Supreme Court blocks Trump administration’s effort to end DACA in March

WASHINGTON (CNS)—The U.S. Supreme Court has dealt a blow to the Trump administration’s effort to end a program in March that protects young adults brought to the U.S. without legal permission since they were children.

On Feb. 26, the court declined to hear and rule on whether the administration has the right to shut down the Deferred Action for Childhood Arrivals, or DACA program.

In September, President Donald J. Trump announced his administration was ending the program, giving lawmakers until March 5 to find a legislative solution to protect the young adults benefiting from DACA.

Two federal judges have blocked the Trump administration’s efforts to end the program, ruling the government must continue to accept renewal applications for DACA. In turn, the administration asked the Supreme Court to hear and rule on one of those decisions, from a judge in California, in an effort to bypass the process of an appeal going through the 9th U.S. Circuit Court of Appeals based in San Francisco.

That means the March 5 deadline is essentially no longer of any significance, and those benefiting from DACA can keep applying to renew permits that protect them from deportation, and allow them to have a work permit and other documents, as long as they meet certain criteria.

In a brief unsigned comment, the court said it expected the Court of Appeals “will proceed expeditiously to decide this case.”

The decision was announced the day the U.S. Conference of Catholic Bishops called for a “National Call-in Day for the Protection of Dreamers,” encouraging Catholics to call their representatives in Congress to urge support for the young adults called “Dreamers.”

The name comes from the DREAM Act—the Development, Relief, and Education for Alien Minors Act. The legislative proposal has explored allowing qualifying youth conditional residency and down the line permanent residency, but it has been repeatedly defeated in Congress.

Catholic education is a ‘most valuable gift of the Church’ to the world, speaker says

By John Shaughnessy

During a celebration when it was announced that more than $6 million has been raised in the past year to help children attend Catholic schools in the archdiocese, keynote speaker Sister Carol Cimino reflected on the rich heritage of Catholic education, calling it “a unique, most valuable gift of the Church” to the world and the United States.

“Nothing matches up to the Catholic school—where a child comes 5 ½ to six hours a day and learns to live the Gospel, not just learn about it,” said Sister Carol, drawing extended applause from the 425 people who attended the archdiocese’s 22nd annual Celebrating Catholic School Values event in Union Station in Indianapolis on Feb. 22.

“Catholic schools are schools that offer a chance, not merely a choice so to many children who otherwise would be kept on the margins,” added Sister Carol, a Sister of St. Joseph of Rochester, N.Y., who has served 53 years in Catholic education, including her current role as the superintendent of Catholic schools for the Diocese of Buffalo, N.Y.

She shared how Catholic schools have long served people on the margins of society, including teaching the countless number of children of “poor immigrants” who came to the United States for a new life.

“The nuns taught people that other schools wouldn’t teach,” said Sister Carol. “The nuns taught the freed slaves and the children of the freed slaves how to read and write. The nuns taught the Native Americans. The nuns taught the newly-minted Americans, the new immigrants that were poor.”

It’s a legacy and a commitment that Catholic schools must continue, she declared, citing the example of St. Thedora Guerin, the foundress of Congregation of the Sisters of Providence.

Coping with school shootings is becoming surreal part of students’ routine in America

WASHINGTON (CNS)—Students in schools across the country have to navigate their way around classes, exams, relationships, cliques, cafeteria food and crowded hallways.

They also have to think about what they would do if someone with a gun came into their school, which seems all the more possible after the Feb. 14 shooting at Marjory Stoneman Douglas High School in Parkland, Fla.

The students there now enter brand-new terrain that only students from schools where mass shootings have taken place have experienced. When classes resumed at Stoneman Douglas on a modified schedule on Feb. 28, they faced all the usual routines and challenges right up against the horrific memories of the fear and loss of just two weeks ago.

At first, many of these students channeled their raw grief into gun control activism. They gave speeches at vigils and numerous television interviews; they marched and planned bigger marches. They challenged political leaders and businesses associated with the National Rifle Association (NRA) to do more to stop the carnage they had witnessed. They coined a movement name—
In op-ed, Cardinal Tobin speaks up for immigrants

WASHINGTON (CNS)—Leading with a story about his Irish grandmother who made Boston her home after leaving County Kerry, Ireland, New Jersey Cardinal Joseph W. Tobin urged Americans, in a Feb. 21 op-ed piece in the online publication The Hill, to remember their family’s immigrant roots.

He also voiced disappointment at attacks against immigrants lobbed by politicians and others who call themselves Christian.

“Over the past year, the level of vitriol directed to undocumented families has been astonishing,” he wrote. “Elected officials proclaim their hard-line stance on immigration as a badge of honor, even as some proclaim to be people of faith.”

To lawmakers “who follow the Judeo-Christian tradition,” he reminded them “of the millennium prohibition against persecuting the stranger as well as the fact that Jesus and his family were refugees.”

He also took issue with those who use the words “chain migration,” which groups such as the American Immigration Lawyers Association have called a “pejorative” term and a “misleading narrative buzzword” to describe “family-based migration.”

“There is nothing more harmful or hurtful to describe the human migration experience and its importance to society than to use a term such as ‘chain migration,’” he wrote. “The cardinal, who led the Archdiocese of Indianapolis from 2011-14 before being named to head the Newark Archdiocese.

The words are often used by President Donald J. Trump and right-wing media outlets as well as politicians during immigration debates.

With disparaging words and actions, we are witnessing an escalating display of hatred for undocumented individuals and families. We have stopped seeing the faces of our immigrant brothers and sisters, and the stories behind their faces,” the cardinal wrote.

Indians, Maryknoll Americans that the number of family-based immigrants admitted to the U.S. each year “is not unchecked—it is by Congress. Due to congressional limits on migration, very rarely do family members who wish to come to the U.S. have the ability to simply apply for and receive a visa in a reasonable time period.”

“Families wait years and sometimes decades before being reunited with loved ones. And much like his family, they are seeking better lives, not intent on harming others.”

Especially painful, he said, was watching the debate involving young adults who were brought to the U.S. as minors without proper documentation and who are often referred to as “Dreamers.”

“It pains me to see the acrimonious debate involving undocumented youths,” he wrote. “They were brought to this country as children, and now they’re being forced to leave to score political points. We use the broad category of ‘Dreamers,’ but we should remove the statistic and highlight the faces and stories of those impacted by what can be perceived as open season on immigrants.”

Highlighting the upcoming March 5 dedication of the Trump International Congress to find a legislative solution that would help the young adults, the youth are being “portrayed in the media as pawns in a larger game,” he wrote. “It is clear we’re a country that refuses to look at our own immigrant experience. But as a leader within the Catholic Church, I am compelled to speak up.”

He wrote. “My conscience, as a leader within the Catholic Church, I am compelled to speak up,”

“We’re witnessing an escalating display of hatred for undocumented individuals and families. We have stopped seeing the faces of our immigrant brothers and sisters, and the stories behind their faces.”

— Newark Cardinal Joseph W. Tobin in an opinion piece in the online publication The Hill

Jesus never abandons people in times of trial, Pope Francis says at parish

ROME (CNS)—If people listen to Jesus and do as he urges them, they can be certain that he will see them through even the darkest times, Pope Francis told members of a Rome parish.

“You’re soaked!” the pope told the youngsters.

“Life is like this,” he said, explaining that some days will be sunny, some rainy and “sometimes storms unexpectedly blow in.”

“What’s a Christian to do? Go forward with courage,” knowing that Jesus always is near and is always willing to forgive, he told them.

Moving indoors, the pope met with the elderly members of the parish and greeted each of them individually. He asked couples how long they had been married and asked others how they were feeling. One woman told him that she had a cold she just could not shake. He suggested she try some grappa, a strong grape-based alcoholic drink.

Pope Francis thanked the group of elders for all they do for the Church and the world. Even if they do not feel like they are accomplishing great things, he said, they have been charged with “keeping the embers of faith alive” with their prayers and their witness.

After hearing confessions, the pope celebrated Mass in the parish church and gave a brief, extemporaneous homily focused on the day’s Gospel account of the transfiguration of Jesus.

By allowing the disciples to see him transfigured, Jesus gave them a preview of the glory that would be his after the crucifixion and resurrection, the pope said. It was a way to fortify and prepare the disciples for the trials and tribulations that were about to begin.

Encouraging them to “listen to Jesus,” he said, the disciples would be able to “bear the weight of the humiliation” of seeing Jesus condemned and crucified.

In the same way, the pope said, Jesus gives all believers the assurance that he will triumph in the end. And, even in the darkest times, “he is always with us. He never leaves us alone. Never.”

In the Gospel account, he said, after the disciples see Jesus transfigured, he heard God’s voice telling them, “This is my beloved Son. Listen to him.”

Listening to Jesus is key, the pope said. “In our daily lives, maybe we have problems or have many things to worry about. Let’s ask ourselves this: ‘What is Jesus saying to me today?’ And let’s try to listen to Jesus’ voice, how he inspires us. And that way we will follow the advice of the Father: ‘This is my beloved Son. Listen to him.’”

But listening is only the first step, the pope said. Christians then must do what Mary told the servants to do at the wedding feast of Cana when the wine ran out. Listen to Jesus, then “do what he tells you.”

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PUBLIC SERVICE ANNOUNCEMENTS

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

March 1 — 6 p.m.
Called By Name Vacation 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 — 7 p.m.
Mass at Indiana Women’s Prison, Indianapolis

March 7 — 10:30 a.m.
Blessing and Dedication, Women’s Care Center, Bloomington

March 7 — 6 p.m.
Called By Name Vacations Dinner, St. Alphonsus Parish, Indianapolis

March 8 — 11:30 a.m.
Promise to Keep Luncheon, Archbishop Edward T. O’Meara Catholic Center, Indianapolis

March 12-14
United States Conference of Catholic Bishops committee meetings, Washington, March 15 — 6 p.m.
Legatus Lenten Retreat, Marian University, Indianapolis

(Schedule subject to change.)

Pope Francis’ prayer intention for March

• Formation in Spiritual Discernment—That the Church may appreciate the urgency of formation in spiritual discernment, both on the personal and communitarian levels.

(To see Pope Francis’ monthly intentions, go popefransusvenus.net.)

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By Brigid Curtis Ayer

A bill to recognize the fetus as a person in cases of homicide clears the House Courts and Criminal Code Committee by a unanimous vote on Feb. 21. The Indiana Catholic Conference (ICC) supports the proposal.

Senate Bill 203, authored by Sen. Aaron Freeman, R-Indianapolis, would allow a prosecutor to seek additional penalties against a defendant for crimes resulting in the loss of a fetus. If a fetus, at any stage of development, is killed during the crimes of murder, voluntary or involuntary manslaughter, or feticide, the perpetrator may incur additional penalties. The legislation does not apply to a lawfully performed abortion.

Under the bill, a perpetrator who commits a felony that causes the termination of a pregnancy at any stage of development rather than at viability.

Sen. Freeman said the bill originated from a constituent, Jennifer Lee, who came to him with a “tragic story.”

He explained Lee’s daughter Brittany McNew was “in the wrong place at the wrong time in the city of Indianapolis and was the victim of a drive-by shooting—a senseless act of violence. To compound the problem and make it worse, her daughter was pregnant at the time. The prosecutor could not bring a second homicide charge in that case.”

Current law allows a six to 20-year enhancement if you kill a woman who happens to be pregnant. However, the fetus is only recognized at the stage of viability which Indiana statute defines at 24 weeks gestational age.

The bill does two things,” said Freeman. “It gives the prosecutor a tool, that if the person knowingly or intentionally knew that a woman was pregnant and killed that woman, the defendant would be eligible for a second homicide charge.”

He added that it changes the law to prosecute a defendant for a second homicide charge of a fetus at any stage of development rather than at viability.

The Indianapolis lawmaker said that the language of the bill is not new. “In 2004, the Unborn Victims of Violence Act from Congress allowed for this, so we are not setting any kind of new precedent,” said Freeman. “Twenty-three other states already have this language of a fetus at any stage of development.”

He also assured the committee that he was not trying to do some “backdoor abortion bill.”

When working with Legislative Services Agency to draft the legislation, he wanted to make it “very clear” that the bill would have nothing to do with a woman’s right to an abortion. “It doesn’t have anything to do with a woman’s choice to take her own pregnancy. This is about a third party who would kill a woman [who was pregnant]. That’s what this bill targets,” said Freeman.

Jennifer Lee testified in support of the bill. Lee’s daughter was visiting a house one morning when someone drove by and shot 12 times into the back of the home, with one of the bullets striking her daughter Brittany.

They got a call that their daughter was being rushed to the hospital, and that she needed immediate surgery, Lee said. After they were unable to save her, the doctor said, “they didn’t just lose one life, but lost two.” And they believed the last heartbeat they heard was that of the baby.

Lee said, “The EMT [emergency medical technician] said Brittany’s last words were, ‘Please don’t let me lose my baby.’ I made a promise that I would seek justice for my daughter and her baby.”

Lee said they discovered that after the police made the arrest, they could only charge the person with aggravated battery for the death of their grandchild.

“I know this bill won’t go into effect for my grandbaby, but it will stand strong for the next man or woman who commits a senseless act against these unborn babies,” said Lee. “It should not matter if Brittany was six weeks pregnant, six months pregnant, or their grandchild was 6 years old. Just because these babies are not old enough to live outside of the womb does not mean they are not already loved.”

Parvonay Stover, government affairs director of the Indiana Attorney General’s office, also spoke in favor of the legislation. “We absolutely support this bill and giving prosecutors the tools to combat this horrific act,” she said.

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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**Mentors Needed**

FOR GRADUATES OF THE CHANGING LIVES FOREVER PROGRAM

OF ST. VINCENT DE PAUL

The Society of St. Vincent de Paul offers a program, free to people living in poverty, who are ready to start a journey towards change, towards “gaining ahead.” This program is called “Changing Lives Forever.” Throughout the 18-week program, the participants will develop an individual plan to change his or her life. Upon graduation they are offered the opportunity to have a trained Mentor to help them with their plan.

**WHY DO GRADUATES NEED A MENTOR?**

A MENTOR can make the difference when change gets really hard – the difference between giving up or moving forward with hope and faith. “When individuals who have been in poverty and have moved forward are asked how they made the journey, the answer nine times out of ten has to do with a relationship – someone who took an interest in them as an individual.” (from Bridges Out of Poverty, Ruby K. Payne, PhD., Philip E. Devol, and Terie Dreussi-Smith).

**WHAT TRAINING IS REQUIRED?**

Two two-hour training sessions presented by Trusted Mentors.

**WHAT DOES A MENTOR DO?**

A MENTOR is NOT a Bank, Taxi Driver or Babysitter for the Mentee!

A Mentor:

- meets with the graduate 4-6 hours per month for one year
- Offers friendship, accountability, practical advice, hope and encouragement
- Works continuously to build and maintain a relationship based on trust and confidentiality

The St. Vincent de Paul Changing Lives Forever Program is helping people climb out of poverty and begin their journey on the road to self-sufficiency one person at a time. Won’t you please consider becoming a mentor? “Give a man a fish and you feed him for a day. Teach a man to fish and you feed him for a lifetime.”

For additional information, contact Joe Doll profdoll@aol.com 317-919-1419.

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Revised 2/9/18
Reflection/Sean Gallagher

Rev. Billy Graham and Pope John Paul II were ‘kindred souls’

People of the nation and the world lost a great spiritual leader on Feb. 21 when the Rev. Billy Graham died at the age of 99. As a Catholic Christian, I appreciated and valued his public witness to the Gospel and his efforts to share it around the world. In some ways, he also reminds me of Pope John Paul II.

Born two years apart (John Paul in 1920, Graham in 1918), the two became great evangelists who tirelessly traveled the world to carry out Christ’s final commission to them: to Apostles to “make disciples of all nations” (Mt 28:19). They shared a great mutual respect and viewed each other as brothers in Christ. Indeed, when Pope John Paul died in 2005, Graham stated that he felt like a member of his own family had died, and said that the pontiff was “the most influential voice for morality and peace in the world in the last 100 years.”

They didn’t meet as often as they might have wished, though, because their first priority was to be faithful to the God-given mission. In 1978, Pope John Paul (then Cardinal Karol Wojtyla) invited Graham to preach in Krakow, Poland, where he served as archbishop. Even though Krakow and all of Poland was then and is now not entirely Catholic, the future pontiff made the invitation as a gesture of his desire to promote better relations among all Christians.

When the day came for Graham to preach, though, Cardinal Wojtyla was in Rome being elected as the first non-Italian pope in hundreds of years. Later, in 1987, Pope John Paul had plans to meet with Graham in South Carolina where the pontiff was scheduled to preach during an ecumenical prayer service—a place where evangelical Christians far outnumber Catholics.

Graham, however, later cancelled the visit when he was given the rare chance to preach in China, although this trip was called off when Graham suffered an injury. He wanted to attend the pontiff’s historic funeral, but his poor health at the time made that impossible. Graham’s daughter was there in his place. They did meet on other occasions at the Vatican to discuss various problems facing the world. Their hearts converged in these discussions, as stated by Graham at the time of Pope John Paul II’s death, “that the complex problems of our world are ultimately moral and spiritual in nature, and only Christ can set us free from the shackles of sin and greed and violence.”

Many people in our celebrity-dominated culture might view great religious leaders like Graham and Pope John Paul II (and, Pope Francis today) through that lens. They might see them primarily as great personalities who amaze and entertain, but, in the eyes of many people, they are the spokespersons for Christ. Therefore, their support for their causes can sway millions of people.

Although both men attracted tremendous crowds wherever they went, they found it not so easy to be influential among those who weren’t religious. Instead, they gave the glory to God and called all men and women to do the same.

The prayer to Rev. Graham and Pope John Paul, surely two kindred souls, is to seek with the help of God to be evangelists for Christ. As corner of the world, sharing Christ with loving deeds and the beautiful truth of the Gospel.

(Sean Gallagher is a reporter and columnist for The Criterion.)

Letter to the Editor

Archbishop Buechlein’s prayers, presence at Indy 500 always touched many people

In reading the many stories about Archbishop Emeritus Daniel M Buechlein, I don’t remember reading anything about his invocation before the running of the Indianapolis 500.

In his prayer to the thousands of people who filled the 2 1/2 mile oval, he prayed for the servicemen who served and the many who gave their lives that we could enjoy our freedom, one being able to attend the race.

He probably for the safety of the race drivers as well as the fans. If there was rain in the forecast, he would end with “Please Lord, keep the rains away.”

The applause and roar was much louder than any thunder. On this day each year, he touched many.

Joan Gilley
New Albany

Archbishop Thompson’s pastoral reminds us of call to welcome immigrants, refugees

This is what I hear Archbishop Charles C. Thompson pastorally prophesying in “We are One in Christ,” his recent pastoral letter to the church in central and southern Indiana: “Many immigrants and refugees suffer from the absence of peace. We as Christ’s Church are called to form an attitude of compassion, hope and prudence for refugees and immigrants.”

In America, the great number of such fellow brothers and sisters who are disturbed and displaced. We are called by the Holy Spirit to embrace all those who come from war and hunger, or forced by discrimination, persecution, poverty and environmental degradation to leave their homeland.

We are to make a concrete commitment to be informed by Christ and his Church, not a political ideology, in our welcoming them. We are to be present to provide a network of assistance, listening and hearing both sides, and applying a prudent attitude of compassion and hope guided by God’s will, which is the common good and human dignity of all and the safeguarding of the family. We are called to welcome and to affectionately pray for, and as a Church, to find ways to network and assist them; to clarify for ourselves the real reasons for their flight and provide resources for aiding their need. There is a human dignified way to welcome our brothers and sisters while maintaining security for them and our sovereign nation. We are called to welcome, to love and to defend them, as children of God, protecting their dignity.

We are called to promote our Church and other people of good will to form and to treat them with esteem, dignity and with God’s love as his children made in his image and likeness.

Gary Taylor
Milan

Sexual harassment of women

“Sexual violence against women, inside or outside the home, is never justified. Violence in any form—physical, sexual, psychological, or verbal—is sinful; often, it is a crime as well.”

That’s a statement from the U.S. Catholic bishops in their statement “When I Call for Help: A Pastoral Response to Domestic Violence Against Women.” In that statement they said, “Sexual harassment or abuse is a sin against the dignity of the human person.”

It seems that every day we hear of another woman accusing a man of some type of sexual harassment. The man is usually someone with power of one kind of another, but not always.

Perhaps no movement has grown as quickly as the “Me Too Movement.” Founded by social activist Tarana Burke and popularized by actress Alyssa Milano, it was just this past October that it was first used as a hashtag on social media to help demonstrate the widespread prevalence of sexual assault and harassment. Since then, it has been posted online millions of times by women who claim they have been sexually harassed.

The case of Dr. Larry Nasser was in a political ideology, in our welcoming them. We are to be present to provide a network of assistance, listening and hearing both sides, and applying a prudent attitude of compassion and hope guided by God’s will, which is the common good and human dignity of all and the safeguarding of the family. We are called to welcome and to affectionately pray for, and as a Church, to find ways to network and assist them; to clarify for ourselves the real reasons for their flight and provide resources for aiding their need. There is a human dignified way to welcome our brothers and sisters while maintaining security for them and our sovereign nation. We are called to welcome, to love and to defend them, as children of God, protecting their dignity.

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Copies of Pope Francis’ apostolic exhortation on the family, “Amoris Laetitia” (“The Joy of Love”) are seen at the Vatican in 2016. In the exhortation, the pope wrote of unacceptable customs in society, including the abuse of women.

(Elizabeth Armitage/Creative Commons)

“Violence against women, inside or outside the home, is never justified... Violence in any form—physical, sexual, psychological, or verbal—is sinful; often, it is a crime as well.”

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Gary Taylor
Milan
“El cuarto mandamiento [‘abstenerse de cometer carne y ayunar’ en los días establecidos por la Iglesia’] asegura el tiempo de ascesis y de penitencia que nos prepara para las fiestas litúrgicas y para adquirir el dominio sobre nuestros instintos, y la libertad del corazón” (Catecismo de la Iglesia Católica, #2043).

La época de la Cuaresma nos recuerda que, como discípulos misioneros de Jesucristo, estamos llamados a observar las disciplinas espirituales de la oración, el ayuno y la limosna. Mediante la oración estamos en contacto con Dios, abiertos a Su acción y con la vida de Dios. El ayuno nos brinda la oportunidad de la autoprohibición que nos enseña a ser agradecidos por los dones que hemos recibido y a ser humildes ante las tentaciones de la codicia y otros deseos egoístas.

La limosna nos aparta de nuestros intereses para poder compartir con otros los dones espirituales y materiales que hemos recibido de nuestro generoso Dios. El ayuno y la abstinencia que la Iglesia nos obliga a observar durante la Cuaresma tienen como finalidad que el tiempo de la Cuaresma nos ilustre sobre los oficios, las puertas, y la libertad del corazón. La Cuaresma y el ayuno para la salud de la mente, el cuerpo y el espíritu interior.

Lent and fasting for a healthy life, body and spirit.

The season of Lent reminds us that, as missionary disciples of Jesus Christ, we are called to observe the spiritual disciplines of prayer, fasting, and almsgiving. Prayer ensures that we are in contact with God, open to will for us and engaged with him in profoundly personal ways. Fasting provides us with opportunities for self-denial that teach us gratitude for all the gifts we have been given and humility in the face of temptations to greed and other self-satisfying desires. Almsgiving takes us outside ourselves in order to share with others both the spiritual and material gifts that we have received from our generous God.

The fasting and abstinence that the Church obliges us to observe during Lent are meant to remind us that the life of a missionary disciple is seldom easy. We are called to follow Jesus on the Via Crucis, the Way of the Cross, and to experience the same kind of suffering that he endured. His sacrifice is at the heart of all humanity’s suffering (in one way or another) and in their witness to the Gospel.

Several years ago, as the so-called Cold War was at its height, a book was published titled With God in Russia. This fascinating book tells the story of Father Walter J. Ciszek, an American Jesuit missionary priest who spent 23 years in prison in the former Soviet Union.

Father Ciszek’s witness to the Gospel comes through powerfully. The deprivation and humiliation he experienced, which might easily have broken his spirit and destroyed his faith in God’s providence, are seen for what they truly are: the wounds of Christ crucified which this faithful disciple shared in willingly for the greater glory of God.

Throughout the various stages of his long imprisonment, Father Ciszek was housed in conditions that were often appalling. At one prison, 120 men shared a cell that was 30 feet long, 30 feet wide, and 7 feet high. The daily food rations—when available—consisted of a piece of bread for breakfast, thin soup for lunch and a form of gruel in the evening.

“Ciszek fue martirizado, torturado, quemado viva, interrogado, privado de comunión, encarcelado y casi muerto de hambre. El noble hombre soporta largas horas en celdas frías y húmedas, hace viajes interminables haciendo vagones de tren y soporta días y noches helados en campos de trabajo. ... Y sin embargo, soporta todo esto con gracia.”

Reading Father Ciszek’s story, we can’t help but feel that our obligatory Lenten fast and abstinence is merely a token gesture—albeit an important one—in the journey to martyrdom that all of us are called to make in our own unique ways.

This is a reminder that we need more than bread to live. Many of the things we take for granted, including food, clothing, shelter, employment and health care, too many of our sisters and brothers here in Indiana and throughout the world go without.

Our Church’s Lenten observance is not intended to be as severe as Father Ciszek’s deprivation behind the Iron Curtain. It is also far less intense than the physical and emotional suffering of the poor here at home and around the world. But it is a strong reminder that if we really want to follow Jesus, self-mastery and fraternal charity demand that we set aside our own interests and look to the needs of others.

The Catechism of the Catholic Church teaches that “the way of perfection passes by the Way of the Cross. There is no holiness without renunciation and spiritual battle. Spiritual progress entails the ascetic and mortification that gradually lead to living in the peace and joy of the Beatitudes” (#2015). This is the meaning and purpose of our Lenten observance: to gradually lead us by the Way of the Cross to the joy of everlasting life.

With God in Russia, padre jesuita James Martin escribía: “Ciszek sufre persecución, captura, tortura, lo golpean, lo interrogan, lo encarcelan y casi muere de hambre. El sacerdote jesuita soporta largas horas en celdas frías y húmedas, hace viajes interminables haciendo vagones de tren y soporta días y noches helados en campos de trabajo. ... Y sin embargo, soporta todo esto con gracia.”

The season of Lent reminds us that the life of a missionary disciple is seldom easy. We are called to follow Jesus on the Via Crucis, the Way of the Cross, and to experience the same kind of suffering that he endured. His sacrifice is at the heart of all humanity’s suffering (in one way or another) and in their witness to the Gospel.

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This is a severe “Lenten fast and abstinence” that lasted for most of Father Ciszek’s 23 years of imprisonment. His imprisonment was another form of hunger he experienced himself and observed in his fellow prisoners, many of whom succumbed to dysentery, which is heartbreaking. It is also a powerful reminder that we need more than bread alone to thrive and grow as human beings.

In his afterword to With God in Russia, Jesuit Father James Martin writes: “Ciszek is hunted, captured, tortured, beaten, interrogated, imprisoned and nearly starved to death. The Jesuit priest endures long hours in dunk jail cells, endless rides on cramped trains and freezing days and nights in the labor camps. ... Yet he endures these things with grace.”

Reading Father Ciszek’s story, we can’t help but feel that our obligatory Lenten fast and abstinence is merely a token gesture—albeit an important one—in the journey to martyrdom that all of us are called to make in our own unique ways.

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March 5
Our Lady of the Immaculate Heart of Mary Movement, national director Anthony Mullen presenting. 5-45 p.m. Mass, confessions and rosary, 7-8:15 p.m. presentation, freewill offering. Information: Lori Brown, flameofloveindiana@gmail.com
Knights of Columbus Council 3433, 2100 E. 71st St., Indianapolis. Solar Seniors, Catholic, educational, charitable and social services, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

March 6
St. John the Apostle, 4607 W. State Road 46, Bloomington. Flame of Love of the Immaculate Heart of Mary Movement, national director Anthony Mullen presenting. 5:30 Mass, 6-7:15 p.m. presentation, freewill offering. Information: Lori Brown, flameofloveindiana@gmail.com

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
St. Luke the Evangelist, 7575 N. Sherwood, Clarksville. Flame of Love of the Immaculate Heart of Mary Movement, national director Anthony Mullen presenting. 5 p.m. confessions, 5:30 p.m. Mass, rosary, 6-10 p.m. soup supper, 7-8:15 p.m. presentation, freewill offering. Information: Lori Brown, flameofloveindiana@gmail.com

Knights of Columbus Council 3433, 2100 E. 71st St., Indianapolis. Solar Seniors. Catholic, educational, charitable and social services, 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 rabbis presenting. 7 p.m. followed by discussion and questions, freewill 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. 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 Rose St. and Rita Church, free. Information: 317-632-9349.

March 9
St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Fish Fry Fiesta. Fried and baked fish, pasta, rice and beans, pizza, live entertainment, 6-8 p.m., $8 includes two entrées and three sides. $5 includes one entrée and two sides. Information: 317-546-4065, fishfly@indy.com, www.saintlawrence.net

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Fish Fry, noon-6 p.m., dinners $11-15, sandwiches $8-11.25, sides available. Information: 317-536-1047, stroselionsrev17@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.

St. Anthony of Padua Parish, 316 N. Sherwood, Clarksville. Men’s Club Fish Fry, fried and baked fish, oysters and shrimp, 5-7:30 p.m., adults $8-10, children $3-5. Information: 812-282-2290, bmorrall@stjohns-clarksville.org

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

March 9-11
Rachel’s Vineyard Retreat for Healing after Abortion, open to anyone who has had an abortion, helped someone get an abortion or suffered because of an abortion by a friend or family member. Registration and information, including location, 317-452-0054, projectrachel@archindy.org.

St. Matthew the Apostle Church, 4100 E. 56th 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, 7 p.m. Information: 317-638-5551.

March 10
Knights of Columbus Council 3433, 2100 E. 71st St., Indianapolis. Bishop Chatard Bishop Chatard High School 2018 Tropical Tribute Fundraiser, benefiting the Joe and Barb Kier Memorial Grant, 7:30-11:30 p.m. beer, wine, appetizers and live music by The Bishops, $30 per person. Purchase tickets: alums@bishopsband.org, tropical-tribute@archindy.org, devrymp@comcast.net, or 317-370-6970.

All Saints Parish, St. Joseph Campus, 7356 Church Lane, West Harrison. Spring Craft Show and Lunch, more than 25 artisans, handmade arts and crafts, lunch, bake sale, free. Information: 812-547-4302, emvillal@emg.com

March 11
St. Thomas Aquinas Church, 4629 N. Kenwood Ave., Indianapolis. Mass in French, 12:30 p.m. Information: 317-627-7729 or acbf1014@gmail.com

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March 11-14
St. Susanna Church, 1210 E. Main St., Plainfield. Parish Mission: “Uncovering the Hidden Treasures of Ave.”, 7:30-8:30 p.m. each evening with reception following in parish center, no charge but freewill offerings accepted each evening. Information: 317-839-3333, kvandenbergh@stsusanna.com.

St. Bartholomew Church to present Lenten Choral Concert on March 10
Lenten Choral Concert will be presented at St. Bartholomew Church, 3106 27th St., in Columbus, at 7 p.m. on March 10.

The concert will feature the St. Bartholomew Choir under the direction of Dr. Bogdan Minut, director of music ministry.

There is no charge, although freewill offerings are welcome.

For more information about this event and upcoming concerts, visit “Music Ministry” at www.saintbartholomew.org or contact Dr. Minut at 812-379-8952, ext. 237, or e-mail bminut@archindy.org.

Events Calendar

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

While talking about The Man Tour, Conventual Franciscan Brother Andrew Hennessy shares his purpose for creating an evening that combines throwing axes, drinking beer, eating pizza, smoking cigars and participating in eucharistic adoration.

The 28-year-old friar, who's involved in young adult ministry in the New Albany Deanery, wants The Man Tour to deepen the bonds of young men who already share the Catholic faith while also connecting with young men who don’t have a home in the Church.

“My main hope is to strengthen the community for guys who are in the core group and to reach out to guys who are on the periphery of the Church—to feel some spiritual solidarity together, to make connections across parishes, to build up the Church,” Brother Andrew says.

“Hopefully, it will be a lot of fun, a lot of good energy, and a chance to come together before the Lord.”

The Man Tour, which costs $30, is open to 30 young men.

The “night of recreation and holiness” is scheduled to begin at 4 p.m. on March 10 when participants meet at the Mount St. Francis Center of Spirituality in Mt. St. Francis, where Brother Andrew lives with his fellow Conventual Franciscans.

From there, the group will be chauffeured in two deanery vans to the Flying Axes establishment in Louisville, where they will have the opportunity to throw axes, cut pizza and drink a beer.

Brother Andrew explains that Flying Axes is set up like a bowling alley, “but you’re throwing axes at plywood. It’s a really cool concept, a macho thing to do.”

The second part of The Man Tour involves a return to Mount St. Francis for eucharistic adoration at 7 p.m. And the evening concludes with “cigar smoking and conversation” starting at 7:45 p.m.

Brother Andrew says that his inspiration for The Man Tour partly came from “my imagination running away from me.

“I work with a lot of young adults here. Being guys, we were just throwing out ideas of hanging out as guys, doing guy things. We figured we’d get guys from across the deanery, have some fun together, pray together and build the community of the Church together.”

That element of building community is at the heart of The Man Tour, Brother Andrew insists.

“Someone told me that the two things that bring guys together are work and play. As Catholics, I think we also add ‘pray’ to it—even though it’s not easy to get people to pray together.

“It’s natural to come together to have fun, and it’s natural to come together to worship. The thing in my head is the Christian community. It’s a community centered around Christ. We’re having fun, but we’re centering it all around Christ.”

Combining faith and fun is a way of trying to connect with young adults who aren’t closely tied to the Church, says Philip Wise, the director of youth ministries for the New Albany Deanery who has helped coordinate The Man Tour with Brother Andrew.

“It’s such an important time. When you become young adults, the decisions in life become more clear: Am I going to be married or single? Is the Lord calling me to be a priest or a religious sister? Am I working, and is the place good for me spiritually or bringing me down?

What kind of community am I in, and is it building me up?

“We’re made for community as human beings. That’s why it’s so important for young adults to have authentic community—to be built up as a man and as a son of God, to be built up as a woman and as a daughter of God.”

When Brother Andrew shared his idea for The Man Tour, Wise embraced it, seeing its potential to draw people into thoughts of the Catholic faith in a social way. He also wants to explore ways to draw young women closer to God and the Church through some combination of faith and fun.

“Pope Francis talks about going to the peripheries,” Wise says. “We need opportunities for people to come into the Church and to grow in their relationship with Christ and the Church without being overwhelmed—to involve them in something that strikes them as interesting.”

The Man Tour is one step in that process, he notes.

“We want to bring men together to see where they are in their walk in life, and where they are in their relationship with Christ and the Church so we can better prescribe a men’s ministry.”

Wiese views the evening of pizza, beer, cigars, axe-throwing and eucharistic adoration as an extension of Theology on Tap, an approach which reaches out to young adults through presentations of the Catholic faith in bars and restaurants.

He also connects The Man Tour to a quote from G.K. Chesterton, the famed writer and defender of the Catholic faith who said, “In Catholicism, the pint, the pipe and the cross can all fit together.”

“It’s very fun and very sociable, but it’s also rooted in the Church and rooted in the Eucharist,” Wiese says about The Man Tour.

“I’m interested to see where this will go, where the Lord will lead us. Prayer and adoration will always be involved.”

(For more information, call 812-921-8135, visit nadyouth.org or e-mail Conventual Franciscan Brother Andrew Hennessy at andrewhennessy@gmail.com.)
The Criterion, March 2, 2018

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The sisters of Providence of Saint Mary-of-the-Woods, who helped shape the foundation of Catholic education in Indiana.

"Mother Theodore Guérin didn’t come here wealthy. Mother Theodore Guérin did not come here long ago and Mother Theodore Guérin came here with nothing but her faith. And look at the legacy she left the people of Indiana.

"Our schools should reflect the missionary character of the Church. We need to understand teaching the poor to be the focus of our schools and the signature ministry of our Church."

"In calling for "a re-awakening" that commitment to Catholic education, she saluted the parents and pastors who support Catholic schools."

"He also served for 15 years on the archdiocese’s development and loan fund committee, helping parishes, schools and agencies complete their capital projects. He also served for 15 years on the archdiocese’s development and loan fund committee, helping parishes, schools and agencies complete their capital projects."

"We are called to prepare students not only for college or careers, but for hearts. We cannot ask you to collaborate in our most important endeavor—seeking the face of Christ and sharing his light and love with all those whom we encounter." — Gina Fleming, superintendent of Catholic schools for the archdiocese

A parish men’s group, a couple and an individual were honored during the archdiocese’s 22nd annual Celebrating Catholic School Values reception and awards program on Feb. 22 at Union Station in Indianapolis.

"What about the magi? We don’t know who they were or how many. The Gospels don’t say there were three. We do know there were women in the group because they stopped and asked for directions," she said, drawing a burst of laughter from the audience.

"Turning serious, she continued, "The magi read the signs of the times. They acted on the signs on the times. They asked directions. They were prepared. They brought their gifts. They showed up. They completed their journey. And finally, they returned a different way, and they were changed forever by the experience that they had. And that is what we must guarantee our students and our teachers."

She noted that the results of Indiana evaluation testing showed that the passing rates of students in the archdiocese were "about 10 to 15 percent higher than the state level at every grade level."

"During the event, a couple, an individual and a parish men’s group were honored by the archdiocese for the way they represent the values of a Catholic education. Ody Oruche and Dan and Jan Megel received Career Achievement Awards, while the men’s group of Immaculate Heart of Mary Parish in Indianapolis was honored with the Community Service Award. (See related story below.)"

"At some point, you have to give back," says Ahlrichs, a member of Immaculate Heart of Mary Parish in Indianapolis.

"We cannot ask you to collaborate in our most important endeavor—seeking the face of Christ and sharing his light and love with all those whom we encounter.” — Gina Fleming, superintendent of Catholic schools for the archdiocese

"We are called to prepare students not only for college or careers, but for hearts. We cannot ask you to collaborate in our most important endeavor—seeking the face of Christ and sharing his light and love with all those whom we encounter.” — Gina Fleming, superintendent of Catholic schools for the archdiocese

She also thanked the audience for helping to make Catholic education a reality for students who need financial help to attend Catholic schools.

"Thanks to the generous support of donors like you and Indiana’s legislation that supports parental choice, Catholic education is more affordable and accessible than ever before," she said, noting that 2,222 students in archdiocesan Catholic schools received Indiana Tax Credit Scholarships this school year, and more than 8,000 students received state vouchers.

"Support allows educators to share the true mission of Catholic schools with more children and families, she said. "We are called to prepare students not only for college or careers, but for heaven," she said. "We count on you to collaborate in our most important endeavor—seeking the face of Christ and sharing his light and love with all those whom we encounter.”

"During the event, a couple, an individual and a parish men’s group were honored by the archdiocese for the way they represent the values of a Catholic education. Ody Oruche and Dan and Jan Megel received Career Achievement Awards, while the men’s group of Immaculate Heart of Mary Parish in Indianapolis was honored with the Community Service Award. (See related story below.)"
Grants help lay parish and school leaders remain in ministry

By Sean Gallagher

Augusta McGonigal and Joe Sheehan are young adults who love their Catholic faith, and have dedicated themselves as lay people to sharing it with others in central and southern Indiana.

McGonigal is coordinator of youth ministry for the five parishes in Terre Haute: Sacred Heart, St. Benedict, St. Joseph University, St. Margaret Mary and St. Patrick.

Sheehan is a pastoral associate at St. Joan of Arc Parish in Indianapolis who oversees sacramental preparation through First Communion and helps organize liturgies. He also teaches religion to seventh and eighth graders in the parish’s school.

Both recognized the need for excellent formation for their ministry. Sheehan earned a master’s degree at Franciscan University of Steubenville in Steubenville, Ohio. He later earned a master’s degree at St. Joseph University, St. Margaret Mary school.

McGonigal earned an undergraduate degree at Franciscan University of Steubenville in Steubenville, Ohio. Like many young adults today, both McGonigal and Sheehan incurred a significant amount of educational debt in their college years.

“It was an expensive education,” McGonigal said. “But a solid Catholic education for me was important, especially if I was going to go into ministry in the Church.”

In her third year in Terre Haute, she finds joy in leading Catholic teens closer to Christ and the Church.

“To see the moment when the light bulbs click on and you see God working in their lives is the best part of my job,” she said. “When it comes to working with high schoolers, you walk alongside them.”

Being saddled with educational debt can make staying in ministry difficult for well-qualified lay Catholics like Sheehan and McGonigal.

“Archdiocese of Indianapolis, with the assistance of Lilly Endowment, Inc., has created the Ministerial Excellence Fund to support lay leaders of both clergy and laity and school leaders across central and southern Indiana,” Sheehan said.

Lilly Endowment, through the $1 million Empowering Pastoral Leaders for Excellence in Parish Leadership and Management grant it awarded to the archdiocese in 2016, will match contributions to the fund up to $200,000 through 2018.

At the end of 2017, 16 grants of up to $5,000 each were awarded from the fund to equip lay people, lay leaders and school leaders across central and southern Indiana, including McGonigal and Sheehan.

“Grants can also help lay leaders with challenging medical expenses,” Sheehan explained. “Sheehan is married and has a 3-year-old daughter, and his wife hope to provide a Catholic education for her, but find the prospect of that difficult because of his educational debt.

“That was the driving force behind why we applied for a grant,” Sheehan said. “And a goal that we’re hoping to achieve is continuing a Catholic education for our daughter.”

“The grant was awarded helped him pay off completely one of his student loans, which makes saving for his daughter’s education more achievable.

He was pleased that the faithful of central and southern Indiana who have contributed to the fund appreciate lay leaders being formed well for their service to the Church.

“She saw the value of that and wanted to support that mission, but also to give back to the Church,” Sheehan said. “I thought it was great.”

“Joe Sheehan teaches an eighth-grade religion class on Feb. 20 at St. Joan of Arc School in Indianapolis. Sheehan, who is a pastoral associate at St. Joan of Arc Parish in addition to teaching in the parish’s school, was one of 16 recent recipients of grants from the archdiocese’s Ministerial Excellence Fund that help qualifying lay parish and school leaders remain in ministry when challenges such as educational debt arises.”

McGonigal was “flabbergasted” at the generosity of the contributors to the fund.

“It really shows how the people of central and southern Indiana take faith very seriously,” she said. “It really starts at home. And to know that our families are keeping the faith in the home and really want more is astounding.”

Archbishop Charles C. Thompson supports the fund because he recognizes the need for good formation for lay leaders in parishes and schools across central and southern Indiana.

“Effective leadership necessarily requires a firm foundation of formation and education,” he said. “Effective leaders are essential to the effectiveness and vitality of parish ministries and services, including our Catholic schools. “Effective leadership of both clergy and laity, rooted in sound spiritual and faith formation, is essential to evangelization.”

Matt Hayes currently oversees the Ministerial Excellence Fund in his role as project director of the Empowering Pastoral Leaders for Excellence in Parish Leadership and Management grant. “This makes a difference for the Church,” he said. “It makes a difference for great pastoral leaders who are going to be able to continue in ministry with a little bit of the economic burden lessened because of this.”

Lay leaders in the archdiocese who qualify to apply for a grant from the fund will receive an e-mail later this year.

Additional grants will be awarded from the fund by the end of 2018.

Hayes hopes that contributions to the fund will exceed the $200,000 which Lilly Endowment will match. This would allow the archdiocese to create an endowment for the fund, which would ensure that grants would be awarded into the future.

Such an endowment would be managed by the archdiocesan Catholic Community Foundation, which would also oversee the awarding of future grants.

“We have what is here a great vehicle,” Hayes said. “It will be in place for people, in small ways and large ways, to support lay ministers.”

JERUSALEM (CNS)—Protesting several recent actions they described as a “systematic campaign against the churches and the Christian community in the Holy Land,” the heads of Christian churches announced on Feb. 25 they were closing the doors of the Church of the Holy Sepulcher to protest taxes.

Bewildered pilgrims milled around the square in front of the church as Greek Orthodox Patriarch Theophilos III—flanked by Franciscan Father Francesco Patton, custos of the Holy Land, and Armenian Patriarch Nourhan Manougian—read a short statement to the press.

At the same time, the only two people allowed to close the doors—the Muslim custodian of the Jordanian-owned Al Hussein, and Muslim door keeper Wajeh Nuseibeh—closed and locked the doors.

The systematic and unprecedented attack against Christians in the Holy Land severely violates the most basic and sovereign rights flowing on the delicate fabric of relations between the Christian community and the authorities for decades, the HolySee leaders said in their statement.

The Church leaders were protesting the Palestinian government’s intention to impose property taxes on Church property, such as hotels and convention centers, not used for religious purposes.

The proposal to levy taxes on some properties would run contrary to the international law, which exempts the churches have enjoyed for centuries.

In addition, the Church leaders said they oppose a bill in the Israeli parliament that would limit the ability to sell Church-owned land to private owners. The bill, whose vote was postponed following the Church protest, would be specifically detrimental to the Greek Orthodox Church, which owns large tracts of land in central Jerusalem upon which many private homes are built; many of those 99-year-old building contracts will soon expire. The Church already has sold some of the land to private owners, and homeowners whose apartments were built on the land worry about losing their homes.

Rachel Azaria, the member of Parliament who sponsored the bill, said it is not meant to affect what the Church can do with its property, but what happens when the land rights are sold to a third party.

As media gathered to hear the Church leaders, pilgrims wandered around the church square, some kneeling in front of the massive wooden doors—the closest they would come to entering the church.

“We had one shut,” said Flavia Falcone, 25, an Italian Catholic living in Poland, who had come to Israel for four days. “This was a bad decision. Faith and politics are two different things. I came here all this way to see the church, and I find it closed. It is not very pleasant. It is only the second time the doors to the Church of the Holy Sepulcher have been closed in the middle of the day, other than for traditional religious ceremonies.

The other time was 20 years ago, when a visitor to the church began taking down crosses and candles, said Nuseibeh.

The Church leaders said taxing commercial properties decreases revenues for the Church’s good works and breaches existing agreements and international obligations which guarantee the rights and the privileges of the Churches, in what seems as attempt to weaken the Christian presence in Jerusalem.

“The greatest victims in this are those families who will go without food and housing, as well as the children who will be unable to attend school,” they said.

In early February, the Jerusalem municipality announced it would begin collecting $186.4 million in property taxes from some 887 Church-owned properties that were not houses of prayer.

Orthodox Patriarch Theophilos has traveled to meet world leaders, including Pope Francis, on the legislative issue of Jerusalem Mayor Nir Barkat went on social media in response to the Feb 25 protest, clarifying that there was no intention to take places of worship, but rather Church businesses such as hotels and conference halls.

Commercial buildings are not exempt from municipal taxes regardless of their ownership,” he said. He noted that, by not taxing commercial properties owned by Churches, Jerusalem residents were missing out on revenue.

“We will no longer require Jerusalem’s residents to bear or subsidize this huge debt,” he said in a tweet, assuring that—for example, churches, synagogues and mosques—the Church of the Holy Sepulcher was exempt from municipal taxes.

“IF there is no interest to pay taxes, of course, the Church will not pay, because we are not here to collect tithe.”

“The Church leaders shut Church of Holy Sepulcher to protest taxes

IEJUSALEM (CNS)—Protesting several recent actions they described as a “systematic campaign against the churches and the Christian community in the Holy Land,” the heads of Christian churches announced on Feb. 25 they were closing the doors of the Church of the Holy Sepulcher to an undisclosed period of time.

A tourist prays outside the locked doors of the Church of the Holy Sepulcher on Feb. 26 in Jerusalem’s Old City. Protesting several recent actions they described as a “systematic campaign against the churches and the Christian community in the Holy Land,” the heads of Christian churches announced on Feb. 25 they were closing the doors of the Church of the Holy Sepulcher to protest taxes.

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For more information about the Ministerial Excellence Fund and how to apply for a grant, contact the archdiocese’s Human Resources Office at 317-236-1594 or humanresources@archindy.org or visit http://www.archindy.org/meritfund for more information about how to contribute financially to the Ministerial Excellence Fund, contact the archdiocese’s Office of Stewardship and Development at 317-236-1415 or 1-800-582-9680, ext. 1415. Interfaith prayer leader, Rabbi Jolanda Moore joins Jim Pebut at jeproud@archindy.org or Ron Greulich at rongreulich@archindy.org.

Mideast Christian leaders shut Church of Holy Sepulcher to protest taxes

By Sean Gallagher

Augusta McGonigal poses in a selfie with Drew Bishop, left, and Michael Aimone, both members of St. Patrick Parish in Terre Haute on Dec. 10, 2017, during a Christmas party for the youth ministry program for the five parishes in Terre Haute.

McGonigal is the coordinator of youth ministry for the parishes. (Submitted photo)
NeverAgain—and spread its message on social media. But these students—for all their passion and eloquence on camera—also have admitted to reporters that they have a hard time sleeping or don’t want to be alone or are afraid of sudden noises. And all of that and more is straight out of books and studies on post-traumatic stress symptoms after what they just experienced.

“What these students have gone through is unfathomable. I think it will be incredibly difficult to cope and move on,” said Rachel Annunziato, an associate professor of psychology at Jesuit-run Fordham University in New York. She said each student will have to find the support they need and to try different coping strategies. For now, she said: “the activism they are showing is heroic and may well help with coping as it could decrease a sense of helplessness, and it also strengthens their support network.”

The high school has provided grief counselors to students and families since the shooting took place, and Annunziato said that will need to continue.

“Some people, miraculously, are very resilient,” she said, but others can have a harder time and need help to connect with others to find healing. She also told Catholic News Service (CNS) that the impact of this shooting extends far beyond Parkland, as also was proven by recent terrorist attacks when those impacted by the events were not just the people who directly experienced it but their families and friends as well. The 7-year-old sons in New York have talked about the shooting in Florida and said the students are scared.

Marco Clark, president and CEO of Fordham University in New York. She is a professor of psychology at Jesuit-run St. Mary’s University in Washington, D.C. She is president of the National Catholic Educational Association (NCEA), which has partnered with other Catholic bishops to coordinate the “Catholic Day of Action with Dreamers” to urge action to provide the youths with permanent relief. The Dream Act, sponsored by Democratic lawmakers, would provide a path to citizenship for undocumented youth who were brought to America as children and who have completed high school.

The court’s decision may delay the end of the DACA program, started in 2012 by President Barack Obama via executive order, but immigrant advocates continued to urge action to provide the youth with permanent relief.

“Through the Supreme Court’s action, Congress has time to address the situation of undocumented youth, it should not give them an excuse to delay action,” said Kevin Appleby, senior director of international migration policy for the Center for Migration Studies in New York. “These young people remain at risk and deserve permanent protection and a chance to plan their futures. Catholic advocates should continue to push Congress and the president to grant them a path to citizenship.”

Sharon Neufeldt, assistant director of the New Jersey bishops’ Office of Catholic Social Justice and a member of the New Jersey chapter of the National Democratic Committee, said she was disappointed with the court’s decision.

Today, she said, the chain remains for all to see in a prominent place in the school. †

Shooting
continued from page 1

Cabrini Parish in Littleton.

The priest, who is now retired, told Angelos he had a “spiritual imperative” to rebuild the community. That inspired him at first to stay at the job until 2002, when all the students in the freshman class of 1999 graduated, but he ended up continuing as principal until 2014, when the children who were in their earliest school year in 1999 graduated. At the New Jersey college, the retired principal said a key aspect to finding healing at the high school so marred by tragedy was reaching out to those who felt marginalized.

To illustrate that each student was “loved and included and that they were an indispensable link,” he gave each one a link in a chain that they forged together.

Today, he said, the chain remains for all to see in a prominent place in the school. †

Parkland City Commissioners Grace Solomon and Ken Cutler and Mayor Christine Hummel today embrace during a prayer circle on Feb. 25 at Marjory Stoneman Douglas High School in Parkland, Fla., where 17 people were fatally shot on Feb. 14. (CNS photo/Valentin, Reuters)
Faith Alive!

By David Gibson

The sound of cymbals can add amazingly to the music of an orchestra or band. But a concert only of cymbals is hard for me to imagine. The loud, crashing sound of cymbals played alone for an hour or more might send an audience scurrying away, covering their ears with their hands.

St. Paul’s First Letter to the Corinthians employed the image of a “clashing cymbal” to devastating effect to help explain that there is no substitute for love in the Christian way of life (1 Cor 13:1-3). Paul wrote, “If I speak in human and angelic tongues, but do not have love, I am a resounding gong or a clashing cymbal” (1 Cor 13:1).

Speaking in the frankness of terms, Paul said that “if I have the gift of prophecy and can explain all the mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing” (1 Cor 13:2). Paul did not say that Christ’s love is nothing less than perfect in each and every attempt to express love. Thank goodness for that! But it distorts faith to classify love as just a secondary concern, he seemed to suggest.

No wonder love and charity—among Christians, these terms function virtually as synonyms—are accentuated heavily during the annual season of Lent. To contend at this time with Christ’s call to share love and to wrestle with the demands of love in a complex, conflicted and polarized world is to attempt to come to terms with the very heart of Christianity as a way of living.

Many know Lent as a special opportunity to practice charity by contributing money or food to people who cannot meet their basic needs or to organizations that serve them. This almsgiving is, indeed, a central Lenten goal. But it is a vital dimension of Christian charity, which is a multilayered virtue.

Still, what truly defines charity for many Christian thinkers is the way it aims to touch others’ lives. That means that recognizing the human dignity of these others is essential to Christian charity’s practice.

Recently, Pope Francis urged believers to pay close attention to the manner in which they attempt to serve people in need. Otherwise, their way of extending charity may be a form of oppressing them, he warned.

It is notable in the parable of the rich man and Lazarus that Luke introduces a beggar by name. This highlights Lazarus’ dignity as a person. Yet, the parable assigns no personal name to the rich man, who takes little, if any, notice of Lazarus, who was “lying at his door.”

Lazarus hoped for only scraps of food from the rich man’s table (Lk 16:20). “Love makes us similar, it creates equality; it breaks down walls and eliminates distances,” Pope Francis remarked in his 2014 message for Lent.

For Jesus, abiding in God—which is what it means to be a disciple—requires us to go beyond giving alms or food from the rich man’s table. Lent provides Christians with a special opportunity to practice charity, and Pope Francis has urged believers to pay close attention to the manner in which they attempt to serve people in need, to recognize their unique dignity “by looking them in the eyes and touching their hands.”

Pope Francis greets a man who is receiving treatment at charitable medical tents set up to treat the poor just outside St. Peter’s Square at the Vatican. Lent provides Christians with a special opportunity to practice charity, and Pope Francis has urged believers to pay close attention to the manner in which they attempt to serve people in need, to recognize their unique dignity “by looking them in the eyes and touching their hands.”

Beyond meeting needs, charity shows care to individuals

By David S. Mulhall

Both the Gospel according to St. John and the First Epistle of John emphasize God’s love for us, and state that if we are to have a relationship with God, we must be people who have and show love for others.

As the First Epistle of John expresses it, “Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows God. Whoever is without love does not know God, for God is love” (1 Jn 4:7-8).

There are three words in Greek that are translated into the English word “love”: philia, meaning affection as for a friend or family member; eros, which is used to express sexual feelings; and “agape,” which is more pure love separated from one’s personal interest, in which one loves another simply for the good of the other person.

Throughout the New Testament, including the Gospel and the epistles of John, the word “agape” is used most frequently to describe our love for God and God’s love for us. The same word is used to describe how we are to love our neighbor.

In 1 Cor 13:31, Paul writes, “If I give all my possessions to feed the hungry, and if I hand over my body to boast in it, but do not have love, I am nothing.”

As Paul told the Corinthians, “love is patient....” and it is “kind.” It is not “jealous” or “rude,” and “does not seek its own interests” (1 Cor 13:4-5). Neither does it “brood over injury” (1 Cor 13:5).

Lent focuses intently on conversion, which makes it a season that poses two vital questions: What will we turn toward? What—that perhaps is of less value or none—will we turn from?

“Love proves to be most demanding,” as Paul told the Corinthians, “love is patient,” and it is “kind.” It is not “jealous” or “rude,” and “does not seek its own interests” (1 Cor 13:4-5).

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New Testament calls believers to love God and others in purity

By Daniel S. Mulhall

John focuses on the idea of the love of God in several places in the Gospel. In the Gospel of John, Jesus says that God’s love for us (“agape”) is so great that God is willing to make the greatest of sacrifices—allowing his own Son to die for the benefit of others: “For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life” (Jn 3:16).

In the Gospel of John, Jesus gives his followers a new command: “Love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another” (Jn 13:34-35).

For Jesus, abiding in God—which is what it means to be a disciple—requires us to go beyond giving alms or being kind to others. If we are to abide in God, we must give fully of ourselves.

John also addresses our loving relationship with God in John 14:15-23 and John 15:9-13. Here again the message is the same: To abide with God, we are to be people of charity, people who love God and our neighbors with all our beings.

As the saying goes, we must be all in. How will you show this love for others this Lent?

(Daniel S. Mulhall is a catechetical living in Louisville, Ky.)

Volunteer Steve Hurst distributes bowls of soup to guests at St. Patrick Parish soup kitchen in Bay Shore, N.Y. (The New Testament calls believers to a high form of love in which God and others are loved for their own good alone.)

(CNS photo/Gregory A. Shemitz)
Greatness is seen fully when we bond in a welcoming spirit

The Human Side/

St. Katharine Drexel dedicated her religious life to minorities

March is Women’s History Month, so declared by Congress in 1980. Last month, I wrote about black Catholics in U.S. history for Black History Month, so this month I’ll write about some Catholics whose stories are in U.S. history you should know about.

She is the only native-born citizen of the United States to be canonized. Sts. Kateri Tekakwatha and Elizabeth Ann Seton were born in what is now the United States, but they were born before the United States became a country. All the others were born overseas.

Katharine was born on Nov. 26, 1858, the second daughter of Frances Drexel and her husband William. The Drexels were among the wealthiest families in the United States. When Frances died in 1885, Katharine and her two sisters inherited an enormous estate.

Katharine was interested in the evangelization of Native Americans, and

Greatness is seen fully when we bond in a welcoming spirit

she became guardian of St. Katharine Drexel because their stepfather, Martin Drexel, had died in 1881.

Her project was to establish schools for indigenous children. They were started in a place that both friends and family had lived.

In 1887, during an audience with Pope Leo XIII, Katharine asked him to send more missionaries to the Indians. He replied, “Why don’t you become a missionary?”

Katharine had long confided in Bishop John Ireland of St. Paul, Minn. She had met him as a young girl, and on several other letters. But the bishop became ever more insistient until he said that it was no longer an invitation; it was an order. Katharine capitulated.

Bishop O’Connor asked the Sisters of Mercy in Pittsburgh to train her for religious life while, at the same time, she started her first school. Katharine addressed her vows as the first Sister of the Blessed Sacrament for Indians and Colored People in 1891. She and her companions moved into the Drexel summer home while the community’s motherhouse was being built.

When Mother Katharine met with her community for the next 44 years, traveling almost constantly in the south and west.

By 1942, using her inheritance, she had established a system of black Catholic schools in the South: 30 convents, 40 mission centers and 23 rural schools in which 15,000 children came under the care of her sisters. She also established 50 missions in 16 states.

Mother Katharine founded Xavier University in New Orleans, the first U.S. Catholic institution of higher learning for blacks.

Last week, I wrote about Norman Francis, who was president of that university for 47 years.

In 1935, when she was 77, she suffered a severe heart attack. She relinquished control of her community, but for almost 20 more years she spent her days in constant prayer. She died on March 3, 1955.

(Read much more about St. Katharine in my book American Saints.)

From the Editor Emeritus/John F. Fink

It’s All Good/Patti Lamb

Fill your heart with what’s important, be done with all the rest

The St. Joseph statue is buried in our yard, and there’s a side to it. Its official: Our house is for sale.

Our home has been there in many ways these last 12 years. We have interacted with neighbors who we consider friends, and we live in a place that both of our fathers helped to build. We’ve had the experience of throwing parties, helping to host special events like bridal showers and milestone birthday parties. We were even able to host family members when they needed a place to stay for months at a time.

Serious purging was in order. I’m embarrassed to admit how much space I’ve been devoting to storing various holiday decorations. We actually had to rent a storage unit in order to make the house show ready.

“Although I want to live lighter and less tethered, I have a hard time letting go of objects with sentimental items. The author said to hold the item in my hands, remember the most important things aren’t things, and release the object back into the world so that new memories can be made. Moving forward, it’s our goal to travel lighter, but with full hearts. We want to live intentionally, knowing that we don’t really keep anything or take it with us into eternity. As we all know, the most important things aren’t things. What’s most meaningful is love that’s shared.

Our hope is to live more purposefully and be more about collecting memories than things. We want to have more time to spend with family and friends rather than mopping hardwood floors and dusting the collections of Legos and serving trays and books we’ve curated.

When I shared these thoughts with a friend recently, she tested me a beautiful pattern. She pointed out that with what’s important and done with all the rest.”

(With Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.)

The Moving On

Anxiety hit me as I flew into Lima, Peru, for the first time. Would my friend meet me at the airport? What would residing in a worldwide city like Lima be like? Would my Spanish skills carry up to it?

To my relief, my friend was at the gate when we arrived. Having a reassuring friend does wonders in alleviating fear of the unknown. That experience of feeling welcomed and the sense of security it created ended up in a lifelong bond between us.

My granddaughter is a America

speaking no English. As his boat from Italy approached New York, he was greeted by the Statue of Liberty. When he stepped off the boat, and added, “You are going to hear noisy taxi motors during the night, but it is all right. We are on a busy street.”

It didn’t take long to feel at home because of his warm reception. Having a reassuring friend does wonders in alleviating fear of the unknown. That experience of feeling welcomed and the sense of security it created ended up in a lifelong bond between us.

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Daily Readings

Monday, March 5
2 Kings 5:1-15b
Psalm 42:2-3; 43:4-17
Luke 4:24-30

Tuesday, March 6
Daniel 3:25-44
Psalm 25:4bc-Sab, 6-7bc, 8-9
Matthew 18:21-35

Wednesday, March 7
St. Perpetua, martyr
St. Felicity, martyr
Deuteronomy 7:1-10
Psalm 147:12-13, 15-16, 19-20
Matthew 5:17-19

Thursday, March 8
St. John of God, religious
Jeremiah 7:23-28
Psalm 95:1-2, 6-9
Luke 11:14-23

Question Corner

Fr. Kenneth Doyle

Ages are ordinarily imposed during the celebration of Mass

Q

After receiving ashes at an Ash Wednesday Mass, I returned home and turned on the television news. It showed some priests in a neighboring town who were out on the sidewalk in front of their church marking with ashes the foreheads of any interested luncheon patrons. They were in priestly vests and the church had a saint’s name, but is this a Catholic practice? Aren’t Catholics supposed to attend Mass to get their ashes? (Indiana)

A

I am wondering whether the clergyman you saw on television may not have been Catholic. I say that because in my neck of the woods in my neighborhood, two Protestant ministers unpanced jars of ashes as they stood on a downtown street corner and called out courteously to those who walked by, “Free ashes for Ash Wednesday. Would you like ashes and a prayer?” I have also read that, for the last 12 Ash Wednesdays, a group of Protestant clergy in St. Louis have offered “drive through” ashes in car windows to drivers who stopped at a downtown intersection.

But as a spokesman for the St. Louis Archdiocese explained, that is not the common practice of Catholics. “For us,” he said, “Ash Wednesday is a time to slow down and assess your spiritual life. So taking time out and going to Mass or a service is an important part of that.”

I have at times given ashes to people in other settings whose work schedules on that day made it difficult for them to come to church, but my strong preference (and the Catholic Church’s) is to do this at Mass—remembering, too, that the Eucharist is, of course, even more important than the ashes.

The Roman Missal, which contains the norms for the celebration of the Eucharist and other liturgies, does allow for the blessing and distribution of ashes outside of Mass. The service described is essentially the Latin Mass. We use the Word that is a part of the Mass along with the blessing and distribution of ashes.

My daughter is soon to be engaged to a young man who attends a Lutheran church. She has received all of her Catholic sacraments and attends Mass regularly. Now she is in turmoil about where to get married.

Her future in-laws are expecting their daughter to marry in a downtown Lutheran church, where his family are members—and that is the town where the couple expect to settle and raise their family.

I am wondering what the Catholic Church’s guidelines are, and how she can be married with the blessing of the Church. Whenever we try to discuss the matter, my daughter ends up in tears.

She doesn’t want to convert to Lutheranism, and she doesn’t want to disconnect from her own family or hers. Can you offer any insight that might help? (Minnesota)

I know that there is an option on this issue. In cases such as this, your daughter can apply for a dispensation from the form for the exchange of marriage vows and place of marriage required by the Church.

This dispensation can be granted by the bishop where your daughter lives, and would allow her to be married in her husband’s Lutheran parish church and still have the marriage recognized and blessed by the Church.

She and her fiancé would need simply to meet with a local Catholic priest sometime ahead of the wedding to do the necessary paperwork in applying for the Catholic diocese’s permission.

The priest will explain that your daughter will need to promise to continue to be faithful to her own Catholic faith and practice and that she will do all she reasonably can, within the context of the marriage, to see that any children are baptized and brought up as Catholic.

Her husband will not need to promise anything, but simply be aware that this is the commitment your daughter is making. If they would like, they can even ask a Catholic priest or deacon to participate in the marriage ceremony—perhaps sharing some of the prayers or readings with the Protestant clergyman.

In circumstances like these, a wedding ceremony that is mutually agreed upon and mutually planned can do a lot to bring two families into a deeper harmony at an important time. And the bishop or deacon grants the dispensation, then after the marriage, it will be recorded in the sacramental record book of the Catholic Church closest to the Lutheran church.

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

The Book of Exodus is the source of the first biblical reading for Mass this weekend. In Hebrew history, the exodus virtually was unsurpassed as an event of great magnitude, unless perhaps this distinction goes to creation itself. The exodus, the Hebrew people, enslaved and oppressed in Egypt, escaped. Eventually, they found their new homeland.

None of this good fortune happened because of luck or human strategy. Rather, God’s power led the Hebrews to a successful escape from Egypt. Moses, their leader in this endeavor, was chosen by God for the task.

As the flight was underway, Moses received from God and then gave to the people what long has been called the Ten Commandments. These familiar commandments formed the essential requisites for the relationship between God and the Hebrew people. By observing these commandments, the people fulfill their essential obligations under the covenant. It was as if the commandments were a legal contract, solemnly binding both parties.

St. Paul’s First Epistle to the Corinthians goes to the heart of the Christian message. Christians preach Christ. In this reading, Paul asserts that Jesus is the key to salvation. So, the Corinthians go to the heart of the matter when Jesus, shortly before Passover, entered the temple precincts and saw a brisk traffic in the things needed for ritual sacrifice. Furious, the Lord drove the merchants away.

He then hinted that the temple would fall, in itself a virtual blasphemy for many who witnessed this event, and then made the astonishing announcement that he would rebuild “this temple” in three days. It had taken many people decades to build the temple in the first place.

The Gospel reading sets the stage for Good Friday when the accusers of Jesus would refer to the Lord’s prediction that the temple would fall, claiming that Jesus was a blasphemer and a troublemaker. The Lord’s prediction regarding the re-building of the temple in three days looked ahead to the resurrection.

The reading establishes Jesus as God’s voice and agent. In particular, he is outraged at the exploitation of religious sincerity. Good people followed their traditions in praising God. The merchants used this sincerity for their own commercial benefit.

The people who earnestly wished to honor God were being used. They were innocent prey for the selfish greed of the moneychangers. This reading also reveals much about the bystanders. Many failed fully to grasp the Lord’s identity. Others followed him.

By observing these commandments, the people fulfill their essential obligations under the covenant. It was as if the commandments were a legal contract, solemnly binding both parties.

Lenten discipline calls us more sharply to the focus, better to see sin in its reality. We have witnessed the 2018 Winter Olympics. No glory, no human success, despite all the differences in lifestyles and scientific knowledge, nothing compared to drivers who stopped at a downtown intersection and would allow her to be married in her Lutheran church, where her family are members—and that is the town where the couple expect to settle and raise their family.

I am wondering what the Catholic Church’s guidelines are, and how she can be married with the blessing of the Church. Whenever we try to discuss the matter, my daughter ends up in tears.

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Nearly 5000 baptisms registered in China in 2017, says Vatican agency

VATICAN CITY (CNS)—The Catholic Church in China registered 48,256 baptisms in 2017, reflecting the vitality and missionary strength of the Catholic communities throughout the country, according to a report by Fides, the news agency of the Congregation for the Evangelization of Peoples.

The figures likely are incomplete, however, given the difficulty of procuring data from Catholic communities in the rural parts of China, the report said. But the numbers still “reflect the vitality and the missionary dynamism of a community that fully lives faith,” said the organization conducting the annual survey, the Faith Institute for Cultural Studies, a Church-run organization based in Shijiazhuang. Fides published the organization’s findings on Feb. 15.

The province of Hebei—which consistently has the highest number of baptisms each year in all the Chinese provinces—topped the list again with 11,899 baptisms, the report said. The Archdiocese of Beijing registered 1,099 baptisms, while the Diocese of Ningxia had 128 new Catholics baptized. China’s northwestern autonomous region of Xinjiang, however, given the difficulty of procuring data from Catholic communities in the isolated communities such as Hainan Island, which is Muslim, registered 66 baptisms. The Diocese of Ningxia registered 11,899 baptisms, the report said. The organization also pointed out that a more complete set of data can be obtained from the archives and parish registers so that a more complete set of data can be collected in the future. It concluded by saying that its data is a “means to the growth of the Church and the work of evangelization accomplished by Christ.”

The organization also pointed out that its data is “representing an invitation and a call because we must strengthen our faith and always go forward on our journey toward Christ.”

The organization encouraged all of the Catholic communities of China to maintain and continually improve upon their archives and parish registers so that a more complete set of data can be collected in the future. It concluded by saying that its data is a “means to the growth of the Church and the work of evangelization accomplished by Christ.”

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Pope Francis called on adults in the Catholic Church to have courage, too, and give young people “important responsibilities.”

“People have to act, which requires faith and courage,” he said. “This means becoming real people, with whom to share your authentic and concrete experiences of daily life,” he said, “and being open to others’ company and friendship, as well as the pleasure of dreaming together, of walking together.”

The theorem to young people to look for God in prayerful silence and the sacraments so they could draw on the needed courage, wisdom and grace, and to become members of the Church for encouragement and support.

God is always there to help everybody, he said. He does not ask people to present a stellar résumé of their lives, “full of merits and successes.”

The unknown that tomorrow holds for us is not a dark threat we need to overcome, but a favorable time given to us for living out the uniqueness of our personal vocation, and for sharing it with our brothers and sisters in the Church and in the world,” he said.

People have to act, which requires faith in God and his grace, otherwise fear and doubt will make us “become inward-looking and closed off to defend ourselves from everything and everyone, and we will remain paralyzed,” he said.

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Church dedication in Scottsburg

American Martyrs Parish in Scottsburg was founded in 1938, and used a renovated public school as their first church building. In 1963, the parish received funds from the Archdiocesan Home Missions Fund to construct a new church. In this photo, Father William Engbers, pastor, is shown with a mural depicting Christ and the American Martyrs in the new church building, a few days before its dedication on April 19, 1964.

(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.)

Scholarships awarded from international mission work fund

Recipients of this year’s scholarships from the Brooke Nicole Lahr Memorial Fund for International Mission Work were honored on Feb. 26 at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. The young adult recipients from across central and southern Indiana received scholarships to fund international mission trips this year through a fund managed by the archdiocesan Catholic Community Foundation.

It was established in 2013 in memory of Brooke Nicole Lahr, a member of St. Gabriel the Archangel Parish in Indianapolis, who died that year in Mexico after being struck by a car as a pedestrian. At the time, she was involved in mission work in Honduras.

For more information about the Brooke Nicole Lahr Memorial Fund for International Mission Work, including how to apply for scholarships and contribute to the fund, visit archindyym.com/scholarships.

Recipients of scholarships for 2018 from the Brooke Nicole Lahr Memorial Fund for International Mission Work pose on Feb. 26 in the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. They are, from left, front row: Allison Stump, Laney Scroggins, Lily Johnson, Marta Schmitz and Sydney Taylor. Middle row: Shawn (Chandler) Sims, Sarah Wood, Abby Harkness, Malorie Weisenbach and Sarah Scheidler. Back row: Margarette McMahon, Michael McConnell, Morgan Sell, Katie Barnes, Parker Williams, Nicholas Sellers and Maggie Peck. Colleen and Mark Lahr, Brooke’s parents, pose at right. Dave and Sandy Lahr, grandparents of Brooke, pose at left. (Photo by Sean Gallagher)