archangel, St. Gabriel the Archangel and St. Monica, at St. Michael the Archangel
- Wednesdays in Lent (except Ash Wednesday), 6-7 p.m. at Mary, Queen of Peace, Danville

New Albany Deanery

- March 12, 7 p.m. at St. Mary, Lanesville
- March 16, 7 p.m. at St. Mary, Navilleton
- March 18, 7 p.m., at St. Michael, Bradford
- March 19, 7 p.m. at St. Mary, New Albany
- March 25, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
- March 26, 8 a.m.-8 p.m. (confession only, no service) at Our Lady of Perpetual Help, New Albany
- April 1, 7 p.m. at St. Anthony of Padua, Clarksville
- April 5, 1 p.m. at St. John the Baptist, Starlight

The following additional confession times are part of New Albany Deanery's "The Light is on for You"

- Wednesdays in Lent (except Ash Wednesday): St. Michael, Charlestown, 5:45-7:30 p.m. with adoration; and St. Mary, New Albany, 6:30 p.m.
- Thursdays in Lent: St. Francis Xavier, Henryville, 5:45-7:30 p.m. with adoration

Seymour Deanery

- March 10, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
- March 18, 6:30 p.m. at St. Patrick, Salem
- March 19, 6 p.m. at American Martyrs, Scottsburg
- March 26, 7 p.m. for Holy Trinity, Edinburgh, and St. Bartholomew, Columbus, at St. Bartholomew
- April 1, 6:30 p.m. for St. Ann and St. Joseph, Jennings County; St. Mary, North Vernon; and St. Ambrose, Seymour, at St. Ambrose

Terre Haute Deanery

- March 24, 2 p.m. at St. Margaret Mary, Terre Haute
- March 31, 7 p.m. at St. Joseph University, Terre Haute
- April 1, 7 p.m. at Sacred Heart, Clinton
- April 6, 7 p.m. at St. Paul the Apostle, Greencastle
- April 8, 11 a.m. at St. Joseph, Rockville
- April 8, 7 p.m. at Annunciation, Brazil

Additionally, the following confession times are offered in the Terre Haute Deanery

Saturdays in Lent:

- St. Margaret Mary, Terre Haute, 3-3:45 p.m.
- Sacred Heart, Clinton, 3:30-4 p.m.
- St. Joseph University, Terre Haute, 3:30-4:30 p.m.
- Sacred Heart of Jesus, Terre Haute, 4 p.m.
- St. Benedict, Terre Haute, 4 p.m.
- St. Paul, Greencastle, 4-4:45 p.m.
- St. Patrick, Terre Haute, 7:15-7:45 p.m.
- First Saturday of the month (March 7, April 4), 9-11 a.m. at Annunciation, Brazil

Sundays in Lent:

- St. Patrick, Terre Haute, 8-8:30 a.m.
- Annunciation, Brazil, 8-8:45 a.m.
- Noon at St. Paul the Apostle, Greencastle
- First Sunday of the month (March 1, April 5) 8:30 a.m. at St. Mary-of-the-Woods, St. Mary-of-the-Woods

Tuesdays in Lent:

- St. Joseph, Rockville, 4:30 p.m.

Thursdays in Lent:

- St. Joseph University, Terre Haute, 7-8 p.m.

Tell City Deanery

- March 11, 6 p.m. at St. Meinrad, St. Meinrad
- Sundays during Lent: 3-4 p.m. at St. Paul, Tell City

(An updated version of this list, along with other Lenten resources, can be found at www.archindy.org/lent.) †

TEACHER

continued from page 1

chose not to light the pink candle because it symbolized ‘Rejoicing.’

“I explained to the congregation that I could not rejoice in light of the shooting. Amy wrote me a letter challenging my comments on not being able to rejoice. She pointed out that the joy that Jesus brings into the world cannot be overcome by human activity. It is a joy that lasts forever. I was quite surprised by her grasp of true Christian joy and her willingness to share her thoughts with me.”

Since that first encounter, Fix and Father Farrell have developed a close friendship. He ended his letter of support for her by writing, “Amy demonstrates her Christian faith in every dimension of her life. Amy is a deeply committed person of faith and an excellent teacher.”

That story and that letter helped Fix to be chosen as this year’s recipient of the archdiocese’s Saint Theodora Excellence in Education Award.

Then there is the other defining story of how Fix strives to “choose joy” in her life. It’s the story of her reaction when she suffered a stroke at the age of 40.

‘God was definitely watching out for me’

“I was just sitting at home when I got really dizzy and nauseous, and had a headache,” she recalls of that moment on Jan. 29, 2014. “But I didn’t get diagnosed for almost 48 hours. I didn’t know I was having a stroke. I feel really blessed. I feel that God was definitely watching out for me during that time. I didn’t have any outward symptoms. I thought I had vertigo.

“The next day when I was numb on the whole right side of my body, I was like, ‘This isn’t vertigo, this is something else.’ We got an MRI and a CAT scan, and it showed up.”

The tests showed she had a minor stroke that was related to “a tiny hole in her heart,” she says.

“It’s tiny enough that they felt like they didn’t want to repair it. I’m on aspirin and some other medications to try to keep a stroke from happening again.

My doctor doesn’t feel it’s ever going to cause me an issue again. I still have some temperature sensitivity on my right side, some numbness, but nothing that gets in the way of what I want to do.”

Instead, she believes that incident led her to *what God wanted her to do*, what she says she was too scared to do—and that’s to make a change to teach in a Catholic school.

For the previous 14 years, she had taught Spanish in the Center Grove Community School system, an experience she enjoyed. But she felt God was calling her to teach *and* live her faith in a Catholic school setting. Yet before she made that move, she took a year off from teaching—a year during which she believes God gave her another plan, another gift.

In the summer after her stroke, her father became “really sick” from a combination of diabetes and congestive heart failure. By the middle of October, Mike Morgason moved from his home in Richmond to a specialty hospital in Indianapolis.

“He spent seven weeks there, and I was with him every day until he died, even if it was just tucking him in at night,” Fix says. “If I had been working, I never would have been able to spend that time with my dad. And I cherish that time with him. It was one of the best gifts ever. I can talk about it now without crying, and I couldn’t do that for a long time.”

To ‘see the face of God in every person’

Since the 2015-16 school year, Fix has felt God’s call at Sccecina. There, the former high school cheerleading coach is now supporting and rooting for the 40 students she leads and teaches in the school’s English as a New Language program—a program that helps students from Latino, Chinese, Vietnamese and Brazilian backgrounds develop English skills in reading, writing, listening and speaking.

“They have different skill sets, backgrounds and personalities,” she says. “The Chinese students typically come in with good reading and writing, but not as good speaking because they’ve learned in a classroom. My Latino students typically are good speakers and listeners, but

they’re not good readers and writers. They’re all mixed together—all grade levels, all English levels. Every day is different because everyone has a different need.”

What isn’t different is the difference that Fix tries to make in their lives. At the beginning of this school year, she wrote this mission statement for herself: “I will see the face of God in every person I encounter and empower them to develop their God-given strengths so that God’s will can be accomplished.”

“I want to empower my students so that they have a voice, as well as opportunities to grow in the way God wants them to grow,” says Fix, who also leads the school’s world languages department. “I want them to be proud of their heritage while also learning how they can make their way in this English-speaking country.”

This year, she is leading her students in a project about illiteracy, focusing on the benefits of early reading and the consequences of not being able to read. As part of that effort, the students have created flyers to educate parents, sought grants to publish a student-authored book, and visited pre-schools to read to children.

She also led about 70 students to the Latino Education Summit in Indianapolis in November. The summit, which included a college fair, helped the students and some of their parents realize there are opportunities for further study, scholarships and financial aid.

Fifteen-year-old Ani Ximeyo Coyotl participated in that summit and came away with the belief that she could go to college and pursue her dreams.

“We can go to school and be someone,” says Ani, the oldest of three children of parents from Mexico. “I want to be a businesswoman, have my own business and help my family out. I’m the oldest. They expect a lot from me. They tell me to keep going.”

She credits Fix with helping her get there. “She’s nice, sweet, smart and she likes to help everyone,” Ani says. “She helps me a lot to improve my grades. I have A’s and B’s now.”

The face of Yulin Yang lights up when he talks about Fix.

“She’s my favorite teacher,” says the 18-year-old student from China who’s in



Amy Fix’s approach to “choose joy” shines through during one of her classes at Father Thomas Sccecina Memorial High School in Indianapolis. (Submitted photo by Beth Murphy)

his third year at Sccecina. “Any time I need help, I go to her and she helps me.”

‘Joy is why we live’

Sccecina’s interim principal David Dellacca describes Fix as the “daily champion and advocate” of her students.

“Amy sees in each student their God-given dignity and ability to succeed,” he notes. “She is invested in students’ lives, their heritage, their academic achievements, their mental health, their faith, their successes on the athletic field—truly their whole self and person.”

Fix sees her own growth in the six years since she believed that God was nudging her to make a change in her life.

“I’ve actually thanked God for all that a few times,” she says. “I give him a lot of glory and credit for that, because I recognize his hand. I want people to be aware of God’s whispers or shoves. We don’t always see it in the moment, but we have to be looking and say, ‘Ah, I see what you’re doing here. I see how it was orchestrated so beautifully.’

“I know that I have developed my relationship with God in a powerful way in the past six years.”

As she makes that point, her joy shows in her eyes and her smile.

“We have enough to be joyful about,” she says. “Even in the midst of difficulties, that joy sustains us. Joy is why we live.” †

Finalists for teaching honor come from throughout the archdiocese

While Amy Fix of Father Thomas Sccecina Memorial High School in Indianapolis has been selected as this year’s recipient of the Saint Theodora Excellence in Education Award, four other teachers were named as finalists for the highest honor for a Catholic educator in the archdiocese. Finalists also included:

Joe Pfennig—Cardinal Ritter High School in Indianapolis

Susan Schmuelling—St. Lawrence School in Lawrenceburg

Debra Shishman—St. Charles Borromeo School in Bloomington

Angela Toner—Roncalli High School in Indianapolis †

ICC

continued from page 1

not gained traction in Indiana yet, pro-life advocates remain “hypervigilant,” according to Jodi Smith, a lobbyist for Indiana Right to Life.

“Every single year, we look at every bill for anything related to end-of-life issues in any capacity,” said Smith, who also serves as state director of the Susan B. Anthony List, a national organization that supports pro-life lawmakers and educates Americans about where their legislators stand on the issues. “I think the landscape in Indiana still looks good.”

Smith said she received assurances by

House leadership early in this short session of the Indiana General Assembly that House Bill 1020 would not be heard. Although she does not anticipate the political climate in Indiana changing anytime soon, she and others in the pro-life movement recognize that those on the opposite side of the issue are aggressive in their efforts to gain a foothold in other states.

The biggest national organization driving the assisted-suicide movement is Compassion and Choices, which claims that it “improves care and empowers everyone to chart their end-of-life journey.” But Smith, a medical nutritionist who also serves on the board of a hospice center in Plainfield, counters that services such as hospice offer patients true

compassion and dignity in their final days.

“Hospice is respectful, dignified and dedicated to keeping people comfortable,” Smith said. “We don’t take extraordinary measures to keep patients alive, but we treat them 100 percent of the time as being alive, even if they are in a coma. The emphasis is always on respect for life until natural death.”

The Indiana State Medical Association (ISMA) formally rejected physician-assisted suicide in 2016. Among the leading experts on the issue is Dr. Andrew Mullally, a Fort-Wayne based physician who is a member of the Catholic Medical Association in addition to ISMA.

“Nationally, there is so much money behind this push that every year we see another state fall to allow assisted suicide,” Mullally said. “It is a large group of people who want this—and they are well funded—so it is something that is going to continually come to the forefront. It’s important that we oppose this to avoid the objective evil that assisted suicide is, but additionally, to avoid all of the risks and the dangers that we have seen come with it in other countries.”

Mullally points to Canada, where the practice has not only been legal since 2016, but physicians are required in some provinces to refer patients for assisted

suicide when it is requested. Even some Catholic hospitals are required to provide it.

“Since I refuse to do that, I could not be a doctor in Canada,” said Mullally, who operates Credo Family Medicine, a pro-life practice affiliated with the Dr. Jerome Lejeune Catholic Medical Guild of Northeast Indiana.

Mullally added that physician-assisted suicide continues to gain momentum in many European countries, with some even allowing pediatric euthanasia in certain cases.

“The abuses are widespread,” Mullally said. “I see a natural progression after legalization because the line in the sand is whether it’s OK to kill your patients or not. After it’s been decided that it is OK sometimes to kill your patients, that line will always be extended.”

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

(Victoria Arthur, a member of St. Malachy Parish in Brownsburg, is a correspondent for The Criterion.) †



‘The abuses are widespread. I see a natural progression after legalization because the line in the sand is whether it’s OK to kill your patients or not. After it’s been decided that it is OK sometimes to kill your patients, that line will always be extended.’

—Dr. Andrew Mullally, a Fort-Wayne based physician who is a member of the Catholic Medical Association

E6

continued from page 1

themselves for spiritual battle.

“We have to be brothers in Christ, comrades in arms,” said Hahn, a popular Catholic author and speaker. “A band of brothers is what I see right before me today. ... We’re at war. We’re in a battle. And we can’t stand alone. So, as sons of God, as brothers in Christ, we are called to take on the armor of God and enter into this battle.”

The “armor of God” is at the heart of the “E6” name of the conference, which refers to the sixth chapter of St. Paul’s Letter to the Ephesians in which the Apostle calls believers to take up that armor in spiritual battle against the devil.

Hahn, a theology professor at Franciscan University of Steubenville in Steubenville, Ohio, and founder of the St. Paul Center for Biblical Theology, called his listeners to fight this spiritual battle with humility.

“We have a chance, brothers in Christ, as sons of God, to let God father us, to give us what we need, to make up for what we lack, that we might grow in

humility as servant leaders and then invest ourselves in our marriages, in our families and thereby beat the devil,” Hahn said.

“Most likely, the only homily we’ll ever hear from you is your family life, what they see you doing in prioritizing marriage and family.”

Joshua Renshaw, 14 and a freshman at Roncalli High School in Indianapolis, attended the conference with his father, Jonathan, both members of Nativity of Our Lord Jesus Christ Parish in Indianapolis.

“It’s been a great experience just to see everyone, absorb it and take it all in,” Joshua said. “It’s inspiring just to see how everyone really cares about their faith and wants to get closer to God. I hope it will help me be more faithful, grow closer to God and spread my experience to others.”

Terry Brannen, 81, a member of St. Thomas More Parish in Cincinnati, was glad to see so many young Catholic men and fathers attending the conference.

He’s been concerned about the future of the Church in light of the struggles it has experienced recently.

“But I just know that if there’s this kind of energy, it’s not going to go away,” Brannen said. “Down deep, I feel optimistic that we’re on the right track. It’s just going to take a while.”

During breaks at the conference, Brannen and other conference participants prayed the rosary.

Marians of the Immaculate Conception Father Donald Calloway encouraged the conference participants to see the rosary as a principal weapon to use in their spiritual battle.

“We think that we don’t need this,” he said. “We think that it’s for people who are weak. “You’re darn right it is! How are you going to slay a dragon without a sword? You’re not. If you don’t have a devotional life, if you’re not doing these kinds of things, brothers, you’re toast. That fire from Satan is strong.”

In addition to praying the rosary, several priests were on hand to hear the confessions of conference participants. Throughout the day, hundreds of men stood in line to receive God’s mercy in the sacrament of penance.

Mass was celebrated during the conference. There was also a period of eucharistic adoration and Benediction. Father Jonathan Meyer, pastor of All Saints Parish, was the principal celebrant of the Mass and homilist.

He reflected on how the Church in the U.S. has done much throughout its history to build institutions such as parishes, schools and hospitals. Now, he said, the Church is often focused on maintaining those institutions.

“We, as a Church, have been so busy maintaining that we’ve stopped building,” he said, describing building as “going out, winning souls and bringing people to Christ.”

“Our missionary zeal has been

compromised,” Father Meyer said. “And that needs to change. Every single one of you brothers needs to leave this conference with an offense, to go out into this world and win souls for Jesus Christ.”

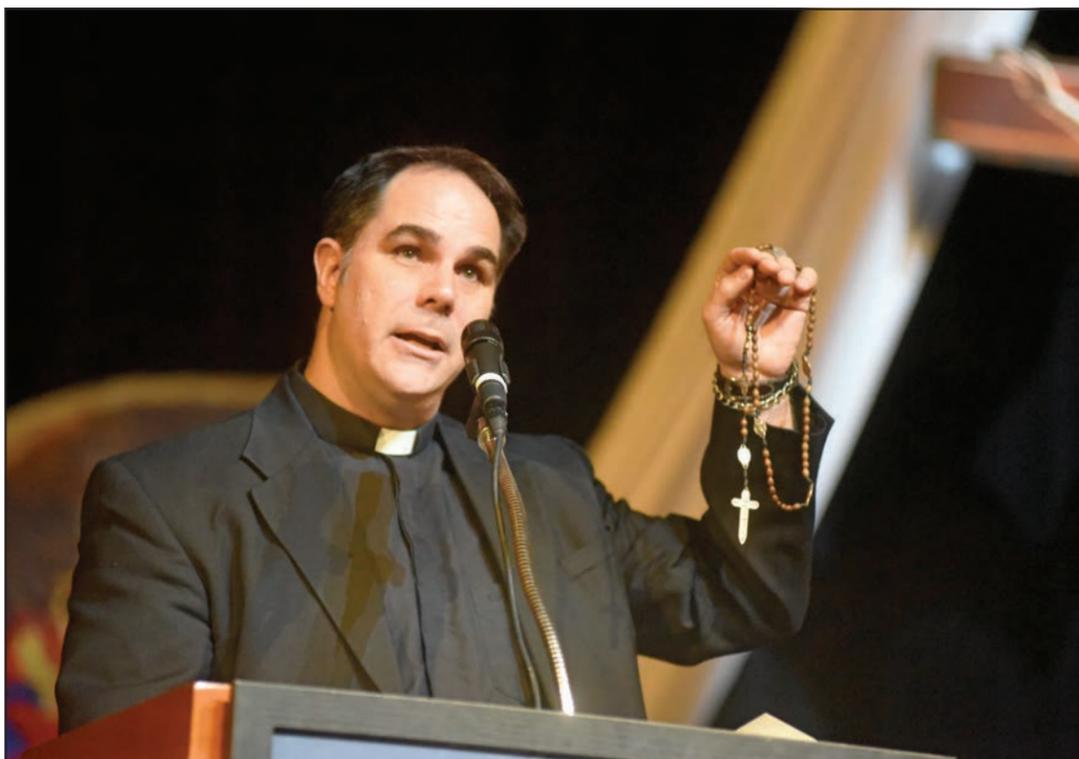
After a midday lunch, Doug Barry continued to encourage the participants in preparing for spiritual battle.

A long-time co-host of “Life on the Rock” on the Eternal Word Television Network (EWTN), Barry now hosts “Battle Ready” on the network, a show in which he helps viewers prepare to fight the battles of body, mind and soul in society today.

He shared with his listeners at the conference that St. John the Baptist is one of the saints who inspires him.

“I’m a fan of evangelizing always and, if necessary, use words—except I’m not a big fan of that if we’re using it as a cop-out,” Barry said. “And a lot of people, I think, do.

“John the Baptist was one who would say to evangelize always and you’d better open your mouth. Jesus said that what you hear whispered in the heart and in silence you shout from the rooftops. Get your ladder out, men. Get out on your rooftop and let it be known in ways and places in which God has called you to do it.” †



Marians of the Immaculate Conception Father Donald Calloway holds a rosary while giving a presentation on Feb. 22 during the E6 Catholic Men’s Conference at East Central High School in St. Leon. (Photo by Sean Gallagher)



Jerry and Rob Mersch, who are respectively father and son, pray the rosary on Feb. 22 during the E6 Catholic Men’s Conference at East Central High School in St. Leon. They are members of the Oratory of SS. Philomena and Cecilia in Oak Forest.



Doug Berry, left, and Scott Hahn take part in a question-and-answer session on Feb. 22 during the E6 Catholic Men’s Conference at East Central High School in St. Leon.



Christ Runte, a member of Immaculate Heart of Mary Parish in Cincinnati, laughs on Feb. 22 during the E6 Catholic Men’s Conference at East Central High School in St. Leon.



The auditorium of East Central High School in St. Leon is filled on Feb. 22 with 1,500 participants in the fifth annual E6 Catholic Men’s Conference, sponsored by All Saints Parish in Dearborn County.

Cathedral's wrestling team earns third straight state title

By John Shaughnessy

Sean McGinley has always stressed certain key points to his student-athletes in his 20 years as the coach of the wrestling team at Cathedral High School in Indianapolis.

McGinley starts with an emphasis on the qualities that he believes will serve his wrestlers during each season and throughout their lives—hard work, dedication and teamwork.

“We want to put these guys in situations where when they get in tough situations later in life, they’ll say, ‘Hey, I’ve been through wrestling, and that was tougher than this.’”

He also focuses on getting his team “peaking at the right time.”

“Hopefully, the kids will be ready both physically and mentally when it comes to tournament time. We want to be wrestling our best at the end of the season.”

All those ingredients came together on Feb. 22 when the Cathedral wrestlers won their third straight team championship in the Indiana High School Athletic Association’s Wrestling State Finals at Bankers Life Fieldhouse in Indianapolis.

“It’s special to win one—and it’s hard to win one,” says McGinley. “To win three in a row—and to know how hard the kids have worked—makes it even more special.”

A 1988 graduate of Cathedral, McGinley credits the eight seniors on this year’s team for setting the tone for the season: Logan Bailey, Edwin Perez, Holden Parsons, Danny Brady, Garrett Stewart, Jacob Huffman, Tyler Wagner and Elliott Rodgers.

“They’ve rewritten the history books,” he says. “In their four years, they’ve finished third, and they’ve won three state championships.”

He also praised the contributions of his assistant coaches: Jeff Brown, Brian Seltzer, Mo Gunn, Michael Venezia, Anthony Bill and Tony McGinley.



The Cathedral High School wrestling team displays its hardware after winning its third straight team championship in the Indiana High School Athletic Association’s Wrestling State Finals at Bankers Life Fieldhouse in Indianapolis on Feb. 22. (Submitted photo)

Cathedral sophomore Zeke Seltzer finished first in the 120-pound weight class while senior Logan Bailey was runner-up in the 138-pound weight class, and senior Elliott Rodgers earned a third-place finish in the 160-pound weight class.

The emotion of winning the championship overflowed for the

Cathedral team after senior Holden Parsons won a state title in the final match of the day, in the 285-pound weight class.

“All the kids were down on the floor,” McGinley says. “He won in overtime. All the kids were screaming and jumping up and down for him. Their whole reaction showed how much it meant to them.”

The team from Roncalli High School in Indianapolis placed fifth in the state finals, led by two state champions.

Roncalli senior Alec Viduya capped his undefeated season by winning the 145-pound championship while senior Brayden Lowery earned the 126-pound state title. †

LEGACY PLANNING OPPORTUNITIES

CATHOLIC COMMUNITY FOUNDATION, INC.
Serving the Archdiocese of Indianapolis since 1987

ccf@archindy.org | www.archindy.org/CCF
(317) 236-1482 • (800) 382-9836, ext. 1482

Planned giving is Christian stewardship at its best. A parish, school or ministry of your choosing can benefit from the gifts God has entrusted to you. Whether you give during your life or through an estate plan, your gift may be used immediately, or over time. There are planned giving options for every situation. No gift is too small.

Endowments and donor-advised funds are two primary ways to make lasting gifts. Establishing an endowment with the Catholic Community Foundation allows your gift to provide support in perpetuity. Establishing a donor-advised fund provides an immediate tax deduction while providing support to Catholic ministries over time. We have provided a list of gifting opportunities below. Please contact the Catholic Community Foundation office to discuss your ideas and allow us to help you leave a legacy that will provide you with the blessings of sharing as the Lord intended for all of us.

GIFTS OF CASH

Make checks payable to the Catholic Community Foundation, to 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Please note the name of the fund you wish to benefit on the memo line of the check.

GIFTS OF STOCK, MUTUAL FUND SHARES AND TRANSFERABLE BONDS

There may be significant tax advantages for gifting appreciated stock, mutual fund shares and transferable bonds. Contact the office for specific delivery instructions.

GIFTS OF LIFE INSURANCE

New or existing policies may be used for charitable gifts.

GIFTS OF REAL ESTATE

Gifts are evaluated and approved in partnership with the Catholic Community Foundation. Contact the Foundation for special requirements.

GIFTS IN-KIND

Gifts of material or equipment require special handling. Contact the office to discuss this opportunity.

DEFERRED GIFTS

Bequests through a Will or Trust are very popular gifting options. For specific language for incorporating a gift, contact the office personally, or through your attorney or financial advisor.

GIFT-INCOME ARRANGEMENTS

Income for you, your spouse and/or a loved one.

Charitable Trust: Each year, you and/or someone of your choosing receive a fixed dollar amount or percentage of the predetermined annual value of the trust. There are many formats to address your planning needs.

Charitable Gift Annuity: Each year, you or a loved one you choose will receive a fixed dollar amount. A portion of the income is tax-free.

RETAINED LIFE ESTATE IN A RESIDENCE OR FARM

You may deed a personal residence or farm and retain the full rights to live on the property throughout your life.

RETIREMENT PLAN CONTRIBUTIONS

Gifts of retirement plan assets may offer significant tax savings and are an easy way to meet your charitable and estate planning goals.

Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2020 by Catholic News Service.

Fasting can strengthen the capacity for serving people in need

By David Gibson

“We must love with our eyes open,” Archbishop of Canterbury Justin Welby said last October. Saints, the Anglican leader advised, are people who are able to face and to confront “the entanglements of life.”

Archbishop Welby spoke during an ecumenical vespers service in London’s Westminster Cathedral celebrating the canonization of Cardinal John Henry Newman, the British Anglican priest who was received into the full communion of the Catholic Church in 1845.

Facing life’s entanglements sounds difficult or daunting. It must take real strength to love with open eyes, stepping forward with authentic care for others into situations certain to tax the imagination and leave even the most well-intentioned feeling less than adequate to the healing task at hand.

The task at hand, Archbishop Welby indicated, is not somehow to become a person lacking any and all imperfection. “There are no perfect saints,” he said.

What we do have as models of sanctity, the archbishop remarked, are “the great crowd of witnesses who are sanctified not by their own efforts, but by a particular openness to grace, an unusual, utterly entrancing willingness to be the person whom God is calling.”

Those words deserve thought, reflection. They provoked hearty discussion in a retreat group I participated in last fall.

What could it mean to be “the person whom God is calling”? Does God know us better than we know ourselves? Does God grasp our perhaps unacknowledged capacity to love with open eyes?

It is the call of “the whole Church,” of all its people, to become imitators of Jesus “the protoshepherd, to be the pastors of all the lost and suffering souls of this dark world,” said Archbishop Welby.

His remark affirms that the Christian life and its spiritual practices are undertaken not for one’s own sake alone. They extend outward and lead toward others, whose lives may be complicated, painful.



Volunteer Mark Orr assists a woman at a food pantry at Catholic Charities of the Archdiocese of New York’s community center in the South Bronx. The spiritual practice of fasting can help those who undertake it to give of themselves more fully in loving service to others. (CNS photo/Gregory A. Shemitz)

In this article on Lenten fasting, I wanted to ask whether it might be good, even necessary, in the Christian life, to fast from any willingness to be less than “the person whom God is calling,” perhaps by settling too low when the demands of love and service seem, at first, overwhelming.

One purpose of Lenten fasting is to hone the strength for such love. I propose that fasting in its various forms can be viewed as a strengthening practice.

But does fasting seem like an outmoded practice of spirituality? Astonishingly, fasting in non-religious guises frequently is recommended highly in our 21st century. For example, there are “intermittent” fasts and the discipline of fasting from eating during designated

hours of the day. Geared to improved health, these practices strengthen people for the lives they lead.

Strengthening practices are pursued vigorously these days, like running, walking or participation in sports programs. Notably, the spirit within can reap rewards when physical well-being improves even a bit.

Physical therapy plays a big role in my life nowadays. It is meant to reduce pain in my arthritic limbs and strengthen muscles. That way I can function better as the person God is calling in my family and community.

The Old Testament Book of Isaiah plainly views fasting as a strengthening practice. The Lord will “give strength to your bones” when you fast as he desires,

the prophet makes clear (Is 58:11). It is not God as a physical therapist who is encountered here, however. It is the Lord who can make your light “rise in the darkness” (Is 58:10).

Isaiah says that the fast God chooses means “releasing those bound unjustly, untying the thongs of the yoke; setting free the oppressed, breaking” every yoke. It means “sharing your bread with the hungry, bringing the afflicted and the homeless into your house; clothing the naked when you see them, and not turning your back on your own flesh” (Is 58:6-7).

So, my fasting and our fasting are not solely about me or us. Fasting can bring our connections with others into clearer view.

Whenever fasting is mentioned, people tend to think first of food, eating less of it, that is. However, there are many ways to fast.

Bishop Edward K. Braxton of Belleville, Ill., once offered a helpful list of what to give up in Lent. Try giving up anger and rash judgment, impatience and prejudice, he recommended. Other recommendations included “dishonesty, unkindness, gossip, slander and other spiritually harmful activities.”

Bishop Braxton urged also that during Lent we allow our inner life in Christ “to touch others” like unemployed, grieving, lonely, forgotten and sick people.

“Fasting wakes us up. It makes us more attentive to God and our neighbor,” Pope Francis has said. “It allows us to experience what the destitute and the starving have to endure.” Fasting, he continued, also “expresses our own spiritual hunger and thirst for life in God.”

Whatever its mode, fasting is not an end in itself. It propels those who fast beyond themselves. Having awakened them, as Pope Francis puts it, fasting offers, as Archbishop Welby might say, the strength never to agree to be less than the person whom God calls.



A Lenten meal is ready for plating in the Baltimore kitchen of celebrity chef Father Leo Patalinghug. Fasting in Lent in various ways, including from different kinds of food, can help those who take up this spiritual practice to focus less on themselves and more on loving and serving other people. (CNS photo/Chaz Muth)

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

For the Journey/Effie Caldarola

The grace around us allows us to celebrate each day

The writer Annie Dillard said, “You catch grace as a man fills his cup under a waterfall.” Am I stingy about receiving grace, I wondered after a shopping trip.



On Valentine’s Day, the store was packed.

I had a long grocery list in preparation for a houseful of company.

Parking spots were scarce, the wind chill was below zero, and when I arrived, a

coupon I’d been carrying was apparently lost in the wind.

My first stop was the meat section where I found chicken on sale, the packaging of which left a slimy trail of chicken juice all over my hand. I searched for the paper towels that usually hang in the meat department, and as I wiped up, I realized even though my hand was dry, chicken slime residue would cling to me through the store.

On my way down the crowded aisles, I encountered an elderly couple who had found a friend coming toward them. The three of them, their two carts taking up the entire aisle, stopped for a lengthy chat. I stood behind them for what seemed an

interminable wait, which was probably only 30 seconds, before the friend backed her cart up so that I could squeeze between them.

I was focusing on the wrong stuff.

But I filled my cup with some grace on my grocery trip.

The store was crowded with a rush of men searching for flowers, the obligatory male Valentine offering. Now, there are two mindsets about a holiday like Valentine’s Day—or Mother’s Day, for that matter. They’re either artificial “Hallmark holidays,” a commercial goldmine for florists, restaurants and chocolatiers, or they’re days set apart for celebrating people, a great excuse to be loving or romantic.

Right now, I choose the latter. In our country’s present disgruntled mood, we need to boost love, romance and affection even if it has to be imposed on us. We need a kick in the posterior that says, “Be nice to someone.” So I rejoiced in seeing a bunch of guys looking sheepish—OK, and maybe a little obligated—as they carried bouquets.

Then there was the young guy at the checkout counter. The customer ahead of me asked him if he had anything special planned for Valentine’s.

“No, this grocery store is my life,” he replied cheerfully.

So, when it was my turn we chatted. He told me that he had to put in extra time that day. I told him I was amazed at the crowd, and wished I could have a dollar for every guy I saw walking around with flowers.

“Oh, my gosh,” he said, “It’s been crazy. But you should have seen it Wednesday, which is senior discount day.”

At home, as I washed chicken slime off with soap and water, I chuckled about senior citizens buying their bouquets two days early to save 5 percent. I admired the roses my husband had given me. I gave him chocolates in a heart-shaped box. After 40 years, we may not score very high for creativity or imagination, but we get the point across.

And I thought of how grace enters a day and offers itself to us. We make choices, we invite God in or we close the door. We choose our focus.

Chicken slime or cheerfulness. Thoughtlessness encountered, or the cheery chattiness of a stranger. Where do we find God in all this? It’s our choice to search. If you didn’t celebrate Valentine’s Day, no problem. Tomorrow is another day. Celebrate every day.

(Effie Caldarola writes for Catholic News Service.) †

Pastoral Ministries/

Brie Anne Varick

Pro-Life is Pro-Woman

“Pro-Life is Pro-Woman” is one of my favorite phrases that has been displayed on signs at the annual March for Life in



Washington. This phrase sums up what I have always known, and I believe more and more people are having the courage to say out loud: “Women deserve better than abortion!”

There’s a misconception perpetrated by

Planned Parenthood that post-abortive women do not regret their abortions.

Following is the testimony of one courageous woman, Christine Harrington, a member of St. Luke the Evangelist Parish in Indianapolis and a core team member of Project Rachel Ministry for the Archdiocese of Indianapolis:

One week after having an abortion, women in a 2008–10 study by the Guttmacher Institute “felt more regret, sadness and anger about the pregnancy than about the abortion, and felt more relief and happiness about the abortion than about the pregnancy.”

Had I been interviewed, I would have also denied that the abortions had a negative impact on me. Why? Because I’m not unusual as a post-abortive woman. I could not face what I had done. It would take me decades to have the strength to confront the sorrow, grief, regret and self-loathing that haunted me for years.

When I brought my baby home in 1992, I was afraid of myself. Two years prior, I had two abortions. I couldn’t go through another abortion, so I gave birth to my son. Now, holding him in my arms, I was scared to death I would harm him. I was a monster for killing his siblings. My self-loathing was constant. As a result, I became disconnected emotionally from my son. I thought I was protecting him from me. That’s what abortion does to women.

I was denied the chance to grieve for my aborted babies. My feelings of sorrow were repressed and buried. It is no surprise I was suffering from undiagnosed depression. Over the years, I sought out therapists to “fix” me. Nothing worked. I was never asked if I had an abortion.

When I couldn’t live with the pain any longer, I reached out to a family priest. I displayed his business card on my desk for more than 18 years before I finally accepted the courage God gave me to fall to my knees and beg for forgiveness. This holy priest gave me the grace of absolving my sins, and the gift of a Rachel’s Vineyard retreat brochure. Rachel’s Vineyard is a retreat for post-abortive women and men to help begin their healing journey. Rachel’s Vineyard, through the love of Jesus, changed my life.

Since that retreat in 2008, I now help the Rachel’s Vineyard retreat team in my area. It changes lives.

Rachel’s Vineyard retreats are part of the Archdiocese of Indianapolis’ Project Rachel Ministry, a confidential ministry that helps those suffering after abortion experience mercy, forgiveness and peace.

Supported by the sacraments, the goal of the retreat is to help provide insight, comfort and healing. The weekend combines Scripture meditations, spiritual exercises and discussions in a guided process that leads to the heart of God’s love and compassion.

The next retreat is scheduled for March 13–15 in the greater Bloomington area. The cost is \$175, although scholarships are available and no one will be turned away due to financial difficulties.

To speak with someone about Rachel’s Vineyard retreats or to register for the upcoming retreat, contact the Project Rachel Team’s confidential line at 317-452-0054, or e-mail projectrachel@archindy.org.

For general information about Rachel’s **See VARICK, page 15**

It’s All Good/Patti Lamb

Waiting for missing sheep shows dad’s final act of love

My dad was born into eternal life a month ago.

My family is grateful that he died in the comfort of his home, surrounded by his



wife, his nine children and other beloved relatives and friends.

But I am especially grateful, and I’ll explain why.

First, to provide some context, we anticipated dad’s passing a few times

before his earthly body was spent. We are thankful to the priests—Father Paul Shikany, Father Paul Landwerlen and Father Rob Hausladen—who came to anoint dad in his last days. Each priest ministered to our dad and to our family in his own unique way, by the grace of the Holy Spirit. Their visits brought us peace and served as powerful reminders that I need to increase my prayers for vocations to the priesthood and religious life.

I’ll skip ahead to the Thursday when dad actually passed from this life. He continued to decline through that day, and the hospice nurse explained that dad was in the stage of “actively dying.”

“His kidneys have stopped working,”

the nurse explained.

“Now, it will be a battle between the lungs and the heart,” he said.

I’ll share some more background here. Three days earlier, I started a new job, and I wanted my employer to know that I was fully committed to my position. But I desperately wanted to be present to my dad.

I cut to the chase with the hospice nurse. “Are we talking hours or days?” I inquired.

The nurse explained that he’s seen the process go up to 18 days.

Thinking we were looking at a long, emotional few days or weeks, I went home to eat and rest, preparing to resume work in the morning.

The rest of my siblings stayed—even though they were beyond sleep deprived. Hours later, I received a call from my sister, who offered to send her husband to pick me up and take me to my parents’ home since dad seemed to be declining rapidly.

My brother-in-law arrived to pick me up at 6 p.m. At 6:05 p.m., my sister texted her husband and I saw this message on the phone mounted on the dashboard: “He stopped breathing. He is in heaven.”

I missed it. In my grief, through tears and gritted teeth, I told myself that I was selfish for wanting to go home to recharge. I was the

only sibling not there when he took his final breath, and I’d never be able to change that.

We arrived around 6:29 p.m., and the shade was open. I saw my mom and siblings standing around dad’s body. Sheepishly, I walked in, expecting to hear sobbing. Instead, I walked in the door, and my siblings cheered.

“She’s here, dad!” they exclaimed. “Get in here!” my brother cried. “He’s been waiting for you!” he added.

I didn’t understand. I thought dad had passed at 6:05 p.m., when he stopped breathing.

My sister, a nurse, had her fingers on dad’s neck.

“His heart is still beating,” she said. “When you weren’t here, we asked him to hang on until number nine got here,” another sibling added.

I immediately knelt down by dad’s bed, kissed him and thanked him for waiting. Tears of joy and sorrow felt hot as they slid down my face.

“It’s still beating, but it’s getting slower,” my sister said.

About a minute after I arrived, she could no longer feel his pulse. Procuring a stethoscope, my sister confirmed that there was no longer a heartbeat.

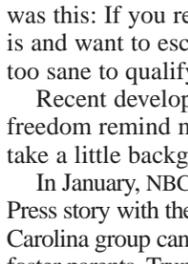
See LAMB, page 15

A More Human Society/Richard Doerflinger

Federal mandate results in a Catch-22 for religious freedom

I’ll always remember reading *Catch-22*, Joseph Heller’s novel about what he saw as the absurdities of war.

In Heller’s account, enlisted men trying to escape those absurdities encountered ingenious military rules or “catches” so they could never prevail. The novel’s title refers to a catch for those who sought a discharge claiming insanity. The catch



was this: If you realize how horrible war is and want to escape it, you are clearly too sane to qualify for the discharge.

Recent developments on religious freedom remind me of *Catch-22*. It will take a little background to explain why.

In January, NBC News ran an Associated Press story with the headline: “South Carolina group can reject gays and Jews as foster parents, Trump admin says.” The story concerned a Christian organization, Miracle Hill Ministries, that participates in South Carolina’s system to find foster homes for

needy children. The organization received a federal waiver allowing it to place children only with members of its faith, as long as it referred other prospective foster parents to other agencies in the system.

The article quoted an attorney calling this “state-sanctioned and government-funded discrimination.” The Human Rights Campaign, which promotes the LGBTQ agenda, called it “unconscionable.”

Similarly, the Seattle area has seen outraged protests against a Catholic school after two teachers had to seek employment elsewhere because they are entering same-sex civil marriages, which are against Catholic teaching.

The “catch” arises because what these two organizations did is exactly what the Church’s secular critics have said they must do to receive a religious exemption from legal mandates.

A leader in this area is the American Civil Liberties Union (ACLU), which has insisted that Catholic hospitals, for example, are too “secular” to win a religious freedom claim. “In the public world,” it says, “they should play by public rules.” The ACLU has argued that a right to be exempted from

abortion, contraceptive and sterilization mandates should belong only to religious organizations that primarily hire people of their own faith, primarily serve people of their own faith and focus on inculcating specifically religious values.

The ACLU’s prime example of an organization that could qualify for such an exemption is a Christian Science Church healing center, where illnesses are addressed solely by prayer.

The ACLU has boasted that it wrote the religious exemption clause of California’s state contraceptive mandate using these criteria. Later, the Obama administration also endorsed this approach, insisting that religious orders like the Little Sisters of the Poor must comply with a federal abortion, contraceptive and sterilization mandate because they hire and serve non-Catholics. The sisters had to struggle all the way to the U.S. Supreme Court for relief—and some states are still in court insisting that they comply with such mandates.

Here is the Catch-22: If you hire or serve people who don’t share your religious tenets, you are not religious enough to have

See DOERFLINGER, page 15

Second Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 8, 2020

- Genesis 12:1-4a
- 2 Timothy 1:8a-10
- Matthew 17:1-9

The Book of Genesis is the source of the first reading for Mass on this weekend. As its name implies, Genesis reveals the divine origin of life and Almighty God's plan in the forming of the Hebrew race.



First and foremost, Genesis is a splendidly vivid revelation of God's majesty and power, but also of the dignity

of humanity and purpose of life. It is a pity that this marvelous book has been tortured and misconstrued by well-meaning but uninformed readers over the years. Genesis is not about the details of how creation occurred because scientific conclusions in this regard dramatically have changed through the centuries.

This weekend's reading is about Abraham. Considered by scholars to have been a historical person, Abraham is regarded as the father of the Jewish people.

The reading makes several points. God is active in human affairs. He communicates with humans, and they with him.

Abraham has a strong faith. God rewards this faith by pledging that Abraham's descendants, until the end of time, will be his special people. This dignity confers obligation. Descendants of Abraham must be loyal to God and reveal him to the world.

For its second reading, this weekend's liturgy presents a passage from St. Paul's Second Epistle to Timothy.

Timothy was a disciple of Paul. The Church venerates Timothy as a great saint who was important in the formation of Christianity. Timothy was the son of a pagan father and a devout Jewish mother. He was also Paul's secretary at one point. Once, Timothy was imprisoned with Paul, although Timothy eventually was released. According to tradition, Timothy was the first bishop of Ephesus, then a major city. Its present ruins lie on the Mediterranean coast of modern Turkey.

In this reading, Paul encourages Timothy to be strong in his Christian belief despite many difficulties and obstacles.

St. Matthew's Gospel furnishes the last reading. It is the story of the transfiguration of the Lord. It is ablaze with symbols of God with which any Jew of Jesus' day instantly would have been familiar, as these images appear throughout the Hebrew Scriptures.

In this reading are references to brilliant light, mountaintops, a voice from the sky, and pure white, all associated with God. Finally, surrounding Jesus were Moses and Elijah, the great heroes of the Jews.

This scene totally contrasts with Calvary, where, instead of appearing in shimmering clothes, Jesus was stripped of his garments. Instead of glowing clouds and brilliant light, gloom and darkness surrounded the cross.

Reflection

Lent is little more than one week along, and already the Church is encouraging us and reinforcing our faith, just as Jesus strengthened the faith of the Apostles who stood trembling before the divine sight manifested on the mountain.

The message is clear. Jesus is God, active and present among us.

To be saved, we must truly believe. More than voicing words, we must commit our lives to Christ. So, Abraham is critically a part of this weekend's lesson as an example.

While nowhere in these readings is any account of the crucifixion or the other events of Good Friday, recalling the Lord's death on the cross is essential to understanding fully this weekend's message.

Calvary represents the world. For a moment, seemingly, earthly power and human sin triumphed over good. Certainly, the enemies of Jesus saw the crucifixion as their victory. Jesus died, but then came the wonder of Easter.

Every human being can be tricked into assuming that earthly things or satisfaction will bring them reward. They do not. Ignoring God brings death. It has been proven untold millions of times.

So, the Church counsels us to have faith, to look beyond the gloom, and to follow the light of Jesus. Remember the transfiguration. Remember Abraham. Remember what actually matters in life. †

Daily Readings

Monday, March 9
St. Frances of Rome, religious
Daniel 9:4b-10
Psalm 79:8-9, 11, 13
Luke 6:36-38

Tuesday, March 10
Isaiah 1:10, 16-20
Psalm 50:8-9, 16bc-17, 21, 23
Matthew 23:1-12

Wednesday, March 11
Jeremiah 18:18-20
Psalm 31:5-6, 14-16
Matthew 20:17-28

Thursday, March 12
Jeremiah 17:5-10
Psalm 1:1-4, 6
Luke 16:19-31

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

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

Sunday, March 15
Third Sunday of Lent
Exodus 17:3-7
Psalm 95:1-2, 6-9
Romans 5:1-2, 5-8
John 4:5-42
or John 4:5-15, 19b-26, 39a, 40-42

Question Corner/Fr. Kenneth Doyle

Veneration of relics of the saints deeply rooted in Church history

QI am a Catholic convert and support all the dogmas of the Church. But there is one practice that



I must admit gives me pause—the use of relics, preserving the body parts of deceased saints. I could see honoring robes or rings, but teeth or fingers seems a bit too much, bordering on the macabre.

We never covered this in our Rite of Christian Initiation of Adults program, and I'm hoping that you can explain. (Indiana)

AThe veneration of the relics of saintly individuals has a long history—dating back to pre-Christian times. The bones of the Old Testament prophet Elisha once brought a dead man back to life (2 Kgs 13:20-21).

Then, when St. Polycarp was martyred in the middle of the second century, a contemporary account stated: "We took up his bones, which are more valuable than precious stones and finer than refined gold, and laid them in a suitable place, where the Lord will permit us to gather ourselves together as we are able, in gladness and joy, and to celebrate the birthday of his martyrdom."

In venerating relics, the Church is not ascribing to them any magical powers, although they may sometimes serve as means of God's miracles. More often, they simply dispose those who venerate them to strive to live the virtues of that particular saint.

Perhaps St. Jerome, who lived in the late fourth and early fifth centuries, gave the clearest explanation of relics when he wrote in "Ad Riparium": "We do not worship [relics], we do not adore [them], for fear that we should bow down to the creature rather than to the Creator. But we venerate the relics of the martyrs in order to better adore him whose martyrs they are."

QWhat would you say to a married woman who has endured verbal abuse in every way possible for more than a dozen years? It is affecting me mentally, spiritually and physically, and I cannot take it any longer. It is also affecting my young daughter, who receives the same sort of treatment from her father.

I was married by a priest in the Catholic Church and have sought to live up to the Church's teachings. Would it be wrong in the eyes of the Church to seek a divorce for the sake of my own health and that of my daughter? (City of origin withheld)

AThe Catholic Church believes that marriage is a permanent union and that Jesus intended it to be so (Mt 19:3-6). But it is also true that divorce may not always be sinful. In fact, the *Catechism of the Catholic Church* says: "If civil divorce remains the only possible way of ensuring certain legal rights, the care of the children or the protection of inheritance, it can be tolerated and does not constitute a moral offense" (#2383).

So, it could be that the ongoing emotional violence that you and your daughter have been forced to undergo might justify a separation and divorce. But the wounds from a divorce are wide, and you would want to take every prudent step before it comes to that.

Have you sought out a marriage counselor and encouraged your husband to do the same? My bias, I confess, is for counseling offered by Church agencies or by psychologists working out of a Catholic understanding of the human person because they would share the Church's teachings on the sanctity of marriage. Have you sought to bring God into the equation by frequent prayer? Please know that you have the promise of my own prayers as well.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

I TURNED AWAY

By M. Lynell Chamberlain

The sky spat snow in my face today
As I thought warmly of spring,
Of pastel hues of yellow and green
That the gentle rains bring.
My gaze returned to the monochrome gray
Whose beauty I almost missed
By turning away from what is today
To things which as yet don't exist.



(M. Lynell Chamberlain is a member of St. John Paul II Parish in Sellersburg. Photo: A cardinal perches atop a snow-covered Japanese maple during a gray afternoon on Feb. 26 in Indianapolis.) (Photo by Natalie Hoefler)

Submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to nhoefler@archindy.org. †

Rest in peace

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

ATKINS, Raymond L., 90, St. Mary-of-the-Knobs, Floyd County, Feb. 19. Husband of Martha Atkins. Father of Theresa Harpenau. Brother of David Atkins. Grandfather of one.

BECKETT, Judith M., 91, St. Bartholomew, Columbus, Feb. 3. Mother of Terry and Tony Beckett. Stepmother of Nicki and David McCammon. Sister of Joan Crouch, Carolyn Richards and Eugene Hubber. Grandmother of one.

BRUMFIELD, Elizabeth, 90, St. Elizabeth Ann Seton, Richmond, Feb. 20. Mother of Janet Thomas, Kim and Scott Brumfield. Grandmother of six. Great-grandmother of six.

CARTWRIGHT, Glenn R., 88, Our Lady of the Most Holy Rosary, Indianapolis, Feb. 16. Husband of Theresa Cartwright. Father of Dr. Martina and Tim Cartwright. Grandfather of one. Great-grandfather of two.

DAEGER, Mary Louise, 98, St. Mark the Evangelist, Indianapolis, Feb. 13. Mother of Barbara Tillman, Greg, Randi, Stephen and Thomas Daeger. Sister of Betty Kocher. Grandmother of 15. Great-grandmother of 21.



Ash Wednesday in Rome

Pope Francis receives ashes from Cardinal Jozef Tomko as he celebrates Ash Wednesday Mass on Feb. 26 at the Basilica of Santa Sabina in Rome. It is the longstanding custom in Rome that ashes are placed on the top of the head on Ash Wednesday. (CNS photo/Cristian Gennari, pool)

EVESLAGE, Frances (Kiesler), 93, St. Mary-of-the-Knobs, Floyd County, Feb. 20. Mother of Jane Byrd, Donald and James Eveslage. Sister of Martha Cox, Jean Dethy, Marvin and Paul Kiesler. Grandmother of nine. Great-grandmother of 13. Great-great-grandmother of five.

FORD, Braxton K., 21, St. Luke the Evangelist, Indianapolis, Feb. 5. Son of Kevin Easley and Kendra Kirk. Brother of Kerry and David Crenshaw, Christine, Kiara, Brandon and Kevin Easley, Jr., and Brea and Brooke Ford. Grandson of Darlene Robinson, Albert Ford, Jr. and Raymond Kirk. Great-grandson of Daisy Toby.

GILDAY, John J., 88, Our Lady of Lourdes, Indianapolis,

Feb. 15. Father of Maureen Bond, Ann Lundy and James Gilday. Grandfather of four.

HIPSKIND, Penny M., 63, St. Mary, Greensburg, Feb. 21. Wife of Keith Hipskind. Mother of Katelyn Aguilar, Kara Faley and Kelly Hipskind. Grandmother of 10.

KRAMER, Helen Mahan, 95, Our Lady of Lourdes, Indianapolis, Feb. 7. Mother of Mary Helen Aldridge, Julia, James, John, Robert and William Kramer. Grandmother of 10. Great-grandmother of 10. Great-great-grandmother of one.

LAMBUTH, Norma E., 88, Prince of Peace, Madison, Feb. 20. Mother of Velma McGlothlin and Vicki Walters. Grandmother of one.

LENFERT, James A., 71, St. John Paul II, Sellersburg, Feb. 19. Husband of Linda Lenfert. Father of Amber, Carissa, Brandon and Matthew Lenfert. Grandfather of nine.

MEYER, Theresa Marie, 93, St. Roch, Indianapolis, Feb. 13. Mother of Lynn Baumann, Mary Beth Servie, Nancy, Martin and Gerry Meyer. Grandmother of nine. Great-grandmother of 10.

REMIER, John L., 101, Sacred Heart of Jesus, Indianapolis, Feb. 22.

RISS, Lawrence J., 73, St. Bartholomew, Columbus, Feb. 16. Husband of Susan Riss. Father of Karen Lakamsani, Pam Schmelz, Dr. Laura Riss, Gerry and Tom Riss. Grandfather of three.

SCOTT, Christopher, 47, St. Joan of Arc, Indianapolis, Feb. 16. Son of James and Mary Ann Scott. Brother of James and Michael Scott.

SIENER, Charles N., 87, St. Bartholomew, Columbus, Feb. 8. Father of Carol Bennet, Mary Ann Howard, Chris and David Siener. Brother of Barbara Diekhoff. Grandfather of nine. Great-grandfather of one.

SIMON, Lucille, 82, St. Maurice, Napoleon, Jan. 31. Wife of Charles Simon. Mother to Jennifer Ricke, Janet Wagner, Sandy Wenning, Joe, Mike, Paul and Tony Simon. Sister of Evelyn Johannigman, Patricia Simon, and Dennis Schwering. Grandmother of 22. Great-grandmother of 15.

SMITH, Metha L., 93, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 11. Mother of Judith Johnson, Patricia Macy, Theresa Webb and John Bronstrup. Grandmother of 10. Great-grandmother of six.

TAYLOR, Lawrence, 71, St. Mark the Evangelist, Indianapolis, Feb. 20. Husband of Janet Taylor. Father of Jim and Pat Taylor. Brother of Jeanne Goedde, Denise Hunter, Colette Tellmann, Matt Desjean, Jeff, John, Mark, Phil, Steve and Tom Taylor. Grandfather of four.

WAGNER, Anna Mae, 99, St. Louis, Batesville, Feb. 8. Mother of Darlene Jonas, Debra, Eugene and Gary Wagner. Grandmother of 11. Great-grandmother of 19. †

Lourdes shrine closes healing pools as precaution against coronavirus

ROME (CNS)—As the number of people testing positive for the coronavirus in Europe continued to grow, the French Shrine of Our Lady of Lourdes announced

that pilgrims were still welcome, but the pools the sick bathe in hoping for healing would be closed temporarily.

“Our first concern will always be the safety and health of the pilgrims and the shrine’s working community,” said a note posted on Feb. 28 on the shrine’s website. “As a precaution, the pools have been closed until further notice.”

In the center of Rome, the French Church of St. Louis, home of three famous Caravaggio paintings, closed on March 1 because a priest who had been resident at the church tested positive for the coronavirus upon returning to France on Feb. 28 and was hospitalized. The 42-year-old priest was in satisfactory condition, the Archdiocese of Paris said.

The other two dozen members of the community of French priests at St. Louis were placed under a precautionary quarantine. The members included a priest

who worked for Vatican Media in the former Vatican Radio building.

Paolo Ruffini, prefect of the Dicastery for Communication, wrote to Vatican media employees on March 2, saying the quarantine was expected to be brief because the priest who tested positive for the virus left Rome in mid-February. He had traveled to several cities in northern Italy, where the outbreak has been much worse. In addition, the Vatican media employee had no symptoms.

“As a prudential measure,” Ruffini said, the Vatican City health and hygiene service “sanitized and cleaned the office of our colleague and common areas” of the building.

The French embassy to the Holy See announced late on March 2 that Italian health officials had lifted the quarantine on the community at St. Louis Church and that the church would reopen to the public on March 4.

Dioceses and religious communities across Europe adopted precautionary measures starting with advising people at Mass not to shake hands during the sign of peace. Many churches emptied holy water fonts, and several dioceses recommended Catholics receive Communion only in the hand.

Large indoor meetings, conferences and Lenten reflections scheduled for March also were canceled or postponed, including a meeting in Assisi, Italy, on March 26-28 called “The Economy of Francis.” The international gathering of young adult activists, economists, scholars and entrepreneurs to discuss creating a more inclusive economy was supposed to include a closing address by Pope Francis. The meeting has been postponed until November.

The Italian civil protection service said 1,577 people in Italy had the coronavirus as of 6 p.m. on March 1. A total of 1,694 people had tested positive since the beginning of the outbreak; 83 recovered and 34 people died. Only about one-third of those who tested positive required hospitalization; the others were being treated at home. †



A girl wearing a coronavirus-related protective face mask is pictured in London on March 2. (CNS photo/Henry Nicholls, Reuters)

Saint Raphael CATHOLIC MEDICAL GUILD of Indianapolis

All Catholic healthcare professionals and students are welcome!
www.IndyCathMed.org

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** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

LAMB

continued from page 12

"He's gone," she whispered.

After his kidneys stopped working, his lungs stopped working, so technically, dad's heart won the fight. His heart was beating until 6:31 p.m. Good hearts always have a way of prevailing.

My dad was born into new life on Thursday, Feb. 6, the feast of St. Dorothy. Dorothy is our mother's name.

I am especially grateful to dad, for using his heart with all of his might to work the hardest to finish the fight. He waited for me, the missing sheep, who wandered off. When I finally returned and the family was together, he gave his heart back to God.

My dad's last act reminded me that Jesus, the Good Shepherd, never stops seeking his lost sheep and pouring out compassion on them.

(Patti Lamb is a member of St. Susanna Parish in Plainfield.) †

DOERFLINGER

continued from page 12

religious freedom. (As the U.S. bishops have said, by this standard, Jesus and his Apostles were too secular because they not only preached but also healed people—including people of other religions.) If you hire or serve only people who follow your teachings, you are a bigot, guilty of homophobia and/or anti-Semitism, and respecting your faith would be unconscionable.

Who, then, has a claim to religious freedom? Apparently, only people who already share the dominant secular ideology on the issue at stake—in other words, people for whom a religious exemption is unnecessary and irrelevant. If you want the exemption, that shows you don't deserve it.

This Catch-22 is very clever, but it has nothing to do with respecting what our nation's founders saw as our first and most precious freedom.

(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops.) †

VARICK

continued from page 12

Vineyard Retreats, go to www.rachelsvineyard.org. Inquiries, registration and participation are strictly confidential.

If you or someone you know is suffering from the tragedy of abortion, please reach out for the healing help of the Project Rachel Ministry.

(Brie Anne Varick is archdiocesan coordinator of the Office of Human Life and Dignity.) †

**Classified
Directory**

For advertising rates call
(317) 236-1585.

Special Care

Huser Special Care
Trusted and Compassionate Care
Serving people with Autism & Developmental Disabilities

- Medicaid Waiver (CIH & FSW)
- Residential, Community, Respite and PAC Services
- Staff screened and trained

Kathy and Terry Huser
(317) 255-5700
www.HuserSpecialCare.com
Career Opportunities Available

For Sale

CALVARY CEMETERY, 435 W. TROY, INDIANAPOLIS, ONE PLOT, SECTION 21, LOT 22 (M), SPACE 1, \$2,100. CALL OR TEXT 317.709.0223.

Call 317-236-1585

TO ADVERTISE IN

The Criterion

Employment**Coordinator of Stewardship and Membership**

St Elizabeth Seton Catholic Church, Carmel IN, is seeking a Coordinator of Stewardship and Membership who reports to the Director of Finance. The Coordinator provides leadership, strategic direction and coordination for all parish stewardship, fundraising efforts, and initiatives, including Diocesan appeals, offertory enhancement campaigns, and Parish Database Management. Coordinator Develops and implements a stewardship program that: increases parishioner's awareness of stewardship, challenges them to integrate stewardship into their daily lives, to engage parishioners into active, full and mindful participation in the parish and, encourages generous sharing of financial resources.

Core Responsibilities:

- Must be a practicing Catholic in good standing.
- Strong strategic, leadership, and organizational skills. Cultivates best practices for engaging parishioners through gifts of time, talent, and treasure.
- Ability to build positive and enduring relationships with clergy, parish staff, lay leaders and ministers, as well as diocesan staff and leadership.
- Partners with parish Stewardship Council to cultivate a warm and hospitable culture of stewardship in the parish that is guided by the parish mission.
- Strong written communication skills, including the ability to write in a clear, concise, persuasive, and grammatically correct manner.
- Ability to respond well to shifting priorities and changing work situations; ability to work effectively in ambiguous situations; ability to develop new skills to remain effective; ability to adapt to changes; ability to adapt strategies in response to new information or changes to a situation.

Education and Qualifications Preferred:

- Bachelor's Degree from an accredited college or university required.
- Demonstrates good judgement, decision-making and problem resolution skills independently.
- Ability to work well under pressure, be flexible and collaborate with others.
- Can effectively work under timelines and deadlines.

Please send cover letter, resume, and salary history, in confidence, to:

Kevin Sweeney, Director of Finance
St. Elizabeth Seton Catholic Church, Carmel IN
kevin.sweeney@setoncarmel.org

Employment**Part-Time Typist**

The Tribunal is seeking a part-time typist. Responsibilities include typing testimony from witnesses and/or the primary parties of a case.

Qualifications include strong typing skills, experience using personal computers, ability to maintain a high level of confidentiality and well-developed interpersonal and organizational skills. A high school diploma or its equivalent is required. This position would be 18 hours per week.

Canon law requires that the person in this position be a baptized Catholic and, if married, be validly married according to the laws and teachings of the Catholic Church.

To apply, please e-mail a cover letter, resume, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

Equal Opportunity Employer

PRINCIPAL**Sacred Heart Academy, Louisville, Kentucky**

Sacred Heart Academy, an all-girls Catholic high school in Louisville, Kentucky seeks a mission-driven, visionary, collaborative, student-focused and community-centered Principal beginning July 1, 2020. The Principal will promote the Catholic educational development of the school's staff and students, with emphasis on the Ursuline core values. The ideal candidate will serve as a community leader, fostering a climate of well-being and engagement of students, faculty and staff within the Academy and serve as a role model, reflecting the school's Catholic and Ursuline identity while embodying the creative and forward-thinking direction of the school.

The Principal holds primary responsibility for providing personal and visible leadership for the faculty, staff, students and families on the mission of the school and will be involved with the development and implementation of a strategic long-term plan that is consistent with both that mission and the vision of Sacred Heart Schools. The Principal is responsible for personnel management including recruiting and supporting highly qualified faculty and staff. This position ensures the ongoing development of rigorous academic standards, works collaboratively with the administrative team and is an integral part of the planning, managing and monitoring of the annual budget.

Sacred Heart Schools offers a comprehensive benefits package to employees working at least 30 hours per week, which includes a 50% tuition discount at all four campus schools. Sacred Heart Schools is an Equal Opportunity Employer. Doctorate in education or related field preferred. Current state certification in education specializing in administration. Experience as a teacher. Experience as a Catholic school principal. Supportive member of a Catholic parish.

Interested candidates should send a letter of interest and resume to
shsemployment@shslou.org.

Part-Time Auditor

The Tribunal is seeking a part-time auditor. Responsibilities include obtaining testimony from witnesses and/or the primary parties of a case via telephone or in-person interview.

Qualifications include strong typing skills, experience using personal computers, ability to maintain a high level of confidentiality and well-developed interpersonal and organizational skills. A high school graduate or its equivalent and some college is required. This position is 5 hours per week and is ideal for a candidate who would like a more flexible position. Occasional evening work is required. The ideal candidate would be Spanish speaking.

Canon law requires that the person in this position be a baptized Catholic and, if married, be validly married according to the laws and teachings of the Catholic Church.

To apply, please e-mail a cover letter, resume, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

Equal Opportunity Employer

Archdiocese issues advice to schools regarding coronavirus concerns

Criterion staff report and Catholic News Service

As school systems around the country are discussing what to do in response to the coronavirus, the Office of Catholic Schools (OCS) in the Archdiocese of Indianapolis has been continually monitoring the situation and issued a notice this week to principals in Catholic schools in central and southern Indiana.

“Information on the coronavirus is constantly developing,” noted Mary McCoy, assistant superintendent of Catholic schools in the archdiocese, in an e-mail to principals. “We will continue to communicate any updated information that comes our way. Our



Mary McCoy

source of information is the Indiana State Department of Health as well as the Centers for Disease Control and Prevention.

“The Office of Catholic Schools has been in communication with the Indiana Department of Health’s Coronavirus Team. At this time, the guidance given to OCS is no student quarantines as well as no school closures.”

McCoy also shared the state’s advice on international travel.

“Currently, there are five countries at a Level 2 or 3 status [China, Italy, South Korea, Iran and Japan]. While travel has not been completely banned, it is recommended that nonessential travel to these countries be avoided.

“If an individual from your school community has traveled to one of these countries, schools are advised to contact the Indiana State Department of Health [ISDH] so follow-up can occur. The number to reach the ISDH is 317-233-1325.

For additional resources, go to the Centers for Disease Control and

Prevention [CDC] link which provides guidance for schools bit.ly/CoronaInfo (case sensitive) or Indiana State Department of Health bit.ly/ISDHCORONA (case sensitive).

A school in Rhode Island has already had to deal with the situation.

St. Raphael Academy in Pawtucket, R.I., had to put its plans into immediate action when a member of the school community tested “presumptive positive” for a strain of coronavirus after participating in a recent school trip to Italy.

The Catholic high school building was initially closed on March 2-3 for sanitizing, but the school later extended this closure for the entire week, announcing on its website that “students will be instructed at home through virtual learning.” All after-school activities and sports practices also have been canceled.

On March 1, a man in his 40s who was on the February school trip and has not been identified as a member of the school’s faculty or a chaperone, was the first Rhode Islander said to have a strain of the virus.

The man, who has not been at the school since returning from the trip, is currently hospitalized. By the end of the day on March 1, a student from the school, who also was on the trip, was similarly diagnosed, and by March 2, health officials said a third person, a woman in her 30s who likewise was on the trip, was undergoing tests for the coronavirus.

The state health department announced on March 2 the teenager and woman are both at home with mild symptoms.

The school’s website announcement said it has been in “close contact with the R.I. Department of Health and the Centers for Disease Control and Prevention [CDC],” and following their directive, students and chaperones who were on the recent trip to Europe will be out of school until March 9 on self-quarantine and self-monitoring with supervision from the state health department.

Closure of the school building was not directed by the state or CDC, the school said, but is occurring “out of an abundance of caution.”

Bishop Thomas J. Tobin of Providence tweeted on March 1 that he was “very sorry to learn that a member of the St. Raphael Academy community has tested positive for the coronavirus. I extend my prayers and blessings to the individual involved and to all the members of the St. Ray’s family. May God grant us healing, comfort and peace.”

He also commended and thanked the Rhode Island Department of Health and the leadership of St. Raphael Academy and the diocesan Catholic Schools Office “for their prompt and prudent response to this situation. In these challenging times, it’s important that we all stand and work together,” he tweeted.

A statement by the state’s Department of Health said that all 38 people who were on the school trip will be monitored for the next 14 days.

“All three people went on the same trip to Italy,” said Dr. Nichole Alexander-Scott, the state’s director of health. “This is precisely why we are being so aggressive in identifying contacts, ensuring monitoring and testing people who are symptomatic.”

Letters from school district officials and individual school leaders have been sent home in recent days assuring parents that current exposure to the coronavirus is low, and that students should use similar precautions as they do in the flu season with frequent hand washings and staying home when they don’t feel well.

Lincoln Snyder, superintendent of Catholic schools in the Diocese of Sacramento, Calif., wrote to parents on Feb. 27 “out of an abundance of caution,” saying he didn’t have reason to believe the coronavirus is “an immediate threat to our schools.” But he pointed out that Sacramento County Public Health officials have confirmed the first travel-related case of coronavirus involving a Sacramento resident.

“Like all area schools, we are in regular contact with Sacramento County Public Health officials, who assure the community that there is no need to change daily routines in any way. We, of course, understand that with the strong media coverage, anxieties are heightened, and our families and staff may have questions. According to public health officials, students and staff should continue their normal routines and take the same precautions they would during cold and flu season,” he wrote.

Theresa Kirk, principal of St. Mary of the Assumption School in Brookline, Mass., wrote to families of the elementary school’s students reminding them if they take part in international travel, they should follow the CDC guidelines of a 14-day self-quarantine when they return.

“We have had very few cases of flu and our children and staff seem healthy. Let’s keep up the great work!” she wrote.

When asked about the possibility of closing U.S. schools because of the virus, U.S. Health and Human Services Secretary Alex Azar told reporters in a Feb. 28 news conference that “every option needs to be on the table.”

“There is a whole continuum of mitigation steps that one can do in the event of an epidemic, an outbreak or eventually if there were ever a pandemic situation,” he added.

In the meantime, schools are employing hand sanitizers in classrooms and school buses, and urging students to follow basic steps: primarily staying home when they don’t feel well.

Some school officials are making plans to provide online teaching, but not all schools have that capability.

Francisco Negron, chief legal officer for the National School Boards Association, told The Associated Press that if schools are forced to close for long periods, it could impact students who rely on school meals and parents who use their schools’ child care programs. †

MARIAN UNIVERSITY Indianapolis

THE SAINT JOHN'S BIBLE

In 1998, Saint John’s Abbey and University commissioned Donald Jackson, official scribe and calligrapher to Queen Elizabeth II, to create *The Saint John’s Bible*. It was the first completely handwritten and illuminated Bible in more than 500 years. Jackson and an international team of calligraphers and artists constructed the Bible using calfskin vellum, ancient inks, gold leaf, palladium, and platinum. The text was written with quill pens formed from goose, turkey, and swan feathers. The completed work includes seven volumes totaling 1,150 pages and 160 major illuminations and each volume stands two feet tall by three feet wide. The Heritage Edition of this masterpiece was developed to give institutions the opportunity to witness and experience its magnificence.

The Saint John’s Bible Event

March 13 | 7-9 p.m.

Suzanne Moore, Tradition and Transformation
Marian Hall, Marian University Theatre

Docent-lead viewings will be available in the Mother Theresa Hackelmeier Memorial Library on the campus of Marian University on:

Tuesday, March 10
5-7 p.m.

Tuesday, April 7
5-7 p.m.

Saturday, March 14
Noon-2 p.m.

Saturday, April 18
Noon-2 p.m.



Above: *Multiplication of The Loaves and Fishes*, Donald Jackson. Scripture quotations are from the New Revised Standard Version of the Bible, Catholic Edition, Copyright 1993, 1989 National Council of the Churches of Christ in the United States of America.

© 2002, *The Saint John’s Bible*. Photo courtesy of Saint John’s University, Collegeville, Minnesota USA. Used by permission. All rights reserved.

For more information, contact SaintJohnsBible@marian.edu.

Special thanks to Ed and Peggy Bonach for sponsoring Marian University’s year with *The Saint John’s Bible*.

3200 Cold Spring Road
Indianapolis, IN 46222-1997

Made possible by a grant from
The Indianapolis Foundation Library Fund.

marian.edu | [f](#) [t](#) [i](#) [v](#)



Marian University is sponsored by the
Sisters of St. Francis, Oldenburg, Indiana.