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 to return to Kolofata, the community 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 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.

That e-mail, however, was to change everything. It came from the e-mail address of her 92-year-old father’s cousin who was the pastor of the parish of her family and her youth—St. Matthew the Apostle—just a few miles north of Fort Lauderdale. He had attended Mary Help of Christians Parish in December.

The e-mail was a direct message from the Vatican. The pope, Francis, was looking for someone to help refugees. The pope wanted an American doctor who would be open to serving in a multicultural environment. The message said: “Please help us.”

That e-mail was the beginning of the end of her career as a family doctor in the United States. It was on the e-mail that changed the direction of her life in a way that still stuns the 63-year-old physician.

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)

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 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

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 them a path to citizenship, and to avoid any damage to existing protections for families and unaccompanied minors in the process.”

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“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 them a path to citizenship, and to avoid any damage to existing protections for families and unaccompanied minors in the process.”

At least one member of the parish was directly impacted by the Feb. 14 school shooting at a Broward County 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)
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 bring that hard and resolute to bear in all 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.

Catholic Diocese of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), called for prayers and healing. He urged all to unite all 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.”

Clergy and law enforcement officials identified the shooting suspect as 19-year-old Nikolas Cruz, who 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 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 their condolences and prayer for Florida.

“By participating in the suffering and pain of Christ, we are able to better understand our suffering and the sense that God understands our suffering and that God is there with us in our suffering,” the priest said.

Among the dead was Majory 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

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.

PARISH

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Athletics
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

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(To reach members of Congress, call 202-224-3121.)
Scecina Women’s Circle shows philanthropic impact of women

By Natalie Hoefer

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—Scecina 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 51 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 $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: 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 alumna 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 atmosphere.

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. (Photo by Therber)

Several members of the Scecina Women’s Giving Circle—a philanthropic group of women who pool 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. (Photo by Therber)
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.” —Archbishop Thomas G. Wenski

Alyssa Alhadeff, age 14; Scott Beigel, age 35; Martin Duque Anguiano, age 14; Nicholas Dworet, age 17; Aaron Feis, age 37; Jaime Guttenberg, age 14; Christopher Giinzberg, 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 16; Helena Ramsey, age 17; Alexander Schachter, age 14; Carmen Schentrup, age 16; Peter Wang, age 15.

These 14 students and three adults went to school on a normal Monday, planning to live ordinary lives. Some 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 teachers, coaches, specialists and a teacher who were beloved on the field and in the classroom. Traumatically, 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 there are far 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.”

AidGroup founder Chad Donohue 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

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 address this goal, however, raise significant moral concerns.

These concerns arise when experts seek to reduce infection risk 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.

A central strategy for controlling the pandemic includes “pre-exposure prophylaxis,” or PrEP, which involves an antiretroviral pill taken daily for those at high risk of infection. The drug Truvada, an anti-retroviral medication.

When someone takes the Truvada pill each day and is later exposed to HIV, the drug 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 and public health experts have argued that PrEP should be widely available and promoted, though others—strongly disagree.

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

In a fall 2017 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 been synonymous with the stigma surrounding PrEP use. In an April Associated Press and University of Washington article that PrEP is not 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.”

While there are valid questions to be asked about compliance to PrEP by some patients, and those patients who refuse to take the PrEP pill, and the higher costs of treatment for those who acquire HIV, public health officials have been advocating for common-sense gun laws.” —Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 – 1994
Lenten season is a time to intensify our prayer

“La oración de fe no consiste en decir ‘Señor, Señor,’ sino en disponer el corazón para hacer la voluntad del Padre. Jesús invitó a sus discípulos a unirse a la oración esta voluntad de cooperar con el plan divino” (Catechism of the Catholic Church, #2611).

Una mujer acude a su iglesia parroquial para rezar por su hijo que se encuentra en el hospital. No sabe cuándo y cómo le ha diagnosticado un cáncer terminal. ¿Podría haber rechazado la cruz que le había inventado la crueldad capital más dolorosas y humillantes de la crucifixión (una de las formas de pena capital más conocidas) que Jesús tuvo que hacer. Sufrir una muerte dolorosa o causa desilusión, pero accepting the fact that God’s answer may not be what we want it to be. And that is 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 the answer was “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.

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. By understanding the teaching and example of Jesus, may we pray always that his will, not ours, be done. †
### Events Calendar

#### February 26
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Serra Club Lenten Night of Prayer and Reflection, 6-8:30 p.m. Information: 317-748-1478 or smclaughlin@holyspirit.cc.

#### February 28
St. Paul Catholic Church, 1413 E. 170th St. Bloomington. Dr. Edward Strout, Men, Women and the Mystery of Life, for young adults and families, 7 p.m. Information: groupuniv@ bethesdar.org. 812-359-5561.

#### March 1
St. Lawrence Parish, 4550 N. Shade Ave., Indianapolis. Lenten Program: Creative Arts 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: Sandi Hartlich, 317-372-9125. shartlieb@saintlawrence.net.

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### 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’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 bpachciarz@atglobal.net.

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

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### French and Dutch Night on March 4
Join us at Batesville

#### Deeney parishes’ mission ministry

A “Royal Ball and Pirate Cove” fundraising auction 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 12:30-3:30 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 Sumner and St. Anthony of Padua Parish in Morris. All proceeds will benefit the group mission trip to Vandala, II., this summer.

Advance tickets are $10 for adults and $5 for children. A list of locations where tickets can be purchased can be found at www.reformationministries.org/rovalball.

Admission at the door is $12.

For more information, contact Carrie Wesser at 812-933-1519 or cwesser@stlouisue.org.

### Ignatian Silent Retreat for Women to be held in Greenfield on March 7

Regnum Christi of Central Indiana is offering a Silent Retreat for Women at Our Lady of the Apotheosis Family Center, 2884 N. 700 West, in Greenfield, from 9 a.m.-4 p.m. on March 7.

The retreat is based on Ignatian Spiritual Exercises and will include mass, reconciliation, Stations of the Cross, rosary and individual spiritual exercises.

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 trschooling@ecosphere.net.
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 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 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-life, 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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Do not give in to discouragement and do not lose hope … If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace …

~Saint John Paul II, The Gospel Life

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Catherine of Siena

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**VATICAN CITY (CNS) — Pope Francis discussed the marriage of two flight attendants in the air and some of the questions about the pope sending a message that marriage is sacrament.**

But these three days later, the pope gave a response in the background, demonstrating that he did not make the decision on the fly and neither did the couple who got married in the air.

“I do not know what they do. They told the flight attendants in the morning that they wanted to marry. And they told us: ‘It is already done, we have just married.’ And they told the pilots. We were aware they were in an irregular situation. But we already had a rule: The pope can marry anyone, and we can’t refuse anyone.”

**VATICAN CITY (CNS) — Pope Francis will offer an audience to about 150 people on Aug. 25-28 in Dublin, Ireland, for the World Meeting of Families, a conference of married couples, families and youth.**

The archdiocese will lead a pilgrimage to the World Meeting of Families in Dublin, Ireland, from Aug. 26-28, 2018. That pilgrimage is sponsored by the archdiocesan Office of Marriage and Family Life. Father Eric Ciresi, archdiocesan director of vocations, will serve as its chaplain. **Father Ciresi will lead workshops, talks, testimonies and discussions, as well as daily celebration of the Eucharist, prayers, activities, exhibitions, cultural events and musical performances.**

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

By Nadia Hoffer

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

The marriage preparation programs offered in the archdiocese — the Pre Cana Conference, Tobit Weekend and One in Christ programs — prepare engaged couples for the sacrament of marriage as well as the challenges of married life. **Pre Cana Conference programs are scheduled for April 7, 8 and 9 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Frank and Kim Marrone. The groom is the son of South Orange, N.J., native and Donna Bombard.**

**Brown-Baker**

Veronica Valentine Brown and Chad James Allen Baker were married on June 3, 2018, at Sacred Heart Church in Indianapolis. The bride is the daughter of Chad Brown and Sarah Converse Mikes. The groom is the son of Raymond and Ulisa Baker.

**Cubillo-Burnette**

Val申a Elena Cubillo and Sean Michael Burnette were married on Sept. 16, 2017, at St. Stephen Church in Old Hickory, Tenn. The bride is the daughter of Michael and Sharon Hollier. The groom is the son of James and Debra Hollier.

**Feerick**

Whitney Noel Popp and Philip Lawrence Feerick, were married on July 3, 2017, at St. Joseph the Court Jester of St. John Paul II Parish in Sellersburg. The bride is the daughter of Ralph and Dena Popp. The groom is the son of Ed and Carol Feerick.

**Hernon-Sitzen**

Jennifer Courtney Hannah and Sean Matthew Sitzen were married on Nov. 17, 2017, at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Don and Debbie Sitzen.

**Morgan-Dowse**

Katherine Lynn Morgan and Cory James Dowse were married on Oct. 21, 2017, at St. Barbara’s Church in Greenwood. The bride is the daughter of Todd and Linda Morgan. The groom is the son of James and Linda Dowse.

**Perk-Bendel**

Valerie Lynn Spocks and Jeremy Michael Bendel were married on Sept. 16, 2017, at St. Luke’s Church in Greenwood. The bride is the daughter of Bill and Teresa Spocks. The groom is the son of James and Linda Bendel.

**Juneman-Hanson**

Abigail Elizabeth Neuman and Kyle Kelson Hanson will be married on May 19 at St. John Church in Rushville. The bride is the daughter of Matt and Melissa Neuman. The groom is the son of Robert and Dawn Hanson.

**Jessey-Von Tresch**

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

**Westling-Whitcomb**

Kendra L. Westling and Patrick W. Whitcomb were married on May 27, 2017, at St. Peter and Paul Church in Oldenburg. The bride is the daughter of Chad and Deb Whitcomb. The groom is the son of Bob and Lisa Westling.

**Marino-Berry**

Francesca Marie Marino and Ryan Mathew Berry were married on Nov. 19, 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 South Orange, N.J., native and Donna Bombard.

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

T hese marriage preparation programs offered in the archdiocese — the Pre Cana Conference, Tobit Weekend and One in Christ programs — prepare engaged couples for the sacrament of marriage as well as the challenges of married life. **Pre Cana Conference programs are one- to two- and a half day, and are offered at various locations through 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 20-21 at St. Mary’s Parish in Indianapolis; May 4-5 at St. Barbara’s Parish in Indianapolis; June 1-2 at St. Simon the Zealot Parish in Indianapolis; Aug. 11-12 at St. Gabriel the Archangel Parish in Indianapolis; Sept. 8 at St. Agnes Parish; Oct. 12-13 at St. Barbara’s Parish in Indianapolis.**

**The registration fee of $250 includes program materials, meals, snacks and overnight accommodations for the weekend.**

To register, go to **https://archindy.marriage-preparation-project.com** or click on the desired date. The deadline is typically a few days before the program date. **The complete pilgrimage package includes round trip commercial air travel non-stop from Chicago private coach shuttle from Chicago hotel accommodations, single and double occupancy, all inclusions and exclusions, Dublin rail pass for three days, and 12 meals. The price is $3,499 per person double occupancy or $4,199 per person single occupancy.**

**Contact: Msgr. Dennis Pham at 317-581-1122.**
the heartbreaking one that recounted the family, friends and supporters, including and concern that Einterz gives to her are now part of that.”

somehow I would not fall. The refugees embracing me, making me believe started treating refugees in Indianapolis in was there. She replied the next day, and she arrived in Kolofata during the last years she previously received and always ignored organization was looking for a doctor to

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The combination of care, commitment believe. 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 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 no one 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.”

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It was always where she felt God in my life. I feel protected and grounded. I’ve never questioned the love

"It's easy to see Christ and his mother in the people in Kolofata. 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."
Faith

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 “attach ourselves to the life of Christ, who made the ultimate sacrifice.”

“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 longings of history and of civilization, the center of the Church in the Modern World,” “the focal point of the human race, the joy of every heart and the answer to all longings of history and of civilization.”

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Fasting has been a spiritual practice of the Church since its earliest days. 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 fast 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 press the crucial feasts. 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, 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 because 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.

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

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.

So begins “Fasting and Fasting Days” in the 1974 edition of the Catechism of the Catholic Church. But despite all the talk about fasting, few people practice it today.

According to a 2007 national survey by the Pew Research Center, 92% of U.S. adults respond negatively when asked if they fasted during Lent. Another 10% say they have no opinion about fasting during Lent.

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

Dr. Norman Christopher Francis was president of Xavier University in New Orleans, Louisiana for 47 years, from 1968 to 2015. He was one of the 100 most effective college presidents in the 20th century, as ranked 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 had 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 has three sisters and a brother started out in life as poor and underprivileged, they still attended Catholic schools. Their parents taught them that 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 New Orleans, N.J.

Because of the interest of one of the religious sisters who taught Norman at St. Marie High School, Francis received a scholarship to attend Xavier University in New Orleans, the college founded by St. Ignatius Loyola, the first American-born student of the Jesuits. The “work” part was in the university library.

In 1960 Francis was an undergraduate student and also was elected president of his class all four years at Xavier. After his graduation in 1965 and subsequent ordination to the priesthood in 1965 and began to practice law. Then, like most men at that time, he served two years while serving in the Army, 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 the state’s entire bus system, the so-called “Street Car Line.” 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 in which Francis served, founded Xavier University, offered him the position of dean of men in 1957. He quickly rose to his current position and was selected as the first black university president. (Controversially, he was chosen as the first lay, male and black president of the university.

(Retiring in 2015 after 47 years, Xavier University more than tripled its enrollment, broadened its curriculum and expanded its campus.) Francis was elected president of the University in 1958 and was named president emeritus.

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 Interfamilial Justice.

He also served as the chairman of the National Review of the Florida 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 Scennea Memorial High School, is wrestling with the Preliminary Scholastic Aptitude Test, commonly known as the PSAT.

He was doing well. He was happy. I was, as amazed at his scores. He’s a hard worker, and I was grateful 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 own stresses and challenges.

But it’s never too early to give attention to our calling, and God can be a wonderful time to do this, especially in faith.

Lent is a 40-day spiritual pilgrimage to Easter that encapsulates the journey of faith of our entire lives. We’re always invited by God to follow in the steps of our Son in his lives, picking up our crosses daily, so that through sacrifice and service, we can experience the joy of the resurrection, in part in this life and in its fulfillment in eternity.

Our vocation is the path laid out for us by God to enter into the sacrificial love of Christ and 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.

We all know parents might resolve to ask God in prayer to lead their children to know and embrace their vocation and that we might help them more fully live out their own.

This prayer for vocations can be taken up in any season of the year, but it is a wonderful time to nuture the life of prayer of the family as a whole. Perhaps during the season of Lent, or during the summer, 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 and awareness of and gratitude for vocations, parents might take some time 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 journeys.

Emmaus Walk (continued)

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May this Lent be a time for parents and children to walk together on each other’s journeys.
Second Sunday of Lent/Msgr. Owen E. 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 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 human invention.

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 this relationship especially 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 illuminated 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. Jesus lived, however.

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 ever-present. We may feel limited, and we can never overcome our limitations, we can never escape our human limitations, but God stands fast for us as he has long ago provided for Abraham, whose faith was unfailing. By the same token, faith is indispensible 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 9:8-19
Psalm 79:1-7, 9-13
Luke 6:36-38

Tuesday, February 27
Isaiah 1:10-20
Psalm 50:8-9, 16-17, 21, 23
Matthew 23:1-12

Wednesday, February 28
Jeremiah 18:18-20, 26
Psalm 31:5-6, 14-16
Matthew 20:17-28

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

Question Corner
Fr. Kenneth Doyle
Church requires cremated remains to be treated with respect due to human dignity

Q 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 cremate my ashes but I must be in an urn and either buried or interred in an above-ground mausoleum.

The reason they have given is that my body/lashes 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? (Mississippi)

A 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 you were given, as you suggest, that "the ashes must be together at the end of the world." Absolutely, 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 body has been destroyed.

Cremated remains therefore should be treated with the same respect as a human corpse.

Additionally, the Church prefers that the cremains 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 cremains should not be scattered, divided up, placed in lockets or kept at home.

And yes, it is an essential Catholic doctrine (see Gaudium et Spes of the 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 I am so private. 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 completely waste of time. All I came away with was that I needed to have blind faith. I do believe that God will grant me my guilt for not properly loving God (Indiana).

A 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 do not love him. You refer 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, did not get any such warmth 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 what he wants." I'm sure that you appreciate that the Lord has given you the gift of life, along with many other gifts. Over your 80 years of 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 guilty 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.

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

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, and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, 1,400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to criterion@archindy.org.†

My Journey to God
By Gayle Schrank
How well do you know
The living Christ
The Lord of Creation
Whose breath gives you life
His love for you
So profound
It is our meageress that strips
This immeasurable love bound
We must humble ourselves
To have peace on Earth
We must humble ourselves
To receive the gifts of God
We must humble ourselves
To have peace on Earth

The complexities of our connectedness
Cannot be seen or touched
Our Father's Love

Prepared by Gayle Schrank
A member of St. Mary Parish in Navileton.
Rembrandt's "Prodigal Son" painting serves as a reminder of theCriterion staff/John Miller

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
So profound
It is our meageress that strips
This immeasurable love bound
We must humble ourselves
To have peace on Earth
We must humble ourselves
To receive the gifts of God
We must humble ourselves
To have peace on Earth

The complexities of our connectedness
Cannot be seen or touched
Our Father's Love

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### Lenten penance services are scheduled at archdiocesan parishes

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<th>Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following list of services was reported to <em>The Criterion</em>.</th>
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| **Batesville Deanery**<br>• Feb. 26, 6:30 p.m. at St. Lawrence, Lawrenceburg<br>• Feb. 27, 6-7 p.m. confessions each Sunday at 6-7 p.m. at St. Gabriel, Brookville<br>• Feb. 28, 6:30 p.m. at St. Peter, Frank ton County<br>• Feb. 28, 6:30 p.m. for St. Joseph, Shelbyville, and St. Martin, Shelby County<br>• Feb. 28, 7 p.m. at St. Martin, Shelby County<br>• March 2, 11:30 a.m. to 1 p.m. at Our Lady of Grace, Charlestown, Jefferson County<br>• March 2, 7 p.m. at St. Louis, Charlestown, Jefferson County<br>• March 2, 7 p.m. at St. Patrick, Henryville<br>• March 2, 7 p.m. at St. Paul, New Albany<br>• March 4, 6:30 p.m. for St. John the Baptist, Bloomington<br>• March 4, 6:30 p.m. at St. Francis de Sales, Bloomington<br>• March 5, 6:30 p.m. for St. Paul, New Albany<br>• March 6, 6:30 p.m. at Our Lord Jesus Christ the King, Charlestown<br>• March 7, 7 p.m. at St. Anthony, New Albany<br>• March 7, 7 p.m. at St. Anthony of Padua, New Albany<br>• March 8, 6:30 p.m. for St. John the Baptist, Charlestown<br>• March 9, 7:30 p.m. at St. Paul, New Albany<br>• March 10, 7 p.m. at St. Michael, Charlestown<br>• March 11, 7 p.m. at St. Mary, New Albany<br>• March 12, 6:30 p.m. at St. Michael, New Albany<br>• March 12, 6:30 p.m. at St. Paul, New Albany<br>• March 13, 7 p.m. at St. Anthony, New Albany<br>• March 14, 6:30 p.m. at St. Anthony, New Albany<br>• March 15, 7 p.m. at St. Anthony, New Albany<br>• March 16, 6:30 p.m. at St. Anthony, New Albany<br>• March 17, 6 p.m. at Our Lady of the Springs, French Lick<br>• March 18, 6 p.m. at St. Agnes, Nashville<br>• March 19, 6:30 p.m. at St. Jude the Apostle, Spenc er<br>• March 19, 6:30 p.m. at St. John the Apostle, Bloomington<br>• March 21, 6-7 p.m. at St. Louis, Charlestown<br>• March 22, 6-7 p.m. at St. Paul, New Albany<br>• March 23, 6-7 p.m. at St. Agnes, Spencer<br>• March 23, 6-7 p.m. at St. John the Apostle, Bloomington<br>• March 24, 6-7 p.m. at St. Agnes, Nashville<br>• March 24, 6-7 p.m. at St. Jude the Apostle, Spenc er<br>• March 24, 6-7 p.m. at St. John the Apostle, Bloomington<br>• March 25, 6 p.m. at St. Francis de Sales, Bloomington<br>• March 26, 6-7 p.m. at St. Louis, Charlestown<br>• March 26, 6:30 p.m. at St. Louis, Charlestown<br>• March 26, 6:30 p.m. at St. Louis, Charlestown<br>• March 26, 6:30 p.m. at St. Louis, Charlestown<br>• March 26, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown<br>• March 27, 6:30 p.m. at St. Louis, Charlestown

### Ash Wednesday

With ashes in the shape of a cross on his forehead, Archbishop Charles Thompson sits in prayer during an Ash Wednesday Mass on Friday, Feb. 16, 2018 at St. 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 Indiana on July 27, 2017. (Photo by Sean Gallagher)
Archbishop calls for renewed focus on Rev. King's Principles of Nonviolence

Archbishop William E. Lori

Baltimore, Md.—The upcoming 50th anniversary of the assassination of the Rev. Dr. Martin Luther King Jr. provides the opportunity for Archbishop William E. Lori to write a pastoral letter on the civil rights leader’s legacy 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 heels of Archbishop Lori’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 Martin Luther King Jr.’s Principles of Nonviolence: A Pastoral Reflection” was formally issued on Ash Wednesday, Feb. 14. It is, the archbishop says, “a call to all of us for all of us to recommit with Dr. King and his teachings.

A pastoral letter is an open letter about specific issues of importance to the church 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, 1965, assassination with an interfaith prayer service at the Cathedral of Mary Our Queen in Baltimore. Rev. King’s principal Warmock, senior pastor of Ebenezer Baptist Church in Atlanta, spiritual home of Rev. King, is scheduled to preach at the event.

In the pastoral, Archbishop Lori said Rev. King’s principals—“nonviolence, truth, and justice”—are still relevant today 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 city in the inner city and rural areas as well,” he wrote, noting that every community experiences domestic violence, drug abuse, child abuse, mental illness, and that immigrants face discrimination, hatred, denied opportunities and unjust separations.

“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 the pastoral, the archbishop points to 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 experience that has been a majority black neighborhood.

More than times could he count, the archbishop said, he has gone to parishes where he has encountered people in a very poor situation. “I carry back so much more than I brought. I...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 gives even, 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 work on housing issues and all kinds of things that get at the root causes of these things.”

As he concluded the pastoral, Archbishop Lori said: “If we truly allow Dr. King’s principles of nonviolence to guide us to cooperate, we will not be combating some of our problems, but rather be spurred into action; we will be moved to address and counteract the root causes of evil. Ultimately, however, it is only a change of mind and heart on the part of many that will lead to a new outpouring for us and our beloved community.”

(Rev. King pastoral letter, supporting videos and other information are available on the web at archbalt.org/kingpastoral.)
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 Sceicina’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 Sceicina 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 Sceicana graduates.

“What’s really special about this [effort] is we’re coming together in ways that can help Sceicina 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 Sceicina.”

(For more information about the Sceicina 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.)

†

VAatican 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.

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.

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)