



The

Criterion

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Emmaus Walk

Faith teaches us that prayer changes things, writes columnist Debra Tomaselli, page 12.

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'So much love in the air'



Members of the archdiocesan group that traveled to World Youth Day in Panama pause for a photo amid the ruins of a Jesuit church in Panama City, a church that burned down in the mid-18th century and was never rebuilt. (Submitted photo)

Pilgrims embrace pope's message of hope and see universality of Church during World Youth Day

By John Shaughnessy

Zach Peycha returned home inspired, enflamed by the message that Pope Francis had shared.

Emma Murphy came back with an overwhelming feeling of hope for the power of faith to connect people.

And Mark Zetzl continues to savor the memories of "an absolutely incredible experience" where he "could feel the presence of God."

All three were among the 62 youths

and young adults from the archdiocese who traveled to Panama City for World Youth Day on Jan. 27, joining more than 600,000 people from around the world.

Here are some of the defining moments and lasting influences that members of the archdiocesan group experienced during World Youth Day.

The joy of greeting Pope Francis

"One of the best moments during World Youth Day was being able to join the local Panamanians in welcoming

Pope Francis as he journeyed in the popemobile through the city after arriving in Panama," notes Mary Kate Shanahan, associate director of the archdiocese's office of youth ministry.

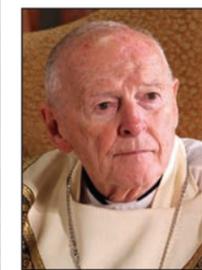
"Throughout the day, you could see locals camping out in folding chairs and umbrellas along the barricades marking their spots, hoping that they would have the chance to see the pope pass by. Against all odds, a few of us caught an Uber from an event on the opposite

See YOUTH, page 8

McCarrick removed from the priesthood after being found guilty of abuse

VATICAN CITY (CNS)—Pope Francis has confirmed the removal from the priesthood and episcopate of Theodore E. McCarrick, the 88-year-old former cardinal and archbishop of Washington.

The Vatican announced the decision on Feb. 16, saying he was found guilty



Theodore E. McCarrick

of "solicitation in the sacrament of confession and sins against the Sixth Commandment with minors and with adults, with the aggravating factor of the abuse of power."

A panel of the Congregation for Doctrine of the Faith found him guilty

on Jan. 11, the Vatican said. McCarrick appealed the decision, but the appeal was rejected on Feb. 13 by the congregation itself. McCarrick was informed of the decision on Feb. 15, and Pope Francis "recognized the definitive nature of this decision made in accord with law," making a further appeal impossible.

By ordering McCarrick's "dismissal from the clerical state," the decision means that McCarrick loses all rights and duties associated with being a priest and a bishop, cannot present himself as a priest or a bishop, and is forbidden to celebrate the sacraments, except to grant absolution for sins to a person in imminent danger of death.

The only Church penalty that is more severe is excommunication, which would have banned him from receiving the sacraments. The other possible punishment was to sentence him to a "life of prayer and penance," a penalty often imposed on elderly clerics; the penalty is similar to house arrest and usually includes banning the person from public ministry, limiting his interactions with others and restricting his ability to leave the place he is assigned to live.

McCarrick's punishment is the toughest meted out to a cardinal by the Vatican in modern times.

McCarrick's initial suspension from ministry and removal from the College of Cardinals in 2018 came after a man alleged that McCarrick began sexually abusing

See MCCARRICK, page 10

Vatican summit: Silence and denial are unacceptable when it comes to abuse, Archbishop Scicluna says

VATICAN CITY (CNS)—The Vatican's top investigator of clergy sexual abuse cases says it's no longer tolerable for bishops and religious superiors to respond with silence and denial when presented with an accusation that a priest, deacon or religious has sexually abused a child.

Archbishop Charles Scicluna of Malta, who handles abuse cases as adjunct secretary of the Congregation for the Doctrine of the Faith, was part of a panel of speakers at a news conference on Feb. 18 to outline the Vatican's plans and hopes for the summit meeting on the protection of minors in the Church.

The meeting on Feb. 21-24 was to bring together almost 190 Church leaders: the presidents of national bishops' conferences, the heads of the Eastern Catholic Churches, superiors of religious orders of men and women, Roman Curia officials and invited experts and guest speakers.

After reciting the *Angelus* on Feb. 17, Pope Francis publicly asked Catholics around the world to pray for the summit, and he repeated the request on Feb. 18 in a tweet, saying he wanted the meeting to be "a powerful gesture of pastoral responsibility in the face of an urgent challenge."

See SUMMIT, page 2



Jesuit Father Hans Zollner, left, and Archbishop Charles J. Scicluna of Malta, members of the organizing committee for the Feb. 21-24 Vatican meeting on the protection of minors in the Church, lead a press conference to preview the meeting at the Vatican on Feb. 18. (CNS photo/Paul Haring)



Johnny Volk, left, Abraham Hudepohl and Dominic Martini, all eighth-grade students at St. Nicholas School in Ripley County, pray before the incorrupt heart of St. John Vianney on Jan. 4 in SS. Peter and Paul Cathedral in Indianapolis. The relic will be available for veneration on March 12 at St. Paul Church in Tell City. (File photo by Sean Gallagher)

St. Paul Parish in Tell City to host relic of St. John Vianney on March 12

Criterion staff report

The incorrupt heart of St. John Vianney will be available for veneration on March 12 at St. Paul Church, 814 Jefferson St., in Tell City.

Veneration will begin at 3 p.m. with a procession of the relic into the church and the praying of the rosary. Mass will be celebrated at 5:15 p.m. Veneration will continue after the Mass until 7:30 p.m. when there will be a blessing with the relic.

The relic of the patron saint of priests, which is ordinarily housed at the shrine for St. John Vianney in Ars, France, is on a tour of the United States organized by the Knights of Columbus.

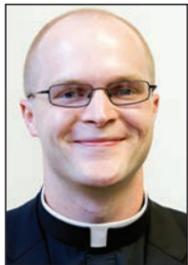
An estimated 3,000 people venerated the relic on Jan. 4 when it was at SS. Peter and Paul Cathedral in Indianapolis. It was then made available for veneration by thousands who came to the Indiana Convention Center in Indianapolis for SEEK2019, a conference sponsored by the Fellowship of Catholic University Students.

For more information about the opportunity to venerate the relic at St. Paul Church, call the parish at 812-547-7994.

For more information about the national tour of the heart of St. John Vianney, visit www.kofc.org/en/events/vianney.html. †

Archdiocesan priest is suspended after abuse claim received in February

Father David Marcotte, a priest for the Archdiocese of Indianapolis, has been suspended after a report of sexual misconduct



Fr. David Marcotte

involving a minor in 2016 was received by the archdiocese's victim assistance coordinator on Feb. 6.

The archdiocese immediately made a report to civil authorities and notified the chair of the Archdiocesan Review Board of the allegation.

The archdiocese is cooperating with law enforcement.

Ordained a priest in 2014, Father Marcotte has had several ministry assignments. They include: 2014, associate pastor, SS. Francis and Clare of Assisi Parish, Greenwood, and Catholic chaplain at the University of Indianapolis; 2015, associate pastor, St. Malachy Parish, Brownsburg; 2016, administrator, St. Martin of Tours Parish, Martinsville; 2017, chaplain, Roncalli High School, Indianapolis, Catholic chaplain, University

of Indianapolis, and sacramental assistance, SS. Francis and Clare Parish, Greenwood; 2018, chaplain, Roncalli High School, Indianapolis, and sacramental assistance, SS. Francis and Clare Parish, Greenwood.

Father Marcotte is prohibited from all public ministry while an investigation is ongoing.

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact civil authorities and the Archdiocesan Victim Assistance Coordinator Carla Hill.

There are two ways to make a report to the archdiocese:

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

- Ethics Point Confidential, Online Reporting, www.archdioceseofindianapolis.ethicspoint.com or call 888-393-6810.

Let us hold all victims of sexual abuse and misconduct and their families in prayer. †



Public Schedule of Archbishop Charles C. Thompson

February 23 – March 3, 2019

Feb. 23 – 11 a.m.

Confirmation Mass for youths from St. Louis Parish in Batesville at St. Louis Church, Batesville

Feb. 23 – 2 p.m.

Confirmation Mass for youths from the Batesville Deanery parishes of St. Michael, St. Nicholas, St. Anthony of Padua and St. Mary in Aurora at St. Louis Church, Batesville

Feb. 24 – 9 a.m.

Mass with Holy Angels Parish at Bishop Chartrand Chapel at Marian University, Indianapolis

Feb. 24 – 12:30 p.m.

Mass for the 25th anniversary of Spanish Masses at St. Patrick Church, Indianapolis

Feb. 25 – 2 p.m.

Legal Team Meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

Feb. 26 – 10:30 a.m.

Deans Team Meeting at Archbishop Edward T. O'Meara Catholic Center

Feb. 26 – 1 p.m.

Council of Priests at Archbishop Edward T. O'Meara Catholic Center

Feb. 27 – 10:30 a.m.

Priest Personnel Board at Archbishop Edward T. O'Meara Catholic Center

March 2 – 4 p.m.

Mass at Putnamville Correctional Facility, Greencastle

March 3 – 2 p.m.

Rite of Election at SS. Peter and Paul Cathedral, Indianapolis

March 3 – 6 p.m.

Rite of Election at SS. Peter and Paul Cathedral

(Schedule subject to change.)

SUMMIT

continued from page 1

At the news conference Cardinal Blase J. Cupich of Chicago told reporters, "The Holy Father wants to make very clear to the bishops around the world, not only those participating, that each one of them has to claim responsibility and ownership for this problem and that there is going to be every effort to close whatever loopholes there are."

Bishops "are going to be held accountable," the cardinal said.

Cardinal Cupich said he expected the meeting to be "a turning point" in the way the Catholic Church handles allegations across the globe, and the way it strengthens child protection policies.

However, like the other speakers, he said it would be unreasonable to expect the meeting to mark a sudden and complete end to the clerical sexual abuse of minors and vulnerable adults.

"We are going to do everything possible to make sure people are held responsible, accountable, and there's going to be transparency, because those three elements will keep children safe," the cardinal said.

Both Archbishop Scicluna and Cardinal Cupich insisted that if all Church leaders around the world had a full grasp of what is necessary to protect children from clerical sexual abuse, the Church also would be in a better position to counter other situations of abuse, including the abuse of vulnerable adults, women religious and seminarians.

While declining to describe if and how he has seen Pope Francis change in response to abuse accusations, Archbishop Scicluna said, "I think that if you are talking about the pope's experience in Chile," where he initially insisted allegations against a bishop were slanderous, "I have been impressed by the humility of the Holy Father, his readiness to say, 'I got that wrong.'"

"That gives us great hope because we leaders need to confront ourselves with

prudential judgments that could have been better," but also need to "move forward," the archbishop said. "If something has gone wrong, we need to make it right."

While the summit was not designed to produce a new document, Archbishop Scicluna said a greater awareness of the global reality of the problem and the serious responsibility of every bishop to address it should lead to action around the world.

Participants will share what they learned in Rome with other bishops and religious superiors and begin to take action locally, the archbishop said. "That will need to be audited," and Pope Francis has asked the meeting's organizing committee to stay in Rome after the meeting to begin discussing follow-up.

The panel was asked by a correspondent for LifeSiteNews if the summit would address "homosexuality among the clergy" given that so many of the victims of clerical sexual abuse were boys.

Cardinal Cupich said it is clear the majority of clerical abuse cases involve priests abusing boys, but high-level, independent studies, including the John Jay College of Criminal Justice report in the United States and the report of Australia's Royal Commission into Institutional Responses to Child Sexual Abuse, "indicated that homosexuality itself is not a cause."

Both studies found that priest abusers had more access to potential male victims and that poor screening of candidates for the priesthood was a greater risk factor for abuse than homosexuality was, he said.

Each of the first three days of the meeting will be devoted to one aspect of the abuse crisis: responsibility, accountability and transparency. Pope Francis and participants will attend a penitential liturgy the evening of Feb. 23 and a Mass on Feb. 24, both of which will be livestreamed from the Sala Regia of the Apostolic Palace. †


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World Marriage Day Mass highlights how faith keeps couples together

By Sean Gallagher

Snowy weather may have kept some people from attending the World Marriage Day Mass on Feb. 10 at SS. Peter and Paul Cathedral in Indianapolis.

But Leo and Margaret Hartman, married for 68 years, braved the elements to gather with other married couples across central and southern Indiana to celebrate God's gifts of faithfulness and love in the sacrament of marriage.



Gabriela Ross

The 44 couples who registered in advance for the liturgy represented a combined 1,605 years of marriage. They have 137 children, 177 grandchildren and 52 great-grandchildren.

"As a Church, we must continue to lift up the family and marriage," said Archbishop Charles C. Thompson, the principal celebrant of the Mass, in closing remarks during the liturgy. "We live in a culture today that doesn't always appreciate that and doesn't even always support that.

"So we give thanks for the perseverance that you've shown in the covenant marriage, giving your lives completely to one another and to your families and others. What a great witness that you show forth for us."

The Hartmans, who are members of Holy Name of Jesus Parish in Beech Grove, were the couple at the Mass that had been married for the longest time.

After the liturgy, Margaret had advice for young married couples, saying that they need "a lot of love, a lot of patience, because you're two separate individuals living together now. You have your own personalities and have to kind of meld those together a little bit."

She also said the faith that she and Leo share is the foundation of their perseverance in their marriage.

"It's one of the keystones of your marriage, because if you don't have faith, you really don't have anything to back you up," said Margaret, who is 91. "You have to have faith in God. He knows what he's doing all the time and guides along the way. Your faith is the most important thing in the world."

Standing close by the Hartmans after the Mass were Teresa Aguayo and Norberto Trujillo, who were married in Mexico 51 years ago and have been members of St. Patrick Parish in Indianapolis for 23 years.

They agreed putting God at the center of their marriage has been the key to their faithfulness for half of a century.

"It's a trio," Norberto said. "It's God and the couple."

"Without God, you can't make it," Teresa added. "You won't be able to get through the problems and issues."

Married only last October, Marty and Susan Arlinghaus of St. Joan of Arc Parish in Indianapolis were the couple at the Mass who had been married the least amount of time.

They appreciated celebrating the sacrament of marriage with so many couples who have been married for years.

"It's pretty cool to contribute [at] four months," Marty said.

"It's something to work toward, too, hopefully for 60 or 70 years," said Susan.

Like the couples at the Mass who were old enough to be their grandparents or great-grandparents, Marty and Susan are determined to put faith at the heart of their marriage, especially in the midst of a culture that does not support it.

"We specifically planned our wedding to show that this is God making this union, that it's God that keeps it together



Archbishop Charles C. Thompson gives a gift to Leo and Margaret Hartman on Feb. 10 during the archdiocesan World Marriage Day Mass at SS. Peter and Paul Cathedral in Indianapolis. Members of Holy Name of Jesus Parish in Indianapolis, the Hartmans have been married for 68 years. (Photos by Sean Gallagher)

and that it was God who planned it from the beginning," Marty said. "That's what our whole witness is. Our marriage should be a sign of Christ's union with his Church and the union that we'll have with the Lord for all eternity in heaven.

"So especially in an age that really does not understand that and wants to turn marriage into whatever someone feels like it should be, we really feel like that's one of our callings as a married couple, to be a joyful witness to what God made it to be."

Three years ago, Gabriela Ross and her husband Daniel were in the place of the Arlinghauses at the archdiocesan World Marriage Day Mass, having only been married a few months.

Now Gabriela is leading the archdiocesan Office of Marriage and Family, beginning in that role a month ago.

"I can't imagine a more joyful start to this ministry," Ross said, "being able to gather with couples from all over the archdiocese, some that were driving through the snow from more than an hour away to come and celebrate the beauty of marriage and the grace that we have from God to live our vocation.

"A day like today helps to call attention to the vocation of the sacrament of marriage and to all those couples who follow God's call in their lives, not just to fall in love, but to make love a sacrament, a sign of God's love in the world." †



Teresa Aguayo and Norberto Trujillo, center, who have been married for 51 years, pose with several of their children and grandchildren after the World Marriage Day Mass. The couple are members of St. Patrick Parish in Indianapolis.



Archbishop Charles C. Thompson elevates a chalice during the Feb. 10 archdiocesan World Marriage Day Mass at SS. Peter and Paul Cathedral in Indianapolis. Concelebrating the Mass is Father Robert Robeson, pastor of Holy Name of Jesus Parish in Beech Grove.

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Editorial



Bishop Michael F. Burbidge of Arlington, Va., blesses the new ultrasound machine for the Mother of Mercy Free Clinic in Manassas, Va., donated by the Knights of Columbus. Two U.S. senators recently grilled a prospective federal judge in Nebraska during a hearing because of his membership in the pro-life organization. (CNS photo/Joe Cashwell, *Arlington Catholic Herald*)

The return of anti-Catholicism

Is anti-Catholicism returning in the United States?

Throughout most of U.S. history, anti-Catholicism was a given. At the beginning of the country, Catholics were forbidden by law in various states to participate in civil affairs. Later, businesses let it be known that “Irish need not apply” for jobs. Catholics were persecuted by the “Know Nothings” and the Ku Klux Klan.

But things changed by the middle of the 20th century, first as a result of the G.I. Bill that made it possible for Catholics who served in World War II to go to college and become part of the mainstream. And then with the 1960 election of John F. Kennedy, a Catholic, as president.

Since then, it appeared that Catholics were accepted as never before. Not only are there more Catholics in the U.S. Congress than of any other religion, but most of the justices on the Supreme Court are Catholics.

But now it appears that some people apparently believe that it’s OK for you to be a Catholic as long as you’re not a very good one. That is, don’t try to live your beliefs.

An example of that happened after President Donald J. Trump nominated Brian Buescher to be a federal judge in Nebraska. During his hearing before the Senate Judiciary Committee to determine if the Senate would consent to the appointment, Senators Kamala Harris of California and Mazie Hironio of Hawaii challenged the appointment because Buescher is a member of the Knights of Columbus.

What’s wrong with that? More than 1.9 million Catholic men are members of the Knights. It’s the world’s largest Catholic fraternal service organization. But Senators Harris and Hironio objected because it opposes legal abortion and the legal redefinition of marriage to include couples of the same sex.

The Knights also have contributed \$1.55 billion to charity over the past 10 years, which, you would think, the two senators would approve. But they were only interested in the issues of abortion and marriage redefinition.

But members of the Knights aren’t the only ones who oppose abortion and redefining marriage. Every Catholic who follows the teachings of the Church does. So, in effect, the two senators were saying that anyone who follows

the teachings of the Church should not be a judge. Isn’t this a case of anti-Catholicism?

Fortunately, this story had a happy ending. Sen. Ben Sasse of Nebraska presented a resolution, which passed the Senate without objection, that Catholicism cannot be used as a test in considering fitness for public office. It specifically said that “membership in the Knights of Columbus” cannot disqualify a nominee. But such a resolution shouldn’t have been necessary.

The thing is that the teachings of the Catholic Church have always been countercultural to at least some segments of society. Perhaps nothing showed that more than the celebration that occurred in New York after the legislature passed a bill, signed by Gov. Andrew Cuomo, that effectively removed all restrictions on abortion in that state.

Cuomo is supposed to be a Catholic, which brings up another problem in our Church. He and the Catholic legislators who voted for that bill simply ignored the teachings of the Church. In fact, Cuomo prided himself after he signed the bill for standing up to New York Cardinal Timothy M. Dolan just as his father, Gov. Mario Cuomo, stood up to Cardinal John J. O’Connor over the issue of legalized abortion in 1984.

The Church’s positive vision for marriage and family life and its related stance on homosexual acts, premarital and extramarital sex, *in vitro* fertilization, and similar issues are all countercultural today. But you would expect Catholics, at least, to understand that those teachings would improve society.

The *Catechism of the Catholic Church* tells us that the laity have an obligation to unite harmoniously the rights and duties which they have as belonging to the Church and those which fall to them as members of the human society, “remembering that in every temporal affair they are to be guided by a Christian conscience, since no human activity, even of the temporal order, can be withdrawn from God’s dominion” (#912).

Jesus told us that his Church would always suffer persecution. Today it appears that it will take the form of anti-Catholicism, sometimes at the hands of Catholics.

—John F. Fink

Reflection/John Shaughnessy

Living life as a prayer of strength, grace and love

The strongest influence in my life turned 94 on Valentine’s Day.

Broad-shouldered with a chiseled chin and wavy black hair in his youth, he was a star athlete and a lifeguard then, leading him to save at least one person’s life.

His desire to make a difference in the lives of others also led him to serve his country in World War II and the Korean War.



Yet I’ve known his strength of commitment and character best from watching him closely as a husband and a father.

Through 66 years of marriage, he has stayed true to his wife, a union so complete that on a recent Valentine’s Day they looked lovingly into each other’s eyes and sang the love ballad “Always” to each other across a kitchen table.

For much of their married life, he left early for work, kissing his wife goodbye and passing the bedrooms of his five children, who still slept soundly. And when he returned home, he played with his children and cheered for them. There were also the times when he challenged them to work harder, dig deeper, be better—even when it meant he had to push against their resistance.

His strength as a husband and a father shined through in those times, and it was the best and purest kind of strength—a strength forged in love. His wife and children knew he was there for them, knew they could count on him.

That love of family added another dimension when the grandchildren arrived. It’s an added dimension best represented in the time that the father who never “let” his older son win a game suddenly became the grandfather who played a game of checkers against his then-5-year-old granddaughter—a

game that ended 10 minutes later with the granddaughter announcing, “I won! I won! I beat Grandpop!”

Now, the physical strength and vitality that marked most of his life—including body-surfing in the ocean at 80—have declined. The man who once carried children on his shoulders and grandchildren in his arms now relies on a walker, a wheelchair and the help of his wife, children, grandchildren and sons-in-law to get him to the kitchen table to eat and lift him into bed at night to sleep.

Still, there is strength in these moments, too. It’s a strength that comes from the grace of allowing others to help. It’s also a strength of patience, goodness and love that is built up in touching, constant ways by those who rise to the occasion to help.

That strength of love is only matched by his strength of faith. As he has dealt with cancer, diabetes and other physical threats in recent years, he has kept the faith that has guided him through his entire life—that God is with him, giving him love, strength and faith for each new day.

In return, my father ends each day by praying aloud the Act of Contrition:

“O my God, I am heartily sorry for having offended thee, and I detest all my sins, because I dread the loss of heaven, and the pains of hell; but most of all because they offend thee, my God, who are all good and deserving of all my love. I firmly resolve, with the help of thy grace, to confess my sins, to do penance, and to amend my life. Amen.”

It’s the prayer of someone who knows the source of our strength—the strength that comes from acknowledging our weakness.

It’s also a prayer of grace and love, two qualities that forever connect my father and our Father.

(John Shaughnessy is assistant editor of *The Criterion*.) †

Letters to the Editor

Carbon tax would do more harm than good, *Criterion* reader says

A letter writer in the Feb. 8 issue of *The Criterion* celebrates the support of Bishop Frank J. Dewane, chairman of the U.S. Bishops’ Committee on Domestic Justice and Human Development, for a carbon tax on greenhouse gas emissions and a redistribution of the same tax money back to the poor. That redistributed money may be so trifling in size and so late in arriving that it would be hard to see its benefit.

Green policies like this one almost always burden the poor rather than the elites who advocate them. The president of France got a rude awakening to this fact by the intense reaction of the “yellow vests”—rural workers who must travel great distances for employment and could not stomach further taxes on their diesel fuel by distant elites.

The skepticism of more ordinary people caused a recent rejection of a carbon tax by voters in Washington and Arizona.

Isn’t the mess that California is now in the result of greenhouse gas policies that raise the prices of essential needs—energy, housing and transportation and severely burdened Californians at the lower end of the economic scale?

Such a carbon tax to reduce carbon emissions would accomplish the opposite of what the letter writer advocates if it were applied to most of Africa or India.

Food prices would increase and hunger would follow. Where energy is cheap and abundant and not constrained by emissions controls and taxes the groundwork is laid for prosperity.

Our bishops have bigger concerns than approving a carbon tax ... maybe the saving of souls, especially the souls of political elites?

Colleen Butler
Indianapolis

Let’s do all that we can to welcome back fallen-away Catholics

It has been said that “fallen-away” Catholics would form the largest denomination in the United States. I haven’t read where our Church is addressing this missionary field.

Two of my relatives have left the Church. I have submitted several suggestions to people with “evangelization” in their titles, but so far, I have heard nothing.

To quote from Archbishop

Charles C. Thompson’s “Christ the Cornerstone” column in the Feb. 8 issue of *The Criterion*, let us “go out into the depths” and attempt to welcome back some of our former members.

I’d like to learn of some action to attract this people back.

Don Marcotte
Indianapolis



Christ the Cornerstone

Seeking credibility through ‘nearness, love and witness’

“Tend the flock of God in your midst, overseeing not by constraint but willingly, as God would have it, not for shameful profit but eagerly. Do not lord it over those assigned to you, but be examples to the flock” (1 Pt 5:2–3).

The publication date for this column is Feb. 22, the Feast of the Chair of St. Peter the Apostle. The chair (*cathedra* in Latin) we honor today is the symbol of St. Peter’s teaching authority as the vicar of Christ. When the pope teaches *ex cathedra* (from the chair), he is speaking with the full authority of Christ given to St. Peter when he said, “Whatever you bind on Earth shall be bound in heaven; and whatever you loose on Earth shall be loosed in heaven” (Mt 16: 19).

All Catholic bishops share in the teaching ministry of Christ’s vicar, the pope. We have cathedrals that house the chair that symbolizes our teaching ministry. Individual bishops don’t teach *ex cathedra*, but as a body—in communion with St. Peter’s successor—we do teach authoritatively on matters of faith and morals. This is a solemn obligation. It’s also a sacred trust that can be abused or neglected if the bishop is not attentive to the

demands of his teaching ministry.

The concern often voiced today about the pope and the bishops damaging the Church’s credibility because of our failures in dealing with the problem of sexual abuse of children is serious.

Objectively, the teaching authority of the magisterium remains unaltered because it is founded firmly on St. Peter, the rock. But it is possible for the impact of Church teaching to be diminished if the sinful human beings who have been entrusted with this solemn obligation of interpreting the word of God fail to practice what they preach. That’s one reason Pope Francis and the presidents of Catholic bishops’ conference from every country or region are meeting at the Vatican this week—to help restore the Church’s credibility.

St. Peter’s first letter advises his brother bishops to teach by example (1 Pt 5:2–3). What was true in the Church’s earliest days remains vitally important today: Those who proclaim the Gospel of Jesus Christ cannot teach only with words. Unless our lives reflect the truth of Christ’s teaching, our words will not be heard. Unless the Lord’s sayings and parables and instructions ring true in the way we live day in and

day out, their impact is diminished.

In his apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”), Pope Francis writes: “We need to remember that all religious teaching needs to be reflected in the teacher’s way of life, which awakens the assent of the heart by its nearness, love and witness” (#42).

In the same apostolic exhortation, the Holy Father urges us to practice the art of listening, which he says is more than hearing. “Listening, in communication, is an openness of heart which makes possible that closeness without which genuine spiritual encounter cannot occur. Listening helps us find the right gesture and word which shows that we are more than simply bystanders” (#171).

Celebrating the chair of St. Peter means being cognizant of the fact that authentic teaching does not happen in haphazard or one-dimensional ways. It involves prayerful reflection on God’s word, attentive listening to the people with whom we are sharing God’s living word, and teaching by example. Effective evangelization requires credibility that can only be achieved through “nearness, love and witness.”

Pope Francis is right to gather bishops

from every conference throughout the world on Feb. 21–24 to address our Church’s response to the sexual abuse crisis. Their first priority must be to protect the vulnerable and respond to the needs of victim-survivors. But full restoration of the Church’s credibility is also a critical need right now.

Pope St. Paul VI, in his apostolic exhortation “*Evangelii Nuntiandi*” (“On Evangelization in the Modern World”), noted a question posed to the Synod of Bishops in 1974: “In our day, what has happened to that hidden energy of the Good News, which is able to have a powerful effect on man’s conscience?” (#4). This question about the Gospel’s “hidden energy” needs to be asked again during this time of crisis in the Church. Will the power of God’s word be hidden from full view because of our lack of credibility? Or can we unleash its power by our faithful witness to the teaching ministry entrusted to the care of Peter by Jesus?

As bishops in communion with St. Peter’s successor, we must listen attentively, and we must practice what we teach. Please pray for me and for Pope Francis and all the bishops as we seek to be credible witnesses to the Gospel. †



Cristo, la piedra angular

Buscar la credibilidad a través de ‘la cercanía, el amor y el testimonio’

“Cuiden como pastores el rebaño de Dios que está a su cargo, no por obligación ni por ambición de dinero, sino con afán de servir; como Dios quiere. No sean tiranos con los que están a su cuidado, sino sean ejemplos para el rebaño” (1 Pe 5:2–3).

La fecha de publicación de esta columna es el 22 de febrero, la festividad de la Cátedra de San Pedro Apóstol. La cátedra (que proviene de la palabra latina *cathedra* que significa silla) que conmemoramos hoy es el símbolo de la autoridad de san Pedro como docente y como vicario de Cristo. Cuando el papa enseña *ex cathedra* (desde la silla), habla con la plena autoridad que Cristo le confirió a san Pedro al decirle: “Todo lo que ates en la tierra, quedará atado en el cielo, y todo lo que desates en la tierra, quedará desatado en el cielo” (Mt 16:19).

Todos los obispos católicos comparten el ministerio de la enseñanza del vicario de Cristo, el papa. Tenemos catedrales que albergan las sillas que simbolizan nuestro ministerio de enseñanza. Los obispos no enseñan *ex cathedra* individualmente sino como un cuerpo, en comunión con el sucesor de san Pedro, y lo hacemos con autoridad en cuestiones de fe y moral. Esta es una obligación solemne y también representa una confianza sagrada que se puede descuidar o de la cual se puede abusar si

el obispo no está atento a las exigencias de su ministerio de enseñanza.

La preocupación de la que se habla a menudo hoy en día acerca del perjuicio que han causado el papa y los obispos a la credibilidad de la Iglesia por nuestra incapacidad de abordar el problema del abuso sexual de menores es un asunto muy grave.

De manera objetiva, la autoridad docente del magisterio permanece inalterada puesto que se fundamenta firmemente en san Pedro, la piedra. Pero es posible que el impacto de las enseñanzas de la Iglesia merme si los seres humanos pecadores a los cuales se les ha confiado la obligación solemne de interpretar la Palabra de Dios no practican lo que predicán. Este es uno de los motivos por los cuales el papa Francisco y los presidentes de las conferencias de obispos católicos de todas las países y regiones se reúnen en el Vaticano esta semana para restituir la credibilidad de la Iglesia.

En su primera carta, san Pedro les aconseja a sus hermanos obispos que enseñen con su ejemplo (1 Pe 5:2–3). Aquello que era cierto en los albores de la Iglesia continúa siendo de vital importancia hoy en día: Quienes proclaman el Evangelio de Jesucristo no pueden enseñar solamente sus palabras. A menos que nuestras vidas reflejen la verdad de las enseñanzas de Cristo, nadie escuchará nuestras palabras. A

menos que las frases, las parábolas y las instrucciones del Señor tengan un paralelismo con nuestra forma de vida hoy en día, su impacto será menor.

En su encíclica titulada “*Evangelii Gaudium*,” el papa Francisco escribe: “Cabe recordar que todo adoctrinamiento ha de situarse en la actitud evangelizadora que despierte la adhesión del corazón con la cercanía, el amor y el testimonio” (#42).

En la misma exhortación apostólica, Santo Padre nos exhorta a practicar el arte de la escucha que afirma que es más que oír. “Lo primero, en la comunicación con el otro, es la capacidad del corazón que hace posible la proximidad, sin la cual no existe un verdadero encuentro espiritual. La escucha nos ayuda a encontrar el gesto y la palabra oportuna que nos desinstala de la tranquila condición de espectadores” (#171).

Celebrar la cátedra de san Pedro significa estar conscientes del hecho de que una auténtica enseñanza no se produce de una forma casual o unidimensional; conlleva a una reflexión piadosa acerca de la Palabra de Dios, escuchar atentamente a aquellos con quienes compartimos la Palabra viva de Dios y enseñar con el ejemplo. La evangelización eficaz requiere la credibilidad que solamente se puede lograr a través de “la cercanía, el amor y el testimonio.”

El papa Francisco hace bien en

reunir a los obispos de todas las conferencias del mundo para abordar la respuesta de la Iglesia ante la crisis del abuso sexual. Su primera prioridad debe ser proteger a los vulnerables y responder a las necesidades de las víctimas sobrevivientes, pero restituir por completo la credibilidad de la Iglesia también debe ser una consideración vital en este momento.

En la exhortación apostólica “*Evangelii Nuntiandi*” (sobre la evangelización en el mundo contemporáneo), el Pablo VI responde a la pregunta planteada en el Sínodo de Obispos de 1974: “¿Qué eficacia tiene en nuestros días la energía escondida de la Buena Nueva, capaz de sacudir profundamente la conciencia del hombre?” (#4). La pregunta acerca de la “energía escondida” del Evangelio es algo que debemos plantearnos nuevamente en esta época de crisis en la Iglesia. ¿Acaso el poder de la Palabra de Dios ya no es algo que se puede captar a simple vista por nuestra falta de credibilidad? ¿O podemos desatar su poder mediante nuestro testimonio fiel del ministerio de enseñanza que Jesús le confió a Pedro?

Como obispos en comunión con el sucesor de san Pedro debemos escuchar con atención y practicar lo que enseñamos. Les pido que recen por mí, por el papa Francisco y por todos los obispos para que podamos ser testigos fidedignos del Evangelio. †

Events Calendar

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

February 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting and Program**, Father Eric Augenstein, archdiocesan director of vocations, presenting, 5:40 p.m. rosary (optional), 6-8:30 p.m. dinner and program, \$15 per person for members. Information: 317-748-1478, smclaughlin@holyspirit.cc.

St. Therese of the Infant Jesus (Little Flower) Parish Center (enter door 11), 4720 E. 13th St., Indianapolis. **SoulCore Contemplative Workout Session**, nourish body and soul while meditating on the life of Jesus through the rosary, bring a mat or towel and 1-3 lb. weights (optional), freewill offering. Information: Joan Bullock, 317-727-1167, joane632003@yahoo.com, www.soulcore.com.

February 28

Indiana Interchurch Center, 1100 W. 42nd St., Indianapolis. **Caregiver**

Support Group, sponsored by Catholic Charities Indianapolis, question-and-answer session for family and friends caring for adults age 60 and older, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.org.

March 1

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Msgr. Joseph Schaedel presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

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

St. Lawrence Church, 6944 E. 46th St., Indianapolis.

World Day of Prayer Ecumenical Celebration, focusing on the country of Slovenia, music, Scripture, prayer for peace and justice, all are welcome, 10 a.m., followed by light refreshments. Information: Sandra Hartlieb, shartlieb@saintlawrence.net, 317-546-4065, ext. 335.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

March 2

St. Elizabeth Ann Seton School, 801 W. Main St., Richmond. **Chocolate Fest**, food, chocolate desserts, games of chance, \$500 raffle, 50/50, door prizes, silent auction to benefit Seton Athletic Boosters, proceeds benefit financial aid program, \$15 per person, advance tickets only by calling 765-

962-3902 or at parish office (240 S. 6th St., Richmond).

St. Vincent de Paul Parish, Shamrock Center, 1723 "I" St., Bedford. **Mardi Gras Shelterbration**, benefiting Becky's Place Shelter for Women and Children, dinner, live and silent auction, music by the Semple band, 6:30 p.m.-midnight. Tickets: www.archindy.org/cc/bloomington, click on Becky's Place. Information: 812-332-1262 or Cheri Bush, cbush@archindy.org.

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

St. Pius X Parish Gymnasium and Ross Hall, 7200 Sarto Dr., Indianapolis. **Trivia Night**, proceeds benefiting St. Pius X Young Adult Ministry and rebuilding efforts for Holy Trinity Church in Puerto

Rico, doors open 6 p.m., trivia begins 6:45 p.m., \$34 per person, tables of 8 and 10 available, includes beer, wine, soft drinks and one pizza per table, extra pizza available for purchase, must be 21. Reservations: goo.gl/JihjBm (case sensitive.) Information: 317-255-4534, spxtrivia@gmail.com.

March 3

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Rite of Election Mass**, Archbishop Charles C. Thompson presiding, 2 p.m. Information: Christina Tuley, 317-236-1483, ctuley@archindy.org.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Rite of Election Mass**, Archbishop Charles C. Thompson presiding, 6 p.m. Information: Christina Tuley, 317-236-1483, ctuley@archindy.org.

March 5

Mission 27 Resale, 132 Leota St., Indianapolis.

Senior Discount Day, every Tuesday, 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 6

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

March 8

St. Matthew the Apostle, 4100 E. 56th St., Indianapolis. **Fish Fry**, all-you-can-eat breaded fish, or breaded and grilled shrimp, cheese pizza, clam chowder, fettuccine, mac and cheese, prices vary according to menu selection, 5-7:30 p.m. Information: Jan Baele, janjoe9@aol.com, 317-257-4297. †

Teens invited to perform at concert for the Sisters of Providence on March 9

Teens ages 12-18 are invited to submit a video for consideration for a concert planned for the retired Sisters of Providence and others at Saint Mary-of-the-Woods, 1 Sisters of Providence, at Saint Mary-of-the-Woods, at 10 a.m.-noon on March 9.

Ten to 12 acts of eight minutes or less will be chosen.

Performers will check-in between 8:45-9:30 a.m. at the Providence Spirituality & Conference Center.

Additional teen volunteers are needed

at 9:30 a.m. to bring the sisters from the health care facility to the performance.

After the concert, all performers and teen volunteers will have lunch with the sisters and tour the Shrine of St. Mother Theodore Guérin and St. Mary-of-the-Woods.

To be considered for the concert, register online at www.spsmw.org/events and send a video of the performance to Providence Sister Joni Luna at jluna@spsmw.org or call 361-500-9505 to make other arrangements. †

40 Days for Life kick-off rally planned at St. Luke the Evangelist on March 3

President of Right to Life of Indianapolis Marc Tuttle will be the featured speaker at the 40 Days for Life kick-off rally at St. Luke the Evangelist Church, 7575 Holliday Dr., E., in Indianapolis, at 2 p.m. on March 3.

40 Days for Life is a community-based pro-life campaign with a vision to access God's power through prayer,

fasting and peaceful vigil to end abortion.

To learn more about the Indianapolis campaign, or to sign up for vigil hours on the public right-of-way outside Planned Parenthood, 8590 Georgetown Road, in Indianapolis, go to www.40daysindy.org.

For additional information, contact Timothy O'Donnell at 317-372-0040 or e-mail idipsumsapare@att.net. †

Retreats and Programs

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

March 8-10

Mount St. Francis Center for Spirituality, Loftus House, 101 St. Anthony Dr., Mt. St. Francis. **Weekend**

of Peace for Women, Judy Ribar facilitating, Fri. 7 p.m. through Sun., 2 p.m., limited to six women, \$150 includes lunches and dinner, breakfast

on your own (refrigeration available.) Information and registration: 812-923-8817, www.mountsaintfrancis.org/registration. †

Silent and personal retreats offered during Lent and beyond

Taking silent or personal retreat provides time for focused reflection during Lent, and any time of year. Retreat centers throughout central and southern Indiana offer personal and silent days of retreat both during Lent and year-round.

Listed below are the six retreat centers in central and southern Indiana associated with the archdiocese or a Catholic religious order, and the silent and personal retreat options they're offering either at any time, or specifically during Lent if applicable.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove: Personal Days of Retreat during Lent—March 19 and April 19 (guests invited to join the sisters for Good Friday liturgies), 9 a.m.-4 p.m., \$35 includes room for the day, lunch, use of common areas, spiritual direction available for additional \$35.

To register online or to see other retreat opportunities, go to www.benedictinn.org. To register by phone, call 317-788-7581.

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis: Personal retreats available anytime at The Hermitage (single room, heated, one-person cabin by lake), \$65; private room in Loftus House, \$60; or private suite in Main Center, \$68. Meals not included, but all options offer access at least to microwave and refrigerator.

To register online or to see other retreat opportunities, go to www.mountsaintfrancis.org/registration. To register by phone, call 812-923-8817.

Sisters of St. Francis Convent, 22143 Main St., Oldenburg: Personal retreats available anytime at the Sisters of St. Francis' convent, \$35 includes

overnight stay and access to common areas, spiritual direction available \$45/hour, meals not included.

To register online or to see other retreat opportunities at the sisters' Oldenburg Franciscan Center, go to www.oldenburgfranciscancenter.org. To register by phone, call 812-933-6437.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis: Days of Silence during Lent: March 4, April 15-18 (stay for just one or as many as four days), 8 a.m.-4 p.m., \$35 includes room for the day, continental breakfast, lunch and use of common areas. Depending on availability, an additional \$28 extends stay to include the night before or after, \$9 for plated light meal when available.

To register online or to see other retreat opportunities, go to www.archindy.org/fatima. To register by phone, call Khristine Meyer at 317-545-7681, or e-mail questions to her at kmeyer@archindy.org.

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods: Lenten Day of Solitude—March 10, 9:30 a.m.-3:30 p.m., Providence Hall Large Parlor, \$45, register by March 4. To register online or to see more retreat opportunities, go to spsmw.org/events. To register by phone, call 812-535-2952.

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad: Personal retreats available anytime: \$75 single occupancy or \$95 double occupancy, meals not included. Call 800-581-6905 or 812-357-6611 for reservations.

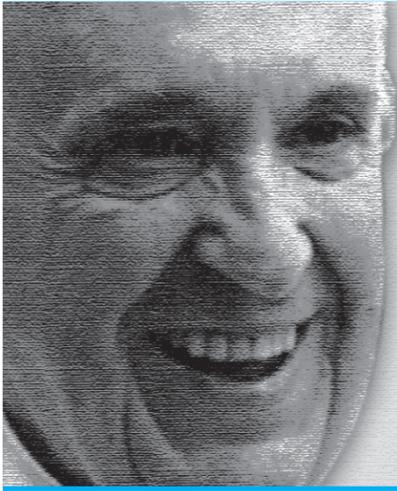
To see more retreat opportunities, go to www.saintmeinrad.org/retreats. †



Shout-out to Catholic Scouts

Archbishop Charles C. Thompson poses with award recipients and Scout leaders on Feb. 3 at SS. Peter and Paul Cathedral in Indianapolis during the annual Scouts Award Ceremony.

(Submitted photo)



The Face of Mercy

(from Pope Francis' papal bull "*Misericordiae Vultus*")

By Daniel Conway

God is tender and loving, not someone to fear

God is not an angry tyrant whom we should fear, Pope Francis teaches. He is a tender, loving Father who invites us to come close to him.

During his general audience at the Vatican on Jan. 9, Pope Francis explained that "Saint Paul's letters testify that the earliest Christians, guided by the Holy Spirit, prayed using the Aramaic word for 'father' that Jesus himself had used: 'Abba' (cf. Rom 8:15; Gal 4:6)." This little word, *Abba*, is a powerful expression of the intimacy and closeness we are invited to feel in our relations with the majestic, all-powerful God. *Abba*, which the pope says can be translated as "*Papa*" in Italian or "Daddy" in English, affirms God's tenderness and his desire to be accessible to us in the most personal ways possible.

"At the beginning of the Lord's Prayer," the Holy Father continues, "we hear an echo of the voice of Jesus himself, who teaches the disciples that to pray is to share in his own intimate and trusting relationship with the Father."

Too often we have been led to think that "fear of the Lord" means being frightened by an angry God. On the

contrary, the pope says, God's infinite love and goodness calms all fears. His mercy makes it possible for us to approach him at any time, and to share with him our deepest thoughts and fears.

All the newness of the Gospel, and the very heart of our prayer as Christians, is in some sense summed up in the one word: "*Abba*." Pope Francis invites us to keep this term of loving endearment in our hearts always, but especially when we pray.

Formal prayers such as the Lord's Prayer, the Hail Mary and other traditional Christian prayers are important because they provide structure and meaning to our experience of prayer. They also make it possible for spontaneous, unstructured prayer to flow from our heart to our lips. When we address our loving Father as *Abba*, Papa or Daddy, the pope says, we express our closeness to him and our desire to remain one with him in everything we say or do.

A familiar example cited by Pope Francis is the parable of the prodigal son (Lk 15:11-32). While we think of this parable in terms of the younger son who squandered his inheritance, the story

Jesus tells concerns this "prodigal" son, his resentful older brother, and their loving father. According to the pope, this parable "shows us most vividly how Jesus wants us to understand our heavenly Father and his infinite love, mercy and forgiveness."

In fact, the pope teaches, "there is also something maternal about this love of the Father, which accompanies and nurtures the development of our new life in Christ as his adoptive sons and daughters." The Christian image of God contradicts all false images of God as an angry, abusive and domineering father figure. God is tender and loving. He forgives us our sins—as we forgive those who sin against us.

This does *not* mean that God is undemanding or that he will not hold us accountable for our words and actions, our sins of commission and omission. Our loving Father remains a just judge who commands us to love him, our neighbor and ourselves just as he has loved us. Obedience to this tender God is not optional. It is demanded of all who would fully embrace him as faithful daughters and sons.

"Even in the most difficult times in our lives," Pope Francis prays, "may we never

be afraid to turn in trust and confidence to the Father, praying in words that Jesus taught us: '*Abba*, Our Father.' God's tenderness invites us to come close to him. His sternness, if you will, challenges us to take his commandments seriously and to seek his forgiveness whenever we fail to measure up to his expectations as "adoptive sons and daughters."

God's love—his amazing grace—is not something we earn. It is freely given to us by our prodigal Father who allows us to accept or reject him as we choose. In prayer, we can come close to our generous Father. When we call him *Abba*, Papa or Daddy, we acknowledge our dependence on him. But we also show deference to him, the divine parent who gave us life, who nurtured and formed us and who never interferes with our free decisions, good or bad.

Let's reach out to him and beg him to give us all that we need (our daily bread) to love God, love our neighbor and love ourselves as Jesus taught us.

(Daniel Conway is a member of The Criterion's editorial committee.) †

El rostro de la misericordia/Daniel Conway

Dios es tierno y cariñoso, no alguien a quien temer

Dios no es un tirano iracundo al que debemos temer, según nos dice el papa Francisco. Es un Padre tierno y amoroso que nos invita a acercarnos a Él.

Durante su audiencia general en el Vaticano el 9 de enero, el papa Francisco explicó que "las cartas de san Pablo dan testimonio de que los primeros cristianos, guiados por el Espíritu Santo, rezaban utilizando la palabra aramea para 'padre' que el propio Jesús utilizaba: '*Abba*' (cf. Rom 8:15; Gal 4:6)." Esta diminuta palabra, *Abba*, es una expresión poderosa de la intimidad y la cercanía que estamos invitados a sentir en nuestras relaciones con el majestuoso y todopoderoso Dios. *Abba*, que según el papa puede traducirse como "papá," reafirma la ternura de Dios y su deseo de ser accesible a nosotros de la forma más personal.

"Al comienzo del Padre Nuestro—prosigue el Santo Padre—escuchamos el eco de la voz de Jesús mismo quien enseña a sus discípulos que rezar es compartir su propia relación íntima y de confianza con el Padre."

Muy a menudo se nos ha hecho creer que el "temor de Dios" significa tener miedo de un Dios iracundo. Al contrario, dice el papa, el amor y la bondad infinitos de Dios calman todos

los temores. Gracias a su misericordia podemos acercarnos a Él en cualquier momento y compartir nuestros más profundos pensamientos y miedos.

Toda la novedad del Evangelio y la esencia misma de nuestra oración como cristianos, en cierta forma se resume en una sola palabra: "*Abba*." El papa Francisco nos invita a mantener siempre en nuestros corazones este término de cariño y afecto, pero especialmente al rezar.

Las oraciones formales como el Padre Nuestro, el Ave María y otras oraciones cristianas tradicionales son importantes porque nos brindan estructura y le dan significado nuestra experiencia en la oración. También facilitan el flujo de una oración espontánea y sin estructura que emana desde nuestros corazones hacia los labios. Cuando nos dirigimos a nuestro Padre amoroso como *Abba* o papá, según explica el Sumo Pontífice, expresamos nuestra cercanía con Él y nuestro deseo de mantenernos unidos con Él en lo que decimos o hacemos.

Un ejemplo conocido citado por el papa Francisco es la parábola del hijo pródigo (Lc 15:11-32). Si bien pensamos en esta parábola en términos del hijo menor que despilfarró su herencia, la historia que narra Jesús se refiere al hijo "pródigo,"

a su hermano mayor que está resentido y a su padre amoroso. De acuerdo con el papa, esta parábola "nos demuestra vívidamente de qué forma Jesús desea que comprendamos a nuestro padre celestial en su infinito amor, misericordia y perdón."

De hecho, según nos enseña el papa, "Este amor del Padre tiene un componente maternal que acompaña y nutre el desarrollo de nuestra nueva vida en Cristo como sus hijos adoptivos." La imagen cristiana de Dios contradice todas las imágenes falsas de Dios como una figura paterna iracunda, abusiva y dominante. Dios es tierno y cariñoso: perdona nuestras ofensas como nosotros perdonamos a quienes nos han ofendido.

Esto no significa que Dios no sea exigente o que no nos responsabilizará de nuestras palabras y acciones, de nuestros pecados por acción u omisión. Nuestro Padre amoroso sigue siendo un juez justo que nos ordena que lo amemos, al igual que al prójimo y a nosotros mismos, tal como Él nos ha amado. La obediencia a este Dios tierno no es optativa. Es algo que se exige de todos aquellos que lo han aceptado plenamente como sus hijos fieles.

"Incluso en los momentos más difíciles de nuestra vida—reza el papa

Francisco—que jamás sintamos temor de acudir con confianza al Padre, rezando las palabras que Jesús nos enseñó: "*Abba*, nuestro Padre." La ternura de Dios nos invita a acercarnos a Él. En cierta forma, su severidad nos reta a tomar en serio sus mandamientos y a buscar su perdón cuando no logramos estar a la altura de sus expectativas como "sus hijos adoptivos."

El amor de Dios, su gracia maravillosa, no es algo que nosotros nos ganemos sino algo que nuestro Padre pródigo nos entrega y que nos permite aceptarlo o rechazarlo según nuestra propia voluntad. En la oración podemos acercarnos a nuestro Padre generoso. Cuando lo llamamos *Abba* o papá, reconocemos que dependemos de Él. Pero también le mostramos deferencia a nuestro padre divino que nos dio la vida, que nos crió y nos formó, y que jamás interfiere en las decisiones libres que tomamos, sean estas buenas o malas.

Acerquémonos a Él y roguémosle para que nos dé todo lo que necesitamos (el pan de cada día) para amar a Dios, al prójimo y a nosotros mismos, como Jesús nos enseñó.

(Daniel Conway es integrante del comité editorial de The Criterion.) †

Welcome Christ present in migrants and refugees seeking help, Pope Francis urges

VATICAN CITY (CNS)—Even if Christians struggle to recognize him with his "torn clothes [and] dirty feet," Jesus is present in the migrants and refugees who seek safety and a dignified life in a new land, Pope Francis said.

If Jesus' words, "Whatever you did for one of these least brothers of mine, you did for me" (Mt 25:40), are true, the pope said, then "we must begin to thank those who give us the opportunity for this encounter, namely, the 'others' who knock on our doors, giving us the possibility to overcome our fears in order

to encounter, welcome and assist Jesus in person."

Pope Francis spoke about overcoming fear and welcoming others during a Mass he celebrated on Feb. 15 at a Church-run retreat and conference center in Sacrofano, about 15 miles north of Rome.

The Mass was part of a conference titled, "Welcoming Communities: Free of Fear," which was sponsored by the Italian bishops' office for migration, Caritas Italy and Jesuit Refugee Service's Centro Astalli. The 500 participants included representatives of parishes,

religious orders and Catholic-run agencies assisting migrants and refugees, as well as individual families who host newcomers.

At a time when Italy's government is trying to severely restrict immigration, Caritas Italy said the meeting was designed to encourage those working with migrants and refugees and to counteract fear of migration by highlighting how individuals and the entire country benefit from welcoming them.

In his homily, Pope Francis noted how the ancient Israelites had to overcome their fear of crossing the Red Sea and

trust God in order to make it to the promised land. And when the disciples were on the lake in a storm, Jesus told them to not be afraid and assured them he was there with them.

"The Lord speaks to us today and asks us to allow him to free us of our fear," the pope said.

"Fear is the origin of slavery," just as it was for the ancient Israelites, he said, "and it is also the origin of every dictatorship because, on the fear of the people, the violence of the dictator grows." †

YOUTH

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side of Panama City that dropped us off near our hotel within 15 minutes of Pope Francis passing by there.

“We had just enough time to drop off our bags at the hotel and walk a block away to join the thousands waiting for Pope Francis. As everyone cheered and captured the moment on their cell phones, we were able to see him and were left with joy and a new sense of excitement for what was to come on World Youth Day.”

‘From all corners of the world’

“At the vigil with Pope Francis, I stood in the middle of the large field where we had gathered and looked around at all the flags that pilgrims were carrying,” recalls Father Eric Augenstein, director of vocations for the archdiocese and pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis.

“I could see flags from all corners of the world, from Nigeria to Greece, Japan to Argentina, Slovakia to Kuwait. I was struck with a profound sense of the universality of the Church—not just that people from all these countries had gathered together in one place to pray and encounter Jesus and one another, but also that the Church is present in all of these places.

“For me, that tangible experience of the catholicity of the Church is the biggest takeaway from World Youth Day. We get so caught up in the struggles and joys of our local Church that it’s easy to forget that the Church spreads throughout the world. To pray with our Holy Father and Catholics from all corners of the world is one of the most tangible and complete experiences of Church that we can have.”

Mary Weckenbrock had a similar reaction on the night before Pope Francis celebrated Mass.

“When it got dark and [people] were singing after adoration finished, I was looking around and seeing the other people—and the joy and peace throughout it,” said Weckenbrock, 23, a member of All Saints Parish in Dearborn County. “They were waving their lights in the air



Archdiocesan priests Father Michael O’Mara, left, Father Eric Augenstein and Father Jonathan Meyer pose for a photo before celebrating World Youth Day’s closing Mass with Pope Francis on Jan. 27. (Submitted photo)

with the music and enjoying being part of the universal Church.”

That feeling was shared by Joe and Carrie Esposito, a young married couple from St. John the Evangelist Parish in Indianapolis who wanted to experience World Youth Day together.



Joe and Carrie Esposito

“Recent events have dampened the mood of the Church in the U.S., but the enthusiasm and energy we saw and felt in Panama ensured us that the future is still

very bright,” says Joe, 27.

“My defining moment would be going to confession at the catechesis site [on Jan. 25],” recalls Carrie, who is 26. “The priests from a bunch of English-speaking countries all made themselves available, and the sight of everyone in the line—all willing and eager to participate—was really moving.”

‘There was so much love in the air’

Mark Zetzl of St. Gabriel the Archangel Parish in Indianapolis was touched by the message that Pope Francis shared with the young people during a Mass on Jan. 27.



Mark Zetzl

“Pope Francis’ words were that of joy, peace, happiness, hope and, above all, love,” says Zetzl, 30. “He spoke with

an invigorating energy that ignited a fire within [people’s] hearts.

“There was so much love in the air it was contagious. You could feel the presence of God as easily as the breeze from the ocean.”

One part of the pope’s message especially resonated with 18-year-old Zach Peycha, a member of St. Joseph Parish in Lebanon, Ind., in the Lafayette Diocese.

“Pope Francis said, ‘The adults should be afraid of what you can do,’ ‘You aren’t the future, you are the now.’ These words really spoke to me because time after time, the youth are told what to do and a lot of the time, they’re limited by what their parents or guardians tell them. This shows me that just because we’re ‘youth’ doesn’t mean we’re a burden. We are the youth of the Church, and we are the people to start to make our universal Church stronger. It starts with one person.”

‘To dream of a future’

The pope’s message also had an impact on Scott Williams, the director of the archdiocese’s office of youth



Stephanie Hoffman, left, Elizabeth Hoffman and Nicole Crawley—members of All Saints Parish in Dearborn County—are all smiles on World Youth Day while Zach Peycha, a member of St. Joseph Parish in Lebanon, Ind., in the Lafayette Diocese, flashes a peace symbol in the background. (Submitted photo)

ministry—especially when the pope shifted the focus of his words to how older people need to support younger people.

“He said, ‘There is a question that we older people have to ask ourselves, but also a question that you need to ask us and we have to answer: What roots are we providing for you, what foundations for you to grow as persons? It is easy enough to criticize and complain about young people if we are depriving them of the jobs, education and community opportunities they need to take root and to dream of a future.’”

Listening to the pope’s message on an old FM radio through an English-speaking interpreter, Williams heard the pope conclude, “Because dreaming of a future means learning how to answer not only the question what I am living for, but also who I am living for, who makes it worthwhile for me to live my life.”

Williams notes, “The Holy Father made me think about how we can better support young people in these areas and challenged me to think outside of the box when it comes to providing opportunities and community—which is something that they need today, not in the future.”

‘Our faith is one in the Lord’

Where Williams found a challenge at World Youth Day, 18-year-old Emma Murphy discovered hope.

“Pope Francis has given me hope of what youth are capable of,” says Emma, a member of St. Pius X Parish in Indianapolis. “The pilgrims have



Showing their connection to Jesus and the United States, Olin Leising, left, and Zach Peycha, members of St. Joseph Parish in Lebanon, Ind., in the Lafayette Diocese, joined the group from the Archdiocese of Indianapolis for the journey to World Youth Day in Panama City. (Submitted photo)

given me hope of achieving international companionship and respect for human dignity. And the experience as a whole has given me hope for the power of faith as a catalyst for unity.”

Participating in World Youth Day reaffirmed Oscar Castellanos’ belief that the Church draws strength for its unity from its diversity.

“Our faith is one in the Lord, but the diversity of expressions of the same faith—manifested in the different races, cultures and ethnic backgrounds—enhances and embellishes the same faith,” says



Madison Kinast

Castellanos, director of the archdiocesan Office of Intercultural Ministry.

“My experience and encounter with people from all over the world were very enriching. Listening to the pope speaking in my native tongue [Spanish] made a huge impression.”

For Madison Kinast, the lasting impression of World Youth Day was a message of finding love and harmony amid the differences that exist in the world.

“At the sign of peace in Mass, you could shake hands with people from five different continents. Amazing!” says Kinast, associate director of the archdiocese’s office of young adult and college campus ministry.

She notes how Pope Francis pointed out the differences among the crowd of 600,000—the different flags, languages, ethnicities and clothing. Yet, the pope said, true love doesn’t let differences separate people. Instead, it seeks harmony from the differences.

“This was very timely and fitting for World Youth Day, but it also applies back home,” Kinast says.

“It’s inevitable to have friends, family members or co-workers with differences in preference or opinion. But rather than allowing that to divide, how can we learn from each other, expand our worldview, and allow true love and differences to enrich our lives?” †



The state flag of Indiana and the flag representing the archdiocese’s college campus and young adult ministry wave in the breeze as members of the archdiocesan group to World Youth Day pose for a photo. (Submitted photo)

ICC opposes bill creating legal framework for gestational surrogacy

By Victoria Arthur

A bipartisan bill intended to protect the parties involved in gestational surrogacy cases is moving forward at the Indiana Statehouse amid serious concerns by the Catholic Church about this increasingly common reproductive method.

House Bill 1369 would create a framework of legal protections for both the intended parents in such cases and the surrogate carrying the child for them. In gestational surrogacy, a woman carries a baby for another couple but is not genetically related to the child. Instead, the baby is conceived using the egg and sperm of the intended parents or a donated source through *in vitro* fertilization (IVF), and then transferred to the surrogate's uterus. The bill would address current ambiguities in Indiana law surrounding this type of assisted reproduction, including making contracts between the parties legally enforceable.

But reducing human reproduction to a business transaction is just one of the many grave moral issues raised by these types of practices, according to the Indiana Catholic Conference (ICC), which opposes House Bill 1369. Glenn Tebbe, executive director of the ICC—the public policy voice of the Catholic Church in Indiana—was the only witness testifying against the bill during a committee hearing on the measure on Feb. 11.

“Surrogacy is, at its core, a practice of exploitation and commodification of human life—especially of women and children,” Tebbe said. “This is true whether it is considered ‘commercial’ or ‘altruistic.’ It reduces reproduction down to an essentially economic exchange. Those who are interested in protecting and fostering the authentic interests of

women would do well to avoid giving government sanction to a practice that clearly reduces women down to their biological parts and treats them as commodities.”

Tebbe noted that countries, including Ireland, France and Denmark, ban surrogacy in all its forms. In the United States, most states have no law governing gestational surrogacy, while Arizona and New York legally forbid it.

Gestational surrogacy is legal in Indiana but open to dispute because of its lack of definition, according to Rep. Sean Eberhart (R-Shelbyville), the primary author of House Bill 1369.

“The issue that this bill attempts to address is that any agreement reached between the intended parents and the

surrogate is not enforceable in a court of law,” Eberhart said during last week's hearing of the House judiciary committee. “We're only one of five states that doesn't allow the contract between those parties to be enforced, which can cause quite a few problems.”

Eberhart and witnesses testifying in favor of the bill—which passed 9-1 during the hearing—cited numerous issues that can arise in such cases. Without enforceable provisions, a surrogate couldn't be required to keep the intended parents informed of the progress of her pregnancy, for example. The intended parents could decide to no longer

compensate the surrogate for her services or continue paying for her medical expenses.

“[This bill] spells out everything required for a gestational surrogacy to take place,” Eberhart said. “We talk about what each party has to do before they enter into an agreement and decide to go through with this act.”

But the Catholic Church's concerns extend into other aspects of gestational surrogacy, Tebbe noted. That includes IVF, which is required in this reproductive method and typically results in multiple embryos being discarded or frozen indefinitely.

“The Church opposes the commodification, manufacture or sale of human beings and, consequently, any measure that expands or eases the abilities of private or public entities to engage in such socially damaging activities,” Tebbe said. “House Bill 1369, notwithstanding its intended outcomes, has the effect of treating human beings as a commodity both in the *in vitro* process and through surrogacy. We therefore oppose the bill as dangerous and not in the best interest of society and the individuals involved.”

Supporters of the bill argued that gestational surrogacy is already a widespread practice and a valid option for couples facing infertility.

One of House Bill 1369's co-authors, Rep. Ryan Hatfield (D-Evansville), an attorney himself, cited an example from his own practice that he says underscores the need for this measure.

“I had a couple approach me over the summer for a surrogacy contract,” Hatfield said. “When I dug into this, I was shocked at how little law and how few statutes pertain to this issue. Whether you support or oppose surrogacy, I think that this adds a better and more substantial framework around this issue to protect everybody involved. I believe this is a good step forward no matter how you view the overall issue.”

Tebbe, however, offered a counterpoint to this argument.

“Some might say that surrogacy will happen regardless, so it is better for it to be a regulated process to ensure that the interests of each party are protected,” he said. “This is like arguing that human trafficking will happen regardless of our laws banning it, so it is more pragmatic, then, to regulate it. Regulating a practice that debases and commodifies women and children does not and cannot transform it into something good and worthwhile.”

At press time, the bill was scheduled to be considered by the full Indiana House of Representatives.

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

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



‘Surrogacy is, at its core, a practice of exploitation and commodification of human life—especially of women and children. This is true whether it is considered ‘commercial’ or ‘altruistic.’ It reduces reproduction down to an essentially economic exchange.’



— Glenn Tebbe, executive director of the Indiana Catholic Conference



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Friday, March 15 - Sunday, March 17, 2019

8 PM Friday - 1 PM Sunday | Registration: \$200/ Person

Walking with Mary to the Cross

Presented by Fr. Jim Farrell

Friday, March 29 - Sunday, March 31, 2019

8 PM Friday - 1 PM Sunday | Registration: \$200/ Person

Day Programs

Turning Back to God: A Day of Reflection

Presented by Fr. Jim Farrell

Tuesday, March 19, 2019

9 AM - 2:30 PM | Registration: \$45

Stations of the Cross

Presented by Fr. Keith Hosey and Cheryl McSweeney

Sunday, April 14, 2019

Outdoor Stations: 3 PM
Indoor Stations: 4 PM

Holy Week Days of Silence

Monday April 15th

Tuesday April 16th

Wednesday April 17th

Thursday April 18th

8 AM - 4 PM | Registration: \$35

Evening Programs

Turning Back to God: An Evening of Reflection

Presented by Fr. Jim Farrell

Thursday, March 21, 2019

5:30 - 9 PM | Registration: \$40

Fr. Jim's Pathways to Prayer CD Meditations

Tuesday, March 26, 2019 - Pathways to Prayer CD Volume 1

Tuesday, April 9, 2019 - Pathways to Prayer CD Volume 2

7 - 8 PM

LeaveTheLightOn: All Day Confession

Monday, April 8, 2019

9 AM - 7 PM

Divine Wine & Art with Heart

Presented by Hayley Mosson

Wednesday, April 10, 2019

6 - 9 PM | Registration: \$45

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1) “I’ll Push You”

Presented by Teresa Venatta

Thursday, March 28, 2019

2) “Collateral Beauty”

Presented by Cheryl McSweeney

Thursday, April 4, 2019

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In the U.S., a sobering mood after news of McCarrick's laicization

WASHINGTON (CNS)—The accusations surrounding former U.S. Cardinal Theodore E. McCarrick have been hanging over U.S. bishops and faith communities in the dioceses and archdioceses where he served—New York, Metuchen and Newark in New Jersey, and Washington—since last year.

Even though the Vatican stripping McCarrick of his clerical status on Feb. 16 was expected, the news cast a somber mood over those faith communities still grappling with what had happened while he was among them in



Cardinal Joseph W. Tobin

the past and whether the Vatican's decision can help the Church in the U.S. move forward.

In announcing its decision, the Vatican said McCarrick was found guilty of "solicitation in the sacrament of confession and sins against the

Sixth Commandment with minors and with adults, with the aggravating factor of the abuse of power."

"It is profoundly disheartening and disturbing to know that a Church leader, who served and led our Archdiocese of Newark for 14 years, acted in a way that is contrary to the Christian way of life as well as his vocation as a priest of Jesus Christ," said Cardinal Joseph W. Tobin of Newark in a statement following the announcement.

"To all those abused by clergy, especially the victims of Theodore McCarrick, I continue to express my profound sadness and renew heartfelt apologies for the lifelong suffering you have endured," he said. "I support your continued healing and uphold my commitment of prayer for you. I also ask my brothers and sisters in Christ to pray for those victimized by clergy and for the transgressors as well."

James Grein, one of those who have

publicly said he was abused by the former cardinal, said in a statement released by his attorney that "today I am happy that the pope believed me."

"For years I have suffered, as many others have, at the hands of Theodore McCarrick," he said in the statement. "It is with profound sadness that I have had to participate in the canonical trial of my abuser. Nothing can give me back my childhood, and I have not taken any pleasure in testifying or discussing what happened to me. There are no winners here."

However, Grein, who provided Vatican officials with accounts that McCarrick sexually abused him as an 11-year-old child, including during confession, said he was "hopeful now I can pass through my anger for the last time. I hope that Cardinal McCarrick will no longer be able to use the power of Jesus' Church to manipulate families and sexually abuse children."

"This great historical and holy situation is giving rise to all Catholics and victims of abuse across the world," he said. "It is time for us to cleanse the Church."

As of the day of the announcement, McCarrick was believed to be living in a small religious community of Capuchin Franciscans, St. Fidelis Friary, in rural Victoria, Kan., where he had been ordered to go by the Vatican to live since late September "a life of prayer and penance" until the accusations against him could be examined.

"Mr. McCarrick will continue to reside at the St. Fidelis Friary in Victoria until a decision of permanent residence is finalized," said Bishop Gerald L. Vincke, who heads the Diocese of Salina, Kan., in which the friary is located.

The decision of whether to remain there after the Vatican's action seems to rest with McCarrick and the religious community of Capuchins, which, according to its website, is made up of five priests and one religious brother. When the decision to find a place where then-Archbishop McCarrick could reside while a decision on his status was being weighed, Bishop Vincke had said that

in allowing McCarrick to live in the diocese, he had to reconcile his feelings of "disappointment, anger and even resentment" toward him.



Archbishop William E. Lori

Vatican decision "may help bring healing to all affected by sexual abuse and those hurt by this scandal."

The day seemed to be one of reckoning as brother bishops and organizations that once had worked with, and sometimes praised, the former prelate for his work grappled with the Vatican's pronouncement.

The University of Notre Dame almost immediately announced it was rescinding the honorary degree it conferred on him in 2008, a decision the school had said it would take action upon once the Vatican reached a final conclusion on the accusations, given that McCarrick had maintained his innocence.

McCarrick said in a June 20 statement, following his announcement that he was stepping down from the College of Cardinals, that he had "absolutely no recollection" of abuse accusations that surfaced after U.S. newspapers reported detailed accounts that he exposed himself and sexually molested at least two boys in his early years as a priest—accusations that spanned almost five decades and were too old to legally prosecute.

Boston Cardinal Sean P. O'Malley called the pope's action "important in administering justice" for McCarrick's "crimes and sins," but "it cannot in and of itself provide healing for those so terribly harmed by the former archbishop's

scandalous violations of his ministry or for their families."

This action "by itself will not bring about the healing needed in the Catholic community and our wider society; both are justifiably appalled and outraged that the former archbishop could have for so long inflicted harm on minors and young adults vulnerable in the life of the Church," said Cardinal O'Malley, who heads the Vatican's sex abuse advisory commission.

Church leaders "are rightfully judged by our actions and not our words," he continued. Apologies are part of the healing process, but without action "they ring hollow in light of the revelations of sexual abuse by clergy that have come forth during the past year and almost 20 years prior."

The Church's leadership "must enforce accountability for cardinals and bishops if we hope to have the opportunity to engage the laity in the work of tangible change in the Church."

The Archdiocese of Washington, where McCarrick last served in his 60 years of ordained ministry and where he was a well-known and ubiquitous figure, said in a brief statement that the imposition of the penalty "underscores the gravity of his actions."

"Our hope and prayer is that this decision serves to help the healing process for survivors of abuse, as well as those who have experienced disappointment or disillusionment because of what former Archbishop McCarrick has done," the statement said.

Baltimore Archbishop William E. Lori in a statement said that the day was "unprecedented" but showed Pope Francis' "willingness to hold accountable one who would harm a child, regardless of rank."

"I pray this decisive step will advance the Church's efforts to increase accountability for bishops and in so doing, inspire greater confidence in those who rightly expect so much from those who minister on behalf of the Church," he said. †

McCARRICK

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him in 1971 when he was a 16-year-old altar server in New York; the Archdiocese of New York found the allegation "credible and substantiated" and turned the case over to the Vatican.

At that point, in June, then-Cardinal McCarrick said he would no longer exercise any public ministry "in obedience" to the Vatican, although he maintained he was innocent.

In late July, the pope accepted McCarrick's resignation from the College of Cardinals and ordered him to maintain "a life of prayer and penance" until the accusation that he had sexually abused a minor could be examined by a Vatican court.

In the weeks that followed the initial announcement, another man came forward claiming he was abused as a child by McCarrick, and several former seminarians spoke

out about being sexually harassed by the cardinal at a beach house he had in New Jersey.

Since September, McCarrick has been living in a Capuchin friary in rural Kansas.

The allegations against McCarrick, including what appeared to be years of sexual harassment of seminarians, also led to serious questions about who may have known about his activities and how he was able to rise to the level of cardinal.

At least two former seminarians reported the sexual misconduct of McCarrick to their local bishops as far back as the 1990s. The Archdiocese of Newark and the dioceses of Metuchen and Trenton made a settlement with one man in 2005, and the Diocese of Metuchen settled with the other man in 2007.

A spokeswoman for the Diocese of Metuchen told Catholic News Service in August that both settlements were reported to the Vatican nuncio in Washington. The two archbishops who held the position of nuncio in 2004 and 2006 have since died.

Archbishop Carlo Maria Viganò, who served as nuncio in Washington from 2011-16, made headlines in mid-August when he called for Pope Francis to resign, claiming the pope had known of allegations against McCarrick and had lifted sanctions imposed on McCarrick by now-retired Pope Benedict XVI.

The former nuncio later clarified that Pope Benedict issued the sanctions "privately," perhaps "due to the fact that he [McCarrick] was already retired, maybe due to the fact that he [Pope Benedict] was thinking he was ready to obey."

In an open letter to Archbishop Viganò released in October, Cardinal Marc Ouellet, prefect of the Congregation for Bishops since 2010, said that in 2011, "I told you verbally of the situation of the bishop emeritus [McCarrick] who was to observe certain conditions and restrictions because of rumors about his behavior in the past."

Then-Cardinal McCarrick "was strongly exhorted not to travel and not to appear in public so as not to provoke further rumors," Cardinal Ouellet said, but "it is false to present these measures taken in his regard as 'sanctions' decreed by Pope Benedict XVI and annulled by Pope Francis. After re-examining the archives, I certify that there are no such documents signed by either pope."

Cardinal Ouellet's letter was published a few days after the Vatican issued a statement saying that it would, "in due course, make known the conclusions of the matter regarding Archbishop McCarrick."

In addition, Pope Francis ordered "a further thorough study of the entire documentation present in the archives of the dicasteries and offices of the Holy See regarding the former Cardinal McCarrick in order to ascertain all the relevant facts, to place them in their historical context and to evaluate them objectively."

The Vatican statement said it is aware "that, from the examination of the facts and of the circumstances, it may emerge that choices were made that would not be consonant with a contemporary approach to such issues. However, as Pope Francis has said: 'We will follow the path of truth wherever it may lead.' Both abuse and its cover-up can no longer be tolerated, and a different treatment for bishops who have committed or covered up abuse, in fact, represents a form of clericalism that is no longer acceptable."

McCarrick had been ordained to the priesthood in 1958 for the Archdiocese of New York. James, the first child he baptized after ordination, claimed that from the time he was 11 years old and for some 20 years, McCarrick sexually abused him.

In 1977, McCarrick was ordained an auxiliary bishop for the Archdiocese of New York and, in 1981, St. John Paul II named him the first bishop of the Diocese of Metuchen, N.J. Five years later, he became the archbishop of Newark, N.J., and in November 2000 St. John Paul named him archbishop of Washington, D.C., and made him a cardinal early in 2001. McCarrick retired in 2006.

At least three other cardinals have been accused of sexual abuse or impropriety in the past 25 years. In the 1990s, Austrian Cardinal Hans Hermann Groer was forced to step down as archbishop of Vienna and eventually to relinquish all public ministry after allegations of the sexual abuse and harassment of seminarians and priests; he died in 2003 without having undergone a canonical trial.

Pope Benedict XVI forced Scottish Cardinal Keith O'Brien to step down as archbishop of St. Andrews and Edinburgh in early 2013; after an investigation, Pope Francis withdrew his "rights and duties" as a cardinal, although he retained the title until his death in March 2018.

Australian Cardinal George Pell, facing charges of abusing minors, has been on leave from his post as head of the Vatican Secretariat for the Economy since mid-2017; he reportedly was found guilty of some charges in December, but the court has imposed an injunction on press coverage of the trial. Pope Francis told reporters he would not speak about the case until the court proceedings have run their course. †

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2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

Receiving Communion joins us to Christ and the Church

By Harry J. Dudley

If the liturgy is truly the source and summit of the life of the Church, the Communion rite is the source and summit of the liturgy. Several prayers and acts earlier in the Mass may give us insight into this fuller union we are called to celebrate:

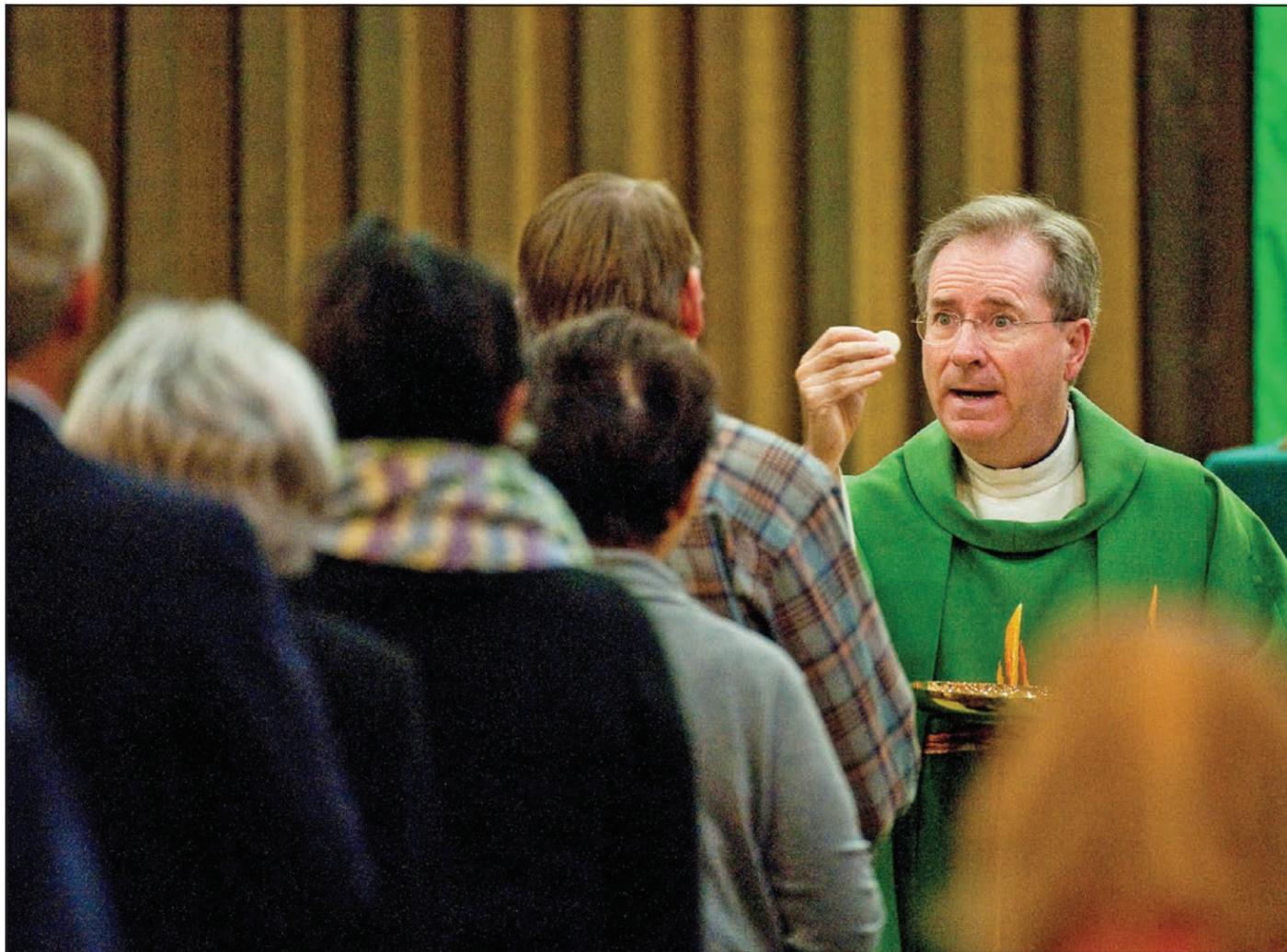
- As Mass begins, the celebrant invites us into the communion of the Trinity.
- Before the Gospel is read, we sign ourselves praying that these words would be on our minds, on our lips and in our hearts.
- In the creed, we state our belief in the communion of saints.
- During the offertory, our offering is symbolic of the very gift of our daily lives.
- As the priest or deacon mingles water and wine, he prays: “By the mystery of this water and wine, may we come to share in the divinity of Christ who humbled himself to share in our humanity.”
- In a prayer to the Holy Spirit during the eucharistic prayer, the priest asks the Spirit to come upon the offerings of bread and wine (and our lives) so that they (and we) may become the body and blood of Our Lord, Jesus Christ.

• We respond “Amen” to the fact that “through him, and with him, and in him ... in the unity of the Holy Spirit,” we are able to give “all glory and honor” to the Father.

• The celebrant reminds us that we are about to receive the Lamb of God, who takes away our sins and the sins of the world.

When the celebrant breaks the bread, we should recall how Jesus broke the bread at the Last Supper. We are about to join in this sacred meal and sacrifice of the cross. He then commingles a piece of the consecrated host and prays as he puts it into the chalice: “May this mingling of the body and blood of Our Lord Jesus Christ bring eternal life to us who receive it.” He—and we—should be praying that we might become more what we are about to receive.

Now so close to receiving the Lord, we are asked to pray the adapted words of the Roman centurion in the Gospel



A priest distributes Communion during Mass at a California church. Through the Eucharist, we renew our baptismal and confirmation commitments to enter in and become the very body of Christ. (CNS photo/Don FERIA)

(Mt 8:5-13 and Lk 7:1-10): “Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.”

How should we approach Communion as Catholics?

We joyfully and silently (when not singing) approach in procession. We seek healing, knowing that we are among those blessed to be called to the table. We reverently approach to acknowledge Jesus’ real presence. We are about to receive his very body, blood, soul and divinity.

Let’s not forget that this sacrament is also the third of the three rites of initiation: baptism, confirmation and Eucharist. It is through the Eucharist that we renew our baptismal and

confirmation commitments to enter in and become an integral part of the mystical body of Christ, i.e., to become more fully the Church.

Why should Catholics embrace this time during the Mass as a community, rather than as individuals?

Reception of Communion is less about Jesus and me and more about how communion with Jesus makes us one, affirming our communion with the whole Church. Our Communion song expresses with one voice our union with Jesus, one another and indeed with the whole Church living and dead.

This is one reason it is not appropriate to leave right after Communion, as so many sadly still do. To do so makes it appear that

holy Communion is only about me and Jesus rather than the moment to become most a people gathered into communion with him.

We are mostly such a community at the reception of Communion. We should then return to our seat and complete the full prayer of thanks together. We are encouraged to stay, give thanks and only leave after we have been blessed and sent.

Why is there a time of prayer that follows reception of Communion?

We pray quietly because we are now intimately united to him. We recall that we have been received into full communion with the saints (mentioned in the creed) and with all those whom we loved and who

‘It is through the Eucharist that we renew our baptismal and confirmation commitments to enter in and become an integral part of the mystical body of Christ.’

have preceded us in the pilgrimage to heaven. There is much for which to give thanks.

We thank God for this great food for our journey of faith—to strengthen us against sin, to help us to become more concerned for the poor, to become more of the body of Christ for the world we are about to enter as we leave Mass.

Silence leaves us in awe of the union with Our Lord and one another. We ought to pray to become more of the body of Christ for the world that we are meant to be so that we may spread the Gospel by our lives as we are sent to do as the Mass is ended. And perhaps, more grateful, we may be a little kinder when leaving the parking lot.

(Harry J. Dudley, retired from the U.S. Conference of Catholic Bishops Secretariat for Catholic Education, consults on curriculum development, leadership and ministry formation through his company, *Ambulans Vobiscum*. He also previously served as the director of catechesis for the Archdiocese of Indianapolis.) †



People pray after Communion at a church in Elmwood Park, Ill. In receiving Communion at Mass, worshippers are joined in closer communion with Christ and the Church. (CNS photo/Karen Callaway, Chicago Catholic)

Emmaus Walk/Debra Tomaselli

Faith teaches us that prayer changes things—including ourselves

“What happened to my boots?”

I cringed when my neighbor Nancy asked that question. I’d hoped she wouldn’t notice the scuff marks, and if she did, I hoped she wouldn’t care.



But here she was, demanding an explanation.

It was an awkward incident; I knew that. That’s why I returned the boots by leaving

them on her doorstep. I wanted to escape responsibility. I wanted to avoid her reaction.

“Yeah,” I said. “Sorry.”

“What happened?” she said. “I mean, they’re really beat up.”

“Nothing,” I said. “I just danced. I guess the heels kept kicking the boots, and I didn’t realize how torn up they were getting.”

Secretly, I rolled my eyes. What difference did it make? The boots weren’t important to her. When I borrowed them to wear to the school’s square dance, she said they’d been in her closet for years. She’d never once worn them.

An uncomfortable silence followed. “Do you want money for them?” I asked.

It seemed a ridiculous question. It’s not like they were her prized possession.

Nancy paused. “No,” she finally said. “I was just surprised to see them looking like this.”

Time passed. To me, the boots were a problematic memory, one I avoided at all costs.

However, things changed when years later my brother’s unexpected death shattered my world, causing me to delve into my Catholic faith.

I began frequenting the sacraments. I started reading Scripture. I began praying daily, including the prayer of St. Francis of Assisi: “Lord, make me an instrument of your peace. Where there is hatred, let me sow love. Where there is injury, pardon ...”

Injury. Pardon. Again, memories of the boots surfaced. This time, I didn’t push them aside.

Instead, the prayer awakened my soul. I decided to make restitution for Nancy’s boots which I ruined so long ago. I realized I’d handled the situation poorly back then. I knew the injury was my fault and it was time, finally, to ask pardon.

And I knew exactly what to do.

I reached for my sky blue notecards.

“Dear Nancy,” I wrote. “Please accept

this check in reparation for your boots which I ruined so long ago. I know you probably don’t need them anymore, but use the money to buy a new pair of shoes for yourself, or for whatever you see fit. Sorry it took so long. I appreciate your friendship!”

I wrote a check and slipped it, alongside the note, into an envelope and mailed it.

I smiled. My heart felt happy. It felt like a weight had been lifted from me.

I’ll never forget Nancy’s reaction.

“What’s this?” she asked. She seemed to be glowing. “I forgot about that long ago,” she said. “Take the money back. You didn’t have to do that.”

But I laughed. “No, keep it,” I said. “It’s for you.”

Smiling, she thanked me, adding, “You made my day!”

It was the most freeing thing I ever did.

Reconciliation, it appears in unexpected places ... in many ways ... on any given day.

Lord, make me an instrument of your peace. ... God answers prayers.

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

Faith and Family/Sean Gallagher

No matter where they are sitting, parents teach their children

In the ancient world, a chair was a symbol of teaching authority. Teachers ordinarily sat on a chair with their students gathered around them, sitting at their feet.



That symbolism continues today in the title of “chair” given to people who lead departments of different fields of learning in colleges and universities.

This symbolism is the root of the feast we celebrate in the Church today, the Chair of St. Peter.

Christ personally designated Peter to lead the Church, giving him spiritual authority over it. Peter and his successors, right up to Pope Francis today, have exercised that authority to strengthen the faithful around the world in the faith.

It’s an authority that the pope shares with all of the Church’s bishops. They, in turn, have priests in parishes in every corner of the globe who assist them in this pastoral ministry of governing, teaching and sanctifying the faithful.

Each of these ordained ministers have chairs that symbolize this authority. For bishops who shepherd dioceses, it is the special chair called a “cathedra” in their dioceses’ cathedrals.

Parishes have a special presider’s chair in their churches where the priests who celebrate Mass sit.

I’ve grown in appreciation of the service as spiritual fathers embraced by our priests and bishops as I’ve lived as a father to my five sons over the past 16 years.

Like bishops and priests, I am called by God to teach my boys. But there’s no one chair that symbolizes my teaching role as their father.

It sometimes happens in a chair in the bedroom where three of our boys sleep, where I sit and read to them or tell them stories at bedtime. My chair at our dinner table is sometimes a place where I try to pass on wisdom to the boys. Even the driver’s seats in our two cars become teacher’s chairs at times.

But I know all too well that where I happen to be sitting doesn’t define the role I share with my wife, Cindy, of being the primary educators of our sons. They learn from me in everything that I say and do.

This reality applies to all fathers—spiritual and otherwise. And it ought to give all of us pause.

It does for me at least, for I am keenly aware that too many of my words and actions have taught many bad lessons to my impressionable sons.

I find encouragement, though, in the example of St. Peter and Jesus’ choice to give him and his successors teaching authority in the Church.

The Gospels put Peter’s shortcomings on clear display on several occasions, most especially when he denied our Lord three times on the night on which he was betrayed.

Yet Christ did not hesitate to forgive Peter and show confidence in him. After Christ rose from the dead, Peter, at his invitation, professed his love for Christ three times. After this, Christ prophetically told Peter that this love would be so great that he would eventually give his own life for the Gospel (see Jn 21:15-19).

It was the power of the Holy Spirit that gave Peter, as a spiritual father, the strength to teach the faithful of his time down to us today in such a powerful witness of love.

The Holy Spirit gives all fathers—and mothers, too—the power to overcome our failings in our service as the teachers of our children. So open your hearts to God’s transforming love in the Holy Spirit and be renewed in your sacred role as teachers to those in your charge, no matter where you may be sitting. †

That All May Be One/Fr. Rick Ginther

Website offers resources in ecumenical and interreligious ministry

It’s hard to imagine that I have been immersed in archdiocesan ecumenical and interreligious ministry since September 2012.



The learning curve has been a manageable one, challenging at times, but never so stressful as a workout at the gym.

A steady growth of the work of the office has resulted during this six plus years. And now, after

two years of work since I arrived back in Indianapolis, the office has an active and informative website.

Slowly, with the help of the archdiocesan Office of the Archives—kudos to archivist Julie Motyka—the history of ecumenical and interreligious work in the local Church became clear.

I then drew from experiences, Church resources, papal documents and the mandate of former Archbishop Joseph W. Tobin and Archbishop Charles C. Thompson.

Finally, the webpage—thanks to the help of Brandon Evans, archdiocesan website manager—has emerged. It will continue to be updated and be an effective tool for keeping you informed and “linked.”

Let me walk you through the site: www.archindy.org/ecumenism is one way to access it. The other is to go to

www.archindy.org, go to Offices, scroll down and click on Ecumenism. To the left, you will see the index to the varied pages. The “About Us” tab describes the basic mission of the office. A “History of the Office” follows.

It encompasses the work of the former Ecumenical Commission, the history of its leaders, and the creation of the Office of Ecumenism and Interreligious Affairs. Some of the folks who were pioneers are still active in ministry in the local Church. Glenn Tebbe, executive director of the Indiana Catholic Conference, is one such person.

The current work of our office is outlined in bullet format. One can see how it varies and has grown during the past five years.

Founded in the documents of the Second Vatican Council, our mandate clearly puts forth why we do what we do.

Immediately following the Vatican mandate are two specific sections of publications which have been part of our current work. “That All May Be One,” my monthly column in *The Criterion*, is available through links. Then, a new section, “Latest News,” will contain other articles and resources that highlight the ministry’s efforts both locally and nationally.

Because the words “ecumenism” and “ecumenical” are not part of everyday usage, a brief definition is provided. A similar definition of “interfaith” and “interreligious” will soon appear.

The link “Ecumenism and the Popes” (from the 20th and 21st centuries) is a reminder that many Holy Fathers have supported the ministry our office does.

Links to the Internet are provided: to resource documents; the web sites of other Christian denominations and local churches; and the web sites of other religions. This will provide visitors resources for learning and understanding. These three sections are updated regularly.

The official archdiocesan mandate for the office and its ministry is found behind the “Statements” tab.

The “Advisory Board” tab shares the membership of our board. It will soon enter its third year. The board offers advice to me as director. They currently meet once a quarter to discuss current efforts, examine future possibilities and offer input for future direction and activities. Their input is invaluable, and they provide passion for this ministry, insights and ideas.

I hope this new resource is helpful to you. It has taken quite some time to come to fruition. I pray it remains continually helpful to the spirit of ecumenism and interreligious dialogue throughout the archdiocese.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is pastor of Our Lady of Lourdes Parish, Indianapolis.) †

The Human Side/Father Eugene Hemrick

No matter what our age, we need to respect our processing system

As we conversed, I sensed something was wrong. My 90-year-old friend’s conversation was all over the place. When



I left him, I shared my concern with his wife. “He is not processing well,” she confided.

We need not be old to lose our processing capacity. Some people are born slow processors, and some lose it due to illness or an accident.

Studies have shown we can process ideas and images in milliseconds, which is truly an incredible gift of God. As awesome as it is, too often we do not give it a second thought and take it for granted.

We must wonder how much anxiety would be avoided if we took our

processing system more seriously and checked its intake better. We must also wonder how many sleepless nights are the result of not employing our processing system more profitably in understanding the causes of a gnawing problem.

We live in a new age of mind-grabbing images like never before. When, for example, we watch a sporting event, we are suddenly tossed into a swirling world of split-second images. During intermissions, clever ads further bombard us.

If we think of our processing system in terms of a food processor, valuable lessons can be learned on prudently treating it.

When a food processor is overloaded, it often erupts or jams. Too much too soon can result in processor indigestion. So too can processor indigestion occur when we ingest too many thousands of images at

once. Here wisdom dictates we give our processor system a rest periodically to avoid overloading our circuits.

Food processors are wonderful blenders. I often make a garlic, dill and lemon hummus. When the perfect amount of ingredients is added, the result is a cuisine delight.

Equally prudent is using our processing system to blend images and information that lift the spirit, are substantive and create peace of mind.

Nothing is more precious than our ability to process ideas and images. Wisdom dictates we not take it for granted. Its advice is to be selective in what we are processing, and to rest the process every so often so we can enjoy a peaceful rest.

(Father Eugene Hemrick writes for *Catholic News Service*.) †

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

The Sunday Readings

Sunday, February 24, 2019

- 1 Samuel 26:2, 7-9, 12-13, 22-23
- 1 Corinthians 15:45-49
- Luke 6:27-38

The first book of Samuel supplies the first reading for this weekend's Mass.

Originally, this book and its companion, the Second Book of Samuel, were combined in one volume. In the third century before Christ, scholars translated the ancient Hebrew Scriptures into Greek. Their translation is called the "Septuagint," a



reference to the tradition that 70 scholars produced it.

They took some liberties. One example was their division of Samuel into two parts.

The author of the books of Samuel is unknown. Experts cannot agree on the exact time of the books' composition. The title proceeds from the name of a prophet mentioned in the account. The story concentrates on Saul and David, the first two kings of Israel.

In this reading, King Saul's fortunes are ebbing. David, a young shepherd from Bethlehem, eventually will replace the monarch. Armed conflict erupts. Under the cover of night, David steals into Saul's camp, but respecting Saul as God's choice for the kingship, David does not kill the ruler.

Believing, however, that he himself has been commissioned by God to lead in the place of Saul, David expresses his trust in the Almighty.

St. Paul's First Epistle to the Corinthians is the source of the second reading. Here, the Apostle reminds the Christians of Corinth that they are creatures of the Earth, but more importantly they have within themselves the spiritual life of God.

This reference to the spiritual component of humanity set the stage for Paul's instruction that no believer should yield to merely earthly temptations.

St. Luke's Gospel furnishes the last reading. It is a call to what is at times the most demanding of Christian responsibilities. It summons followers of the Lord to love all people, most especially to love their enemies, and, therefore, to be compassionate.

Jesus directed this message not to

confirmed disciples, but rather to those thinking about becoming disciples. The Lord's message is basic, and it is radical. Love for all others, most certainly including love for enemies, and compassion are essential to discipleship.

The power of the message is better understood when viewed together with Matthew 5:24a. Luke and Matthew likely took this scene in the life of Jesus from the same source.

However, while Matthew only urged disciples to give to those who are in need, Luke in this passage expands the message. Luke notes that those with possessions have a special obligation. Also, Luke counsels followers of Jesus to give to those who wish to borrow. Finally, Luke tells disciples that they must not insist upon repayment.

The details are important, but just as important, if not more so, is the final and extreme character of discipleship. It is absolute commitment to Jesus, and it is hard.

Reflection

Soon, the Church will begin the season of Lent. Ash Wednesday is only 10 days away. The Church is preparing us for Lent.

For centuries, Catholics and many other Christians have looked upon Lent as a time to deny themselves. The popular stories are plentiful. Many adult Catholics today remember parochial school days when all the students pledged "to give up" candy or movies.

Self-denial is still very much a part of Christian life. In these readings, looking ahead to Lent, the Church reminds us that self-denial is much more than refusing a tasty chocolate.

Rather, the fundamental self-denial is rejecting temptation to sin. Since sin masquerades itself as something good for us, self-denial means swimming against the tide, humanly speaking, and putting all trust in God. It is a process laden with reluctance and blinded by our instincts and assumptions.

Loving enemies is an example. Self-defense is part of human nature. So is resentment for injury. God calls us to love, to forgive, and to be compassionate—as was Jesus. †

Daily Readings

Monday, February 25

Sirach 1:1-10
Psalm 93:1-2, 5
Mark 9:14-29

Tuesday, February 26

Sirach 2:1-11
Psalm 37:3-4, 18-19, 27-28, 39-40
Mark 9:30-37

Wednesday, February 27

Sirach 4:11-19
Psalm 119:165, 168, 171-172, 174-175
Mark 9:38-40

Thursday, February 28

Sirach 5:1-8
Psalm 1:1-4, 6
Mark 9:41-50

Friday, March 1

Sirach 6:5-17
Psalm 119:12, 16, 18, 27, 34-35
Matthew 10:1-12

Saturday, March 2

Sirach 17:1-15
Psalm 103:13-18
Mark 10:13-16

Sunday, March 3

Eighth Sunday in Ordinary Time
Sirach 27:4-7
Psalm 92:2-3, 13-16
1 Corinthians 15:54-58
Luke 6:39-45

Question Corner/Fr. Kenneth Doyle

The Church allows funeral Masses to be celebrated on most Sundays

Recently a funeral Mass was offered on a Sunday afternoon in our parish for a longtime parishioner. I



believe I remember

as a child being taught in our Catholic school that funerals were never held on Sundays (except possibly in time of war or during the Middle Ages when the plague was rampant). Have

things changed? (Indiana)

The Church allows for a funeral Mass to be celebrated on most Sundays during the year. The Church's "General Instruction of the *Roman Missal*" provides that a funeral Mass "may be celebrated on any day except for solemnities that are holy days of obligation, Thursday of Holy Week [Holy Thursday], the paschal triduum, and the Sundays of Advent, Lent and Easter" (#380).

Some might point out that the sadness of a Sunday funeral clashes with the joy of celebrating the Lord's Day. But one could argue just as convincingly that nothing lifts the spirits of mourners more than recalling the resurrection of Jesus and his promise of our own.

Practically speaking, though, many parishes (I would even say most) do not celebrate funeral Masses on Sundays—the reason being that, with the shortage of clergy, most priests have all they can do to offer the number of Sunday Masses needed for their parish congregations. (Additionally, many cemeteries are not open on Sundays—or, if they are, there are additional fees for crew members' overtime.)

I attend church on a regular basis. When I do, I recite the rosary throughout the Mass. (I pause for certain rituals like the consecration of the holy Eucharist and the prayers that the congregation recites together.) I've been told, though, that it is not proper to pray the rosary during the Mass.

Whenever I am in church—during Masses or just visiting at other times—praying the rosary for me is a spiritual communication with the Blessed Virgin

Mary and with God, which I find comfort and peace in doing. What is your advice to me? (Hawaii)

Years ago, when the Mass was celebrated only in Latin (a language foreign to nearly every parishioner) many Catholics turned to private devotions during Mass to foster what you refer to as "spiritual communication" with the divine, although aids were available to them to help them participate more fully in the liturgy.

The desire of the bishops at the Second Vatican Council to promote what they described as the "full, active and conscious participation" of all the faithful in the liturgy led them to allow for the use of the vernacular in its celebration.

So, when the priest prays, as the eucharistic prayer is about to begin, that "my sacrifice and yours may be acceptable," he indicates that the Mass is meant to unite the minds of all those present, fully engaged in one single offering.

We see this transformation in papal writings themselves. When, in 1947, Pope Pius XII wrote the encyclical "*Mediator Dei*," he said that during the Mass, the congregation "can lovingly meditate on the mysteries of Jesus Christ, or perform other exercises of piety or recite prayers which, though they differ from the sacred rites, are still essentially in harmony with them" (#108).

But in 1974, when St. Paul VI issued the apostolic exhortation "*Marialis Cultus*"—encouraging the recitation of the rosary both privately and in groups and as a preparation for the liturgy—he did find it necessary to add, "However, it is a mistake to recite the rosary during the celebration of the liturgy, though unfortunately this practice still persists here and there" (#48).

So I would say that you are best off at Mass following what the priest is saying, perhaps with the help of a missal or missalette, seeking to make the prayers of the Mass your own and offering worship to God through them.

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

My Journey to God

Winter Walk

By M. Lynell Chamberlain

My old dog and I walked up the creek
Thru swirling, stinging snow.
Ice flowed down the frozen banks
And heaved from the ground below.
The sun shone weakly thru naked trees
As I sat to watch and listen
To the world speak in wintry words
Of death and resurrection.



(M. Lynell Chamberlain is a member of St. Paul II Parish in Sellersburg. Photo: A woman walks her dog on a snow-covered path beside the Rideau Canal in Ottawa, Ontario, on Jan. 4.) (CNS photo/Chris Wattie, Reuters)

Rest in peace

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

ANDRES, Jeanne L., 92, St. Mary-of-the-Knobs, Floyd County, Feb. 6. Mother of Susan Andert, Vicki Heiskell and Tim Andres. Sister of Marilyn ZurSchmiede and Jerome Schuler. Grandmother of 10. Great-grandmother of nine.

BANET, Raymond L., Jr., 88, St. Mary-of-the-Knobs, Floyd County, Feb. 10. Husband of Evelyn Banet. Father of Linda Schmidt. Brother of Loretta Atkins, Venita Lynch, David, Edmund and Frank Banet. Grandfather and great-grandfather of several.

BOTTOM, Katharina E., 94, SS. Francis and Clare of Assisi, Greenwood, Jan. 10. Mother of Carey Bottom. Grandmother of one. Great-grandmother of one.

CHARBONNEAU, James, 80, St. Mary, New Albany, Feb. 3. Husband of A. Jeanne Charbonneau. Father of Anne Langley, Linda Wilson and Sam Charbonneau. Grandfather of seven. Great-grandfather of two.

CHASTEEN, Robert H., 76, SS. Francis and Clare of Assisi, Greenwood, Jan. 28. Husband of Ginger Chasteen. Father of Ann and Patrick Chasteen. Grandfather of one.

DROAST, Thaddeus, 85, St. John the Apostle, Bloomington, Dec. 27. Husband of Nancy Droast. Father of Bridget Hawkins. Grandfather of two.

FENOGLIO, Kristine, 62, SS. Francis and Clare of Assisi, Greenwood, Feb. 5. Wife of Michael Fenoglio. Mother of Katharine, Joseph and Michael Fenoglio. Daughter of Jack Krumreich. Step-daughter of Ellen Tucker. Sister of Jane Stewart, David, Douglas and John Krumreich. Grandmother of one.

FULLENKAMP, Viola M., 91, St. Louis, Batesville, Feb. 10. Mother of Pam Gerdowsky, Becky Quick, Kathy Rosemeyer, Dave, Jay, Randy and Terry Fullenkamp. Sister of Betty Stein. Grandmother of 24. Great-grandmother of 40.

VON FURSTENBERG, Gabrielle, 84, St. John the Apostle, Bloomington, Feb. 3. Wife of George von Furstenberg. Mother of Phillip von Furstenberg.

GIBBONS, Catherine (Moran), 94, St. Jude, Indianapolis, Feb. 9. Mother of Kathy Henthorne, Susie Koelling, Mary Beth Supple, Nancy Vornehm, Jerry, Jim and Tom Gibbons. Sister of Tom Moran. Grandmother of 21. Great-grandmother of 35.

HUDEPOHL, Walter, 94, St. Charles Borromeo, Milan, Feb. 4. Father of Rosemary Carter, Jenny Day, Nancy Denhart, Theresa Ferneding, Jean Hicks, Lois Bogenschutz Kremer, Virginia Sinkhorn, John, Thomas, Vincent and Walter Hudepohl. Brother of Mary McIntosh, Art and David Hudepohl. Grandfather and great-grandfather of more than 100.

JOHANNIGMAN, Urban J., Sr., 91, Immaculate Conception, Millhouses, Feb. 2. Father of Cathy, Janet and Marilyn Bedel, Darlene Engleking, Dottie Hellmich, Margaret Ledford, Donna Schwering, Betty Silcox, Laurie Lynn, Charles and Urban Johannigman, Jr. Brother of Carolyn Gallagher and Roman Johannigman. Grandfather of 26. Great-grandfather of 41. Step-grandfather of three. Step-great-grandfather of three.

KOSCHNICK, Clarence J., 81, St. Martin of Tours, Martinsville, Feb. 7. Husband

of Elizabeth Koschick. Father of Mary Beth Branson, Mary Catherine Brown, Mary Clare, Chris and Chuck Koschnick. Grandfather of seven.

KRAUS, Lois M., 91, St. Paul, Tell City, Feb. 9. Mother of Debra Emerson, Diane and Bill Kraus. Grandmother of five. Great-grandmother of four.

LAKE, Gerald E., 80, St. Louis, Batesville, Feb. 13. Brother of David, Don and Frank Lake.

LORENZ, Matilda D., 78, St. Agnes, Nashville, Jan. 22. Aunt of two.

MILLS, Kevin P., 59, St. John the Apostle, Bloomington, Dec. 10. Son of Grace Mills. Brother of Franciscan of the Immaculate Father Elias, Ken and Klyte Mills. Uncle of two.

MOWAN, Lee P., 76, St. Agnes, Nashville, Feb. 1. Husband of Susan Mowan. Father of Kelli Conner, Brian, Dean and Kevin Mowan. Brother of Linda Miller, James, John and Michael Mowan. Grandfather of seven. Great-grandfather of two.

PAGOR, Walter F., Sr., 82, Holy Spirit, Indianapolis, Jan. 31. Father of Kathleen Ruston, Deborah Santucci, Elizabeth Smith, John and Walter Pagor, Jr. Grandfather of 11. Great-grandfather of two.

PEREZ, Herminia D., 87, St. Bartholomew, Columbus, Feb. 10. Mother of Rachel Gonzalez, Joann, Favian, Jr., Freddie, George, Jessie, Johnny, Russell, Tommy and Vidal Perez. Grandmother of 36. Great-grandmother of 76. Great-great-grandmother of eight.

PEREZ, Norma I., 82, St. Lawrence, Indianapolis, Feb. 9. Wife of Hector Perez. Mother of Claris MacDonald, Javier, Noris and Tony Perez. Sister of Doris and Maggie Rivera. Grandmother of two.

PLIKUHN, Christopher T., 48, SS. Francis and Clare of Assisi, Jan. 31. Father of Gracie and Evan Plikuhn. Son of Thomasina Plikuhn. Brother of Karen Hurt, David and Eric Plikuhn.



Honoring Cardinal Mindszenty

A statue of Cardinal Josef Mindszenty of Hungary is seen in a garden outside St. Ladislaus Church in New Brunswick, N.J. Pope Francis signed a decree on Feb. 12 advancing the sainthood cause of Cardinal Mindszenty. In the late 1940s, he was arrested and tortured by communist authorities who then convicted him of treason in a show trial. After several years of imprisonment, he lived for 15 years in the U.S. embassy in Budapest before being exiled to Austria, where he died in 1975. (CNS photo/James McEvoy, *Catholic Spirit*)

POLETTI, Livio, 93, St. John the Apostle, Bloomington, Dec. 16. Father of Pierre Poletti. Grandfather of one.

QUILL, Dr. Thomas E., 90, St. Jude, Indianapolis, Feb. 5. Husband of Rosemarie Quill. Father of Marianne Harris, Suzie Mihankhah and Meg Swhear. Grandfather of four. Great-grandfather of two.

SIGWARD, William J., 94, St. Matthew the Apostle,

Indianapolis, Feb. 2. Father of Bill, Jr., David and Kevin Sigward. Grandfather of five.

THORNBURG, Kathryn L., 80, St. Joseph, Shelbyville, Feb. 4. Mother of Karen Kolls, Kim Wickizer and Michael Thornburg. Sister of Jane Jerman, Rose McNeely, Mary Reed and George Wisker. Grandmother of 12. Great-grandmother of 10.

WILLIAMS, Joseph W., 75, St. Bartholomew, Columbus, Feb. 8. Father of Connie Rucker, Melinda and Kenny Williams. Brother of James Williams. Grandfather of five. Great-grandfather of one.

YOUNG Brian K., 48, St. John Paul II, Sellersburg, Jan. 26. Father of Ashlyn and Lexie Young. Son of John and Mary Joyce Young. Brother of Justine and Kevin Young. †

Catholic school's prayer service marks school shooting anniversary

PARKLAND, Fla. (CNS)—One day before the anniversary of the shooting at Marjory Stoneman Douglas High School in Parkland, neighboring Mary Help of Christians School held a prayer service to pay tribute to the victims.

The event was attended by teachers, staff, students, parents and invited guests, including Parkland Mayor Christine Hunschofsky and the parents, family members and friends of Gina Montalto, a Mary Help of Christians parishioner killed in the shooting.

The student-led event featured the school choir and student council members paying special tribute to the 14 students and three staff members killed on the high school campus on Feb. 14, 2018. The students made heart-shaped wreaths and angel crosses for each victim and one for the Parkland community.

Msgr. Terence Hogan, Mary Help of Christians' pastor, reminded the participants that the parish is a strong faith community that unites and sustains each other, especially during difficult times.

At the end of the service, teachers,

staff, students and parents placed a pink carnation in a vase by a statue of Mary.

The Marjory Stoneman Douglas High School students' response to the shooting on their campus started the movement #NeverAgain and thrust many of the survivors into the national spotlight when they organized the national "March for Our Lives" and led rallies around the country calling for stronger gun control legislation.

On the first anniversary, the students and staff members of the school remembered the day by spending time visiting graves, packing meals for the needy and taking part in other service projects.

A ceremony to honor the shooting victims took place in a park near the school where students were also preparing meals for disadvantaged children. A nondenominational, temporary temple was opened in nearby Coral Springs, where some of the students live, giving people a place to mourn or reflect and leave mementos or write messages. It will remain open until May. †

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Bishops, groups oppose Trump's call for national emergency

WASHINGTON (CNS)—Catholic bishops near the U.S.-Mexico border, joined by other U.S. prelates, voiced opposition immediately after President Donald J. Trump's Feb. 15 declaration of a national emergency so he can order construction of a barrier along parts of the border between the two countries.

"In our view, a border wall is first and foremost a symbol of division and animosity between two friendly countries," the bishops said.

"Furthermore, the wall would be an ineffective use of resources at a time of financial austerity," they said. "It would also destroy parts of the environment, disrupt the livelihoods of ranchers and farmers, weaken cooperation and commerce between border communities, and, at least in one instance, undermine the right to the freedom of worship."

Speaking at a news conference in the Rose Garden, Trump said he was going to sign a national emergency declaration to stave off a flow of drugs, human trafficking, gang members and illegal immigration coming across the southern border.

The president later signed a spending bill that provides \$1.375 billion for fencing and other measures along the border—a fraction of the \$5.7 billion he had been asking from Congress for construction of the a barrier. Declaring the national emergency could grant him up to \$8 billion for his project.

The promise of a wall on the southern border was key to his presidential campaign, but as a candidate he said neighboring Mexico, not the U.S., would pay for the structure. When Mexico refused to pay for the wall, he turned to U.S. lawmakers for funding, but they have largely refused to grant U.S. taxpayer money to build it, which led to a partial government shutdown earlier this year.

In a separate bishops' statement following Trump's announcement, Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), and Bishop Joe S. Vasquez of Austin, Texas, chairman of the USCCB Committee on Migration, said they were "deeply concerned about the president's action to fund the construction of a wall along the U.S.-Mexico border, which circumvents the clear intent of Congress to limit funding of a wall."

"We oppose the use of these funds to further the construction of the wall," Cardinal DiNardo and Bishop Vasquez said. "We remain steadfast and resolute in the vision articulated by Pope Francis that at this time we need to be building bridges and not walls."

In their statement, the border bishops and the other prelates who joined them said that while they agree with the president that there is a "humanitarian challenge" at the border, "erecting a wall



A U.S. Border Patrol boat rescues migrants crossing the Rio Grande toward the United States, seen from Piedras Negras, Mexico, on Feb. 10. Hard-fought legislation that gives President Donald J. Trump 55 additional miles of barrier along the U.S.-Mexico border, well short of what he requested, was signed by President Trump, who then declared a national emergency to seek more funding for the barrier. (CNS photo/Alexandre Meneghini, Reuters)

will not solve the problem," they said, and they asked Congress to step in with more humanitarian responses.

This statement was signed by Bishop Robert W. McElroy of San Diego; Texas Bishops Mark P. Seitz of El Paso and James A. Tamayo of Laredo and Archbishop Gustavo Garcia-Siller of San Antonio; Bishop Edward J. Weisenburger of Tucson, Ariz.; Cardinal Joseph W. Tobin of Newark, N.J.; New Mexico Archbishop John C. Wester of Santa Fe, retired Bishop Ricardo Ramirez of Las Cruces and retired Tucson Bishop Gerald F. Kicanas, who is apostolic administrator of Las Cruces; Bishop John Stowe of Lexington, Ky.; and Cardinals Sean P. O'Malley of Boston and Blase J. Cupich of Chicago.

In his speech, the president said he wanted to build the wall "not just because it was a campaign promise," but because "everyone knows a wall works" and national emergencies such as the one he is calling for had been used by presidents previously without problems. Such declarations are common, and at least 31 declared emergencies remain in place, but the current one seems to be designed to get around Congress.

The dozen or so bishops in their statement said they worried that a wall would drive migrants to more remote regions of the border and risk great loss of life.

When a wall was constructed in the San Diego area in the mid-1990s, for example, migrants were driven, often by smugglers, to the desert of Arizona and other remote regions in order to cross the border, they said, citing U.S. Border

Patrol statistics that showed that more than 7,000 migrants died in those areas from 1998 to 2016.

"The truth is that the majority of persons coming to the U.S.-Mexico border are asylum-seekers, many of whom are women and children from Guatemala, Honduras and El Salvador who are fleeing persecution and violence in their home countries," the bishops' statement said. "Along their journey to safety, they encounter many dangers. A wall would not keep them safe from those dangers. Rather, a wall would, further subject them to harm by drug cartels, smugglers and human traffickers."

They said that while the country had a right to control and secure its borders, "border enforcement must protect and preserve the human rights and life of all persons, regardless of their legal status." Instead of a wall, they said, Congress should focus on more humane policies, such as reforming the immigration system "in a manner that is just, protects human rights and reflects American values."

"It is powerful that the bishops on the border are speaking against a wall. They, more than anyone in the Church, know firsthand the reality along the border, and the suffering endured by families and children at the hands of recent U.S. policies," said Kevin Appleby, senior director of international migration policy at the Center for Migration Studies in New York in an e-mail to Catholic News Service.

The Center for Migration Studies and the Ignatian Solidarity Network in Ohio joined in a statement signed by more than

40 faith leaders questioning the morality of structure.

"History has shown that border walls constructed to restrict human rights, such as the Berlin Wall, cause harm to human beings, all of whom possess God-given rights and are equal to us in the eyes of God. Because of this injustice, they eventually come down," the statement said.

Other Catholic groups such as the Sisters of Mercy and the Columban Center for Advocacy and Outreach also voiced early opposition to Trump's declaration.

"We unequivocally oppose the president's decision to declare a state of national emergency in order to circumvent Congress and divert funding to pay for construction of a border wall. This decision is immoral and unnecessary. The real emergency is the dehumanization of migrants and the utter disregard for border communities and the environment. Construction of a wall and further militarization is not a solution," said a statement from the Columban Center.

"A declaration of a national emergency aimed at funding an immoral wall will not correct years of failed immigration policy or ameliorate the U.S. role in root causes of migration," said Mercy Sister Patricia McDermott, president of the Sisters of Mercy of the Americas, in a statement. "The real [emergency] is of disinformation and misplaced values. President Trump fans a fear of asylum seekers by mischaracterizing them as criminals when the vast majority are people fleeing unspeakable atrocities for safety and a better life." †

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Marian shrine in Cedar Grove

Originally intended to be a Marian shrine, the basement of the church at the former Holy Guardian Angels Parish in Cedar Grove appears in this photo from 1980. Standing in the shrine are Father James O'Riley, pastor at that time, right, and parishioner Al Fohl. The basement was later converted into an adult education center. The parish was merged with St. Michael Parish in Brookville in 2013.

(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.)

Locality orders popular Catholic center for migrants to vacate

WASHINGTON (CNS)—A group of city commissioners in the border city of McAllen, Texas, voted in mid-February to remove from a building a popular Catholic-administered center operated by Sister Norma Pimentel, who has been praised by Pope Francis for her work with migrants.

McAllen city commissioners voted on Feb. 11 to vacate within 90 days the building that Catholic Charities of the Rio Grande Valley uses to provide temporary shelter for immigrants who cross from Mexico into the United States, but who have been released by federal authorities.

Sister Norma, who has won national and international praise for the type of work that takes place at the center, is the executive director for the charitable agency that runs the temporary shelter, which provides food, clothes, a shower and other necessities for migrant children and adults passing through the city in the Diocese of Brownsville, Texas.

Residents were complaining to city commissioners about activity in their neighborhood that they said was coming from what's known as the "respite center," which began occupying the space in December, said a Feb. 11 story by the local newspaper, *The Monitor*. But Sister Norma, according to the report, said during a meeting to discuss the issue that the families the shelter helps are receiving services inside the building.

"They don't go wandering around," she said, according to the newspaper story. Brownsville Bishop Daniel E. Flores

said on Feb. 13 via Twitter that "the decision of the McAllen City Commission was disheartening for many, yet, I continue to have hope in our collaborative relation with the city."

He said the diocese, as well as Catholic Charities of the Rio Grande Valley, were committed to finding "a welcoming location to continue the work of the respite center."

"How we treat the poor is how we treat Christ. And to give him even a cup of water invites a blessing from God," he continued.

In a statement released by Catholic Charities on Feb. 13, Sister Norma, a member of the Missionaries of Jesus, said she was disappointed, but would continue to work with the city of McAllen "in efforts to treat immigrant families in a just and humane way and ensure that they are in compliance with existing immigration laws."

Last summer, a group from the U.S. Conference of Catholic Bishops, which included the organization's president, Cardinal Daniel N. DiNardo of Galveston-Houston, and its vice president, Archbishop Jose H. Gomez of Los Angeles, visited a respite center, but in a different location, that Catholic Charities operated in McAllen.

The work of "welcoming the stranger" that takes place at the center has been the focus of fundraisers at the Vatican, featured on news shows, and has caught the attention of those such as Kerry Kennedy, Robert and Ethel Kennedy's daughter, and TV celebrity Gayle King. †

Free conference in Bloomington offers information, resources on how palliative and hospice care can add to the dignity of life

By Natalie Hoefler

All are invited to participate in a free Palliative Care and Hospice Care Conference at St. Paul Catholic Center in Bloomington from 8:30 a.m.-noon on March 11.



Dr. David Mandelbaum

The conference will feature a talk and breakout discussions on case studies, both offered by hospice and palliative medicine physicians Dr. Colleen Brown of Ascension St. Vincent (formerly St. Vincent Health) and Dr. David Mandelbaum of

Franciscan Health. Both hospitals are in Indianapolis.

"This conference is for all those in the

community who are interested in learning more about palliative care and hospice care," says Brie Anne Varick, archdiocesan coordinator of the Office of Human Life and Dignity.



Fr. C. Ryan McCarthy

It is part of an ongoing initiative of the Archdiocese of Indianapolis, Franciscan Health and Ascension St. Vincent to raise awareness of the dignity of palliative care and hospice care. The initiative will "provide education and resources for those who accompany individuals and their families through chronic illness, suffering and the end stages of life," says Varick.

One goal of the conference is to explain the difference between palliative care and hospice care.



'There are many misconceptions about what palliative care and hospice care are, how they're alike, and more importantly how they're different. We hope to dispel those misconceptions.'

—Brie Anne Varick, archdiocesan coordinator of the Office of Human Life and Dignity

"There are many misconceptions about what palliative care and hospice care are, how they're alike, and more importantly how they're different," she says. "We hope to dispel those misconceptions."

Another goal of the conference is "for those who are personally suffering or have loved ones who are suffering from a chronic illness or facing end-of-life issues, to give them confidence that they are not alone," Varick continues. "We

want to equip them with knowledge that there is a community of resources and support available during these difficult times."

She notes that parishes "often want to support and journey with those struggling through this difficult time [of chronic illness and end-of-life issues], but aren't exactly sure how to do so. We hope that this conference, and the ongoing follow up of this initiative, will better equip clergy, pastoral staff and lay leaders to accompany those carrying this burden."

Check-in for the conference will begin at 8:30 a.m., with light refreshments provided.

Brown and Mandelbaum will then give an overview of hospice and palliative care, followed by breakout case study discussions, which they will lead.

The final session of the day is a hospice and palliative care panel discussion. The panel will include Brown and Mandelbaum, Franciscan Health hospice nurse Elizabeth Williams, and Father C. Ryan McCarthy, moral theologian and pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis. The conference will conclude at noon.

(Pre-registration is preferred for this free event, although walk-ins will be accepted. To pre-register, go to bit.ly/2QODWup [case-sensitive]. St. Paul Catholic Center is located at 1413 East 17th St., in Bloomington. For questions about the conference, contact Brie Anne Varick at 317-236-1543, 800-382-9836, ext. 1543, or beichhorn@archindy.org. For more information on the Hospice and Palliative Care Initiative, go to www.archindy.org/humanlifeanddignity/hospice.html.) †

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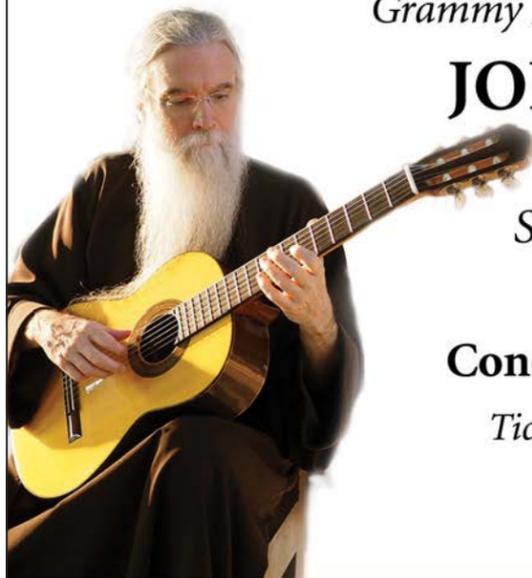
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