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Visit to the Emerald Isle

Archdiocese to lead pilgrimage to Ireland for World Meeting of Families, page 9.

CriterionOnline.com

February 23, 2018

Vol. LVIII, No. 19 75¢



Dr. Ellen Einterz, who grew up in St. Matthew the Apostle Parish in Indianapolis, stops to have her photo taken during a community gathering in Cameroon, the African country where she provided love and medical care during the 24 years she served the people there. (Submitted photo)

God's love guides doctor helping refugees after years of caring for the poor in Africa

By John Shaughnessy

If you wanted to share a defining moment from the life of Dr. Ellen Einterz, the natural instinct would be to start with a story from her 24 years of providing love and medical care to people in one of the poorest countries in



Africa, people devastated by the impacts of AIDS, cholera and malaria.

But maybe the better beginning involves the e-mail that changed the

direction of her life in a way that still stuns the 63-year-old physician.

The e-mail flashed onto her computer screen in the early part of 2016 when she was back in Indianapolis, back in the parish of her family and her youth—St. Matthew the Apostle.

At the time, she was just a few months removed from helping to take care of her dad—the son of an Irish Catholic mother and a father who was a Jewish refugee from Russia—before he died in November of 2015.

At the time, she was also putting the finishing touches on her memoir that

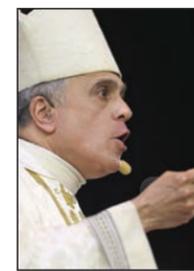
captures her experiences in Cameroon, the African country where she long ago arrived in an atmosphere of distrust for the female doctor from America, a country where she helped build a hospital and a network of health professionals to serve people who live daily at the edge of life and death.

At the time, she was also still hoping to return to Kolofata, the community in Cameroon to which she dedicated her life for 24 years. It was the community where she had also become a target of Boko Haram—the terrorist organization that in 2014 killed 17 of her friends

See DOCTOR, page 10

U.S. bishops declare national call-in day to urge Congress to save DACA

WASHINGTON (CNS)—After the Senate failed on Feb. 15 to garner the 60 votes needed to move a bill forward



Cardinal Daniel N. DiNardo

to protect the “Dreamers,” officials of the U.S. Conference of Catholic Bishops (USCCB) announced a “National Catholic Call-In Day to Protect Dreamers” on Feb. 26.

“We are deeply disappointed that the Senate was not able to come together in a bipartisan manner to secure legislative protection for the Dreamers,” USCCB officials said in a joint statement on Feb. 19.

“With the March 5th deadline looming, we ask once again that members of Congress show the leadership necessary to find a just and humane solution for these young people, who daily face mounting anxiety and uncertainty,” they said.

The joint statement was issued by Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president; Archbishop Jose H. Gomez of Los Angeles, USCCB vice president; and Bishop Joe S. Vasquez of Austin, Texas, chairman of the USCCB Committee on Migration.

“We are also announcing a National Catholic Call-In Day to Protect Dreamers,” the three prelates said. They asked U.S. Catholics “to call their members of Congress [on] Monday, Feb. 26, to protect Dreamers from deportation, to provide them a path to citizenship, and to avoid any damage to existing protections for families and unaccompanied minors in the process.”

They added: “Our faith compels us to stand with the vulnerable, including our immigrant brothers and sisters. We have done so continually, but we must show our support and solidarity now in a special way. Now is the time for action.”

By day’s end on Feb. 15, members of the U.S. Senate had rejected four immigration proposals, leaving it unclear how lawmakers will address overall immigration reform and keep the Deferred Action for Childhood

See DACA, page 2

Parish's Lenten observance dedicated to shooting victims, their families

PARKLAND, Fla. (CNS)—A parish community less than two miles away and directly impacted by the Feb. 14 school shooting at a Broward County high school is finding new purpose in Lent this year, according to the parish administrator.

“We decided to hold Stations of the Cross on Fridays during Lent as is our tradition, but this [past] Friday we decided to celebrate those stations in memory and in solidarity with those who died and all their families, and those at school who experienced this violence,” said Polish-born Father Ireneusz Ekiert, who became administrator of Mary Help of Christians Parish in December.

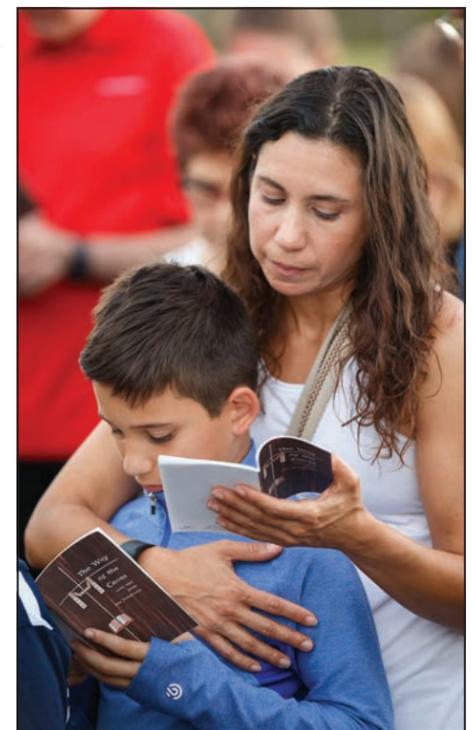
At least one member of the suburban parish northwest of Fort Lauderdale—14-year-old freshman Gina Montalto, who had attended Mary Help of Christians

Elementary School—was among the deceased. Her funeral was held on Feb. 20.

“We have a couple of families with kids who were wounded and one that has died,” the priest told the *Florida Catholic*, newspaper of the Miami Archdiocese. “This was a perfect opportunity to bring all those who died, and their families, those who suffered, all those who experienced that violence to bring

See PARISH, page 2

Members of Mary Help of Christians Parish in Parkland, Fla., pray during an outdoor Stations of the Cross service on Feb. 16 dedicated to the victims and survivors of the deadly mass shooting at nearby Marjory Stoneman Douglas High School. At least 17 people were killed when 19-year-old former student Nikolas Cruz stormed the school with an AR-15 semi-automatic style weapon. At least one member of the parish was among those killed, according to the parish administrator. (CNS photo/Tom Tracy)





Students mourn during a candlelight prayer vigil on Feb. 15 for the victims of a mass shooting at nearby Marjory Stoneman Douglas High School in Parkland, Fla. At least 17 people were killed in the Feb. 14 shooting. The suspect, 19-year-old former student Nikolas Cruz, is in custody. (CNS photo/Carlos Garcia Rawlins, Reuters)

Florida school shooting is an act of 'horrifying evil,' says archbishop

MIAMI (CNS)—Miami Archbishop Thomas G. Wenski urged community members to come together “to support one another in this time of grief” after a shooting rampage on Feb. 14 at a Broward County high school left at least 17 people dead and at least 14 injured.

“With God’s help, we can remain strong and resolute to resist evil in all its manifestations,” the archbishop said in a statement. “May God heal the brokenhearted and comfort the sorrowing as we once again face as a nation another act of senseless violence and horrifying evil.”

In a late-night telegram to Archbishop Wenski, Pope Francis assured “all those affected by this devastating attack of his spiritual closeness.”

“With the hope that such senseless acts of violence may cease,” he invoked “divine blessings of peace and strength” on the south Florida community.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), called for prayer and healing. He urged all to unite their “prayers and sacrifices for the healing and consolation” of those affected by the violence in south Florida and for a society “with fewer tragedies caused by senseless gun violence.”

Law enforcement officials identified the shooting suspect as 19-year-old Nikolas Cruz, who had been expelled for disciplinary reasons from the school where he opened fire—Marjory Stoneman Douglas High School in Parkland.

On the afternoon of Feb. 14, Cruz allegedly went on the shooting rampage shortly before school was to let out for the day. He was apprehended about an hour after shots were reported at the school. He is being held without bond on 17 counts of first-degree premeditated murder in the attack.

The suspect carried an AR-15 rifle and had “countless magazines,” Broward County Sheriff Scott Israel said. Details about the shooter’s motive were still being pieced together.

Thousands of mourners remembered the victims at a candlelight vigil held near

the high school on the evening of Feb. 15. Still others attended a prayer service at Mary Help of Christians Catholic Church in Parkland.

Pope Francis was “deeply saddened to learn of the tragic shooting,” Cardinal Pietro Parolin, Vatican secretary of state, said in telegram he sent to Archbishop Wenski on behalf of the pope. “He prays that Almighty God may grant eternal rest to the dead and healing and consolation to the wounded and those who grieve.”

“We are deeply saddened by the shootings in Broward County, Florida, and by the needless and tragic loss of life,” Cardinal DiNardo said in his statement. “May the mercy of God comfort the grieving families and sustain the wounded in their healing.”

Via Twitter, various U.S. bishops offered condolences and urged for something to be done to stop the violence.

“We must prevent those who are mentally ill from access to deadly firearms,” said Boston Cardinal Sean P. O’Malley. “We can and must do better for each other by coming together as a society with the resolve to stop this senseless violence.”

News reports said the suspect had been in treatment for depression, but had stopped seeking help.

Bishop Richard J. Malone of Buffalo, N.Y., via Twitter reminded others of St. John Paul II’s warning 25 years ago that Western society is becoming a “culture of death.”

“Sadly, he was right. Can we join together and reverse this?” he asked.

Amid the outpouring of sympathy and calls for gun control and other action to stop mass shootings was a statement from the Sisters of Mercy. The community said its members were united in prayer and expressed grief, sympathy and love for “the victims, the families and the witnesses whose sense of safety in their schools has been irrevocably broken.”

“However, we acknowledge that our prayer alone is not enough. Our faith and mercy tradition call us to unceasingly decry the industries, systems and culture that enable this terrible hate and violence,” the sisters said in a statement. †



Public Schedule of Archbishop Charles C. Thompson

February 24 – March 4, 2018

February 24 — 10:30 a.m.
Mass for E6 Catholic Men’s Conference, East Central High School, St. Leon

February 25 — 5:30 p.m.
Mass and IU student dinner, St. Paul Catholic Center, Bloomington

February 26 — 9 a.m.
Mass for Employee Day of Reflection, Our Lady of Fatima Retreat House, Indianapolis

February 27 — 10 a.m.
Deans’ Meeting, Archbishop Edward T. O’Meara Catholic Center, Indianapolis

February 27 — 1 p.m.
Priests Council Meeting, Archbishop Edward T. O’Meara Catholic Center, Indianapolis

March 1 — 12 p.m.
Indianapolis West Deanery Priests’ Meeting, Cardinal Ritter Jr./Sr. High School, Indianapolis

March 1 — 6 p.m.
Called By Name Vocations Dinner, Holy Spirit Parish, Indianapolis

March 3 — 5 p.m.
Mass at Sacred Heart Church, Indianapolis

March 4 — 10 a.m.
Mass with Installation of Pastor, Most Sacred Heart of Jesus Church, Jeffersonville

March 4 — 6:15 p.m.
Mass at Indiana Women’s Prison, Indianapolis

(Schedule subject to change.)

PARISH

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them into prayer in the Stations today.”

Troubled 19-year-old Nikolas Cruz has been charged with 17 counts of first-degree premeditated murder after stalking the halls of Marjory Stoneman Douglas High School with an AR-15 rifle on Valentine’s Day, which was also Ash Wednesday. Fourteen more faculty and students were injured in the tragedy. Cruz had reportedly been expelled from the school for disciplinary reasons.

Father Ekiert said several kids from the parish who attend the high school “were also traumatized by the whole experience. We talked with them on Wednesday and again yesterday and they are scared; they don’t know what to do with it.”

The priest said he never imagined being plunged into a horrific tragedy of this scope, especially in an otherwise quiet residential area.

“Unfortunately, this event is very painful, very heartbreaking,” he said, “but people are coming together to pray. They were here on Ash Wednesday services in good numbers,

and yesterday we prayed the rosary all day every two hours for the victims and students.”

Local Catholic Charities counselors and others also were on hand to speak to student survivors.

“The kids in school and their parents were traumatized because students were locked in school for three and four hours, and so yesterday and today we were trying to reach out to [parish and parochial school] families,” Father Ekiert said. “Thursday was difficult for everybody, but [our families] know that we are here for them, and they know the school is a safe place.

“By participating in the suffering and pain of Christ, we are able to better understand our suffering and the sense that we are not alone in our suffering, that God understands our suffering and that God is there with us in our suffering,” the priest said.

Among the dead was Marjory Stoneman Douglas High School’s athletic director, Chris Hixon, a member of Nativity Parish in Hollywood; and another 14-year-old, Cara Loughran, who took part in the youth group at St. Elizabeth Ann Seton Parish in nearby Coral Springs. †

DACA

continued from page 1

Arrivals (DACA) program in place.

Needing 60 votes for Senate passage, a bipartisan measure that included a path to citizenship for an estimated 1.8 million Dreamers—those eligible for DACA—and \$25 billion for a border wall failed by six votes. The final vote was 54-45. A bill the Trump administration was supporting was defeated 39 to 60. Two other bills also failed.

The U.S. House was pressing on with its own bill, which by mid-day on Feb. 16 was not yet up for a floor vote. Described as “hard line” by opponents, it includes keeping DACA in place, funding a border wall, ending the Diversity Immigrant

Visa program, limiting family-based visas, requiring employers to verify job applicants’ immigration status and withholding federal grants from so-called “sanctuary” cities.

The U.S. House and Senate will be in recess for a week following the Presidents Day holiday.

The bishops and countless other immigration advocates have urged members of Congress to preserve DACA and protect the program’s beneficiaries by passing the Development, Relief and Education for Alien Minors Act, or DREAM Act, which has long been proposed. The bill is what gives DACA recipients the “Dreamer” name.

(To reach members of Congress, call 202-224-3121.) †



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Phone Numbers:
Main office: 317-236-1570
Advertising: 317-236-1454
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1454
Toll free: 1-800-382-9836, ext. 1454

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 © 2017 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

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Scecina Women's Circle shows philanthropic impact of women

By Natalie Hoefler

Jean Donlon and Beth Murphy first learned of the "women's giving circle" concept at a philanthropy conference in the spring of 2016. They were inspired by the idea: a group of women pooling their own donations for a specific cause.

A little more than one year, 51 women and \$24,000 later, inspiration had become reality in the form of the Scecina Women's Circle to benefit the students of Father Thomas Scecina Memorial High School on the east side of Indianapolis.

"For many years, philanthropy was focused on men," says Donlon, former Scecina director of community engagement. "We all know that women [also] make economic decisions—we invest, we make decisions about our Church donations."

"It was very much about giving women the power to decide where their money was going to be used," adds Murphy, director of marketing communications at Scecina. "We've come a long way [with] people recognizing that women have their own financial power in philanthropy."

'We're adding to Scecina'

After the conference, Donlon and Murphy approached the school's administration and board about creating a women's giving circle at Scecina to support the students and mission of the school.

Scecina president Joseph Therber was impressed.

"It's a great opportunity to engage more alumni and friends who are women in ways that serve students directly, and that increases financial support and increases relationships," he says. "My support has been 100 percent from the beginning."

What's also impressive about the group, says Murphy, is its novelty.

"We did all kinds of research and calling around, and we believe we're the

first women's circle in the archdiocese," she says.

One Scecina board member in particular "loved the idea"—Nancy Leming, a 1985 alumna and Scecina parent who works as a private banking director.

When she was asked to chair the giving circle, "I jumped on it," she says.

The Scecina Women's Circle developed three objectives: to reinforce the social and communal bonds within the Scecina community; to model for students the important influence of women in philanthropy; and to provide financial support to programs that impact student life at Scecina.

The group—which consists of Scecina alumnae, mothers and grandmothers of graduates, staff, Catholics, non-Catholics and friends of the school—held its first meeting in October 2016. The 30 women present set a goal of contributing \$20,000.

By the end of its fiscal year in June 2017, the group had grown to 51 women ranging in age from 27-87. Their individual contributions totaled \$24,000—\$4,000 more than their goal.

While individual gifts ranged from \$200-\$2,000, "there is no minimum contribution, so it's very welcoming to young college graduates," says Anne O'Connor, an attorney for the city of Indianapolis and a Scecina parent.

Plus, says Murphy, "Most of these gifts were on top of what they were already giving to Scecina. It [isn't] taking away from Scecina—we're adding to Scecina."

'We hope they remember to give back'

The group worked with the school's administration to determine where the funds would benefit the students most. For 2017, the areas identified were retreats, clubs and the spring musical.

Of the \$4,000 excess raised, \$2,000 was designated to help with the spring musical and Scecina clubs. The other half was used to create two



Several members of the Scecina Women's Giving Circle—a philanthropic group of women who pool their funds to support the students of Father Thomas Scecina Memorial High School in Indianapolis—pose outside of a restaurant in Oldenburg on Dec. 3, 2017. One of the purposes of the trip was to visit the convent of the Sisters of the Third Order Regular of St. Francis in Oldenburg, which over the years provided many teachers to the Indianapolis East Deanery high school. (Submitted photo)

\$1,000 scholarships for seniors. The recipients were the winners of an essay contest describing the personal impact of Scecina on the student's life.

The majority of the funds—the initial goal of \$20,000—went toward retreats.

"When my oldest started [at Scecina], they only had senior retreats," says Maureen Griffin, parent of three Scecina alumni and one senior. "I have just loved the growth and development there. Retreats are just one of the most powerful things."

The women not only helped fund retreats for the students: They also volunteered at the freshman retreat by serving lunch, assisting during sessions and more.

"Our goal is to demonstrate [philanthropy] actively and be in front of the students when appropriate so that they understand that women are a big part of [supporting the school]," says Leming. "We hope that years down the road when they return back to Scecina or the community they live in, that they remember to give back philanthropically as well."

Demonstrating to students the

importance of philanthropic support is of primary importance to the members of the Scecina Women's Circle.

"I want to model for my girls [that] this kind of behavior is what we expect of ourselves and of them later in life," says O'Connor. Being involved in the women's circle "is something I see myself doing well after my girls are [graduated], and hopefully bringing them in after they graduate from college and have a job."

As alumni and donor relations coordinator at Scecina, Rose Branson says she "knows the power of philanthropy. ... I think it's good that both boys and girls can see us as strong leaders making a change with our money."

Therber, too, sees the potential impact of the example the women set for the students, not just in terms of philanthropy, but also "as role models relative to their career success, faith and life values."

Providing shoulders to stand on

Scecina Women's Circle is not just about funds but also fun, providing a social

See **SCCEINA**, page 16

Lent is a time to open the doors of our hearts a little wider so that we may understand our Lord a little deeper.

And as we become more aware of the suffering and sacrifice of Christ, we should also recognize the suffering of others.

During this season of Lent as you reflect upon what He did for us on the cross, think about the ways you can help bring hope to others.

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Editorial



Students mourn during a Feb. 15 prayer vigil in Pompano Beach, Fla., for victims of the shootings at nearby Marjory Stoneman Douglas High School in Parkland. At least 17 people were killed in the shooting. The suspect, 19-year-old former student Nikolas Cruz, is in custody. (CNS photo/Jonathan Drake, Reuters)

As a nation, let's find 'the courage to stand up' and protect our children

"With God's help, we can remain strong and resolute to resist evil in all its manifestations. May God heal the brokenhearted and comfort the sorrowing as we once again face as a nation another act of senseless violence and horrifying evil."

—Miami Archbishop Thomas G. Wenski

Alyssa Alhadef, age 14. Scott Beigel, age 35. Martin Duque Anguiano, age 14. Nicholas Dworet, age 17. Aaron Feis, age 37. Jaime Guttenberg, age 14. Christopher Hixon, age 49. Luke Hoyer, age 15. Cara Loughran, age 14. Gina Montalto, age 14. Joaquin Oliver, age 17. Alaina Petty, age 14. Meadow Pollack, age 18. Helena Ramsay, age 17. Alexander Schachter, age 14. Carmen Schentrup, age 16. Peter Wang, age 15.

These 14 students and three adults went to school on Feb. 14. Some of the students were seniors, looking forward to beginning a college career or life after high school. Others were freshmen, still acclimating to their high school experience. The adults were coaches, security specialists and a teacher who were beloved on the field and in the classroom. Tragically, none of them will ever see family and friends again.

As a nation, our heart aches again after another shooting left these 17 innocent people dead and at least 14 others wounded at Marjory Stoneman Douglas High School in Parkland, Fla.

That the tragedy occurred in a school and took many young people's lives only adds to the pain we feel. And it only multiplies the concern we have for our school-age children because, according to a story in *The New York Times*, this heartbreaking crime becomes another statistic to add to the at least 239 school shootings that have occurred in the U.S. since the tragic Sandy Hook Elementary School shooting in Newtown, Conn., that took 26 lives—including 20 first-graders—in 2012.

And again, in between the grief, tears and sorrow, many of us ask: why?

As we continue processing what led a former student to carry out this heinous act last week in south Florida, we offer our condolences to the students, faculty and administration at the school, the local community affected and our country as we struggle to come up with answers.

Many have justifiably pointed to the ongoing gun control issue that has again come to the forefront because the 19-year-old shooter so easily obtained an AR-15 rifle and ammunition. Others bring the shooter's mental health issues to the conversation and ask why the warning signs he showed were not properly addressed.

While those are fair questions to bring to the debate, we know as people of faith that prayer must be at the top of our list in our response.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, said as much. He urged all to unite their "prayers and sacrifices for the healing and consolation" of those affected by the violence in south Florida, and for a society "with fewer tragedies caused by senseless gun violence."

Addressing mental health was also part of the prayers offered by bishops.

"We must prevent those who are mentally ill from access to deadly firearms," said Boston Cardinal Sean P. O'Malley. "We can and must do better for each other by coming together as a society with the resolve to stop this senseless violence."

In Pennsylvania, Greensburg Bishop Edward C. Malesic said: "Prayers are powerful, and prayers are a necessary part of any Christian response to evil. But we have to start taking action to stop this carnage."

"Pray to God that in addition to helping the victims and their families heal from this unimaginable tragedy, that he burn in your heart the courage to stand up and combat this problem," Bishop Malesic continued, "whether it is by advocating for better mental health services, working to help end bullying in our schools, responding to the needs of boys and young men so they don't see a gun massacre as a solution to their problems, working to promote respect for life, and, yes, advocating for common sense gun laws."

As we've learned, the answers to address these tragedies do not come easily. But as Bishop Malesic notes, we must find "the courage to stand up and combat the problem."

For our children's sake, we can do no less.

—Mike Krokos

Making Sense of Bioethics/Fr. Tad Pacholczyk

Sorting through 'solutions' to the HIV/AIDS pandemic

Each year, human immunodeficiency virus (HIV) infects about 50,000 people in the United States and more than 2 million worldwide. Reducing the number of



infections with this virus, which causes AIDS, is a high priority for public health officials. Some strategies to reach this goal, however, raise significant moral concerns.

These concerns arise when experts seek to reduce infection rates by assuming that men and women lack the freedom to change their sexual behaviors or exercise self-control, and when they fail to acknowledge that self-restraint is possible and morally required, especially in the face of life-threatening disease.

One strategy for trying to control the pandemic includes "pre-exposure prophylaxis," or PrEP, which involves an uninfected person taking a daily dose of the drug Truvada, an anti-retroviral medication.

When someone takes the Truvada pill each day and is later exposed to HIV through sex or injectable drug use, it can reduce the likelihood that the virus will establish a permanent infection by more than 92 percent. While the drug can have side effects, it is generally well-tolerated.

Many activists in the gay movement have argued that PrEP should be widely available and promoted, though other activists strongly disagree.

AIDS Healthcare Foundation (AHF) founder Michael Weinstein has stressed, for example, that there are likely to be compliance issues. When someone is required to take a regimen of drugs every day in order to be protected, he argues, it is reasonable to expect that some will fail to do so.

A 2014 article in *The Advocate*, a gay news outlet, notes that, "When asked why so few people have started PrEP, experts give plenty of reasons—cost, worries about long-term effects, and lack of awareness about the regimen itself among both doctors and patients are chief among them. But one top reason is the stigma of using PrEP. Weinstein's name and the name of his organization, AHF, have become synonymous with the stigma surrounding PrEP use. In an April Associated Press article, Weinstein declared that PrEP is 'a party drug,' giving license to gay and bisexual men to have casual, anonymous sex. He's called it a 'public health disaster in the making,' as his oft-repeated argument is that the most at-risk people will not adhere to taking a pill each day."

These compliance concerns have led some researchers and clinicians to look into the possibility of one-time "disco

dosing," where an individual would take the medication, in a high dose, prior to each anticipated "risky weekend."

There are other problems with PrEP as well. Some researchers have noted that once people start on the drug, their risk compensation changes, meaning they engage in more sex with "non-primary partners." Even if PrEP reduces rates of HIV infection, as studies have suggested, the incidence of other sexually transmitted diseases (STDs) may rise due to risk-compensation behaviors. PrEP can provide a false sense of security and encourage the lowering of inhibitions.

These kinds of approaches directed towards certain "at-risk populations" clearly raise concerns about sanctioning or supporting immoral behaviors. Medical professionals have raised objections of conscience when it comes to prescribing PrEP to HIV-negative men who indicate they are, or will be, sexually active with other men. They may raise similar objections to providing prescriptions for "disco dosing." Writing such prescriptions means cooperating in, or facilitating, the evil actions of others.

Is pre-exposure prophylaxis always illicit? Not necessarily. For example, if a medical professional were to prescribe Truvada to the wife of a man who was infected through pre- or extramarital sexual activity, it would be for the purposes of protecting the wife from infection during marital relations, and would not involve the problem of promoting or facilitating unethical sexual behaviors.

STDs constitute a serious danger in an age where sexual behaviors are becoming ever more indiscriminate. STD outbreaks and pandemics often have their origins in unchaste behaviors and morally disordered forms of sexuality.

The Centers for Disease Control (CDC) notes that "men who have sex with men [MSM] remain the group most heavily affected by HIV in the United States. CDC estimates that MSM represent approximately 4 percent of the male population in the United States but male-to-male sex accounted for more than three-fourths [78 percent] of new HIV infections among men and nearly two-thirds [63 percent] of all new infections in 2010."

We should not be supporting or facilitating behaviors involving multiple sexual partners. These sexual practices, in the final analysis, are not only immoral in themselves, but also reckless and clearly contributory to the spread of STDs.

(Father Tadeusz Pacholczyk, Ph.D., is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Reflection/Ann Wolski

Our own gold medal moments

Considering that I am old and very non-athletic, my hope of ever achieving Olympic success probably won't happen. But it seems to me that we can all win the game of life through our special gold medal moments.



These moments may be big or small, but linked together they create a total winning life achievement. Some gold medal moments might include:

- Finding a partner to build a life with;
- Raising children who become amazing young adults;
- Having a friend say "thanks for being there for me";
- Making a dream a reality—a college education, a fulfilling career, traveling the world, or encouraging others to achieve their goals;

- Considering every day a gift to enjoy and cherish;
- Taking care of your body and mind through healthy lifestyle choices;
- Being told "impossible," and then making it happen;
- Finding the strength to face challenges that seem unfathomable;
- Dedicating your life to being the best person you know you can be.

These accomplishments may not receive the accolades of millions of people around the world. Some of these skills won't even get you applause, but maybe our private gold medal moments are all we need to achieve a gold medal in life.

And, in creating a gold medal life, we are all champions.

(Ann Wolski is a member of St. Matthew the Apostle Parish in Indianapolis.) †



Christ the Cornerstone

Lenten season is a time to intensify our prayer

“The prayer of faith comes not only in saying ‘Lord, Lord,’ but in disposing the heart to do the will of the Father. Jesus calls his disciples to bring into their prayer this concern for cooperating with the divine plan” (Catechism of the Catholic Church, #2611).

A woman comes into her parish church to pray. Her young son is in the hospital diagnosed with terminal cancer.

“God, please don’t take my son from me,” she prays. “The doctors say there is no hope, but I know you can save him. Please don’t let him die.”

The mother’s prayer is heartfelt. The underlying emotions are powerful and overwhelming. In her desperation, she turns to God as her only source of hope.

Does God hear this mother’s prayer? Will he answer her? Will the little boy make it through this ordeal and join the growing number of people who are cancer survivors?

The answer to the first two questions is “Yes!” God hears our prayers, and he always responds.

But the answer to the third question is more difficult. We don’t know what will happen to the little boy or why.

Our Lord taught us to place our most serious problems in our Father’s hands—trusting that he will hear and answer us. That’s not the hard part, of course. What’s really difficult is accepting the fact that God’s answer may not be what we want it to be. And it may not come when, or how, we expect it.

Many of the Lord’s own prayers, as they are recorded in the Gospels, receive what may seem to us like unsatisfactory answers. Jesus prays for unity among his disciples, and the answer is “not yet.” He prays for peace, and the answer is “not now.” He prays to have the painful death that awaits him pass from him, and the Father’s response is “no.”

By his words and example, the Lord teaches us how to pray. Sometimes his prayer is public—in a synagogue, or while teaching or healing, surrounded by a large crowd. Other times, his prayer is intensely personal—taking place in a remote location. The Lord’s style of prayer differs according to the occasion. Sometimes he is grateful; sometimes he praises God for his greatness and mercy; sometimes he

offers urgent petitions for physical or spiritual healing; and sometimes he even appears angry (as when he cleansed the temple of those who made it a place of commerce instead of a house of prayer).

One thing is consistent in all this wonderful diversity: Jesus prays, and the Father hears and answers him. Sometimes the Father’s answer is painful or disappointing, but because Jesus always adds, “your will, not mine, be done,” he is fundamentally at peace with whatever the Father decides.

This is the secret to praying well: Ask for whatever you need or want, but always add “your will, not mine, be done.” This is not easy to do. If it were, we would do it naturally. In fact, turning our will over to God is probably the most difficult thing we will ever be asked to do.

It was certainly the hardest thing Jesus had to do. Being crucified (one of the most painful and humiliating forms of capital punishment ever devised by human cruelty) must have been more difficult than any of us can possibly imagine. All Jesus had to do was say

no. He could have rejected the Father’s will and spared himself all that horror.

That was not Jesus’ way. He knew that by saying yes to the cross, he was saying yes to life and to love. By aligning his will with his Father’s, he was teaching us how to live—and how to pray, thereby showing us the way to true happiness and peace.

Do we expect the woman praying in her parish church to add “your will, not mine, be done” to her prayer?

We don’t expect it, but we hope for it, and we pray that she will come to accept God’s will for her son whatever it may be. Our prayer for this struggling mother, and for ourselves, is that we can learn to pray as Jesus taught us. When that day comes, we will know for sure that God hears and answers us. And we’ll trust that God’s answers, even if we don’t understand them, always flow from his love for us.

During this holy season of Lent, we intensify our year-round commitment to prayer, fasting and almsgiving. May the Lord’s Prayer become our very own now. Following the teaching and example of Jesus, may we pray always that his will, not ours, be done. †



Cristo, la piedra angular

La Cuaresma es una época para intensificar la oración

“La oración de fe no consiste solamente en decir ‘Señor, Señor,’ sino en disponer el corazón para hacer la voluntad del Padre. Jesús invita a sus discípulos a llevar a la oración esta voluntad de cooperar con el plan divino” (Catecismo de la Iglesia Católica, #2611).

Una mujer acude a su iglesia parroquial para rezar por su hijito que se encuentra en el hospital y al que le han diagnosticado un cáncer terminal.

“Dios, por favor no te lleves a mi hijo,” implora la mujer. “Los médicos dicen que no hay esperanza pero yo sé que Tú puedes salvarlo. No dejes que se me muera.”

La oración de la madre es sincera y las emociones que esta entraña son poderosas y sobrecogedoras. En su desesperación, acude a Dios como su única fuente de esperanza.

¿Acaso escucha Dios la oración de esta madre? ¿Le responderá? ¿Superará el niño esta tribulación y pasará a formar parte de la cantidad cada vez más grande de personas que han sobrevivido al cáncer?

La respuesta las primeras dos preguntas es “¡sí!” Dios escucha nuestras oraciones y siempre nos responde.

Pero la respuesta la tercera pregunta

es más compleja. No sabemos qué ocurrirá con el niño o por qué.

Nuestro Señor nos enseñó a colocar nuestros problemas más graves en las manos del Padre, con la confianza de que Él nos escuchará y nos responderá. Pero, por supuesto, eso no es lo más difícil. Lo más difícil es aceptar el hecho de que la respuesta de Dios quizá no sea lo que queremos. Y tal vez no nos llegue en el momento o de la forma que esperamos.

Muchas de las propias oraciones del Señor, que se encuentran plasmadas en los Evangelios, reciben lo que quizás podría parecer respuestas insatisfactorias. Jesús reza por la unidad de sus discípulos y la respuesta es “todavía no.” Jesús ora por la paz y la respuesta es “no en este momento.” Pide para salvarse de la dolorosa muerte que le aguarda y la respuesta del Padre es “no.”

El Señor nos enseña a rezar a través de sus palabras y de su ejemplo. A veces su oración es pública, en la sinagoga, mientras enseña o cura, rodeado de una multitud. En otras ocasiones, su oración es intensamente personal y se desarrolla en un lugar remoto. El estilo de oración del Señor varía dependiendo de la ocasión. A veces es agradecido; a veces alaba a Dios por su grandeza y misericordia; otras veces presenta peticiones urgentes

para sanación física o espiritual y a veces inclusive aparece enojado (como cuando limpió el templo y expulsó a quienes lo habían convertido en un mercado en vez de una casa de oración).

Pero en esta magnífica diversidad existe una constante: Jesús reza y el Padre lo escucha y le responde. A veces la respuesta del Padre es dolorosa o causa desilusión, pero puesto que Jesús siempre agrega “que se haga Tu voluntad, no la mía,” está fundamentalmente en paz con la decisión del Padre.

Ese es el secreto para rezar bien: pedir lo que se necesite o desee, pero siempre añadir “que se haga Tu voluntad, no la mía.” No resulta fácil, porque si lo fuera, lo haríamos naturalmente. De hecho, entregarnos a la voluntad de Dios es probablemente lo más difícil que se nos puede pedir.

Ciertamente fue lo más difícil que Jesús tuvo que hacer. Sufrir una crucifixión (una de las formas de pena capital más dolorosas y humillantes que haya inventado la crueldad humana) debió ser mucho más difícil de lo que cualquiera de nosotros puede llegar a imaginarse. Y lo único que Jesús habría tenido que hacer es decir que no. Podría haber rechazado la voluntad del Padre y haberse ahorrado todo ese horror.

Pero Jesús no hacía las cosas así. Sabía que al aceptar la cruz también estaba aceptando la vida y el amor. Al alinear su voluntad con la del Padre, nos enseñaba cómo debemos vivir y cómo debemos rezar y, por consiguiente, los enseñaba el camino hacia la verdadera felicidad y la paz.

¿Acaso esperamos que la mujer que reza en la iglesia parroquial agregue a su súplica “que se haga tu voluntad no la mía”?

No sabemos si lo hará, pero esperamos que así sea y rezamos para que acepte la voluntad de Dios para con su hijo, sea cual sea. Nuestra oración para esa madre atribulada y para nosotros mismos es que aprendamos a rezar como Jesús nos enseñó. Cuando llegue ese día, con toda seguridad sabremos que Dios nos escucha y nos responde. Y confiaremos en que las respuestas de Dios, aunque no las entendamos, siempre emanan de Su amor por nosotros.

Durante esta época sagrada de la Cuaresma, intensifiquemos nuestro compromiso de todo el año con la oración, el ayuno y la limosna. Que el Padre Nuestro se convierta en nuestra propia oración a partir de este momento y que, siguiendo las enseñanzas y el ejemplo de Jesús, recemos siempre para que se haga su voluntad, no la nuestra. †

Events Calendar

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

February 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Lenten Night of Prayer and Reflection**, 4-9 p.m., \$15. Information: 317-748-1478 or smclaughlin@holyspirit.cc.

February 28

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Dr. Edward Sri: Men, Women and the Mystery of Life**, for young adults and families, 7 p.m. Information: campusministry@hoosiercatholic.org, 812-339-5561.

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **Lenten Program: Creative Acts of Worship**, prayerful entertainment featuring presentations and dances by children, teens and adults from St. Lawrence Parish and other local churches, 7 p.m. Information: Sandra Hartlieb, 317-372-5925, shartlieb@saintlawrence.net.

March 1

St. Luke United Methodist Church, 100 W. 86th St., Rm. N101/102 (enter door #7), Indianapolis. **Environmentally Responsible**

Investing for Congregations

Workshop, sponsored by St. Thomas Aquinas Parish's Creation Care Ministry in Indianapolis, for parishes at large, parish members involved with green teams, social action committees, finance and budget committees, board of directors and trustees, 7-8 p.m. Free, but RSVP required. Information and registration: www.hoosieripl.org/calendar-2.

St. Rose of Lima Parish, 114 Lancelot Dr., Franklin. **Adult Lenten Series "Living Our Faith: Following Our Mission,"** local Methodist pastors presenting, 7 p.m., followed by discussion and questions, freewill offering. Information: Eileen Paige, 317-220-9195, epaige@stroselions.net.

March 2

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Fish Fry**, noon-6 p.m., dinners \$11-\$14, sandwiches \$8-\$11.25, sides available. Information: 317-536-1047, stritchsecretary71@yahoo.com.

St. Louis de Monfort Parish, Craig Willy Hall, 11441 Hague Road, Fishers, Ind.

(Lafayette Diocese). **Family Lenten Dinner**, fried and baked fish, pasta, pizza, soup and sides, 5:30-7:30 p.m., \$9 adults, \$4 ages 3-12, age 3 and under free, \$33 family maximum, take out available. Information: www.kofc6923.org, 317-842-6778.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. **Lenten Fish Fry**, hand-breaded all-you-can-eat fish, or breaded shrimp, grilled shrimp kabobs, cheese pizza, clam chowder, fettuccine Alfredo, mac and cheese, beer, wine and soft drinks, 5-7:30 p.m., prices vary. Information: 317-257-4297, janjoe9@aol.com.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic**

Renewal Praise and Mass, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Msgr. William F. Stumpf presiding, followed by adoration and 40 Days for Life, and an optional tour of center. Information: 317-829-6800, www.womenscarecenter.org.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. **Meatless Friday Dinner**, 5-7 p.m., \$7 adults, \$3 children 4-12, under age 3 free. Information: 317-638-5551.

Sacred Heart of Jesus Church, 1530 S. Union St., Indianapolis. **Stations of the Cross**, 7 p.m. Information: 317-638-5551.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Stations of the Cross**, 6 p.m. Information: 317-257-4297.

March 3

St. Vincent de Paul Parish, Shamrock Center, 1723 I St., Bedford. **6th Annual**

Becky's Place Mardi Gras Shelterbration, dinner by Terry's Catering, live music by Keith Semple and the Semple Band, 50/50, 6:30 p.m., \$50 per person. Information and tickets: www.beckysplacebedford.org, 812-275-5773.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

March 5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Fatima Leaves the Light On,"** opportunity for reconciliation, 7 a.m.-7 p.m., no registration required. Information: Dustin Nelson, 317-545-7681, ext. 101 or www.archindy.org/fatima.

March 6

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program.

Information: 317-687-8260.

March 7

Knights of Columbus Council 3433, 2100 E. 71st St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

March 8

St. Rose of Lima Parish, 114 Lancelot Dr., Franklin. **Adult Lenten Series "Living Our Faith: Following Our Mission,"** local Jewish rabbi presenting, 7 p.m. followed by discussion and questions, free will offering. Information: Eileen Paige, 317-220-9195, epaige@stroselions.net.

March 8-10

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Lenten Revival: My Covenant with God**, revivalist Father Emmanuel Nyong presenting, Thurs. and Fri. 7 p.m., Sat., 5 p.m. reconciliation, 6 p.m. Mass and revival, featuring the music of Phyllis Walker and St. Rita Choir, free. Information: 317-632-9349. †

Men invited to Lenten Prayer Breakfast on March 3 at St. Joan of Arc Parish

Men of all ages and faith traditions are invited to the ninth annual St. Joan of Arc Men's Club Ministry Prayer Breakfast at St. Joan of Arc Parish, 4217 Central Ave., in Indianapolis, on March 3. The morning will begin with Mass in the church at 8 a.m., followed by breakfast at 8:30 a.m. in Doyle Hall in the school building.

Following the breakfast, Father Guy Roberts, St. Joan of Arc's pastor, will give a talk on commitment.

The event will conclude by 10 a.m. There is no charge to attend. Attendees are encouraged to bring a hot or cold breakfast dish to share.

Reservations are requested by contacting Barry Pachciarz at 317-442-5542 or pachciarz@sbcglobal.net. †

March 5 marks first in series of talks on Flame of Love Movement

Anthony Mullen, the national director of the Flame of Love Movement in the United States, is the featured speaker at a series of talks scheduled throughout the archdiocese.

Mullen will speak about the movement and its connection and importance to the Fatima-promised triumph of the Immaculate Heart of Mary and the second Pentecost implored by the popes of the last century.

The talks are scheduled as follows:

- March 5: 7-8:15 p.m. at Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood, preceded by 5:45 p.m. Mass,

confessions and praying of the rosary.

- March 6: 6-7:15 p.m. at St. John the Apostle Church, 4607 W. State Road 46, in Bloomington, preceded by Mass at 5:30 pm.

- March 7: 7-8:15 p.m. at St. Luke the Evangelist Church, 7575 Holliday Dr. E., in Indianapolis, preceded by 5 p.m. confession, 5:30 p.m. Mass and praying of the rosary, and a soup supper at 6:10 p.m.

There is no charge, although freewill offerings are welcome.

For more information, e-mail Lori Brown at flameofloveindiana@gmail.com. †

New Albany Deanery Catholic Youth Ministries accepting fellowship applications through March 7

The New Albany Deanery Catholic Youth Ministries office in New Albany is accepting applications for the C.J. Smith Fellowship Award through March 7.

The paid fellowship is awarded to a college student pursuing work or studies relating to ministry or a helping profession in the areas of education, counseling, social work, etc.

The work period is from May 14-

Aug. 10, 2018.

The application can be downloaded at nadyouth.org and can be submitted by mail to Catholic Youth Ministries Office, c/o C. J. Smith Fellowship Application, 101 St. Anthony Dr., Mt. St. Francis, IN 47146, or by e-mail to Philip Weise at philip@nadyouth.org.

For more information, call the deanery office at 812-923-8355. †

Cardinal Ritter Birthplace Foundation to host Lecture and Irish Coffee Night in New Albany on March 15

Rev. Dr. Cynthia Campbell and Rev. Dr. David Gambrell, both Presbyterian ministers, are the featured speakers for the sixth annual Lecture and Irish Coffee Night at the Cardinal Ritter House Neighborhood Resource Center, 1218 Oak St., in New Albany, at 7 p.m. on March 15.

Campbell and Gambrell will discuss the latest round of ecumenical dialogue between the Catholic Church and denominations of the Reformed tradition, including the Presbyterian

Church (USA), United Church of Christ, Christian Reformed Church and The Reformed Church in America.

Attendees will also have the opportunity to view the Cardinal Ritter museum room.

Irish coffee and refreshments will be served.

The event is free and open to the public, although donations will be accepted.

Reservations are requested by March 12 by calling 812-284-4534 or e-mailing gsekula@indialandmarks.org. †

Princess and pirate fundraiser on March 4 will help Batesville Deanery parishes' mission ministry

A "Royal Ball and Pirate Cove" fundraiser allowing children to meet pirates and their favorite princesses will be held at the St. Louis Parish Activity Center, 17 St. Louis Place, in Batesville, on March 4. Two sessions are being offered, one from 12:30-2:30 p.m. and the second from 3:30-5:30 p.m.

Activities include a character meet-and-greet, games, crafts, dancing and photos.

The event is hosted and staffed by the adults and teens of the TriForce Mission Team, the combined high school ministry

of St. Louis Parish in Batesville, St. Nicholas Parish in Sunman and St. Anthony of Padua Parish in Morris.

All proceeds will benefit the group's mission trip to Vandalia, Ill., this summer.

Advance tickets are \$10 for adults and children. A list of locations where tickets can be purchased can be found at www.triforcemissionteam.org/royalball.

Admission at the door is \$12.

For more information, contact Carrie Wesseler at 812-933-1519 or cwesseler@st.louisschool.org. †

Ignatian Silent Lenten Retreat for Women to be held in Greenfield on March 17

Regnum Christi of Central Indiana is offering a Silent Lenten Retreat for Women at Our Lady of the Apostles Family Center, 2884 N. 700 West, in Greenfield, from 9 a.m.-4 p.m. on March 17.

The retreat is based on Ignatian Spiritual Exercises and will include

Mass, reconciliation, Stations of the Cross, rosary and individual spiritual guidance.

The cost is \$25 by March 3, and \$35 from March 4-17.

For more information and to register, call 317-201-5815 or e-mail j.r.schoening@sbcglobal.net. †

Legislative dinner



Archbishop Charles C. Thompson gives remarks before Catholic state legislators from across Indiana during a Feb. 12 dinner in Indianapolis for the legislators and the five Catholic bishops in the state. (Photos by Sean Gallagher)



Archbishop Charles C. Thompson poses on Feb. 12 with Catholic state legislators who live in the archdiocese during a dinner for the legislators and the five Catholic bishops in the state. The legislators are, from left, Rep. Cindy Kirchofer of Indianapolis, Sen. Jean Leising of Oldenburg, Rep. Ed Clere of New Albany, and Sen. John Ruckelshaus and Rep. Ed DeLaney, both of Indianapolis.

Hearing on sex education ‘opt in’ bill is held in House

By Brigid Curtis Ayer

A bill to establish the state’s sex education program as an “opt in” rather than an “opt out” program received a lengthy hearing in the House Education Committee on Feb. 15. The bill is expected to pass the panel before the end of February. The plan passed the Indiana Senate on Jan. 30 by a vote of 37-12. The Indiana Catholic Conference (ICC) supports the bill.

Sen. Dennis Kruse, R-Auburn, author of Senate Bill 65, said the legislation



Sen. Dennis Kruse

would require schools to make the curriculum on human sexuality available to the public and parents. The school would have to get a parent’s written consent for a student to participate in the course.

“If you have to get permission to take a child on a field trip to a museum, then I think it’s more important to get permission to teach a class about human sexuality than it is to get permission to go to a museum,” said Kruse. “I think asking for parental permission for this reason is merited.”

Glenn Tebbe, ICC executive director who serves as the public policy spokesperson for the bishops in Indiana, testified in support of legislation, saying,

“God entrusts children to parents. Parents have the responsibility to form and provide an integral education for their children.

“Parents have a particular responsibility in the area of sexual education. Children should be taught the meaning of sexuality, and it is important that they learn to appreciate the human and moral values connected with it,” he added. “Parents have an obligation to inquire about the methods used



Glenn Tebbe

for sexual education in order to verify that such an important and delicate topic is dealt with properly. Senate Bill 65 enables parents to fulfill their responsibilities in the development of their children as responsible and moral adults.”

Monica Boyer, founder and president of the Indiana Liberty Coalition, a pro-life, pro-family group located in northern Indiana, spoke in support of the bill. Boyer said her organization was contacted by a grandparent in Marshall County who said a school showed students a 30-minute YouTube video promoting same-sex attraction as normal, and that one’s gender identity can be chosen as part of sex education. Parents were not notified of the video in advance.

Rhonda Miller, education chair of the Indiana Liberty Coalition, shared

some of the human sexuality curricula being taught in schools across Indiana. She referenced a flyer called “Making a Difference,” which offers an abstinence curriculum. However, the “abstinence” education lists explicit sexual activities as “abstinence.”

Other materials used in Indiana schools offer explicit definitions of sex acts. A pamphlet, “Making Proud Choices,” teaches students how to use contraception and provides students games and methods for doing so. Miller said some sex education handbooks being used suggest students “role-play sexual encounters.” For these reasons, Miller urged lawmakers to pass Senate Bill 65 to “give parents a voice.”

Micah Clark, director of the American Family Association of Indiana, a pro-family organization based in Indianapolis, said in the 27 years he has been an advocate for families, he has received dozens of calls from parents about schools delivering material of a sexual nature which conflicted with their values without their knowledge or consent.

“This is nothing more than a ‘parents right to know’ bill,” Clark said. “They have a right to know about material being presented on this sensitive topic beforehand.”

Reps. Vernon Smith, D-Gary, and Sheila Klinker, D-Lafayette, former educators who serve on the House Education Committee, raised concerns about “opt in,” saying they preferred the “opt out” method. Smith said he felt the bill would hurt more students than it

would help, and worried about children in sexual abuse situations.

Current law allows parents to request an “opt out” of sex education. Parents may request sex education curriculum be provided to them, and have their child removed from the class. Indiana law also does not specify what may or may not be covered in sex education classes, and there is no requirement to alert parents that such material will be taught. The Indiana Department of Education (IDOE) officials said most schools do inform parents. IDOE has not taken a position on Senate Bill 65.

Dr. Mary McAteer, a board certified pediatrician, represented the Indiana Chapter of the American Academy of Pediatrics while testifying in opposition to the bill. She said she had concerns about the written consent portion of the bill. McAteer said while the academy agrees that parents should be fully informed, she called the “opt in” burdensome for families who are in “chaotic circumstances.”

Members of various public school groups, including the Indiana State Teachers Association, opposed the bill, saying they think the “opt out” method that is practiced is currently working.

The House panel decided to hold the bill for at least another week to allow further discussion and possible amendments.

For more information on the legislative efforts of the ICC, go to www.indianacc.org.

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



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~Saint John Paul II, *The Gospel of Life*

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Wedding ANNOUNCEMENTS



Brown-Baker

Veronica Valentine Brown and Chauncey Aaron William Baker were married on Jan. 3, 2018, at Sacred Heart Church in Indianapolis. The bride is the daughter of Michael Brown and Sarah Conarroe Milesi. The groom is the son of Raymond and Ulisa Baker.



Morgan-Downs

Katharine Lynn Morgan and Craig James Downs were married on Oct. 21, 2017, at St. Barnabas Church in Indianapolis. The bride is the daughter of Todd and Linda Morgan. The groom is the son of James and Linda Downs.



Sperka-Bendel

Valerie Lynne Sperka and Gregory Michael Bendel were married on Sept. 16, 2017, at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of the late Louis and Alice Sperka. The groom is the son of the late C. Thomas and Josephine Bendel.



DuBois-Burnette

Katherine Elaine DuBois and Sean Michael Burnette were married on Sept. 16, 2017, at St. Stephen Church in Old Hickory, Tenn. The bride is the daughter of Marck and Debbie DuBois. The groom is the son of Sharon and the late James Burnette.



Neuman-Hanson

Abigail Elizabeth Neuman and Spenser Kyle Hanson will be married on April 7 at St. Mary Church in Rushville. The bride is the daughter of Mark and Michelle Neuman. The groom is the son of Robert and Dawn Hanson.



Spindler-Ciresi

Kelsey Marie Spindler and Andrew James Ciresi will be married on April 7 at SS. Peter and Paul Church in Haubstadt, Ind. The bride is the daughter of Eugene and Brenda Spindler. The groom is the son of August and Catherine Ciresi.



Hueston-Sitzman

Jennifer Courtney Hueston and Brad Allan Sitzman will be married on April 21 at St. Pius X Church in Indianapolis. The bride is the daughter of Gregory Hueston and Sherry Herbst. The groom is the son of James Sitzman and Donna Schnell.



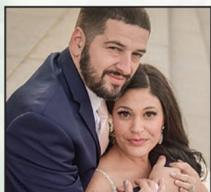
Noel-Von Tersch

Elizabeth M. Noel and Zachary T. Von Tersch were married on Oct. 7, 2017, at St. Michael the Archangel Church in Indianapolis. The bride is the daughter of Jeffrey and Laura Noel. The groom is the son of John and Annette Von Tersch.



Wessling-Weisbrod

Kendra J. Wessling and Patrick F. Weisbrod were married on May 27, 2017, at Sisters of St. Francis Chapel in Oldenburg. The bride is the daughter of Neal and Deb Wessling. The groom is the son of Dan and Lisa Weisbrod.



Marino-Bergman

Francesca Marie Marino and Ryan Matthew Bergman were married on Nov. 11, 2017, at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Frank and Kim Marino. The groom is the son of Bill and Diana Bergman.



Popp-Forbis

Whitney Noel Popp and Philip Lawrence Forbis were married on July 1, 2017, at St. Joseph Chapel of St. John Paul II Parish in Sellersburg. The bride is the daughter of Ralph and Patty Popp. The groom is the son of Ed and Carol Forbis.

Pre Cana Conference, Tobit Weekend and One in Christ programs prepare engaged couples for marriage

Three marriage preparation programs offered in the archdiocese—the Pre Cana Conference, Tobit Weekend and One in Christ—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life. Early registration is recommended for all programs, as each fills up quickly. Pre Cana Conference programs are one to one-and-a-half days, and are offered in parishes throughout the archdiocese. The schedule for 2018 is as follows: Feb. 9-10 in Batesville (location TBD); March 3 at St. Agnes Parish in Nashville; April 6-7 in Batesville (location TBD); April 14 in Spanish at St. Monica Parish in Indianapolis; May 4-5 at St. Barnabas Parish in Indianapolis; June 1-2 at St. Simon the Apostle Parish in Indianapolis; Aug. 11 in Spanish at St. Gabriel the Archangel Parish in Indianapolis; Sept. 8 at St. Agnes Parish; Oct. 12-13 at St. Barnabas Parish. The program will also be offered in November in Batesville, but the dates and location are yet to be determined. The cost is \$125 or less per couple, depending on location. One-day sessions are typically 9 a.m.-7 p.m., although the time may vary slightly by location. Two-day sessions are 6:30-9:30 p.m. on the first day, and 9 a.m.-4 p.m. on the second day. To register, go to archindy.org/pfll/marriage-precana.html and click on the desired date. For more information about the program, contact the Office of Marriage and Family Life at 800-382-9836, ext. 1521, or 317-236-1521.

Tobit Weekend retreats take place at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The 2018 schedule is as follows: April 20-22, May 18-20, June 22-24, July 27-29 and Oct. 19-21. The registration fee of \$298 includes program materials, meals, snacks and overnight accommodations for the weekend. To register, go to archindy.org/fatima/calendar/tobit.html or contact Dustin Nelson at dnelson@archindy.org or 317-545-7681. For more information about the program, contact Cheryl McSweeney at cmcsweeney@archindy.org or 317-545-7681, ext. 106. One in Christ three-day marriage programs are scheduled for April 7, 8 and 14 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood; on June 9, 10 and 16 at St. Luke the Evangelist Parish, 7575 Holliday Dr. E., in Indianapolis; and Oct. 6, 7 and 13, also at Our Lady of the Greenwood. The first day of the program is from 8:30 a.m.-5 p.m., the second day is from 10:30 a.m.-4 p.m., and the third day is from 8:30 a.m.-4 p.m. The cost is \$220 and covers meals and materials. For more information call 317-600-5629, e-mail info@OICIndy.com, or log on to OICIndy.com.

In-flight nuptials: Pope didn't glide over Church requirements

VATICAN CITY (CNS)—Pope Francis' decision to convalidate the marriage of two flight attendants in the air sent waves of turbulence through the Catholic blogosphere, where respected canon lawyers and pastors raised serious questions about the pope sending a message that marriage wasn't so serious.

But three days later, the pope gave reporters more of the background, demonstrating that he did not make the decision on the fly and neither did the couple.

"I judged they were prepared, they knew what they were doing," the pope told reporters on Jan. 21 on his flight back to Rome. "Both of them had prepared before God—with the sacrament of penance—and I married them."

The blessing of the marriage of LATAM flight attendants Carlos Ciuffardi Elorriaga and Paula Podest Ruiz took place during the pope's flight on Jan. 18 from Santiago to Iquique, both in Chile.

When the couple went to the back of the plane and told reporters about it, the whole thing had sounded very spontaneous.

But Pope Francis told reporters later that Ciuffardi also worked on the papal flight to Temuco the day before. Podest, whom he had married civilly in 2010, was not working the Jan. 17 flight.

So the groom had a chance to speak to the pope alone. "Later, I realized he was checking me out," the pope told reporters. They spoke about life, marriage and the family. "It was a nice conversation."

The next day, both attendants were on duty. They told the pope they were set to be married in a Catholic church. But early in the morning on the day of the wedding, Feb. 27, 2010, a massive earthquake struck Chile and the church collapsed.

The couple ended up marrying in a civil ceremony, and they have two daughters. They told the pope they

planned to reschedule the church ceremony but just kept putting it off.

"I questioned them a bit and their answers were clear, it was for life, and they told me they had done the pre-marriage course," the pope told reporters. Also, he said, "they were aware that they were in an irregular situation."

In a story on Dec. 19 about the crew chosen to work the papal flights, *El Mercurio*, a Chilean newspaper, had interviewed the couple. Already then, they raised the hope of Pope Francis blessing their union in flight. "We would love it, it's our place, it's our second home," Podest was quoted as saying.

"One of you said I was crazy to do this," the pope told reporters. But "they were prepared, and if the priest says they are prepared and I decided that they were prepared ... the sacraments are for the people."

"All the conditions were there, that is clear," he said. So, "why not do it today," otherwise they could have put it off for another 10 years.

"The pope saw an opportunity, and he worked it," said Cardinal Kevin J. Farrell, prefect of the Dicastery for Laity, the Family and Life.

"What he is saying to the priests and to the Church is that God's time to bestow his blessings upon anybody does not necessarily depend on a rule or a regulation," the cardinal told Catholic News Service on Jan. 23.

Cardinal Farrell said that when he was bishop of Dallas, he would not allow couples to get married on a ranch or in a park. But the pope was not celebrating a wedding on the plane, he was convalidating a marriage, and Cardinal Farrell, like most priests, has done that in a variety of settings, including hospital rooms. "He did what any good pastor will do."

"I thought it was an example that the pope set for all of us—that we should not be waiting for the people to come

to us, but we should be going to the people," the cardinal said. "He came out of the sacristy" as he has urged priests to do.

Convalidating a marriage on a plane "is not the general norm, but it is a way of bringing people back into the Church, into the fold," the cardinal said. "Why would we not do that?"

Msgr. Cuong M. Pham, an official at the Pontifical Council for Legislative Texts, was grateful Pope Francis provided extra details after the event. But even before knowing those details, it was clear that "the Holy Father, of all people, would take it seriously."

"It is the task of the priest who officiates to take responsibility and be morally certain that couples who ask to be married are prepared and ready for the sacrament," he said. That certainty is something that outside observers cannot presume to have.

Besides, he said, "as supreme legislator, the Holy Father has the authority to dispense from and even change merely ecclesiastical laws, if he judges it appropriate," including canon law's expectation that weddings take place in a church. Still, the pope's officiating at a convalidation in midflight is "not meant to be replicated," Msgr. Pham added.

But he also said he hoped the pope's outreach to the couple would encourage priests to be more solicitous toward other Catholic couples who have been married only civilly, finding ways to facilitate the convalidation of their unions as well.

Cardinal Farrell said he hoped other Catholic couples who have married outside the Church would see what the pope and flight attendants did and realize that "the mercy of God and the blessing of God and the compassion of Christ is open to everybody." †



Pope Francis performs an impromptu marriage convalidation ceremony for LATAM Airlines employees Carlos Ciuffardi Elorriaga, left, 41, and Paula Podest Ruiz, 39, aboard the pontiff's flight from Santiago to Iquique, both in Chile, on Jan. 18. (CNS photo/L'Osservatore Romano)

All ages welcome on archdiocesan pilgrimage to Ireland for 2018 World Meeting of Families

By Natalie Hoefler

The archdiocese will lead a pilgrimage to the World Meeting of Families in Dublin, Ireland, from Aug. 18-27, 2018. The pilgrimage is sponsored by the archdiocesan Office of Marriage and Family Life. Father Eric Augenstein, archdiocesan director of vocations, will serve as its spiritual director.

The World Meeting of Families was started in 1994 by St. John Paul II and is held every three years. The 2018 theme is "The Gospel of the Family: Joy for the World."

"The World Meeting of Families will be a time for us to focus on the good news of the family," says Scott Seibert, archdiocesan director of Marriage and Family Life, who will also accompany the pilgrimage. "The fact that God created us in his image, that he is present with us and came to us through family—the family is the *Imago Dei* [image of God]—what good news!"

The pilgrimage is for "anyone who is part of a family—which is everyone!" says Seibert. "If you are interested in seeing Ireland and learning more about God's design for families and being inspired by the Church's vision of love, marriage, and family life, then this is the pilgrimage for you! It's for anyone of any age and walk of life: married, single, divorced, widowed, parents, grandparents, clergy, children and religious."

He notes the many problems families face today: "The rise of single-parent homes, the rise in cohabiting and never-married parents, the rise of depression in our youths and [the rise in] substance abuse—families are broken.

"Yet, despite it all, they are the school of love and mercy. We as humans learn to be a part of something bigger, learn to care for others, learn to give, and learn to love in families. This builds society—it builds a civilization of love. ... The World Meeting of Families brings together families from all over the world to truly see the connection between life, family, nation and world."

In a world where working parents feel more accomplished on the job than at home, says Seibert, "Fathers and mothers need to be reminded how they are truly changing the world simply by loving and raising their family. ... Families are a saint-making business when done right and with openness to God, but it's hard to see the extraordinary within the ordinary. ... For these reasons, we need the World Meeting of Families."

Father Augenstein notes that "vocations come from families—and not just vocations to the priesthood or consecrated life, but disciples of all kinds come from families."

"The World Meeting of Families is an opportunity to step back and be both rejuvenated and challenged in growing as disciples in the family through shared prayer, faith-filled speakers, and encounters with families from all around the world."

Father Augenstein points out that this event is truly a pilgrimage, not a "trip."

"We were very intentional in planning the itinerary of this pilgrimage so that it is grounded in faith and prayer," he says. "Mass will be celebrated every day, and there will be other significant opportunities for prayer and spiritual growth."

The pilgrimage will include visits to many Catholic shrines, including Our Lady of Knock, the tomb of St. Patrick and the shrine of St. Oliver Plunkett. The World Meeting of Families takes place

on Aug. 21-26. It will include keynote speakers, workshops, talks, testimonies and discussions, as well as daily celebration of the Eucharist, prayerful activities, exhibitions, cultural events and musical performances. The event will end on Aug. 26 with a Mass celebrated by Pope Francis.

Pilgrims will also have the opportunity to visit several towns and destinations in both Ireland and Northern Ireland, including Giant's Causeway, Dunluce Castle, Dublin, Westport and more, plus have time for their own exploration, visiting pubs and seeing the Emerald Isle. Optional tours will also be available for purchase while in Dublin.

Seibert notes that, while the World Meeting of Families offers a program for children ages 4-12, "it is for each family to discern for their children whether God might be calling them to this experience. The itinerary is pretty full, and travel across an ocean is no small feat for children. However, this would truly give them an experience unlike any other. ...

"As St. Teresa of Calcutta says, 'If you want to change the world, go home and love your family.' Well, let's send them to Ireland and then send them back to their Church families to change the world and bring back the Gospel of the family."

(The complete pilgrimage package includes round trip commercial airfare non-stop from Chicago, private coach to/from Chicago, deluxe hotel accommodations, single and double occupancy, all itinerary admission and inclusions, Dublin rail pass for three days, and 12 meals. The price is \$3,499 per person double occupancy or \$4,188 per person single occupancy. To register or for more information on the itinerary, trip insurance and payment schedule, call Grueninger Travel Group at 317-581-1122.) †

DOCTOR

continued from page 1

and colleagues and kidnapped 17 more, just shortly after she had returned to Indianapolis for a summer visit. Ever since, she's been told that she's still a target, and that her return would not only endanger her but others.

Amid all these backdrops, the bold-highlighted e-mail from the Marion County Health and Hospital Corporation appeared before her.

It was one of a continuing string of e-mails from the same source that she had previously received and always ignored without ever opening. But this time—she's still not sure why—she opened it. And one word in the text of the e-mail transfixed her: "Refugees."

The message stated that the health organization was looking for a doctor to provide health care for refugees, adding that they didn't have a physician serving these new arrivals to America.

Einterz thought of her father and her grandfather. She thought about the increasing numbers of refugees who had arrived in Kolofata during the last years she was there. She replied the next day, and she started treating refugees in Indianapolis in June of 2016.

It was another defining moment for her, a moment that led her once again to the belief in God that has marked her life through all the times of heartbreak and hope:

"I have felt the hand of God pushing and pulling me all my life, but always embracing me, making me believe somehow I would not fall. The refugees are now part of that."

At the edge of life and death

The combination of care, commitment and concern that Einterz gives to her patients is captured in her memoir, *Life and Death in Kolofata: An American Doctor in Africa*.

The foundation of the book comes from the descriptive, soul-sharing letters from Africa that she wrote home to her family, friends and supporters, including the heartbreaking one that recounted the

gruesome death of a small boy who was burned after an oil tanker overturned and caught fire. She ended that letter with this message, "Life is so fragile. Stay close to one another. I love you very much."

Another story shares the time she had to deliver a child in the courtyard of the place where she lived in Kolofata. The mother-to-be collapsed there on the ground before she could make it to the hospital with two friends by her side.

Einterz wrote, "I felt as if I were watching from above: the black night, the bare bulb above our back door, the musicians drumming and piping outside the compound walls, my knees sunk in the sharp sand, the two women hovering and watching and quietly coaching, the mother straining against gritted teeth, the molded head easing ever so slowly into my palms.

"It was a beautiful, peaceful birth, and when it was over and the baby swaddled and the mat cleaned up, we watched the threesome amble off into the darkness from which they had come, one of them carrying the newborn girl, a whole other life just begun."

For 24 years, Einterz served faithfully and daily at this edge of life and death. What's even more poignant is that her heart for the people she treated rarely wavered—a reality that shows in a passage she wrote about a small boy and a girl who "endured the kind of pain few of us can imagine" because of sickle cell anemia:

"You root hard for these kids and you stand in awe of them, wondering how they do it, how they hang in there, wondering why they must bear so much pain, imagining that they—like Christ?—must be bearing some of your share for you."

Where God wanted her to be

If others must bear some of our share of the pain in life, we must share our hearts and our hands to ease that pain, Einterz believes.

With that belief in mind, Einterz leads into her book with this quote from philosopher Francis Bacon, "It is reserved only for God and angels to be lookers on."

Her journey to making a difference started as she grew up in a family of 13 children where their father kept telling

them, "We are Christ, you are Christ, our neighbor is Christ."

"I grew up with the understanding that I had been given a lot in life—and how much I was expected to give," she says. "I was aware there was a lot of fixing that needed to be done in the world. It makes no sense to talk about it if you're not willing to do it."

At 19, she served as a Peace Corps volunteer in Niger in 1974—a time of major famine in that African country. Surrounded by death and inspired by a need to help, she decided to become a doctor. After medical school, she returned to Africa, spending six years in a Nigerian mission clinic before heading to Kolofata in 1990. When she first saw the hospital there, it took her breath away—for all the wrong reasons.

She remembers the hospital as being dilapidated, a place where thick red dust covered everything. As bad as it looked to her, it was viewed even worse by the local people. Seeing it as a place to die, they avoided it at all costs. They also avoided her at first. Yet when an epidemic of meningitis swept through a village, she was there to help. When only one person died, the trust in her began to rise.

In her 24 years of leadership there, a new hospital was built, which includes a children's pavilion and a maternity and surgical ward. She also trained nurses, directed the building of health centers in isolated villages, and opened a women's education center where women and girls learn to read, write and develop skills that can lead to an income.

It was always where she felt God wanted her to be. And she continued to stay, even when the Boko Haram terrorist group started kidnapping foreigners in 2013—a time when local authorities warned her that she was a prime target.

"I tried very much to live in the moment and stay focused on my work and the people who needed me," she recalls. "I also felt it would be demoralizing for our hospital staff if I left. It seemed the need to stay was so much greater than the need to leave."

Everything changed in 2014, shortly after Einterz returned to Indianapolis, coming home for the three-month stay that she made a part of her life every two years.

"A few weeks later, 200 fighters attacked Kolofata and came looking for me," she says, lowering her eyes as her voice also gets lower.

"They ended up killing 17 and kidnapping 17. It was devastating. You feel totally helpless being so far away."

A heritage built upon hope

The continuing threat to her life hasn't allowed her to return to Kolofata, but it hasn't stopped her resolve to help others.

From November of 2014 to June of 2015, she did return to Africa to help with an Ebola outbreak in the country of Liberia. And now she provides medical care for refugees who have come to Marion County to start a new life after they had to flee their homeland to save their lives.

The refugees from Sudan, Iraq, Syria, Somalia, Myanmar and the Democratic Republic of Congo remind her of the



Dr. Ellen Einterz poses in her Indianapolis office while holding a copy of her memoir, *Life and Death in Kolofata: An American Doctor in Africa*, which recounts her 24 years of serving as a physician there before she became the target of a terrorist group that killed 17 of her friends and colleagues. (Photo by John Shaughnessy)

people she cared for and cared about in Kolofata.

"People who again have had terrible things thrust upon them through no fault of their own, often because of religious persecution," she says. "I thought I should step up and be available for them. In Kolofata, we had already been dealing with increasing numbers of refugees. I already felt an attachment to them."

The attachment is also strong because it connects to her family.

"My paternal grandfather was a Russian Jew who fell in love with an Irish Catholic. He was a refugee trying to escape religious persecution in Russia. My father tried to keep that heritage alive."

It's a heritage built upon hope, no matter how much suffering had to be endured.

"The idea of trekking through the bush under constant threat. People who have had to dig a hole and live underground for months. Mothers and sisters being killed. The loss that they've suffered and the pain they have in leaving family behind.

"But they almost all have this radiant sense of hope. They almost always tell me, 'But that's behind me.' They feel things are going to get better."

A love of people, a love of God

She sees one more telling connection between the refugees and the mothers in Kolofata.

"It's their self-sacrifice for the good of their family. In many cases, I feel the parents have come not so much for themselves but to give their children a chance. And the children tend to do marvelously."

That spirit of hope continues to guide her, too, even as she keeps in touch with the people at the hospital in Kolofata.

"The good thing and the only thing that matters is the hospital is working and still going great guns. We saw 2,500 sick people in December. We're still serving that need. Some of the staff have died. Some have been killed. Some have moved on. But most are still holding the fort. Maybe they don't need me anymore."

She seems more pleased than wistful in making that assessment. It's a perspective forged by the love she has given to others, and the love that God has shared with her.

"It's easy to see Christ and his mother in the people I have had the privilege to treat. They're easy to love, and when you love, it's a pretty nice state of being.

"Theologically, my faith is pretty grounded. I've never questioned the love of God in my life. I feel protected and guided by it." †

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Sacrifice makes the world more holy in the image of Christ

By Mike Nelson

Lent and Easter had come and gone, but the Christian call to sacrifice was very much on Pope Francis' mind when he addressed 12,000 pilgrims in St. Peter's Square at the Vatican last June during his weekly general audience.

Christians, he told those assembled, are called to detach themselves from power, reject violence and sacrifice themselves for God and others out of love.

"Indeed," he declared, "a Christian who is not humble and poor, detached from wealth and power and, above all, detached from him- or herself, does not resemble Jesus."

In other words, sacrifice is connected to rejecting the ways and the lure of the world, a world that more often values self-gratification (frequently, instant self-gratification) above and even to the exclusion of self-denial.

Sacrifice—from the Latin "*sacrificare*" ("*sacer*," sacred or holy; "*facere*," to make)—implies that we who proclaim ourselves as followers of Christ have, by definition, a call to make the world a holier place in the image of our Savior, who made the ultimate sacrifice.

That does not mean we are necessarily called to martyrdom, to offer our lives as Christ did, though throughout the past two millennia many—starting with Jesus' own Apostles—have done exactly that.

"The only perfect sacrifice," states the *Catechism of the Catholic Church*, "is the one that Christ offered on the cross as a total offering to the Father's love and for our salvation. By uniting ourselves with his sacrifice, we can make our lives a sacrifice to God" (#2100).

Sacrifice, then, is about setting aside our needs out of love for each other, as Christ offered his life for us.

"It is right to offer sacrifice to God as a sign of adoration and gratitude, supplication and communion," says the catechism, adding, "Every action done so as to cling to God in communion of holiness, and thus achieve blessedness, is a true sacrifice" (#2099).

The latter teaching is from St. Augustine's *The City of God*, a fifth-century work presenting human history as an ongoing conflict between the "Earthly City" (or City of Man) and God's people (or City of God). Augustine argues that the latter—marked by people who forego earthly pleasure to dedicate themselves to the eternal truths of God—ultimately will emerge triumphant.

"The Lord is the goal of human history," states the Second Vatican Council's "Pastoral Constitution on the Church in the Modern World," "the focal point of the longings of history and of civilization, the center of the human race, the joy of every heart and the answer to all its yearnings" (#45).

Lent is a time in which Christians seeking that answer to their yearnings are reminded to embrace sacrifice, not simply for the 40 days of the season, but as part of daily living:

- To ask themselves: "What—as in, how much of the world's riches—do I need to be happy?"



A woman venerates a crucifix during a Good Friday service on April 14, 2017, at St. Joseph's Cathedral in Hanoi, Vietnam. Sacrifice is a way for followers of Christ to make the world holy in the image of Christ. (CNS photo/Kham, Reuters)

- To look beyond their needs to those of others, especially those less fortunate.

- To bring themselves closer to God's word through prayer, fasting and almsgiving—to practice what they profess to believe.

In a Catholic Christian context, sacrifice is closely connected to (if not precisely interchangeable with) two other "S" words—surrender and service. Each relies on the others to be fully present and effective.

If we do not surrender in acknowledgement of the power of God, how can we make sacrifices in God's name? If we do not sacrifice ourselves, forsaking our needs and our desires in favor of others, how can we truly serve others as Christ served? And if we do not serve one another, how can we proclaim that we have surrendered to God's will?

The catechism drives home this point, saying, "Outward sacrifice, to be genuine, must be the expression of spiritual sacrifice: 'The sacrifice acceptable to God is a broken spirit' (Ps 51:17)" (#2100). Surrender, in other words, is the first step.

With regard to service, the catechism points out that Old Testament prophets "often denounced sacrifices that were not from the heart or not coupled with love of neighbor" (#2100). Jesus himself quoted Hosea: "It is

loyalty that I desire, not sacrifice, and knowledge of God rather than burnt offerings" (Hos 6:6).

What does this all mean, on a daily, practical basis? It begins with surrender—or reconciliation with Christ, asserts Pope Francis. And that requires sacrifice.

"Ambassadors of reconciliation are called, in [Jesus'] name, to lay down their lives, to live no more for themselves but for Christ who died and was raised for them," the pope said on Jan. 25, 2017, during an ecumenical prayer service in Rome that concluded the Week of Prayer for Christian Unity.

That sacrifice, he said, is twofold: first, to set aside "fashions of the moment," plans and advantages, and instead look constantly to the Lord's cross; and second, to forgive.

"To be fixated on the past, lingering over the memory of wrongs done and endured, and judging in merely human terms, can paralyze us and prevent us from living in the present," said Pope Francis.

So let go of the past. Be present to the needs of today's world. Sacrifice.

(Catholic journalist Mike Nelson writes from southern California.) †

Fasting has been a spiritual practice of the Church since its earliest days

By Joseph F. Kelly

Fasting is a method that people can use to limit or deny their physical desires for a higher, often spiritual, goal.

Fasting was widely practiced among the ancient Jews, usually before important feast days. It was also practiced by disciples of St. John the Baptist.

As a Jew, Jesus would have fasted, his disciples likewise fasted and the earliest Christians followed in that path. The New Testament speaks of fasting, but the Bible and other early sources simply do not include many statistics. Initially, fasting was not universal.

Yet Jesus' example would win out, and the early Christians decided that they also would fast. By the second century, Wednesday and Saturday were treated as fast days in individual congregations.

As fasting became increasingly accepted, the early Christians decided to follow the Old Testament practice of fasting before major feast days. For the believers, the most important feast day was Easter, commemorating the resurrection because, as the Apostle St. Paul had said, "If Christ has not been raised, [our] faith is vain" (1 Cor 15:17). The supreme feast deserved a preparatory fast.

The initial pre-Easter fast was only a few days, and Christian leaders soon concluded that such a brief time did not adequately presage so crucial a feast. They looked to the Gospels and decided to imitate the Lord by having a fast of 40 days.

This widespread practice was approved by the bishops of the first ecumenical council, Nicaea, in 325, thus making Lent a universal practice in the Church.

The initial observance of the fast was demanding. Christians could eat only one full meal per day. Many local Churches forbade the consumption of meat, fish, eggs and delicacies at the risk of violating the spiritual value of the fast.

These Churches soon developed liturgical practices to go along with Lent, believing self-denial to be spiritually important but insufficient by itself. The bishops introduced the practice of almsgiving. If one wished to do more than just deny bodily satisfaction, giving to the poor was a positive, practical way to do so since it effectively involved self-denial.

Another—but quite modern—form of self-denial was depriving oneself of some personal enjoyment, such as not going to a movie or a sporting event and donating the funds to a charity. Simply making larger than usual donations to charity would also be a form of self-denial.

Some contemporary Catholics question the value of self-denial during Lent since retailers make Easter a secular holiday that leads young believers, caught up in the secularity before Easter, to have difficulty with the religious aspects of Lent.

But modern secular values cannot triumph over a feast that is two millennia old. Every so often, we must say "No" to such a tragic and unnecessary conflict.



A Lenten meal is ready to be served in the Baltimore kitchen of well-known chef Father Leo Patalinghug. Since the earliest days of the Church, Christians have fasted to prepare spiritually for important feasts, especially Easter. This has traditionally involved refraining from eating particular kinds of food. (CNS photo/Chaz Muth)

When religious people fast, they know why they do so, and they are reminded of the good reason for the practice.

(Joseph F. Kelly is a retired professor at John Carroll University in University Heights, Ohio.) †

From the Editor Emeritus/John E. Fink

Black Catholics in U.S. history: This week, Norman Francis

Dr. Norman Christopher Francis was president of Xavier University of Louisiana for 47 years, from 1968 to 2015. He was named among the 100 most effective college presidents in a poll published in the *Chronicle of Higher Education*, was awarded honorary degrees by 35 colleges and universities, and received the Presidential Medal of Freedom in 2006.



These were tremendous achievements for a poor black boy who once shined shoes for pocket money on the main street of Lafayette, La., the city where he was born on March 20, 1931. His father was a barber who rode to work on a bicycle because he could not afford a car.

Although Norman, his three sisters and a brother started out in life as poor and underprivileged, they still attended Catholic schools. Their parents made sure they got a good education and that they attended Mass on Sundays. Norman's brother Joseph, who died in 1997, became

an auxiliary bishop of the Archdiocese of Newark, N.J.

Because of the interest of one of the religious sisters who taught Norman at St. Paul High School, he secured a work scholarship to attend Xavier University in New Orleans, the college founded by St. Katharine Drexel mainly for African-American students. The "work" part was in the university library.

Francis was an honor student and also was elected president of his class all four years at Xavier. After his graduation in 1952, he became one of the first two African-Americans to enroll at Loyola University Law School in New Orleans. He received his J.D. degree with honors in 1955 and began to practice law. Then, like most men at that time, he served two years in the Armed Forces, the Army in Francis' case, before working for a time in the U.S. attorney's office.

About that time, he served as a lawyer for the Xavier University student body president who had been arrested for trying to integrate a lunch counter on Canal Street. This experience made him decide that his future should be in education rather than the law.

The Sisters of the Blessed Sacrament, the religious order that operates Xavier University, offered him the position of dean of men in 1957. He quickly rose to higher positions until 1968, when he was chosen as the first lay, male and black president of the university. (Coincidentally, he accepted the presidency on the day that Martin Luther King Jr. was assassinated.)

Under Francis' guidance for 47 years, Xavier University more than tripled its enrollment, broadened its curriculum and expanded its campus. He retired in 2015 when he was 84 and was named president emeritus.

Besides his presidency, Francis served on numerous outside agencies, including the Vatican's Pontifical Council for Justice and Peace, the board of trustees of The Catholic University of America, the board of regents of Loyola University, and the board of directors of the National Catholic Council for Interracial Justice.

He also served as the chairman of the Louisiana Recovery Authority, the state agency in charge of planning the recovery and rebuilding of Louisiana after Hurricane Katrina and Hurricane Rita. †

Faith and Family/Sean Gallagher

Let Lent be a time for families to walk the path of vocations

My oldest son Michael, a sophomore at Father Thomas Scecina Memorial High School in Indianapolis, recently took the Preliminary Scholastic Aptitude Test, commonly known as the PSAT.



He scored well on it. Proud father that I am, I was amazed as letters from colleges across the country filled our mail box in the weeks that followed.

I know full well that those envelopes were filled with form

letters generated at best because Michael scored above a certain level on the test, or perhaps just because he put down his address when he registered for it.

I also know that my son moving toward his college years will come with its fair share of challenges.

But that's been the case since he was born. Every stage of his life has had its own crosses and blessings.

After the initial amazement at seeing those letters pour in, I felt astonished that the little baby I held in my arms on May 1, 2002, in a hospital room moments after he was born was attracting the attention of schools across the country.

It was a dramatic reminder to me of just how far he's gone down the path that God has planned out for him for all eternity.

God has given each of us such a path, which is shaped through the vocation to which he has called us.

Michael doesn't yet know what his vocation is. And that's OK. I was almost twice his current age when I finally concluded through prayer that God was calling me to marriage.

But it's never too early to give attention to our calling from God. And Lent can be a wonderful time to do this, especially in families.

Lent is a 40-day spiritual pilgrimage to Easter that encapsulates the journey of faith of our entire lives. We're all invited by God to follow in the steps of his Son in our lives, picking up our cross daily, so that, by his grace, we can experience the joy of the resurrection, in part in this life and in its fullness in the next.

Our vocation is the path laid out for us by God to enter into the sacrificial love of Calvary in order to arrive at the glory of the empty tomb.

Husbands and wives walk this path in giving of themselves to each other and any children with which God might bless them. They are also witnesses of the loving spousal relationship of Christ and the Church.

Priests and religious walk this path in service to God's people and in their witness here and now to the life that awaits us in heaven.

During Lent, parents might resolve to ask God in prayer to lead their children to know and embrace their vocations and that he might help them more fully live out their own.

This prayer for vocations can be taken up by the whole family. Lent is a wonderful time to nurture the life of prayer of the family as a whole. Perhaps during Lent at mealtimes, bedtime or other times of prayer as a family, parents and children can offer prayers together to God for each other's vocations.

Parents and children can also offer up their Lenten fasting for each other's vocations.

And to grow in awareness of and gratitude for vocations, families might make doing something nice—a spiritual bouquet perhaps—for priests or religious as part of their Lenten almsgiving.

May this Lent be a time for parents and children to walk together on each other's journey of their vocations. †

Cornucopia/Cynthia Dewes

Looking back, the good old days were good when they weren't bad

Recently, I heard an advertisement offering a home delivery service for groceries. You go online and view the food lineup, order exactly what you want, and soon the groceries are delivered to your home. You're billed by credit card, and everybody's happy.



Big deal. When I was a child, my mom used to phone the grocery store

in the town two miles away and order her groceries from a clerk she knew personally. In a couple of hours, the food would be delivered by car and the cost added to our bill which was paid monthly. Again, everybody was happy.

Somehow, in those days, we limped along living a full life without modern technology. Imagine that. Now, I'm not claiming that that was always a better way, just that we shouldn't forget that it was possible to function cheerfully without it. The old clichés come to mind: "What goes around comes around," or "You're reinventing the wheel." But then, clichés are old fashioned by definition.

In some ways, life was easier then. We didn't worry about paying for child care, because moms (and, rarely, dads) stayed home while their spouse worked a job to support the family. Of course, that limited what careers a woman might pursue, and put a big responsibility on the working spouse. Not to mention that companies provided jobs that could be held for a lifetime.

On the other hand, it seems to me that kids usually profited from more parental attention. Most parents were available, but not as helicopter parents just because they were on the scene, or out of guilt as some do today.

It tended to make children feel secure. And they learned from a kind of osmosis about living life in a functional way. They learned the basics, such as walking to the right or showing empathy to others, simple efforts that often seem to be lacking today.

Families had more children then, so play dates and many organized sports and events weren't necessary. Socialization came with interaction with others as schoolmates and neighbor kids. It gave children experience in dealing with peers as well as parents and other authority figures.

Most families could live on one salary, especially in a time when employers

provided good pensions, paid vacations and other perks. Employees tended to remain in one job for years, usually in the same location. Today, people move from job to job for better pay or benefits, and society is more mobile. There's something to be said for variety, but stability can suffer if there's too much of it.

But that was then. Time goes on, and things change. We can learn from the past but we can't, and often shouldn't, replicate it.

Needless to say, the current trend of couples living together without being married has created a generation or more of children without roots. In some cases, they are shuttled from parent to parent to relatives and grow up without a clue as to how to live in a fulfilling way. Their focus by necessity is directed within themselves, and the ability to love others is diminished.

Still, just when we think the world is going to hell in a hand basket (another cliché) we find ourselves with Pope Francis to lead us back to reality. While it's true that religion may be out of fashion, Christ's message is not.

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

Emmaus Walk/Debra Tomaselli

Uneasiness about surgery leads to episode showing God's providence

I awoke, heart pounding in anticipation of my upcoming surgery. After all, I'd recently endured an appendectomy, and things hadn't gone well.



What if I reacted to the anesthesia again? What if they'd, once again, hospitalize me unexpectedly? Worse yet, what if they released me and I wrestled with uncontrollable pain all night? What then?

Surgery was scheduled for the next day. Was it too late to cancel?

Fear prevailed. Overwhelming fear. Fear of the anesthesia. Fear of the pain meds. Fear of the pain. Fear of the disruption in my life.

I felt compelled to get to Mass, so I glanced at the clock. If I hurried, I could make it. I threw on clothes, ran a brush through my hair, and grabbed the car keys.

Slipping into the back pew, I scanned the small, weekday congregation, searching for someone to talk to after Mass. Someone who would calm my fears.

However, as the Mass began, another idea surfaced. Maybe, afterward, I'd ask Father Michael to anoint me. I hadn't yet been anointed for this surgery.

Yes! That's it, I thought. That would be the perfect antidote for my concerns.

Satisfied, I quit looking for someone to talk to. The anointing would be enough.

Moments later, much to my surprise, Father Michael made an announcement. He would be anointing the sick during today's Mass. Please line up if you were in need.

My head spun. What?

Our parish administers this sacrament monthly, but I never paid attention to when.

But today ... of all days?

Peace arose from deep within; gratitude filled me.

I wouldn't even have to ask Father Michael. The gift was already being laid out for me. God knew what I needed before I even knew.

I thanked God for his incredible care. He knew my every thought, addressing my worries, dispelling my fears. I thanked God for his guidance.

My doubts dissipated. I felt confident about the surgery. I knew it would be all right, no matter what. I knew I wouldn't

be alone. I knew God was with me.

Receiving the sacrament strengthened me. It was enough, but God also went the extra mile, sending me his messenger, someone to talk to, someone to calm my fears.

She appeared in the form of the sacristan, who, knowing my health challenges, paused at my pew to encourage me.

"I'm having surgery tomorrow," I whispered. "I awoke with such fear today, but, unknowingly, felt compelled to come to this Mass." I waved my hand toward the altar, where the final recipients were being anointed.

She smiled, hugged me, and uttered the following verse. The message came straight from the heart of God. The words rang true that particular day, but his promise is eternal. If you are facing challenges, try believing this:

"Do not fear: I am with you; do not be anxious: I am your God. I will strengthen you, I will help you, I will uphold you with my victorious right hand" (Is 41:10).

P.S. My surgery went well.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

Second Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, February 25, 2018

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

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



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

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

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

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

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

For Christians, Isaac symbolizes Jesus because Jesus was the victim of the ignorance and viciousness of humans, of pagan humans. Jesus lived, however.

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

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

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

the Apostles as the Son of God.

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

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

In this reading, Jesus appears in the reality of divinity. In this divinity is eternal life itself. God never dies. God never changes. Nothing daunts God. Nothing threatens God. These notions about God were in the hearts and minds of Jews contemporary with Jesus as they are for us in modern times and in modern theology.

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

Reflection

The novelty of Lent has ended. The Church now leads us in earnest into this period to prepare for Holy Week and Easter.

Its message is simple. God is everything. We humans are utterly limited, and we can never overcome our limitations, we can never escape our human limitations, but God provides for us just as he long ago provided for Abraham, whose faith was unflinching. By the same token, faith is indispensable in our search for and path to God.

God is completely revealed in Jesus. Jesus is Lord. This is the great message of the transfiguration given to us this weekend in Mark's Gospel. It was Paul's declaration to the Christian Romans.

It is simple. If we have Jesus, we have God. We lack nothing. Thus, the Church calls us in Lent to meet Jesus. †

Daily Readings

Monday, February 26

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

Tuesday, February 27

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

Wednesday, February 28

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

Thursday, March 1

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

Friday, March 2

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

Saturday, March 3

St. Katharine Drexel, virgin
Michah 7:14-15, 18-20
Psalm 103:1-4, 9-12
Luke 15:1-3, 11-32

Sunday, March 4

Third Sunday of Lent
Exodus 20:1-17
or Exodus 20:1-3, 7-8, 12-17
Psalm 19:8-11
1 Corinthians 1:22-25
John 2:13-25

Question Corner/Fr. Kenneth Doyle

Church requires cremated remains to be treated with respect due to human dignity

When I die, I would like to be cremated and have my ashes scattered in a place of peace and beauty that I have already chosen. However, when I



have asked a couple of priests, they say that I can be cremated but that my ashes must be in an urn and either buried or interred in an above-ground mausoleum.

The reason they have given is that my body/ashes must be together at the end of the world. So does that mean that people who have died in explosions and have had their bodies completely incinerated cannot be reunited with Christ? Even if embalmed, our bodies will still rot away. Will bodies actually be in heaven, or only our spirits/souls? (Minneapolis)

It is true, as you learned, that in the view of the Catholic Church, cremated remains should be buried or interred in a sacred, Church-approved place. But the reason is not so much, as you suggest, that "the ashes must be together at the end of the world."

Instead, it is founded on the Church's belief that the fundamental dignity inherent in each person extends to a person's body, including after that person had died. Cremated remains should therefore be treated with the same respect as a human corpse.

Additionally, the Church prefers that the remains be accessible to the public so that the Christian community can come and remember the dead in prayer. And so, in 2016 when the Vatican issued guidelines for cremation, it clarified that the remains should not be scattered, divided up, placed in lockets or kept at home.

And yes, it is an essential Catholic doctrine (see *Catechism of the Catholic Church*, #1017) that in heaven after the final judgment, our bodies will be reunited with our souls—although transformed into a glorified state, freed from any suffering or pain. Exactly how that will happen we do not know, although I feel confident that God can figure it out—even for those whose bodies have been "completely incinerated" at death.

I am 80 years old and would like to feel like a real and responsible Catholic again, but here is my problem. In the Bible, it says that we should love God with all our hearts and minds. I believe in God and know that he is there, but I just do not experience that "loving," "feel good" emotion.

I have a huge guilt complex about this, because it suggests that I just take God for granted. I can talk and pray to God, but it seems so one-sided. When I was a boy, I used to stop in church for a visit and just sit and marvel that I was in God's house. But now I leave Mass feeling empty,

except for knowing that I have met my Sunday obligation.

Over the years, I have spoken with four Catholic priests to discuss this, and it was a complete waste of time. All I came away with was that I needed to have blind faith. I do have faith, but that does not remove my guilt for not properly loving God. (Indiana)

Let me invite you to relax your heart and mind on this matter. The fact that you do not feel God's closeness does not mean that you don't love him. I refer you to a book called *Mother Teresa: Come Be My Light*, the record of Mother Teresa's correspondence with her spiritual director.

Mother Teresa, who devoted her life to caring for the poor in the streets of Calcutta, was declared a saint in 2016. Yet this book reveals that she endured many years of an intense spiritual dryness, of feeling abandoned by God. It is a story told by many saints.

"My own soul remains in deep darkness and desolation," noted an anguished Mother Teresa. Nevertheless, she said, "I don't complain—let him do with me whatever he wants."

I'm sure that you appreciate that the Lord has given you the gift of life, along with many blessings over your 80 years. Your presence at Mass—the great act of Christian thanksgiving—demonstrates that gratitude.

I will pray that God will grant you the gift of inner peace, as well as a sense of his nearness. But meanwhile, you need not feel guilt about what emotions you do or do not experience. Your love for God is expressed in the choices you make that are in accord with his will.

(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

Our Father's Love

By Gayle Schrank

How well do you know
The living Christ
The Lord of creation
Whose breath gives you life
His love for you
Is so profound
It is our meagerness that straps
This immeasurable love bound
We must humble ourselves
To have peace on Earth
Jesus came into our world
Preparing the Earth for rebirth
We are incapable of understanding
God's vast mysterious ways
So in our human tenderness
We wander and go astray
The complexities of our connectedness
Cannot be seen or touched
It is through God's miraculous divinity
We are united and lifted up
No one can remove God's fondness for you
Yet *Our Father's Love* we cannot see
Still God personally gives each one of us this gift
And His divine mercy is what sets us free
So when we see misplaced pride in others
May we grow and become aware of our own
For within your heart and within every heart
Is where God desires to be at home



(Gayle Schrank is a member of St. Mary Parish in Navilleton. Rembrandt's "Prodigal Son" painting serves as a reminder of the Father's merciful love.) (Photo by Natalie Hofer)

Readers may submit prose or poetry for faith column

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

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

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

BABCOCK, Bruce E., 63, St. Peter, Harrison County, Feb. 5. Father of Mary Faith, Adam and Micah Babcock. Brother of Sara Deatrick, Barbara Robson, Brenda Shircliff, Dale, Fred, Glenn and Tim Babcock. Grandfather of four.

BANET, Charles, 98, St. Mary, New Albany, Feb. 7. Father of Sandra Fonda and Michael Banet. Grandfather of five. Great-grandfather of 17. Great-great-grandfather of six.

BAUERLE, Jo Ann, 80, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 7. Wife of Charles Bauerle. Mother of Melissa Lagler, Catherine Ogden, Jill Sisk, Theresa, Douglas, Fred and Gregory Bauerle. Sister of Cappy Higgins and Sherry McIntyre. Grandmother of 11. Great-grandmother of two.

CHANEY, Tracy, 75, St. Elizabeth Ann Seton, Richmond, Feb. 8. Husband of Judy Chaney. Father of Pete and Tony Chaney. Brother of Elizabeth Lane, Cathy Metz, Jean, Elmer, John, Morgan Jr. and Willard Chaney. Grandfather of two.

CHILDERS, William, 57, St. Anthony, Indianapolis, Feb. 2. Father of Emily, Hannah and Matthew Childers. Son of John and Catherine Childers. Brother of Edward, John and Joseph Childers. Grandfather of one.

COTTRILL, Bill, 75, St. John the Apostle, Bloomington, Feb. 8. Husband of Mary Lou Cottrill. Father of Kim Breamore, Bill and Kevin Cottrill. Grandfather of eight.

CUNNINGHAM, Judith K., 75, SS. Peter and Paul Cathedral, Indianapolis, Feb. 9. Mother of Deana Kohen. Grandmother of four. Great-grandmother of seven.

FORTWENDEL, Melba J., 82, St. Pius V, Troy, Feb. 8. Mother of Angela Jackson, Rita Smith, Jody, John, Rick and Sam Fortwendel. Sister of Priscilla Asche. Grandmother of 22. Great-grandmother and great-great-grandmother of several.

GOFFINET, Gloria R., 88, St. Paul, Tell City, Feb. 4. Mother of Linda Hackel Brown and Steve Goffinet. Sister of Betty Butler. Grandmother of four. Great-grandmother of five.

GORR, Gloria E., 95, St. Charles Borromeo, Bloomington, Feb. 8. Wife of J. William Gorr. Mother of Raymond and William Gorr. Grandmother of six. Great-grandmother of five.

GREENE, Richard G., 72, St. Martin of Tours, Martinsville, Feb. 10. Husband

of Sharon Greene. Father of Kimmie Leonard and Kevin Greene. Brother of Antoinette Wade and Bernie Greene. Grandfather of 12. Great-grandfather of six.

GROTE, Albert L., 60, Holy Spirit, Indianapolis, Jan. 24. Husband of Dr. Luz Stella Acevedo Grote. Stepfather of Samantha McQuillen. Son of Rita Grote. Brother of Janet Ember, Barbara Kemp, Kathryn Lawrence, Rachael Reddick, David, Dennis and Mark Grote. Uncle of several.

HAUSER, Ruth A., 96, Holy Spirit, Indianapolis, Feb. 6. Mother of David and John Hauser. Grandmother of four. Great-grandmother of three.

KEERS, Sharon R. (Totten), 78, St. Michael the Archangel, Indianapolis, Feb. 6. Mother of Beth Claire, Diane Gaston, Theresa Gray, Kathleen Wilensky, David and Tim Keers. Grandmother of several. Great-grandmother of several.

MAHONEY, William, Jr., 87, St. Jude, Indianapolis, Feb. 14. Husband of Genereose Mahoney. Father of Kathy Patterson and Tim Mahoney. Stepfather of Susan Barnes, James and Thomas Hendrix. Grandfather of eight. Great-grandfather of 14.

MCKINNIS, Ruth, 99, St. Elizabeth Ann Seton, Richmond, Feb. 7. Aunt of two.

MOTTO, Rita R., 97, St. Pius X, Indianapolis, Feb. 3. Mother of Mary and Steve Motto.

RENN, George S., 77, St. John Paul II, Sellersburg, Jan. 30. Husband of Rita Renn. Father of Faye McAnelly, Amy McNew and Julie Renn. Brother of Laura Bowlds, Polly Franklin, Linda Huner, Charlotte Nagle, Joy Oglesby, Barbara Peay,

Carol, John, Leslie and Randall Renn. Grandfather of six.

RICHARDS, Mary L., 94, St. Mary, Greensburg, Feb. 11. Mother of Linda Fairman, Karen Holmes, Eileen Palmer, Marilyn Sasser, Ruth Wenning, David, Kevin, Michael, Phil and Scott Richards. Sister of Marjorie Geis, Sue Koors and Norma Schebler. Grandmother of 25. Great-grandmother of 21.

SARLES, Phyllis J. (Becht), 75, St. Mary-of-the-Knobs, Floyd County, Feb. 6. Mother of Jeannie Sarles. Sister of Mary Jane Adams, Elizabeth Berry, Laura Runyon, Ruth Ann, Charles, Michael, Paul and Thomas Becht.

SCHAEFER, Morina, 93, St. Meinrad, St. Meinrad, Feb. 3. Mother of LaVerne Gogel, Dennis and Kevin Schaefer. Sister of Vernita Sitzman-Nies. Grandmother of 15. Great-grandmother of 23. Great-great-grandmother of two.

SECKINGER, Patricia, 89, St. Meinrad, St. Meinrad, Jan. 27. Mother of Kathy Tretter, Bob and Mike Seckinger. Sister of Bernard Messmer. Grandmother of 10. Great-grandmother of 19.

TAYLOR, James P., 92, Our Lady of Perpetual Help, New Albany, Feb. 7. Husband of Mary Jane Kaufman Taylor. Father of Glenda Park, Doug and James Kaufman. Grandfather of eight. Great-grandfather of three.



Ash Wednesday

With ashes in the shape of a cross on his forehead, Archbishop Charles C. Thompson sits in prayer during an Ash Wednesday Mass on Feb. 14 in SS. Peter and Paul Cathedral in Indianapolis. It was the first Ash Wednesday for Archbishop Thompson since he was installed as shepherd of the Church in central and southern Indiana on July 28, 2017. (Photo by Sean Gallagher)

VAN NOTE, Ruth A., 86, SS. Francis and Clare of Assisi, Greenwood, Feb. 10. Mother of Theresa Burris, Linda Martin, Monica Paul, Mary, Patricia, Joseph, Michael and Stephen Van Note. Sister of Mildred Holloran, Eileen Thie and Davis Milner. Step-sister of Gary Milner. Grandmother of 10. Great-grandmother of several.

WHEATLEY, Donald L., Sr., 78, St. John Paul II, Sellersburg, Feb. 12. Husband of Bette Wheatley. Father of Debbie Miles, Mary Roberds, Dan and Don Wheatley, Jr. Brother of Rose Marie Wilbert. Grandfather of 13. Great-grandfather of two. †

Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

- Feb. 26, 6:30 p.m. at St. Lawrence, Lawrenceburg
- Feb. 27, 6 p.m. at St. Michael, Brookville
- Feb. 28, 6:30 p.m. at St. Peter, Franklin County
- Feb. 28, 6:30 p.m. for St. Joseph, Shelbyville, and St. Vincent de Paul, Shelby County, at St. Vincent de Paul
- March 2, 10 a.m.-10 p.m., "12 Hours of Grace," for All Saints, Dearborn County, at St. Martin Campus, Yorkville
- March 5, 7 p.m. at St. Mary, Greensburg
- March 11, 1:30 p.m. for St. Maurice, Napoleon; St. John the Baptist, Osgood; and Immaculate Conception, Millhousen, at St. Maurice
- March 15, 7 p.m. for St. Catherine of Siena, Decatur County, at St. John the Evangelist Church, Enochsburg
- March 16, 10 a.m.-10 p.m., "12 Hours of Grace," for All Saints, Dearborn County, at St. Martin Campus, Yorkville
- March 20, 7 p.m. at Holy Family, Oldenburg
- March 21, 7 p.m. at St. Louis, Batesville

Bloomington Deanery

- March 1, 6 p.m. at Our Lord Jesus Christ the King, Paoli
- March 7, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- March 8, 6 p.m. at Our Lady of the Springs, French Lick
- March 20, 7 p.m. at St. Agnes, Nashville
- March 21, 6:30 p.m. at St. Jude the Apostle, Spencer
- March 22, 6 p.m. at St. John the Apostle, Bloomington
- March 28, 4-9 p.m. confession for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center

Connersville Deanery

- Feb. 27, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
- Feb. 28, 6:30 p.m. confession at St. Bridget of Ireland, Liberty, after 6 p.m. Mass
- March 20, 6 p.m. confession for St. Elizabeth Ann Seton at St. Mary Church, Richmond, after 5:15 p.m. Mass

Indianapolis East Deanery

- 6-7 p.m. confessions each Tuesday at St. Mary
- Feb. 28, 7:30 p.m. at Holy Spirit
- March 5, 7 p.m. for St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes, at St. Therese of the Infant Jesus (Little Flower)
- March 8, 7 p.m. at St. Philip Neri

- March 12, 7 p.m. for Holy Angels and St. Rita, at St. Rita
- March 16, 6-8 p.m. confessions at St. Michael, Greenfield
- March 17, 10 a.m.-noon confessions at St. Michael, Greenfield
- March 22, 7 p.m. at St. Thomas the Apostle, Fortville

Indianapolis North Deanery

- March 18, 2-3:30 p.m. at St. Simon the Apostle
- March 19, 7-8:30 p.m. at St. Pius X
- March 20, 7-8:30 p.m. at St. Pius X

Indianapolis South Deanery

- Feb. 21, 6:15 p.m. for St. Ann and St. Joseph, at St. Joseph
- Feb. 21, 7 p.m. at Holy Name of Jesus, Beech Grove
- March 4, 2 p.m. at Good Shepherd
- March 5, 7 p.m. at Nativity of Our Lord Jesus Christ
- March 6, 8 p.m. at St. Jude
- March 21, 7 p.m. for St. Barnabas, St. Mark the Evangelist and St. Roch, at St. Barnabas
- March 24, 9 a.m. SS. Francis and Clare of Assisi, Greenwood
- March 26, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

- 6-7 p.m. confessions each Wednesday (except March 21), "The Light is on for You" at Mary, Queen of Peace, Danville
- confessions each Fri. 3-4 p.m.; each Sat. 9-11 a.m., 3-5 p.m. and 6-7 p.m.; each Sun. 7-8 a.m., 9-10 a.m., 11:30 a.m.-12:30 p.m., 2-3 p.m. and 5-6 p.m. at St. Monica
- Feb. 21, 6:15 p.m. for St. Ann and St. Joseph, at St. Joseph
- Feb. 26, 6-7 p.m. at St. Monica
- Feb. 27, 6:30 p.m. for St. Anthony and St. Christopher, at St. Anthony
- Feb. 28, 6-7 p.m. at St. Monica
- March 1, 6-7 p.m. at St. Monica
- March 8, 7 p.m. at St. Malachy, Brownsburg
- March 12, 7 p.m. for Holy Angels and St. Rita, at St. Rita
- March 13, 7 p.m. at St. Michael the Archangel
- March 21, 7 p.m. at St. Gabriel the Archangel
- March 22, 6:30 p.m. at St. Susanna, Plainfield

New Albany Deanery

- Feb. 23, 8 p.m. at Our Lady of Perpetual Help, New Albany
- Feb. 28, 6:30 p.m. at St. Michael, Bradford
- March 1, 6:30 p.m. for St. John Paul II, Sellersburg, at St. Paul Church, Sellersburg
- March 21, 7 p.m. at St. Mary, Navilleton
- March 22, 8 a.m.-8 p.m., "12 Hours of Grace" at Our

- Lady of Perpetual Help, New Albany
 - March 25, 1 p.m. at St. John, Starlight
- The following additional confession times are part of New Albany Deanery's "The Light is on for You":
- 6-7 p.m. each Tuesday in Lent at St. Anthony of Padua, Clarksville
 - 5:45-7:30 p.m. with adoration each Wednesday in Lent at St. Michael, Charlestown
 - 6:30-7:30 p.m. each Wednesday in Lent at St. Mary-of-the-Knobs, Floyd County
 - 7 p.m. each Wednesday in Lent at St. Mary, Lanesville
 - 7-8:30 p.m. each Wednesday in Lent at Holy Family, New Albany
 - 5:40-7:30 p.m. each Thursday in Lent with adoration at St. Francis Xavier, Henryville
 - 4-6 p.m. each Friday and 8-10 a.m. each Saturday in Lent at Most Sacred Heart of Jesus, Jeffersonville

Seymour Deanery

- Feb. 20, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
- Feb. 28, 7 p.m. at St. Rose of Lima, Franklin
- March 7, 7 p.m. at St. Ambrose, Seymour
- March 14, 6 p.m. at St. Patrick, Salem
- March 15, 6 p.m. at American Martyrs, Scottsburg
- March 21, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Mary
- March 22, 7 p.m. for St. Bartholomew, Columbus, and Holy Trinity, Edinburgh, at St. Bartholomew

Tell City Deanery

- March 11, 2 p.m. CT at St. Paul, Tell City
- March 14, 6:30 p.m. CT at St. Meinrad, St. Meinrad

Terre Haute Deanery

- March 15, 1:30 p.m. for St. Mary-of-the-Woods, St. Mary-of-the-Woods, Sacred Heart of Jesus, St. Benedict, St. Patrick, St. Joseph University and St. Margaret Mary, all in Terre Haute, at Sacred Heart of Jesus
- March 15, 7 p.m. for St. Mary-of-the-Woods, St. Mary-of-the-Woods, Sacred Heart of Jesus, St. Benedict, St. Patrick, St. Joseph University and St. Margaret Mary, all in Terre Haute, at St. Patrick
- March 21, 7 p.m. at Sacred Heart, Clinton
- March 22, 7 p.m. at Annunciation, Brazil
- March 26, 7 p.m. at St. Paul the Apostle, Greencastle
- March 28, 11 a.m. at St. Joseph, Rockville †

Investing with Faith/Elisa Smith

Optimize your legacy giving for the new tax law

For people in our archdiocese prayerfully considering establishing or giving to endowment funds through the archdiocesan Catholic Community Foundation (CCF), there have always been tax implications to consider. With the new tax law, that's as true as it has ever been.



In the Gospel of Matthew, Christ says, "Repay to Caesar what belongs to Caesar and to God what belongs to God" (Mt 22:21). Clearly, he taught that while we are called to provide for God's work on Earth, we should also pay our taxes. However, that doesn't mean we

can't maximize our tax advantages so our generosity can do more good.

The changes in the new tax law led me to initiate a conversation with Jim Laudick, advisor to the CCF board and a tax partner with BKD, a national accounting firm based in Missouri. According to Jim, there are many tax strategies you can use to fine-tune your legacy giving. Here are the most common:

First, in some cases, biannual contributions may make more sense instead of annual ones. The federal government has nearly doubled the standard deduction for taxpayers, creating a much higher annual threshold to clear if you itemize: \$12,000 for individuals, and \$24,000 for joint filers.

If you give annually to a CCF managed fund, your gift—combined with your

other deductions—may not be greater than the standard deduction. In this case, you may be better off doubling your gift and paying it every two years instead. Over time, the amount you give will be exactly the same, but every other year you may be able to itemize and take a larger deduction.

Secondly, if you are taking required minimum distributions (RMDs) from your IRA, you can contribute a portion (up to \$100,000 each year) tax free to an endowment fund managed by CCF. This will reduce your adjusted gross income (which has some advantages), but it will not count as a charitable deduction.

Finally, you can contribute appreciated stocks or mutual funds directly to any endowment managed by CCF. You will pay no capital gains on the appreciation,

and you will be able to deduct the fair market value as a charitable contribution.

The parish, school or ministry accepting the gift will receive the full value of the stocks or mutual funds.

For more information about making the most of your endowment giving, please contact us at ccf@archindy.org or by phone at 1-800-382-9836, ext. 1482, or 317-236-1482. You can also visit our website at archindy.org/CCF.

(Elisa Smith is director of the Catholic Community Foundation. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.) †

Archbishop calls for renewed focus on Rev. King's call to nonviolence

BALTIMORE (CNS)—The upcoming 50th anniversary of the assassination of the Rev. Martin Luther King Jr. prompted Baltimore Archbishop William E. Lori to write a pastoral letter on the civil rights



Archbishop William E. Lori

leader's principles of nonviolence.

The new document comes almost three years after riots shook the city of Baltimore following the death of Freddie Gray Jr. from injuries sustained while in police custody. It also follows on the archbishop's call in a New Year's service and in columns and other discussions encouraging people to "change the narrative" about Baltimore.

"The Enduring Power of Dr. Martin Luther King Jr.'s Principles of



Rev. Martin Luther King Jr.

Nonviolence: A Pastoral Reflection" was formally issued on Ash Wednesday, Feb. 14. In it, the archbishop says, "Now is the time for all of us to reconnect with Dr. King and his teaching."

A pastoral letter is an open letter about Catholic teaching or practice from a bishop to his people. The archbishop's first pastoral, "A Light Brightly Visible," laid out his goals for missionary discipleship and evangelization in the Archdiocese of Baltimore.

Archbishop Lori noted in this pastoral letter—his second—that the archdiocese will mark the anniversary of Rev. King's April 4, 1968, assassination with an interfaith prayer service at the Cathedral of Mary Our Queen in Baltimore. The Rev. Raphael G. Warnock, senior pastor of Ebenezer Baptist Church in Atlanta, spiritual home of Rev. King, is scheduled to preach at the evening event on April 12.

In the pastoral, Archbishop Lori said Rev. King's principles do not apply "only to troubled urban neighborhoods or solely to our African-American brothers and sisters.

"Violence, racism and a host of social problems exist in different forms and degrees throughout our suburban and rural areas as well," he wrote, noting that every community experiences domestic violence, drug abuse and other social ills, and that immigrants face discrimination, hatred, denied opportunities and unjust deportation.

"Think of how vitriolic and coarse public rhetoric has become in politics and the media, a coarseness that often spills over into private conversation," the archbishop said. "Instead of trying peacefully to reach the common ground

of understanding, people far too often and far too quickly resort to abusive language. They may not kill their neighbors with bullets, but they do 'kill' them with words and gestures of disrespect."

In an interview for a video produced by the archdiocese to accompany the pastoral, Archbishop Lori reflected that when he was a seminarian, he realized he did not have any experience in either the inner city or a rural area, experience that would allow him to serve wherever he was assigned.

He asked then-Archbishop William Baum of Washington to assign him, while he was a seminarian, to an inner-city parish. He was assigned to St. Vincent de Paul Parish in the District of Columbia's Anacostia neighborhood. "I learned, and that was a great experience for me," he said about an area that historically has been a majority black neighborhood.

More times than he could count, the archbishop said, he has gone to visit parishioners where he has encountered people in a very poor situation. "I carry back so much more than I brought. ... It's humbling, it's beautiful, it's ennobling.

"And that's why at the end [of the pastoral] I said that you get out to the peripheries and find [the people] are not peripheral," he said. "We just thought they were a periphery. Once they become real people with a real story and God-given gifts, you know that's not the case."

Archbishop Lori noted that although the Catholic Church is already present in communities in Baltimore City and the nine counties that comprise the archdiocese, it must raise its profile in the larger community, speaking out more forcefully on issues that beset communities.

"We have to advocate for justice and we have to meet the social needs as best we can," he said, noting that Catholic Charities of Baltimore is the largest private human services provider in Maryland.

"We have to intensify our efforts to provide a good education for kids. We have to be involved in housing issues and all kinds of things that get at the root causes of these things."

In the letter, Archbishop Lori said: "If we truly allow Dr. King's principles of nonviolence to guide us to conversion, we will not be content to camouflage our problems, but rather be spurred into action; we will be moved to address and resist injustice in our community. Ultimately, however, it is only a change of mind and heart on the part of many that will lead to a new beginning for us and our beloved community."

(Archbishop Lori's pastoral letter, supporting videos and other information are available on the web at archbalt.org/kingpastoral.) †

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Employment

COMMUNICATIONS & MARKETING COORDINATOR

St. Elizabeth Seton Catholic Church is seeking a full-time Communications & Marketing Coordinator to provide leadership for all communications for Seton to help promote our mission and outreach. This position reports to the Director of Parish Operations and has secondary working relationships with the Director of Formation and Parish Life, Preschool Director, Parish Publications and program staff. This position is responsible for developing a comprehensive communications strategy to cast the parish's vision and priorities and effectively communicate the ministries, programs, and activities of the parish.

This person responds to all communication and marketing needs of the parish and ministry departments; supports the pastoral ministry of the parish with creative use of communications and social media. Responsibilities include, but not limited to, planning, development and implementation for all of Seton's marketing strategies, marketing communications, and public relations in print material, social media forms, website content and press media. Creating and daily updating digital media on numerous social media platforms and new media sites including, but not limited to: Facebook, Twitter, Instagram, LinkedIn, YouTube, etc. and weekly newsletters. This position would produce/oversee the production of weekly publications, videos, church-wide emails, letters, newsletters (including electronic/printed versions), brochures, flyers, postcards, banners, signage, annual reports, etc. while maintaining a consistent theme and message.

Minimum Qualifications

- Must be a practicing Roman Catholic in good standing with the Church who has the ability to respect, promote, and not be in conflict with the mission, moral and social teachings, doctrines, and laws of the Roman Catholic faith.
- Bachelor's degree in communications, marketing, public relations, mass media, or related field with 2-4 yrs experience in Communications or Marketing.
- Project manager, brand manager, marketing guru, copywriter, social media, videographer, and graphic designer.
- Experience in Creative Suite programs such as Photoshop, InDesign, Illustrator, Publisher, etc.
- Ability to work well with a team, as well as, independently.
- Excellent writing and proofing abilities.
- Working knowledge of WordPress, or other web CMS platforms.
- In-depth understanding of rapidly evolving media and communications platforms and excellent public speaking, presentation and writing skills.

To apply email a cover letter, resumé, list of references and salary requirements in confidence to:

Kevin Sweeney, Director of Parish Operations, St. Elizabeth Seton Catholic Church
10655 Haverstick Road • Carmel, IN 46033 • kevin.sweeney@seas-carmel.org

Pastoral Associate for Adult Ministry

Seeking Pastoral Associate for Adult Minister for a vibrant parish of 3000 families in Fishers, IN. The position would require experience in working with small and large group setting for adult programs that are presently active. This Pastoral Associate is responsible for overseeing Christ Renews His Parish retreats, Stephen Ministry, senior programs and other ministries within the parish. Applicants should have, be working on, or willing to work on, an advance degree, and have experience in working with other staff members in faith formation. Computer and social media skills are desired. This is a full time position with benefits.

Please send application to:

Search Committee, Holy Spirit Parish at Geist,
10350 Glaser Way, Fishers, IN 46037



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SCECINA

continued from page 3

network for participants. Meetings are geared around activities. For one meeting last summer, Leming hosted a garden party with two influential Indiana University women—the director of Women’s Philanthropy and the wife of the university president—speaking on the influence of women in philanthropy.

Participants also enjoy social outings. The most recent trip was to the convent of the Sisters of the Third Order Regular of St. Francis in Oldenburg. Many of Sccecina’s teachers over the years have been Oldenburg Franciscan sisters, who contributed to the Catholic identity of the Indianapolis school.

It’s that same Catholic faith that leads the Sccecina Women’s Circle.

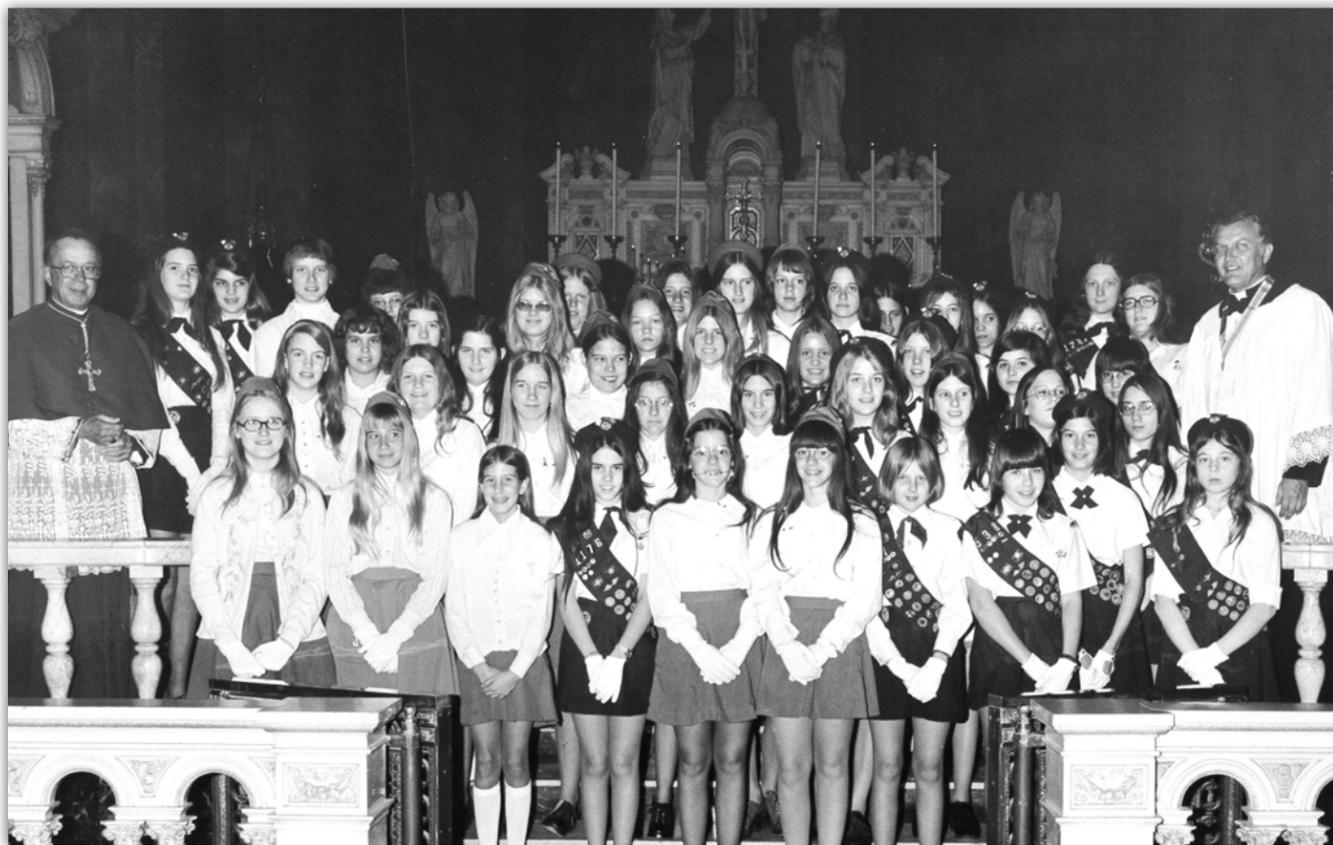
“The Holy Spirit is moving and guiding this effort,” says Donlon. “Everything we do is faith-based and driven, and connecting women to do that work [of the Spirit].”

And when these women “get together to celebrate their gifts and their talent, I know great things happen,” says Wendy Braun, mother and grandmother of six Sccecina graduates.

“What’s really special about this [effort] is we’re coming together in ways that can help Sccecina students develop and maybe discover their gifts and ultimately share them. That really is a circle. It’s a giving circle.

“We all stand on the shoulders of other people. I like to think that we can be among those shoulders for the young men and women at Sccecina.”

(For more information about the Sccecina Women’s Circle, visit scecina.org/scecina-womens-circle or contact Nancy Leming at nleming3689@gmail.com or Rose Branson at rbranson@scecina.org. Leming and Branson may also be contacted for information on how to form a women’s giving circle.) †



Catholic Scouting awards

In this undated photograph, Archbishop George J. Biskup, left, poses with Catholic Girl Scouts in SS. Peter and Paul Cathedral in Indianapolis after he presented them with Catholic Scouting awards. Father. (later Msgr.) John Ryan, Scouting chaplain, appears at right. Archbishop Biskup was shepherd of the Church in central and southern Indiana from 1970 until his death in 1979.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.)



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Pope Francis says Paul VI will be declared a saint this year

VATICAN CITY (CNS)—Pope Francis told pastors in the Diocese of Rome that Blessed Paul VI will be canonized this year.

The pope’s announcement came at the end of a question-and-answer session with the priests on Feb. 15. The Vatican released the text of the exchange three days later.

Archbishop Angelo De Donatis, papal vicar for Rome, had told the priests that they would receive a book of “meditations” about priesthood drawn from speeches from each pope, from Blessed Paul VI to Pope Francis.

That prompted Pope Francis to comment, “There are two [recent] bishops of Rome who already are saints,” Sts. John XXIII and John Paul II. “Paul VI will be a saint this year.”

The sainthood cause of Pope John Paul I is open, he noted, before adding, “Benedict [XVI] and I are on the waiting list; pray for us.”

The cardinals and bishops who are members of the Congregation for Saints’ Causes reportedly voted on Feb. 6 to recognize as a miracle the healing of an unborn baby and helping her reach full term. The baby’s mother, who was told she had a very high risk of miscarrying the baby, had prayed for Blessed Paul’s intercession a few days after his beatification by Pope Francis in 2014.

The theological commission of the Congregation for Saints’ Causes had voted in December to recognize the intercession of Blessed Paul in the healing.

Although Pope Francis announced the upcoming canonization, he still has not formally signed the decree recognizing the miracle nor held a consistory—a meeting of cardinals—to set the date for the ceremony.

La Voce del Popolo, the newspaper of Blessed Paul’s home diocese, the Diocese of Brescia, Italy, had reported in



A mosaic of Blessed Paul VI is seen in the Trinity Dome at the Basilica of the National Shrine of the Immaculate Conception in Washington. He visited the shrine as an archbishop in 1960. (CNS photo/Tyler Orsburn)

December that it is likely Pope Francis will celebrate the canonization Mass in October, during the meeting of the world Synod of Bishops, an institution Pope Paul had revived.

Blessed Paul, who was born Giovanni Battista Montini, was pope from 1963 to 1978. †