



The

# Criterion

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It's All Good

Son's actions help mom realize what's important in life, writes columnist Patti Lamb, page 12.

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## This year's Lent could be just what struggling Church needs

WASHINGTON (CNS)—When Lent begins on March 6, Catholics in the United States will likely be more than ready for it.

This set-aside time for prayer and reflection—after all the Church has been through in recent months—could provide both a healing balm and a needed boost forward, some say.

Ash Wednesday, the start of Lent, is typically a big Catholic draw, filling churches with nearly Easter- or Christmas-size Mass crowds even though it is not a holy day of obligation. Conventual Franciscan Father Jude DeAngelo, director of campus ministry at The Catholic University of America in Washington, hopes this year is no exception.

"We in the American Catholic Church have been through a year of tremendous suffering and tremendous upheaval and frustration," he told Catholic News Service (CNS), referring to the past months of allegations of sexual misconduct and cover-up by Church leaders.

See list of penance services, page 10, pope's Lenten message, page 16.

The priest said some Catholics stopped going to Church, "scandalized by the actions of a

few," but that he hopes and prays they come back on Ash Wednesday, a day he described as a strong "reminder that God is never finished with us."

"Ash Wednesday is that moment, I believe, especially this year, when we can say: 'This is my Church. It's got its sins—it always has had its sins and sinners—but Christ calls me to convert my life to his image and likeness and that call is not for individuals only, it's for the entire community.'"

By its very nature, Lent has an overall aspect of penitence to it, but that shouldn't override the whole season, said Paulist Father Larry Rice, director of the University Catholic Center at the University of Texas at Austin.

His recommendation for this year's Lent is "to do what the Church has always asked us to do: prayer, fasting and almsgiving," and that concentrating on those things will

See LENT, page 10

## 'We dare not fail'



Pope Francis and Church leaders from around the world attend a penitential liturgy during a meeting on the protection of minors in the Church at the Vatican on Feb. 23. The summit brought together the pope and 190 Church leaders—presidents of bishops' conferences, the heads of the Eastern Catholic Churches, superiors of men's and women's religious orders and Roman Curia officials. (CNS photo/Vatican Media)

## Summit stresses need to protect children first amid scandal of Church's sexual abuse crisis

VATICAN CITY (CNS)—The clerical sexual abuse crisis has caused "serious scandal" in the Catholic Church and in society "because of the dramatic suffering of the victims, as well as the unjustifiable lack of attention to them" and attempts by Church leaders to cover up the crimes of the guilty, Pope Francis said.

Speaking to the public, including dozens of abuse survivors, after his midday recitation of the *Angelus* on Feb. 24, the pope promised measures to ensure children would be safe in the Church and that the crime of abuse would stop.

The pope's remarks came an hour after he concluded the Vatican's Feb. 21-24 summit on child protection and the clerical abuse scandal.

In his talk concluding the summit, Pope Francis said the Catholic Church would focus on eight priorities: the protection of children; "impeccable seriousness" in dealing with clerical sexual abuse; genuine purification and acknowledgment of past failures; improved training for priests and religious; strengthening and continually reviewing the guidelines of national bishops' conferences;

assisting victims of clerical sexual abuse; working to end the abuse and exploitation of children and young people online; and working with civil authorities to end sex tourism.

The summit brought together Pope Francis and 190 Church leaders—presidents of bishops' conferences, the heads of the Eastern Catholic Churches, superiors of men's and women's religious orders and Roman Curia officials—for four days of listening to speeches, survivors' testimonies, discussions in

See SUMMIT, page 8

## Measures to help protect minors are imminent, according to Vatican summit moderator

VATICAN CITY (CNS)—While the four-day Vatican summit on the protection of minors has ended, the work to ensure that laws and concrete actions are in place is just beginning, said Jesuit Father Federico Lombardi.

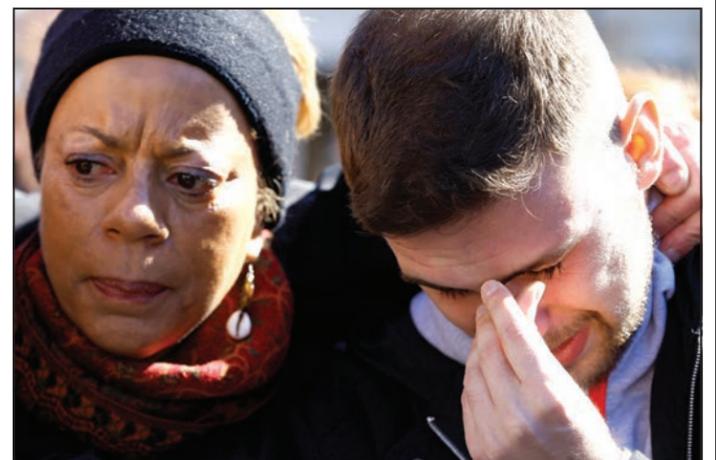
During a press briefing on Feb. 24, Father Lombardi, who served as moderator of the Feb. 21-24 summit, said Pope Francis will soon publish a new set of laws and guidelines concerning child protection for Vatican City State.

The measures, he said, will be issued "*motu proprio*," on the pope's own accord, and will be "presented and published in the near future."

Another initiative that will be available in "a few weeks or a month or two" is a handbook, or *vademecum*, for bishops, prepared by the Congregation for the Doctrine of the Faith.

Father Lombardi told journalists that the handbook will list a set of guidelines, and "will help bishops around the world clearly understand their duties and tasks" when handling cases of abuse. He said the pope also wants to amend the current law

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Sex abuse survivors Denise Buchanan and Alessandro Battaglia are pictured in front of St. Peter's Square at the Vatican on Feb. 24, on the final day of the Vatican's four-day meeting on the protection of minors in the Church. (CNS photo/Yara Nardi, Reuters)

# Pro-life groups, lawmakers praise final 'Protect Life Rule' for Title X

WASHINGTON (CNS)—The Trump administration on Feb. 22 finalized its "Protect Life Rule" preventing funds appropriated under the Title X Family Planning Program from being used in services that include abortion as a method of family planning or that make abortion referrals.

It bars Title X grant money from any clinic that performs abortion, which will especially impact Planned Parenthood, the nation's largest abortion provider.



Rep. Chris Smith

According to the organization's website, Planned Parenthood affiliates receive roughly \$290 million in Title X funds and serve about 41 percent of those who benefit from Title X funding.

"The Title X Program can now finally return to its originally intended purpose—the provision of family planning services, not abortions," said Rep. Chris Smith, R-New Jersey, who is chair of the Congressional Pro Life Caucus.

"Title X funding was never intended to facilitate Planned Parenthood's hideous dismemberment, chemical poisoning or deliberate starvation and forced expulsion of a defenseless unborn baby," he said in a statement. He applauded the Trump administration for affirming "human life and dignity with this pro-child rule."

The Office of Population Affairs, which is part of the U.S. Department of Health and Human Services (HHS) and oversees Title X, published the draft final rule the afternoon of Feb. 22. It is slated to go into effect 60 days after it is published in the Federal Register.

In May 2018, President Donald J. Trump said his administration would reinstate Reagan-era regulations to prevent funds appropriated under Title X from being used in programs that include abortion as a method of family planning or that make abortion referrals.

The restrictions were put in place in 1988 by President Ronald Reagan. Planned Parenthood of New York City immediately challenged the rules, claiming the denial of public funds



Kristan Hawkins

violated their constitutional rights of free speech because the rules included a prohibition on abortion referrals.

In 1991, the U.S. Supreme Court ruled 5-4 that the government had the right to establish rules that fund

only family planning programs that do not "encourage, promote or advocate abortion." When President Bill Clinton took office in 1993, he reversed the regulations.

According to the Office of Population Affairs, what the Trump

administration is calling the "Protect Life Rule" is based on the most accurate interpretation of the Family Planning Services and Population Research Act



Catherine Glenn Foster

of 1970, which enacted Title X. Section 1008 of this act states that "none of the funds appropriated under this title shall be used in programs where abortion is a method of family planning."

Dr. Leana Wen, Planned Parenthood's president, said in a statement that the organization would fight the rule "through every avenue."

In reacting to the announcement on the Protect Life Rule being finalized, Kristan Hawkins, president of Students for Life of America, said that more than 1,220 of the organization's groups around the country "had worked tirelessly" in support of the revision to Title X.

"We are celebrating the newly finalized Title X rules that will redirect some taxpayer resources away from abortion vendors like Planned Parenthood, making more than half-a-billion from us all," she said. "This is a life-saving policy change, as abortion vendors have used these family planning resources to underwrite their deadly enterprise."

She urged the defunding of every program promoted by a "radicalized abortion industry," which shows "blatant support for virtual infanticide in late-term abortions."

"This is the kind of policy change that millennials, the nation's largest voting bloc, support," she added. "Health care dollars should fund real, full-service medical care, not abortion vendors."

According to HHS, the Protect Life Rule requires "clear financial and physical separation between Title X funded projects and programs or facilities where abortion is a method of family planning. This separation will ensure adherence to statutory restrictions, and provide needed clarity for the public and for Title X clinics about permissible and impermissible activities for Title X projects."

The new rule specifically prohibits "referral for abortion as a method of family planning," but does not bar "nondirective counseling on abortion." It also eliminates a "requirement that Title X providers offer abortion counseling and referral."

"Americans United for Life [AUL] is pleased that HHS has taken steps to stop Title X funds from subsidizing abortion," said Catherine Glenn Foster, president and CEO of Americans United for Life. "It is AUL's longtime policy position that funds appropriated or controlled by the federal and state governments should be allocated away from the subsidization of elective abortion providers and toward comprehensive and preventive women's health care." †



## Public Schedule of Archbishop Charles C. Thompson

March 2 – 10, 2019

March 2 – 4 p.m.

Mass at Putnamville Correctional Facility, Putnam County

March 3 – 2 p.m.

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

March 3 – 6 p.m.

Rite of Election, SS. Peter and Paul Cathedral

March 4 – noon

Pastoral Planning Committee at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

March 4 – 5 p.m.

Catholic Legislator Dinner at Ruth's Chris Steakhouse, Indianapolis

March 5 – 10:30 a.m.

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

March 5 – 3 p.m.

Finance Council at Archbishop Edward T. O'Meara Catholic Center

March 5 – 7 p.m.

Confirmation for youths of St. Christopher Parish, Indianapolis, at SS. Peter and Paul Cathedral

March 6 – noon

Ash Wednesday Mass at SS. Peter and Paul Cathedral

March 6 – 3 p.m.

Ash Wednesday Mass at Marian University, Indianapolis

March 7 – 10 a.m.

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

March 7 – 1 p.m.

School Mass at St. Mark the Evangelist Church, Indianapolis

March 8 – 3 p.m.

USCCB Ad Hoc Committee Against Racism Listening Session at University of Dayton in Dayton, Ohio

March 9 – 11 a.m.

Rite of Election at St. Augustine Church, Jeffersonville

March 9 – 5 p.m.

Mass for the American Federation Pueri Cantores at SS. Peter and Paul Cathedral

March 10 – 2 p.m.

Rite of Election at SS. Peter and Paul Cathedral

(Schedule subject to change.)

# Measure to protect babies who survive abortion fails in Senate by 53-44 vote

WASHINGTON (CNS)—The Senate in an evening vote on Feb. 25 failed to pass a measure sponsored by Sen. Ben Sasse, R-Nebraska, to require that babies born alive after an abortion be given medical attention and "the same protection of law as any newborn."

The Born-Alive Survivors Protection Act failed in a 53-44 vote. Sixty votes were needed for passage of the measure.

"I want to ask each and every one of my colleagues whether we're OK with infanticide," Sasse said ahead of the vote. "This language is blunt. I recognize that, and it's too blunt for many people in this body. But frankly, that is what we're talking about here today. Infanticide is what the Born-Alive Abortion Survivors Protection Act is actually about."

Kristan Hawkins, president for Students for Life of America, called Sasse's bill "the bare minimum standard for valuing infant life, as everyone should be able to look at a baby born during an abortion and understand that a humane

response is required."

"Too many important votes are forgotten, but this one won't be," she said in a statement issued after the vote. "These kinds of tactics in which a win is a loss can disillusion voters, but allowing infants to die after being born alive will rally pro-life Americans when it counts."

On Feb. 4, Sasse had called for unanimous consent on his Born-Alive Abortion Survivors Protection Act. "Everyone in the Senate ought to be able to say unequivocally that killing that little baby is wrong. This doesn't take any political courage," he said from the floor.

In response, Sen. Patty Murray, D-Washington, blocked unanimous consent by objecting to the bill.

Archbishop Joseph F. Naumann of Kansas City, Kan., the chairman of the U.S. bishops' Committee on Pro-Life Activities called it "unconscionable" that the U.S. Senate failed to "unanimously declare to the nation that infanticide is objectively wrong." †



## Pope Francis' prayer intention for March

• **Recognition of the Right of Christian Communities**—That Christian communities, especially those who are persecuted, feel that they are close to Christ and have their rights respected.

(To see Pope Francis' monthly intentions, go to [www.archindy.org/popesintentions](http://www.archindy.org/popesintentions).) †

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# Attempt to bar vouchers defeated in state legislature

By Victoria Arthur

An effort to block private schools from receiving vouchers based on their employment practices has stalled twice at the Statehouse in recent weeks, but it could resurface if the lawmaker behind it continues to protest the actions of his alma mater.

Rep. Dan Forestal (D-Indianapolis), a 2001 graduate of Roncalli High School in Indianapolis, proposed amendments to two bills moving through the Indiana House of Representatives in February. The amendments would prohibit schools



whose students receive tuition support in the form of vouchers from

discriminating against staff members on the basis of gender identity or expression or sexual orientation. Forestal initiated these actions in reaction to the suspension at the beginning of the school year of Shelly Fitzgerald, a guidance counselor at Roncalli, after it was discovered that she was in a same-sex marriage. She was put on administrative leave with pay for violating her work agreement.

“There is a fundamental principle here: Public funds should not go toward institutions that choose to discriminate,” Forestal said in introducing his first proposed amendment before the Indiana House of Representatives on Feb. 14.

The Indiana Catholic Conference (ICC) opposed the amendments, which Forestal attempted to add to bills on charter schools and the state budget. Both efforts were voted down by a large margin.

“Every teacher, administrator and guidance counselor in all of our schools is a minister of the faith, and they must adhere to the teachings of the Catholic Church,” said Glenn Tebbe, executive director of the

ICC, the public policy voice of the Catholic Church in Indiana. “The issue at Roncalli is a contractual matter. Schools have to be able to maintain their integrity and their mission, and that includes hiring people who model what we teach.”

In a letter issued shortly after the Roncalli situation became news in August, Archbishop Charles C. Thompson stated that “there is nothing in Church teaching that says being gay or lesbian is a sin” and that the Church “upholds the dignity of every human person, including persons with same-sex attraction.” The



Glenn Tebbe

document also noted that at the same time, “the Church upholds the dignity and sanctity of marriage,” and that “by its very nature, marriage is a permanent partnership between one man and one woman ordered to the good of the couple and the procreation

and education of children.”

Archbishop Thompson said that Catholic school staff members “must convey and be supportive of the teachings of the Catholic Church. These expectations are clearly spelled out in school ministerial job descriptions and contracts, so everyone understands their obligations.”

The recent debate at the Indiana General Assembly has implications beyond the Catholic Church, according to the Indiana Non-Public Education Association (INPEA), which represents the more than 7,000 teachers and close to 100,000 students at the state’s 400 private schools. The majority of those schools are religious, whether Catholic, Lutheran or nondenominational.

“This issue is not just a Roncalli High



“This issue is not just a Roncalli High School or Archdiocese of Indianapolis issue. This is a religious liberty issue. Does a faith-based school have the ability to operate according to its beliefs and practices?”

—John Elcesser, executive director of the Indiana Non-Public Education Association

School or Archdiocese of Indianapolis issue,” said John Elcesser, executive director of the INPEA. “This is a religious liberty issue. Does a faith-based school have the ability to operate according to its beliefs and practices?”

Elcesser says the answer is yes, based upon provisions in the groundbreaking school choice legislation that led to the School Scholarship Tax Credit and the Indiana Choice Scholarship (voucher) programs in 2009 and 2011, respectively. These programs were designed to ensure that families could select the right school for their children regardless of income. Today, about 36,000 children in Indiana receive vouchers.

“Indiana’s choice programs were established in a way that respects the specific individual missions of the participating schools,” Elcesser said, adding that specific language in the statute “guards against government overreach, especially as it relates to curriculum, religious instruction, and teacher and staff hiring.

“Rep. Forestal is taking a contractual issue between two parties and trying to bring the state into that relationship,” Elcesser added. “The only ones who would get hurt with this amendment are the families that would not be able to afford to send their child to the school they wish.”

This distinction—that families direct where voucher funds go—is also at the core of the issue, according to Rep. Robert Behning (R-Indianapolis). Behning is the author of House Bill 1641 on charter schools, which was the target of Forestal’s first attempt at an amendment.

During the House debate, Behning referred to a unanimous decision by the Indiana Supreme Court in 2013 upholding school choice legislation. In its ruling, the court held that the voucher program was constitutional because parents are the direct beneficiaries rather than the schools they select for their children.

“What the Indiana Supreme Court clearly said is that the money goes to the students; it is not given to the schools,” Behning said in opposing Forestal’s proposed amendment.

To follow priority legislation of the ICC, visit [www.indianacc.org](http://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.) †

## Supreme Court to hear oral arguments on 2020 citizenship census question

WASHINGTON (CNS)—The U.S. Supreme Court agreed to hear oral arguments in April about the Trump administration’s push to add a citizenship question to the 2020 census and its decision will come just in the nick of time, since the Census Bureau needs to begin printing forms for the every-10-years questionnaire this summer.

The court agreed on Feb. 15 to take on this case—*Department of Commerce v. New York*—without following the normal procedure and waiting for action from the federal appeals court.

In January, a federal trial judge blocked the Commerce Department from adding the citizenship question to the census saying the process that led to adding it was deeply flawed.

U.S. Commerce Secretary Wilbur Ross has maintained the citizenship question is in response to a request from the Justice Department, which said the information would help it enforce the Voting Rights Act.

U.S. District Court Judge Jesse Furman in New York did not buy this reasoning, and criticized Ross for ignoring reports of both government statisticians and demographers, who had warned that adding this type of question was a mistake.

Solicitor General Noel J. Francisco urged the Supreme Court to review Furman’s decision, saying the judge had exceeded his authority. He also said citizenship questions have been asked of sample groups of the population in previous census forms and that they are also used by other countries.

The lawsuit initially challenging the citizenship question was filed by New York and other states and localities and advocacy groups that called the question an attempt to discriminate against immigrants.

“Adding a question about citizenship to the census would incite widespread fear in immigrant communities and greatly impair the accuracy of population counts,” said Letitia James, New York’s attorney general, in a Feb. 15 statement.

Civil rights groups and religious organizations have opposed the addition of a citizenship question that has not been used since 1950.

A Jan. 20 letter to Ross from the Leadership Conference on Civil and Human Rights called the citizenship question “unnecessarily intrusive,” and said it could “jeopardize the accuracy of the entire count, leaving public, private, and nonprofit decision-makers with bad information for all purposes, for the next 10 years.”

A few Catholic groups—Franciscan Action Network, the Catholic social justice lobby Network and the National Advocacy Center for the Sisters of the Good Shepherd—were among the 170 organizations that added their signatures to the letter, which emphasized that “mixed-status and immigrant households will be especially fearful of providing information to the federal government in 2020, given the heightened climate of fear that anti-immigrant rhetoric and policies have created.”

This group joins other critics of the citizen question who have said it will undermine the form’s accuracy because legal and unauthorized immigrants might refuse to fill it out. One government estimate notes that about 6.5 million people might decide not to participate in the census.

The census is rooted in the text of the Constitution, which requires an “actual enumeration” of the population every 10 years, with the House of Representatives to be apportioned based on “the whole number of persons in each state.” †

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# The Criterion

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## Editorial



A boy is marked with a cross on Ash Wednesday on Feb. 14, 2018, at St. Anne Catholic School in Houston. (CNS photo/James Ramos, *Texas Catholic Herald*)

## Now more than ever, we must step up for the unborn

It arrives later on the calendar this year, but the Lenten season is nearly upon us.

While Catholics and people of some other faith traditions will have their foreheads marked by ashes on Wednesday, March 6, we also begin our six-week penitential journey of prayer, fasting and almsgiving.

There will be those of us who add time each day to our life of prayer, others who will fast from a favorite food or dessert, and others who will volunteer their time to assist our brothers and sisters in need.

But if early 2019 is any indication, ratcheting up our efforts to protect the unborn would also be a worthwhile Lenten practice.

The attacks on the unborn are reaching unprecedented levels. In New York, Gov. Andrew Cuomo signed legislation in January that effectively removed all restrictions on abortion in that state. Other states have been considering similar legislation, and it should alarm us that lawmakers in powerful positions are making life-and-death decisions that should not be part of their agenda.

With this in mind, we are again encouraging people of faith to take part in the upcoming “40 Days for Life” campaign that kicks off on March 6 and runs through April 14. It will be held in 377 cities around the world, including in Indianapolis and Bloomington in the archdiocese.

40 Days for Life is an international campaign that seeks to end abortion through peaceful prayer vigils at abortion centers, and to raise community awareness of the consequences of abortion.

During the 40-days campaign, individuals silently pray during one-hour time slots in front of abortion centers around the world.

The Central Indiana (Indianapolis) 40 Days for Life campaign takes place on the public right-of-way outside

the Planned Parenthood facility at 8590 Georgetown Road. A kickoff rally will be held at 2 p.m. on March 3 at St. Luke the Evangelist Church, 7575 Holliday Dr., E., in Indianapolis. Mark Tuttle, president of the Right to Life of Indianapolis, will be the speaker. For more information on 40 Days for Life efforts in Indianapolis, contact Tim O’Donnell at 317-372-0040 or [tidipsumsapere@me.com](mailto:tidipsumsapere@me.com).

The peaceful prayer vigil in Bloomington takes place on the public right-of-way outside the Planned Parenthood facility at 421 S. College Ave. An opening prayer service, led by the Franciscan Friars of the Immaculate, will be held at 9 a.m. on March 6. For more information about 40 Days for Life efforts in Bloomington, contact Monica Siefker at 812-330-1535, 812-345-7988, or [monica.siefker@gmail.com](mailto:monica.siefker@gmail.com).

This prayer initiative, held in the spring and fall each year, does make a difference. Since the national 40 Days for Life campaign was launched in 2007, 15,256 lives have been spared from abortion, 194 abortion workers had conversions and quit their jobs, and 99 abortion centers where 40 Days for Life vigils have been held have closed their doors. Talk about the power of prayer!

When it comes to life issues, there is plenty of rhetoric being shared by countless voices. Many are shared with good intentions, others with an agenda designed to bring more chaos and divisiveness to these situations. It takes much work on our part to cut through the noise to get to the truth.

Our faith teaches us to respect all human life—from conception to natural death. The 40 Days for Life effort gives us a unique opportunity to do just that.

And during this upcoming Lenten season and beyond, that is a simple, unwavering truth we must always defend.

—Mike Krokos

## Reflection/Fr. Joseph Moriarty

### Despite brokenness in world, let us embrace our faith even more

For 25 years, I have been a priest of this archdiocese and have only written for *The Criterion* in my previous ministry



as archdiocesan vocations director. But I was happy to respond to their invitation as rector of Bishop Simon Bruté College Seminary in Indianapolis to offer a reflection on the current state of our Church.

Providentially, the other night as I sat in adoration, I believe I truly felt the Lord convicting me to write and share my thoughts.

I do not believe I am an expert at anything. I like to sing, but I cannot read music well. I enjoy fishing, but I am not an avid fisherman. I enjoy making and sharing family recipes, but I am no chef or master baker. I try to be a good Christian, and I take seriously my promise at ordination to conform my life to Christ as a Catholic priest, but I acknowledge I am a sinner.

My vocation to the priesthood was inspired by my parent’s marriage of 59 years. I observed in Mom and Dad’s marriage that when things got rough, they never fled but committed themselves more deeply to what they loved, namely God, their nine children, the Church and each other.

I love being a priest, and I believe the world needs priests because I know the world needs the Eucharist. Without the Eucharist (God’s presence in the world), I believe the world would be in a worse state than it is, and we all know it is in a pretty bad state.

Similarly, our Church struggles with sin. Failed leadership and broken trust among clergy has wreaked havoc in the lives of too many, and just when we think it cannot get worse, it does.

I do not have answers to all these issues, but I sense God most calling me in this time to embrace my call to the priesthood and pour myself ever more deeply into this vocation I love and

believe in. Thus, I pray! For victims, I pray! For God’s people, “the Church,” I pray! For bishops and for priests, healthy and hurting, sinful and broken, I pray!

Of course, there are other things I can do in this difficult climate in our Church. I can seek to celebrate the sacraments more reverently and authentically, because as previously mentioned, our world needs God, and sacraments mediate God’s salvation. I can also share hope with others.

I see hope daily alive in so many I work with and encounter, but especially in the 39 college seminarians I am privileged to live with and minister to at Bishop Bruté. I am edified daily by the witness of faith in these men.

Be it in a formation conference or sitting quietly with them in adoration, I see men who love God, love the Church and desire to love God’s people who are the Church. I see men who are authentically seeking to grow to the true potential of who God calls them to be.

We live in a broken world, but amid this brokenness we are ever called as Christians to fall more in love with God, and in Christian charity to help and love one another.

This year has not been an easy year for the seminarians of Bishop Bruté. Beyond the deplorable, heinous and reprehensible behavior of some bishops and priests, the seminary community has grieved the loss of its spiritual director, Father Thomas Widner, a Jesuit priest who served Bishop Bruté for close to eight years and passed away unexpectedly last summer. Our lives are not the same without him. In all this scandal and loss, the seminarians carry on.

When others might discern to flee the Church or at least question his or her relationship to the Church, these men are trusting God and embracing the Church more. To these men and all of us on this path of Christianity I say, thank you, keep going and stay faithful. Your example and witness matters.

(Father Joseph Moriarty is rector of Bishop Simon Bruté College Seminary in Indianapolis.) †

## Letter to the Editor

### Parish evangelization teams highlight outreach to alienated Catholics

Just a quick reply to a letter to the editor in the Feb. 22 issue of *The Criterion*.

Fallen-away or alienated Catholics could definitely use more attention in many parishes. Along with the unchurched and Catholics who are showing up for Mass regularly, alienated Catholics are a focus of what’s often called the New Evangelization.

Our archdiocesan evangelization office has an evangelization contact person in each of our 126 parishes. We are helping each parish who so desires to have an evangelization team—a core group of parishioners who reaches out intentionally to the unchurched, alienated and practicing within the parish territory.

There is much room for improvement, by God’s grace, in our overall evangelization and discipleship effort! All Catholics who are passionate about evangelization might approach their pastors, offering to be that evangelization contact person and somehow serve on the parish evangelization team.

Together, we can keep moving the ball forward in welcoming back fallen-away Catholics (and disciple-making in general) as the letter writer points out should be a high priority.

**Ken Ogorek**  
Director of Catechesis  
Archdiocese of Indianapolis

## Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).



# Christ the Cornerstone

## Ash Wednesday reminds us we need God's love and mercy

*"O God, who desires not the death of sinners, but their conversion, mercifully hear our prayers and in your kindness be pleased to bless these ashes, which we intend to receive upon our heads, that we, who acknowledge we are but ashes and shall return to dust, may, through a steadfast observance of Lent, gain pardon for our sins and newness of life after the likeness of your Risen Son."* (Prayer for the blessing of ashes)

Next Wednesday, March 6, we celebrate one of the most popular days in the Church's calendar, Ash Wednesday. On this day, we remember one of the most basic truths about ourselves: We are dust, and to dust we will return.

The ashes that are placed on our foreheads in the sign of the cross remind us of our mortality, but they also associate us with the miracle of our redemption. The cross, which is an instrument of death, has been transformed into a sign of life. What was once a cruel form of capital punishment has become for us a symbol of hope thanks to its role in the passion, death and resurrection of our Lord Jesus Christ.

Ash Wednesday is 40 days removed from our celebration of the Easter Triduum, but the sign on our foreheads is a dramatic statement about the journey from death to new life that is our inheritance as baptized Christians. Yes, we are dust, but that dust has been transformed by grace and will one day be reunited with our immortal souls in the resurrection of the dead on the last day.

In the meantime, it's good to remember that God formed humankind from the dust of the Earth. The fact that we are dust, and will one day return to the Earth from which we came, should encourage us to be humble. We are not gods. We are not self-sustaining beings, but creatures who depend on God's grace for everything that we have and are.

At the same time, the cross of ashes placed on our foreheads reminds us that we have a higher destiny. We are sons and daughters of God who are called to live forever in the joy of heaven that is foreshadowed by the Easter mystery.

The liturgy for Ash Wednesday emphasizes that the repentance to which we are called on this day, and throughout the season of Lent, must

be genuine, not a superficial show of false humility. "Even now, says the Lord, return to me with your whole heart, with fasting, and weeping, and mourning. Rend your hearts, not your garments, and return to the Lord your God. For gracious and merciful is he, slow to anger, rich in kindness, and relenting in punishment" (Jl 2:12-13).

Ash Wednesday is not for hypocrites. It's for women and men who understand that they are sinners called to repent and who trust in the loving kindness of God. "Have mercy on me, O God, in your goodness; in the greatness of your compassion wipe out my offense. Thoroughly wash me from my guilt and of my sin cleanse me" (Ps 51:3-4).

In the Gospel reading for Ash Wednesday (Mt 6:1-6, 16-18), Jesus admonishes his disciples (and all of us), saying, "Take care not to perform righteous deeds in order that people may see them; otherwise, you will have no recompense from your heavenly Father. When you give alms, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets to win the praise

of others" (Mt 6:1-2). Humility, not hypocrisy, is the goal of our Lenten observances of prayer, fasting and almsgiving. "When you fast, do not look gloomy like the hypocrites" (Mt 6:16), Jesus says. Our Father, who sees what is hidden in our hearts, will bless us with his love and mercy!

The monks of Saint Meinrad Archabbey in southern Indiana have a tradition they observe on Ash Wednesday called the *bona opera* (good works). Every monk writes down a list of the good works he will perform during Lent. He gives this to the archabbot privately without sharing it with other monks. With the archabbot's blessing, the monk carries out his good works quietly, confident that God's blessing will sustain him in his prayer, his fasting and in the good works he is doing as part of his Lenten observance.

There's a reason that Ash Wednesday is so popular. It speaks directly to our humanity, reminding us that we really need God's love and mercy. May our celebration of Ash Wednesday next week help renew us in hope and joy as we once again begin the journey to Easter! †



## Cristo, la piedra angular

## El miércoles de ceniza nos recuerda que necesitamos el amor y la misericordia de Dios

*"Oh Dios, que no deseas la muerte a los pecadores sino su conversión, escucha piadosamente nuestras súplicas y en tu bondad, dignate a bendecir estas cenizas que vamos a imponer en nuestras cabezas para que, reconociendo que no somos más que cenizas y nos convertiremos en polvo, y fieles a las prácticas cuaresmales, podamos obtener el perdón de nuestros pecados y la renovación de nuestras vidas a imagen y semejanza de tu Hijo Resucitado."* (Oración de bendición de las cenizas)

El próximo miércoles 6 de marzo celebramos uno de los días más populares del calendario eclesial, el Miércoles de Ceniza, en el cual recordamos una de las verdades más elementales sobre nosotros mismos: que somos polvo y en polvo nos convertiremos.

Las cenizas que nos imponen en la frente en forma de cruz nos recuerdan nuestra mortalidad, pero también nos vinculan al milagro de nuestra redención. La cruz, que es un instrumento de muerte, se ha transformado en un signo de vida; lo que una vez fue una forma cruel de pena capital se ha convertido para nosotros en un símbolo de esperanza, gracias a la función que desempeñó

en la pasión, muerte y resurrección de nuestro Señor Jesucristo.

El Miércoles de Ceniza está a 40 días de nuestra celebración del triduo pascual, pero la señal en la frente representa una declaración impactante de la travesía desde la muerte hacia la nueva vida que es nuestra herencia como cristianos bautizados. Sí, somos polvo, pero este ha sido transformado por la gracia y un día se reunificará con nuestras almas inmortales cuando resuciten los muertos en el Día Final.

Mientras tanto, resulta oportuno recordar que Dios formó a la humanidad a partir del polvo de la tierra. El hecho de que seamos polvo y que un día volveremos a la tierra de la que provenimos, debería ser una invitación a la humildad. No somos dioses ni seres autosuficientes, sino criaturas que dependen de la gracia de Dios para todo lo que tenemos y somos.

Al mismo tiempo, la cruz de cenizas colocada en la frente nos recuerda que tenemos un destino más excelso. Somos hijos de Dios llamados a la vida eterna en la alegría celestial que augura el misterio pascual.

La liturgia del Miércoles de Ceniza hace énfasis en el arrepentimiento que constituye un elemento fundamental de este día y de toda la Cuaresma, y que debe ser genuino y no una demostración

superficial de falsa humildad. "Aun ahora—declara el Señor—volved a mí de todo corazón, con ayuno, llanto y lamento. Rasgad vuestro corazón y no vuestros vestidos; volved ahora al Señor vuestro Dios, porque Él es compasivo y clemente, lento para la ira, abundante en misericordia, y se arrepiente de infligir el mal" (Jl 2:12-13).

El Miércoles de Ceniza no es para los hipócritas sino para los hombres y mujeres que entienden que son pecadores llamados a arrepentirse y a confiar en la piadosa bondad de Dios. "Ten piedad de mí, oh Dios, conforme a tu misericordia; conforme a lo inmenso de tu compasión, borra mis transgresiones. Lávame por completo de mi maldad, y límpiame de mi pecado" (Sal 51:1-2).

En la lectura del Evangelio del Miércoles de Ceniza (Mt 6:1-6, 16-18), Jesús advierte a sus discípulos (y a todos nosotros): "Cuidad de no practicar vuestra justicia delante de los hombres para ser vistos por ellos; de otra manera no tendréis recompensa de vuestro Padre que está en los cielos. Por eso, cuando des limosna, no toques trompeta delante de ti, como hacen los hipócritas en las sinagogas y en las calles, para ser alabados por los hombres" (Mt 6:1-2). La humildad, no la hipocresía, es el objetivo de las

prácticas de oración, ayuno y limosna de la Cuaresma. "Cuando ayunéis, no pongáis cara triste, como los hipócritas" (Mt 6:16), dice Jesús. ¡Nuestro Padre que ve lo que se oculta en nuestros corazones nos bendecirá con su amor y su misericordia!

Los monjes de la archiabadía de Saint Meinrad en el sur de Indiana tienen una tradición llamada *bona opera* (buenas obras) que practican el Miércoles de Ceniza. En ella, cada monje escribe una lista de buenas obras que realizará durante la Cuaresma y se la entrega en privado al archiabad, sin compartirla con los demás monjes. Con la bendición del archiabad, cada monje realiza sus buenas obras calladamente, con la confianza de que la bendición de Dios lo sustentará en la oración, en su ayuno y las buenas obras que hace como parte de su práctica cuaresmal.

Hay un motivo fundamental por el cual el Miércoles de Ceniza es tan popular: apela directamente a nuestra condición humana y nos recuerda que en verdad necesitamos el amor y la misericordia de Dios. ¡Que nuestra celebración del Miércoles de Ceniza la próxima semana nos renueve en esperanza y alegría al iniciar nuevamente el camino hacia la Pascua! †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## 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 Parish, 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](mailto:janjoe9@aol.com), 317-257-4297.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Fish Fry Fiesta/Cenas Cuaremales**, 6-8 p.m., fried and baked fish, fish tacos, quesadillas, rice and beans, live entertainment, \$9 dinners, kids' meals and a la carte options available. Information: 317-546-4065, [fishfryfiesta@gmail.com](mailto:fishfryfiesta@gmail.com).

## March 8 - April 4 (weekdays)

Blackburn Gallery at Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Selected Works from the Permanent Collection"** exhibit, featuring pieces from the collection of the spirituality center's Mary Anderson Center for the Arts, 10 a.m.-5 p.m. Mon.-Fri., noon on March 30. Information: Steven Cheek, 404-242-0839, [info@maryandersoncenter.com](mailto:info@maryandersoncenter.com).

## March 9

Knights of Columbus Council 3443, 2100 E. 71st St., Indianapolis. **Bishop Chatard High School 2019 Tropical Tribute Fundraiser**, benefiting the Joe and Barb Krier Memorial Grant, 7:30-11:30 p.m., beer, wine, appetizers and live music by Great Speaks, \$35 per person. Purchase tickets: [alumni.bishopchatard.org/tropical-tribute](http://alumni.bishopchatard.org/tropical-tribute). Information: [sherrymp@comcast.net](mailto:sherrymp@comcast.net) or 317-872-5088.

Kokomo High School, 2501 S. Berkley Road, Kokomo. **Indiana Holy Family Catholic Conference**, hosted by the Diocese of Lafayette, 8:30 a.m.-6 p.m., speakers, adoration and confession available, Mass with Lafayette Bishop Timothy L. Doherty presiding, \$75 family, \$50 married couple/family of two, \$25 single adult, \$25 teen not registered with family, priests, religious and seminarians free, includes lunch, scholarships available, walk-ins welcome. Registration and conference schedule: [holymfamilyconference.org](http://holymfamilyconference.org). Information: 765-865-6684, [jan@saintjoan.org](mailto:jan@saintjoan.org).

St. Luke the Evangelist Parish, 7575 Holliday Dr. E., Indianapolis. **Race for Vocations Training Event**, Mass followed by run or walk, ending with Theology Over Coffee, 8:15 a.m., second of three optional events (April 6). Information: [raceforvocations.org/events](http://raceforvocations.org/events), Rick Radar, 317-796-5447, [rrader317@gmail.com](mailto:rrader317@gmail.com).

St. Augustine Church, 315 E. Chestnut St., Jeffersonville. **Rite of Election Mass**, Archbishop Charles C. Thompson presiding, 10 a.m. Information: Christina Tuley, 317-236-1483, [ctuley@archindy.org](mailto:ctuley@archindy.org).

## March 10

Holy Cross Central Gymnasium, 125 N. Oriental St., Indianapolis. **St. Patrick's Day Party**, raffle, live music by Irish Stew and Pat Grant and the Bagpipers, food and drink available for purchase, raffle, 3-7 p.m., \$5 admission, must be 21. Information and reservations: 248-760-1288.

St. Louis Parish, 17 E. St. Louis Pl., Batesville. **St. Louis Super Sunday Bingo fundraiser**, doors open 11 a.m., early bird games 1 p.m., main games 3:30 p.m., \$45 includes regular and special game cards, meal ticket, door prize and raffle tickets and more, concessions available, \$15,000 total payout. Tickets: [stlbingo.org](http://stlbingo.org), 812-932-4646. Information: 812-932-4646, [stlouisbingo@gmail.com](mailto:stlouisbingo@gmail.com).

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](mailto:ctuley@archindy.org).

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or [acfadi2014@gmail.com](mailto:acfadi2014@gmail.com).

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

## March 11

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Hospice and Palliative Care Conference**, sponsored by the archdiocesan Office of Human Life and Dignity, Franciscan Health and St. Vincent Ascension Health, presentations and panel discussions, 8:30 a.m. registration, 9 a.m. program, light refreshments served.

Registration: [goo.gl/6jFDsF](http://goo.gl/6jFDsF) (case sensitive). Information: Brie Anne Varick, [beichhorn@archindy.org](mailto:beichhorn@archindy.org), 317-236-1543.

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 mat or towel and 1-3 lb. weights (optional), freewill offering, 6:30-7:30 p.m. Information: Joan Bullock, 317-727-1167, [joane632003@yahoo.com](mailto:joane632003@yahoo.com), [soulcore.com](http://soulcore.com).

## March 12

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, [vlgmimi@aol.com](mailto:vlgmimi@aol.com). †

## Medjugorje chaplain to speak in Indianapolis, Bedford on March 7, 8

Dominican Father Leon Pereira, the chaplain for English-speaking pilgrims in Medjugorje since September 2015, will speak on "5 Stones of Medjugorje: 5 Messages of Our Lady" from 6:30-8:30 p.m. at two parishes: St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis, on March 7, and at St. Vincent de Paul Parish, 1723 I St., in Bedford, on March 8.

Father Leon will share stories of his experiences in Medjugorje, a small town in the country of Bosnia and Herzegovina (also known as Bosnia-Herzegovina) in east-central Europe. Many believe that apparitions of the

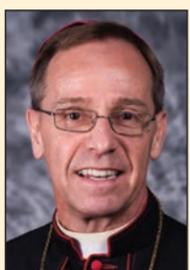
Blessed Mother have been occurring there since 1981.

While the Church has not declared the apparitions to be of supernatural origin, a Vatican commission voted in 2017 in favor of recognizing the first seven apparitions. That same year, Pope Francis appointed a papal envoy to Medjugorje; in December 2017 the envoy declared that parishes and diocese were permitted to lead official pilgrimages to the site.

For more information about the event at St. John the Evangelist Parish, call 317-635-2021. For more information on the event at St. Vincent de Paul Parish, call 812-275-6539. †

## Archbishop Thompson is featured speaker at Cardinal Ritter House on March 14

Archbishop Charles C. Thompson is the featured speaker at the Cardinal



Archbishop Charles C. Thompson

Ritter Birthplace Foundation's seventh annual "Lecture and Irish Coffee" event in the Neighborhood Resource Center, located at the Cardinal Ritter House, 1218 E. Oak St., in New Albany, at

6 p.m. on March 14.

Archbishop Thompson will speak on the Church's role and response to current societal issues and challenges.

After the talk, participants can visit the Ritter Museum Room located in the Cardinal Ritter Home.

Irish coffee and refreshments will be served during the free event, for which donations will be accepted. Reservations are requested by March 11 by contacting Indiana Landmarks at 812-284-4534 or [gsekula@indianalandmarks.org](mailto:gsekula@indianalandmarks.org). †

## Apostolic nuncio to celebrate Mass at Little Sisters' home in Indianapolis on March 19 for order's 150 years in U.S.

Archbishop Christophe L. Pierre, apostolic nuncio to the United States, will celebrate Mass at the Little Sisters of the Poor's St. Augustine Home for the Aged, 2345 W. 86th St., in Indianapolis, at 6 p.m. on March 19, to begin an evening marking 150 years of the order serving in America.

Mass will be followed by a "Taste of America." Participants can enjoy special

food from the different parts of the country where the Little Sisters started their mission on American soil and hear stories of the order's humble beginnings.

The order is devoted to serving Christ in the elderly poor.

The evening is free, although an RSVP is required by March 12. To RSVP, call 317-415-5767 or email [prindianapolis@littlesistersofthepoor.org](mailto:prindianapolis@littlesistersofthepoor.org). †

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

### March 15-17

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Beyond First Impressions: A Couples Retreat**, Benedictine Father Noël Mueller presenting, \$425, married couples only. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

Mount St. Francis Center for Spirituality, Loftus House, 101 St. Anthony Dr., Mt. St. Francis. **"Circle of Healing" retreat for women survivors of sexual abuse and violence**, sponsored by the Ursuline Sisters of Louisville's Angela Merici Center for Spirituality (Archdiocese of Louisville), presented by Ginny Schaeffer and Joan Zehnder, Fri. 7 p.m.-Sun. 2 p.m., \$200, includes meals,

scholarships available. Register by March 11, 502-896-3945, [amc@ursulineslou.org](mailto:amc@ursulineslou.org). Information: [www.ursulinesisterslouisville.org/amc](http://www.ursulinesisterslouisville.org/amc).

### March 19

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$35 includes room for the day and lunch, spiritual direction available for \$35. Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Praying with the Saints: St. Francis of Assisi**, Patty Moore presenting, 7-8:30 p.m., \$25. Information, registration: [bit.ly/2Bd4jl7](http://bit.ly/2Bd4jl7) (case sensitive).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Turning Back to God—A Day of Reflection**, Father James Farrell presenting, 8:30-9 a.m., continental breakfast, 9 a.m.-2:30 p.m. program and Mass, \$45 includes lunch. Information and registration: Kristine Meyer, 317-545-7681, [kmeyer@archindy.org](mailto:kmeyer@archindy.org), [www.archindy.org/fatima](http://www.archindy.org/fatima).

### March 21

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Lenten Series: Holy Visionaries for Today**, third of four, (March 28), Bill Tonnis, pastoral associate of outreach for Our Lady of the Visitation Parish in Cincinnati, presenting, 6:30-8 p.m., \$15. Information and registration: 812-933-6437, [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org). †

## Holy Rosary Parish to host men's retreat and conference on March 15-16

"Christ: Authentic Manliness" is the theme of the Catholic men's conference and optional evening of preparation at Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis, on March 15-16.

The optional evening of preparation will take place from 6:30-11 p.m. on March 15, and will include Mass, snacks, a panel discussion and a silent retreat. The event requires no registration and is free, although donations will be accepted.

The conference will take place from 8 a.m.-4:30 p.m. on March 16, and will feature three speakers, Mass and personal reflection time.

Father Nicholas Gregoris will give a talk titled "Understanding True Masculinity." Among other qualifications, he is co-founder of The Priestly Society of Blessed John Henry Newman and managing editor of *The Catholic Response* magazine.

The second talk is titled "Evolution: Are We Really Made from Monkeys?" It will be presented by Father Christiaan Kappes, academic dean of Byzantine Catholic Seminary of Saints Cyril and Methodius in Pittsburgh.

The third talk, "It Takes Three to Make Love: God, You, Your Beloved," will be given by Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis.

The cost for tickets through March 2 is \$50. After March 2 the cost is \$60. For groups of 10 or more who register by March 15, the cost is \$45 per person. The cost is \$65 for walk-ins on the day of the conference. Lunch is included with all ticket purchases.

For more information on both events and to register for the Saturday conference, go to [www.holyrosaryconferences.org](http://www.holyrosaryconferences.org).

For questions, contact Jerry Jacobs at 317-636-4478 or [jerry@holyrosaryconferences.org](mailto:jerry@holyrosaryconferences.org). †

# CARE: Hope for the undocumented 'who have lost hope'

By Natalie Hoefler

When Mexico native Horacio Galvez Garcia shared the story of why he came to the United States, he spoke in an even tone. When he described his feelings of being detained by Immigration and Customs Enforcement (ICE) officers, he shed no tears.

But when he spoke of the impact of those who accompanied him to court proceedings, sent him cards and letters of encouragement and reached out to help him through the legal morass, Garcia's voice choked with emotion.

"Because of your help, I knew that I was not alone," said the member of St. Philip Neri Parish in Indianapolis. "You are the hope of many people who have possibly lost hope."

Garcia was addressing the nearly 30 priests, religious and lay Catholics from around central and southern Indiana gathered at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Jan. 29.

They were attending the kick-off event for the CARE (Catholic Accompaniment and Reflection Experience) program.

CARE was developed by the United States Conference of Catholic Bishops' (USCCB) Office of Migration and Refugee Services (MRS). The archdiocese was selected as the program's second pilot site, where it will be managed as a joint project of the USCCB, the archdiocese and Faith in Indiana.

## Upholding 'dignity of undocumented immigrants'

The CARE program connects undocumented immigrants with Catholic volunteers wanting to accompany them as they adjust to life in America or interact with the Department of Homeland Security (DHS) or Immigration and Customs Enforcement (ICE).

"The accompaniment model builds solidarity with affected communities," said David Bethuram, executive director



David Bethuram

of the archdiocese's Catholic Charities. "It builds bridges of understanding and mutual interest with other community stakeholders. It's about building relationships to uphold the human dignity of undocumented immigrants, as Pope Francis has called us to do."

In addition to helping keep families together and building community relationships, Bethuram said CARE will initiate advocacy efforts urging lawmakers to bring about change.

Accompaniment is not a new concept for the archdiocese. Archbishop Charles C. Thompson cited his and others' joining Erika Fierro, a former member of St. Patrick Parish in Indianapolis, to her DHS meetings as she faced deportation and separation from her two young children.

"So even though [CARE] wasn't in place during her experience, it has those same components of accompaniment, solidarity, of lifting up her dignity, the component of keeping a family together," he said. "I think it's a great honor that the archdiocese is only the second one in the United States to be asked to pilot this program."

## An engaged, diverse, self-starting community

The first pilot site chosen for rolling out the program was the Archdiocese of San Francisco. The choice makes sense—according to a Pew Research Center analysis of a 2016 Census Bureau survey, nearly 21 percent of America's undocumented immigration population live in California.

The same statistic in Indiana, however, is less than 1 percent. Given the figures, the Archdiocese of Indianapolis might seem an odd choice as the second pilot site for the CARE program.

Not to the USCCB team launching the program.

"We see a lot of attention on the coasts, but ... you seem to have a very special

community here in terms of engagement, a lot of different communities both Catholic and ecumenical," explained Ashley Feasley, MRS director of policy

"This is a great community because it's self-starting. We appreciate the diversity of the community and some of the local advocacy that's begun here. You also have a great Catholic Charities framework," she said, particularly commending the archdiocesan Catholic Charities' Refugee and Immigrant Services.

"The fact that we're not on a border and a lot of important things [related to immigration, migration and refugees] are happening here speaks volumes" of the need for the program. Archbishop Thompson said.

Feasley said one more pilot program will be initiated before CARE is rolled out nationwide.

## Taking CARE from concept to action

Through a grant provided by the Sisters of the Holy Childhood of Jesus to the USCCB for the initiative, the archdiocese has hired Providence Sister Tracey Horan to spearhead CARE in central and southern Indiana.

Sister Tracey is a community organizer with Faith in Indiana and the archdiocese's liaison for the USCCB's Justice for Immigrants campaign. Her passion for justice earned her the 2017 Cardinal Bernardin New Leadership Award from the USCCB's Catholic Campaign for Human Development program.

According to the plan she outlined at the meeting, undocumented immigrants in need of CARE's assistance will contact or be referred to her. She will pass the information on to a core team of bilingual "ambassadors" who will gather information from the person in need.

From there, an ambassador will reach out to a parish CARE liaison about the possibility of accompanying the individual.

"Ideally, a parish would have 10 committed people who would go through a training, and two co-chairs who are interfacing with the person reaching out for accompaniment," Sister Tracey explained. "The hope is if you have a team of at least 10 people, including some that have some flexibility to their schedule, that you might be able to have a couple of people be with [the individual in need]."

To help form these teams, Sister Tracey is conducting trainings "that include what accompaniment looks like, what your rights are, what your role is," she said. Trainings could be conducted at the parish, regional or archdiocesan level, and done on-site or remotely, depending on the number of people involved, she explained.

"Another option is to do a congregational forum ... to foster conversation on the topic of accompaniment, that can bring in broader participation," Sister Tracey added.

Gatherings will be held periodically for volunteers to "share what we are learning, what our experience has been, what some of the issue opportunities are we could coalesce around, how we can take our experiences and move toward advocacy, to go to our legislators with our experiences and what we're hearing," she said.

Seven parishes have already been involved in accompaniment work, Sister Tracey noted, and added that "members of the Unitarian Universalist, Episcopalian, Methodist, Quaker, Jewish and Mennonite traditions have also been actively involved, which brings a real richness to the work."

## 'Not responding is not an answer'

During the meeting, participants had time



Providence Sister Tracey Horan comforts Horacio Galvez Garcia as his feelings of gratitude overcome him while sharing the impact of accompaniment on undocumented immigrants. He spoke at an event kicking off the rollout of the United States Conference of Catholic Bishops' Catholic Accompaniment and Reflection Experience (CARE) program in the archdiocese on Jan. 29 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. The archdiocese was selected as the second pilot site nationwide to implement the program.

(Photo by Natalie Hoefler)



Archbishop Charles C. Thompson prays over Erika Fierro outside the Department of Homeland Security office in Indianapolis on April 24, 2018, prior to a meeting seeking to prevent a deportation that would separate her from her children. Accompanying undocumented immigrants to such meetings is the type of action the Catholic Accompaniment and Reflection Experience (CARE) program will facilitate. The archdiocese is a pilot site for the new United States Conference of Catholic Bishops' program. (File photo by Natalie Hoefler)

to share their thoughts and experiences.

One woman from St. Bartholomew Parish in Columbus noted the need for CARE based on the fear families live with. She shared how children in her parish's school "talk openly about their emergency plan" if their parents are detained. "These kids are prepared with backpacks and know who to go to if mom and dad don't come home," she said.

As chaplain coordinator for Cardinal Ritter Jr./Sr. High School in Indianapolis, Father Jeffrey Dufresne has also witnessed youths living with fear.

"You can see the impact the fear has on the kids," said Father Dufresne, associate pastor of St. Monica Parish in Indianapolis.

He also noted that "fear is a big part of the equation for those who oppose immigrants and refugees." He expressed hope that CARE would provide a way for people to "be instruments of God's grace and root out this fear."

Several Benedictine Sisters from Our Lady of Grace Monastery in Beech Grove were present. Their prioress, Benedictine Sister Jennifer Mechtild Horner, noted that the sisters are "called to respond to the needs of our time. We're called to receive all as Christ, so we're trying to discern how to respond to this situation and meet all of those [undocumented immigrants] as Christ. ... Not responding is not an answer."

Archbishop Thompson is hopeful about the impact of CARE in the archdiocese.

"I think it brings fuller and more enriching exposure to our Catholic teachings on social justice to the community, and will bring to the community even more so the plight of immigrants and refugees," he said.

He hopes the program will effect "transformation on all sides, for people to see the stranger as not an enemy but as a fellow human being, someone not to fear but to embrace.

"And I hope this effort will help the immigrant community see that there are people who do want to help them and embrace and walk with them.

"Hopefully it will touch people all the way around."

*(The next parish CARE training will take place at St. Monica Parish, 6131 N. Michigan Road, in Indianapolis, from 7-8:30 p.m. on March 13 and is open to the public. To register, contact Providence Sister Tracey Horan at 317-319-2540 or [sistertracey@faithindiana.org](mailto:sistertracey@faithindiana.org). For more information on the archdiocesan CARE program, contact Sister Tracey as listed above. For more information on the national program, accompaniment and immigration reinforcement in the U.S., go to [justiceforimmigrants.org](http://justiceforimmigrants.org) and select "CARE Program." Undocumented immigrants in need of accompaniment can call CARE's emergency hotline at 317-759-9474 (Note: This number is not for rapid response needs, only accompaniment).) †*

## REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are *two* ways to make a report:

**1 Ethics Point**  
Confidential, Online Reporting  
[www.archdioceseofindianapolis.ethicspoint.com](http://www.archdioceseofindianapolis.ethicspoint.com) or 888-393-6810

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

**317-236-1548 or 800-382-9836, ext. 1548**  
[carlahill@archindy.org](mailto:carlahill@archindy.org)

## Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to  
[www.archindy.org/layministry](http://www.archindy.org/layministry)



# Pope: No more excuses; time for 'all-out battle' against crime of abuse

VATICAN CITY (CNS)—The time has come for an “all-out battle” against the abuse of minors, erasing this abominable crime from the face of the Earth, Pope Francis said, closing a global four-day summit on child protection in the Catholic Church.

For quite some time, the world has been aware of the “serious scandal” the abuse of minors by clergy has brought to the Church and public opinion, both because of the dramatic suffering it has caused victims and because of the “unjustifiable negligence” and “cover-up” by leaders in the Church, he told people gathered in St. Peter’s Square.

Since the problem is present on every continent, the pope said he called leaders of the world’s bishops and religious superiors to Rome because “I wanted us to face it together in a co-responsible and collegial way,” he said after praying the *Angelus* on Feb. 24.

“We listened to the voice of victims, we prayed and asked for forgiveness from God and the people hurt, we took stock of our responsibility and our duty to bring justice through truth and to radically reject every form” of sexual abuse and the abuse of power and conscience, he said.

“We want every activity and every place in the Church to be completely safe for minors,” he said, which means taking every possible measure so that such crimes never happen again.

It will also entail working with great dedication together with people of good will everywhere in order to fight this “very grave scourge of violence” that affects hundreds of millions of minors around the world.

The pope’s noonday summary of what he called a “very important” meeting came after he delivered his closing remarks at the end of Mass on Feb. 24.

Surrounded by the ornate frescoed walls and ceiling of the Sala Regia, the pope told some 190 cardinals, bishops and religious superiors from around the world, “The time has come, then, to work together to eradicate this evil from the body of our humanity by adopting every

necessary measure already in force on the international level and ecclesial levels.”

However, despite the importance of knowing the sociological and psychological explanations behind this criminal act of abuse, he said, the Church must recognize this is a spiritual battle against the “brazen, aggressive, destructive” power of Satan.

“I see the hand of evil that does not spare even the innocence of the little ones. And this leads me to think of the example of Herod who, driven by fear of losing his power, ordered the slaughter of all the children of Bethlehem,” the pope said.

Just as the pagans once sacrificed children on their altars, such cruelty continues today with an “idolatrous sacrifice of children to the god of power, money, pride and arrogance,” he said.

While the majority of abused minors are victims of a person they know, most often a family member, he said, it is “all the more grave and scandalous” when a member of the Church, particularly a priest, is the perpetrator, “for it is utterly incompatible” with the Church’s moral authority and ethical credibility.

“Consecrated persons, chosen by God to guide souls to salvation, let themselves be dominated by their human frailty or sickness and thus become tools of Satan,” he said.

There is no excuse for abusing children, who are an image of Jesus, he said, which is why it has become increasingly obvious “the gravest cases of abuse” must be disciplined and dealt with “civil and canonical processes.”

“Here again I would state clearly: if in the Church there should emerge even a single case of abuse—which already in itself represents an atrocity—that case will be faced with the utmost seriousness.”

In fact, he said, the Church should recognize that people’s anger over the mishandling of abuse is nothing other than a reflection of “the wrath of God, betrayed and insulted by these deceitful consecrated persons.”

“The echo of the silent cry of the little ones who, instead of finding in them fathers and spiritual guides, encountered

have forever, and we dare not fail,” he said.

For too long, he said, bishops and Church leaders tried to protect the Church’s reputation and not the Church’s children.

“We have shown too little mercy,” he said.

Cardinal Luis Antonio Tagle of Manila, Philippines, gave the first formal talk of the gathering on Feb. 21, providing a theological reflection on the meaning of Christ’s wounds and on the obligation of the world’s bishops to recognize how they have inflicted wounds on Christ’s beloved children.

Touching those wounds and begging for forgiveness is an essential part of a bishop’s mission, he said.

Archbishop Charles Scicluna of Malta, adjunct secretary of the Congregation for the Doctrine of the Faith and longtime investigator of clerical abuse cases, outlined for participants the necessary, mandatory steps they must take when an allegation is made.

He insisted on making the victims a priority, but also used his talk to suggest that the “stewardship of prevention” includes helping the pope choose candidates for bishop appointments.

“Many demand that the process be more open to the input of laypeople in the community,” Archbishop Scicluna said, a request later echoed by Sister Veronica.

When a priest or bishop or layperson is asked to comment on a potential candidate, the archbishop said, “it is a grave sin against the integrity of the episcopal ministry to hide or underestimate facts that may indicate deficits in the lifestyle or spiritual fatherhood” of the candidate.

Later, summit participants debated particular measures, such as a mandatory requirement that abuse allegations be turned over to police. Archbishop Scicluna insisted involving local police and other authorities was important, especially because while bishops exercise spiritual authority over their priests, they have no actual “coercive measures—and we don’t have



Pope Francis looks somber as he celebrates a Mass on the last day of the four-day meeting on the protection of minors in the Church at the Vatican on Feb. 24, in this image taken from Vatican television. (CNS photo/Vatican Television via Reuters)

tormentors will shake hearts dulled by hypocrisy and by power,” Pope Francis said. “It is our duty to pay close heed to this silent, choked cry.”

The Church must combat this evil, both inside and outside its walls, he said, and protect children “from ravenous wolves.”

The Catholic Church must “hear, watch over, protect and care for abused, exploited and forgotten children, wherever they are,” he said. And to do that, the Church “must rise above the ideological disputes and journalistic practices that often exploit, for various interests, the very tragedy experienced by the little ones.”

Because concrete measures will need to be adopted on a local level, the pope pointed to the work of international organizations in their “Seven Strategies for Ending Violence against Children” document and guidelines and other resources produced by the Pontifical Commission for the Protection of Minors.

The Church, he said, must concentrate on the protection of children, being serious in bringing justice and healing to victims and undergoing genuine purification; proper training for priests

and religious is necessary, as are strong guidelines by bishops’ conferences.

The pope urged all Catholics to help the Church be liberated “from the plague of clericalism, which is the fertile ground for all these disgraces.”

“The best results and the most effective resolution,” he said, will occur when the Church commits itself to “personal and collective conversion, the humility of learning, listening, assisting and protecting the most vulnerable.”

On behalf of the entire Church, the pope also thanked “the vast majority of priests who are not only faithful to their celibacy, but spend themselves in a ministry today made even more difficult by the scandals of few—but always too many—of their confreres.”

He also thanked the faithful who recognize the goodness of their ministers and pray for and support them.

“I make a heartfelt appeal for an all-out battle against the abuse of minors both sexually and in other areas, on the part of all authorities and individuals, for we are dealing with abominable crimes that must be erased from the face of the Earth,” he said. †

## SUMMIT

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small groups, a penitential liturgy and Mass.

In addition to the handful of survivors who spoke at the summit itself, dozens of survivors from around the world gathered in Rome in solidarity with one another and to speak to reporters and to individual bishops. Twelve representatives of the survivors were invited to meet on Feb. 20 with the summit’s organizing committee.

As the bishops met with the pope inside the Vatican’s synod hall, the coalition Ending Clerical Abuse, which brought 40 survivors from 21 countries to Rome, organized vigils and a march to St. Peter’s Square.

The survivors’ groups were, in general, not satisfied with the summit and insisted the time to talk about the reality of abuse was long passed; it was time for action.

The summit, though, seemed designed more to ensure that every bishops’ conference around the world recognized the gravity of the problem, even if in their country very few cases of clerical sexual abuse had been reported.

Addressing the summit on Feb. 23, Nigerian Sister Veronica Openibo, congregational leader of the Society of the Holy Child Jesus, called out bishops, particularly in Asia and Africa, who dismiss the abuse crisis as a Western problem. She cited several personal experiences she confronted while counseling men and women who were abused.

Church leaders cannot think they can “keep silent until the storm has passed,” Sister Veronica told them. “This storm will not pass by.”

Preaching at the closing Mass, Australian Archbishop Mark Coleridge of Brisbane warned his fellow bishops that they would be called to account for what they did and what they failed to do to stop the abuse and assist the victims.

“All of this will take time, but we do not

any nostalgia for the coercive measures of the Inquisition”—to force priests to cooperate with investigations and obey when punishment has been imposed.

Throughout the summit, bishops and other speakers tried to identify attitudes and issues that have contributed to the Catholic Church’s sex abuse crisis; repeatedly they pointed to “clericalism,” and especially an attitude that allows priests and bishops to think that they were somehow special and above the law and common human decency.

To understand the full depth of the crisis, Colombian Cardinal Ruben Salazar Gomez of Bogota said that bishops must stop looking at outsiders as the cause of the damage within the Church and recognize that “the first enemies are within us, among us bishops and priests and consecrated persons who have not lived up to our vocation.”

Cardinal Oswald Gracias of Mumbai, India, told the gathering on Feb. 22 that, as members of the College of Bishops, each bishop in every part of the world has a responsibility to root out abuse everywhere and that each bishop has a moral obligation to “point out honestly to our brother bishops or priests when we notice problematic behavior in them.”

Cardinal Blase J. Cupich of Chicago, one of the summit organizers, told the gathering he believed the Catholic Church needed a new structure in place to deal with bishops accused of abuse or of negligence in handling abuse claims.

His “metropolitan model” of accountability would rely on the metropolitan archbishop of a Church region receiving claims made against a bishop and conducting an initial investigation with the help of qualified lay experts before turning the information over to the Vatican for further action.

Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, told Catholic News Service on Feb. 24 that it would be up to the full body of bishops to decide how to proceed, but he would not be surprised if they came

up with a proposal that would combine a metropolitan-level system with a lay board to assist the metropolitan.

“In our proposals, the work of the laity will be to collaborate,” which is something all the speakers at the summit emphasized, Cardinal DiNardo said. “We want to make sure the laity are involved” in a way that would give them a level of independence to investigate claims against bishops while, at the same time, making it clear the board is acting on behalf of the Church.

In her presentation to the summit on Feb. 22, Linda Ghisoni, a canon lawyer who serves as a consultant for the Congregation for the Doctrine of the Faith and is undersecretary for laity at the Dicastery for Laity, the Family and Life, urged the pope to consider a revision of the “pontifical secret” covering canonical procedures and trials of clerics accused of abuse.

Ghisoni’s suggestion was echoed by others, who insisted that while the accused have a right to a presumption of innocence and victims have a right to anonymity, the names of clerics found guilty of abuse, the crimes of which they were found guilty and their punishments should be made known, at least to the victims who brought the case.

German Cardinal Reinhard Marx of Munich and Freising, who spoke to the bishops about the importance of transparency, including in allowing police and prosecutors access to diocesan records, agreed with Ghisoni. He said he saw no convincing reason why the “pontifical secret” should apply “to the prosecution of criminal offenses concerning the abuse of minors.”

One of the stronger presentations on transparency was the meeting’s last speech, delivered by Mexican television journalist Valentina Alazraki.

Journalists are not the enemy of the Church, she said, unless members of the Church are abusing children or covering up such abuse. †

# After the Vatican's summit on abuse, the stakes are clear

VATICAN CITY (CNS)—The long-awaited “Meeting on the Protection of Minors in the Church,” nicknamed the abuse summit, was an extraordinary and historic gathering that surpassed many expectations while perhaps disappointing others.

Historic in that it brought together the heads of 114 bishops' conferences from the entire world, as well as the leaders of religious congregations, curial officials and even a few laypeople to discuss in a semi-public forum the sins of the Church and to hear the powerful words of the victims themselves. Extraordinary in that it featured a drumbeat of eloquent and at times blunt criticisms by speakers regarding the way that the Church has handled abuse crises to date.

It also may have become a prototype of sorts for what synodal gatherings may come to look like in the future in terms of both a diversity of voices and an honesty of opinion.

From the start, Pope Francis had four chief audiences to reach, each with its own suspicions and concerns.

The first was the broad leadership of the Church, the bishops of the world represented by the heads of their episcopal conferences as well as the leadership of religious congregations.

The second consisted of the victims of clerical sexual abuse who so often had been ignored, excused or even attacked for having the courage to tell what was done to them. Numerous organizations of survivors came to Rome to be heard, and many made their dissatisfaction with the proceedings known, judging them too little and too unsubstantial. Within the hall, however, other victims were heard in person and by audio. Their statements were read as reflections for prayer, and every session was reminded of what they are suffering.

The third audience was both the larger Catholic community as well as the general public, both of whom increasingly look on the Church as guilty until proven innocent and doubt that the Church is able to police itself.

The fourth audience was those members of the Roman Curia who have been cautious about some proposals and changes, for example those proposed by the U.S. bishops in the last year.

It appears that the actual proceedings over the course of four days had a powerful impact on the vast majority of the attendees. From prayerful meditations on the words of victim survivors to

presentations by victims themselves, the bishops came face to face with the impact of clergy sexual abuse. While some of the attendees had previous experience meeting with those who had been abused, for others coming from regions where the crisis has not been directly acknowledged, it was revelatory. The cry of the victims was made flesh before their eyes, the tears and the trauma unavoidable and undeniable.

The assembled leaders heard from their own. Cardinal Luis Antonio Tagle of Manila, Philippines, launched the summit with a spiritual reflection on the necessity of touching the wounds of their people as Thomas touched the side of Christ.

Colombian Cardinal Ruben Salazar Gomez of Bogota dismissed those who say the problem is worse elsewhere. “The fact that abuses occur in other institutions and groups can never justify the occurrence of abuses in the Church,” he said. He exhorted his fellow bishops, “We have to recognize that the enemy is within.”

Other bishops addressed the needs for practical changes in administration, in Church law, and in how the bishops related to each other, both personally and in terms of their dioceses and conferences.

Two of the most powerful speeches of the four-day summit were delivered by women. Nigerian Sister Veronica Openibo, leader of the Society of the Holy Child Jesus, shattered the myth that abuse was only a Western problem, recounting her experiences as a leader and as a woman religious regarding abuses in her own country.

Mexican journalist Valentina Alazraki, speaking as a journalist and as a mother, gave a scorching challenge to the assembled leaders: “If you do not decide in a radical way to be on the side of the children, mothers, families, civil society, you are right to be afraid of us, because we journalists, who seek the common good, will be your worst enemies.”

Pope Francis, who sat through all the sessions and heard all the presentations, told the bishops at the start of the meeting that he wanted “concrete and effective



Nigerian Sister Veronica Openibo, congregational leader of the Society of the Holy Child Jesus, speaks at a briefing on the third day of the meeting on the protection of minors in the Church at the Vatican on Feb. 23. At left is Cardinal Reinhard Marx of Munich. (CNS photo/Paul Haring)

measures.” In the final news conference of the meeting, Jesuit Father Federico Lombardi identified three “concrete initiatives”:

Legislation from the pope that would “strengthen prevention and the fight against abuse on the part of the Roman Curia and the Vatican City State;” a guide from the Congregation for the Doctrine of the Faith that would make clear the “duties and tasks” of all bishops when confronting allegations of abuse; and the creation of task forces of “competent persons” who could “help episcopal conferences and dioceses that find it difficult to confront the problems and produce initiatives for the protection of minors.”

While none of these are new proposals, the impact of the summit, the explicit commitment of the pope, and the clear expectations of the larger world for a change in the status quo will put enormous pressure on the Vatican to deliver on these commitments while they in turn press all dioceses to do the same.

There are those in the Vatican bureaucracy, the fourth audience, who seem not to understand how devastating the scandals have been to the Catholic communities in North America, Australia, Ireland and Chile. The truth is that the proposed “concrete initiatives” have long been in the works, and it can

appear that all in the Curia do not fully appreciate the scale and the scope of the emergency.

As Cardinal Oswald Gracias told impatient journalists at the final news conference, “It is not like the Holy Father snaps his fingers and everything is done all over the world.” For this reason, the summit was an opportunity also to bring pressure to bear on those in the bureaucracy who may, for a variety of reasons, be dragging their heels.

The pope’s final speech at the summit’s end disappointed some. He emphasized that the abuse of minors was a “universal problem, tragically present almost everywhere and affecting everyone,” a rationale often heard from some Churchmen angry or defensive about the criticism the Church has endured.

But the pope made clear that the Church is not just any institution: “The brutality of this worldwide phenomenon becomes all the more grave and scandalous in the Church, for it is utterly incompatible with her moral authority and ethical credibility.”

With this summit, Pope Francis has tossed down the gauntlet. The stakes are clear. In the words of Australian Archbishop Mark B. Coleridge of Brisbane, “All of this will take time, but we do not have forever, and we dare not fail.” †

## MINORS

continued from page 1

concerning the crime of a cleric acquiring, possessing or distributing pornographic images of minors by extending the age from 14 years old to include young people under the age of 18.

Lastly, Pope Francis has also expressed his intention to establish task forces “made up of competent persons” that will assist dioceses and episcopal conferences “that

find it difficult to confront the problems and produce initiatives for the protection of minors,” especially when they lack the needed resources and skilled personnel.

Meanwhile, a number of survivors and advocacy groups were disappointed the pope and the Vatican did not go further with more direct mandates, especially in ordering bishops to implement what laws already exist.

Peter Isely, spokesman for the Ending Clergy Abuse coalition, said he wished the pope had told bishops to remove

known abusers from public ministry immediately in order “to keep them from harming children. That’s pretty simple.”

Also, just as the pope had recently revised the catechism concerning the inadmissibility of the death penalty, Isely said the pope could have changed canon law to include zero tolerance for abusers and those who protect them.

Miguel Hurtado, a survivor from Spain, told Catholic News Service (CNS) that the Church still needs a clear mechanism or process for bishop accountability and making public the dismissal of a leader for negligence.

“What changes the hearts and minds,” he said, “is seeing a colleague lose his job.”

“Why don’t we see bishops ordaining women? Because they know it is a red line, and they will be excommunicated if they cross it. Covering up child rape is not a red line” if there are no clear and serious consequences that go with it, he said.

Hurtado said if the Church fails to police itself, “what will prevent another crisis are the external checks and balances” of media outlets doing accurate investigative reporting, the trend of child victims speaking out sooner, and civil laws abolishing the statute of limitations on the abuse of minors.

Anne Barrett Doyle of [BishopAccountability.org](http://BishopAccountability.org) said in a press

statement that the summit was only a failure in terms of needed internal reforms.

“But in a larger sense, it achieved a great deal” by increasing global awareness of clergy sex abuse and facilitating “connections between journalists and survivors from many countries,” she said.

“This was public education on a massive scale,” Doyle said.

In a statement provided to CNS, a group of women in the U.S. from Catholic Worker who were in Rome for the summit supported “Pope Francis placing the spotlight on the global sexual abuse. This is good and crucial.”

“As Catholic Workers, people who have seen violence in so many forms, we resonate with his understanding that abuse of power is the root cause of the problem here,” it said.

“But where are the concrete processes to guide the bishops in assuring accountability, transparency and responsibility upon their return?”

As Pope Francis “recognized that the outrage on the street with regard to sex abuse reflected the ‘wrath of God,’” the Catholic Workers’ statement said, there is the continued mission for all people of God: “to be that ‘wrath’ until the violence of clergy sex abuse and cover-up is eradicated.” †



Pope Francis, bishops and cardinals attend the third day of the meeting on the protection of minors in the Church at the Vatican on Feb. 22. (CNS photo/Vatican Media)

# Lenten penance services are scheduled at archdiocesan parishes

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

## Batesville Deanery

- March 21, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
- March 24, 1:30 p.m. for St. Maurice, Napoleon: St. John the Baptist, Osgood; and Immaculate Conception, Millhousen, at St. Maurice, Napoleon
- March 26, 7 p.m. at St. Mary, Greensburg
- April 1, 7 p.m. at St. Lawrence, Lawrenceburg
- April 2, 6:30 p.m. at St. Michael, Brookville
- April 2, 6:30 p.m. for St. Joseph, Shelbyville, and St. Vincent de Paul, Shelby County, at St. Vincent de Paul
- April 3, 6:30 p.m. at St. Peter, Franklin County
- April 4, 7 p.m. for St. Catherine of Siena, Decatur County, at St. John the Evangelist Campus, Enochsburg
- April 5, 10 a.m.-10 p.m., “12 Hours of Grace” for All Saints, Dearborn County, at St. Martin Campus, Yorkville
- April 10, 7 p.m. at St. Louis, Batesville
- April 11, 7 p.m. at Holy Family, Oldenburg

## Bloomington Deanery

- April 2, 7 p.m. at St. Martin of Tours, Martinsville
- April 4, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- April 10, 6:30 p.m. at St. Jude the Apostle, Spencer
- April 10, 7 p.m. at St. Agnes, Nashville
- April 11, 6 p.m. at St. John the Apostle, Bloomington
- April 17, 4-9 p.m. for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center

## Connersville Deanery

- March 13, 6:30 p.m. at St. Bridget of Ireland, Liberty
- March 25, 6 p.m. at St. Elizabeth of Hungary, Cambridge City
- April 4, 6:30 p.m. at St. Mary, Rushville
- April 9, 6 p.m. for St. Elizabeth Ann Seton at St. Mary Church, Richmond

## Indianapolis East Deanery

- Tuesdays in Lent 6-7 p.m. at St. Mary
- March 13, 7:30 p.m. at Holy Spirit
- March 18, 7 p.m. for Holy Angels and St. Rita, at St. Rita
- March 25, 7 p.m. for St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes, at Our Lady of Lourdes
- April 5, 6-8 p.m. at St. Michael, Greenfield
- April 6, 10 a.m.-noon at St. Michael, Greenfield
- April 9, 7 p.m. at St. Philip Neri
- April 11, 7 p.m. at St. Thomas, Fortville

## Indianapolis North Deanery

- April 7, 2 p.m. at St. Simon the Apostle
- April 8, 7 p.m. at St. Lawrence
- April 9, 7 p.m. at St. Lawrence

## Indianapolis South Deanery

- March 19, 7 p.m. at St. Jude
- March 20, 6:30 p.m. for St. Ann and St. Joseph (Indianapolis West Deanery) at St. Joseph
- April 4, 7 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd, Indianapolis, at Holy Name of Jesus
- April 10, 7 p.m. for St. Barnabas, St. Mark the Evangelist and St. Roch, at St. Barnabas
- April 11, 7 p.m. at Nativity of Our Lord Jesus Christ
- April 13, 9 a.m. at SS. Francis and Clare of Assisi, Greenwood
- April 15, 7 p.m. at Our Lady of the Greenwood, Greenwood

## Indianapolis West Deanery

- Tuesdays in Lent, 7 p.m. at Mary, Queen of Peace, Danville
- March 12, 7 p.m. for St. Anthony and St. Christopher, at St. Anthony
- March 18, 6:30 p.m. for St. Joseph and St. Ann (Indianapolis South Deanery) at St. Joseph
- March 18, 7 p.m. for Holy Angels and St. Rita, at St. Rita
- April 8, 7 p.m. at St. Thomas More, Mooresville
- April 9, 7 p.m. at St. Susanna, Plainfield
- April 11, 7 p.m. at St. Malachy, Brownsburg
- April 12, 7 p.m. for St. Michael the Archangel, St. Gabriel the Archangel and St. Monica, at St. Michael the Archangel

## New Albany Deanery

- Wednesdays in Lent (except Ash Wednesday), 5-7 p.m. with adoration at St. Michael, Charlestown
- Wednesdays in Lent (except Ash Wednesday), 6:30-7:30 p.m. at St. Mary-of-the-Knobs, Floyd County
- Wednesdays in Lent (except Ash Wednesday), 6:30-7:45 p.m. at St. Mary, New Albany
- Thursdays in Lent, 5-7 p.m. with adoration at St. Francis Xavier, Henryville
- Saturdays in Lent following 8 a.m. Mass and at 4-4:45 p.m. at Holy Family, New Albany
- Sundays in Lent, 5-5:50 p.m. at Holy Family, New Albany

- March 13, 7 p.m., confession at St. Michael, Bradford
- March 20, 7 p.m., confession at St. Michael, Bradford
- March 27, 7 p.m., confession at St. Michael, Bradford
- March 28, 7 p.m. at St. Mary, Lanesville
- April 4, 6:30 p.m. for St. John Paul II, Sellersburg, at St. Paul Church, Sellersburg
- April 4, 7 p.m. at St. Anthony of Padua, Clarksville
- April 10, 7 p.m. at St. Mary, Navilleton
- April 11, 8 a.m.-8 p.m., “12 Hours of Grace” at Our Lady of Perpetual Help, New Albany
- April 11, 7 p.m. at St. Augustine, Jeffersonville
- April 12, 7 p.m. at St. Mary, New Albany
- April 14, 1 p.m. at St. John the Baptist, Starlight

## Seymour Deanery

- March 12, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
- March 21, 7 p.m. at St. Rose of Lima, Franklin
- March 27, 6:30 p.m. at St. Patrick, Salem
- March 27, 7 p.m. at St. Ambrose, Seymour
- March 28, 6 p.m. at Church of the American Martyrs, Scottsburg
- April 3, 6:30 p.m. for St. Ann, Jennings County; St. Joseph, Jennings County; and St. Mary, North Vernon, at St. Mary
- April 11, 7 p.m. for St. Bartholomew, Columbus, and Holy Trinity, Edinburgh, at St. Bartholomew

## Terre Haute Deanery

- March 19, 1:30 p.m. at St. Margaret Mary, Terre Haute
- April 2, 7 p.m. at St. Benedict, Terre Haute
- April 10, 7 p.m. at Sacred Heart, Clinton
- April 15, 7 p.m. at St. Paul the Apostle, Greencastle
- April 16, 7 p.m. at Annunciation of the Blessed Virgin Mary, Brazil
- April 17, 11 a.m. at St. Joseph, Rockville

## Tell City Deanery

- April 3, 6 p.m. at St. Meinrad, St. Meinrad

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

## LENT

continued from page 1

bring people closer to God and one another.

“I think it’s important to make some distinctions that might rescue Lent for people this year,” he said, noting that it’s not “supposed to be about sorrow, sadness or anger, which people are justifiably feeling,” in the current Church climate. “That is not what Lent is about,” he said, stressing that it should be a personal preparation for Easter.

The 40 days, especially this year, also shouldn’t be an effort of “muscular Christianity” or “pulling ourselves up by our bootstraps” to do Lenten practices, he said. Instead, it offers a time for Catholics to say: “Wow, we have completely hit bottom, and we have to depend on God’s grace to build us up again.”

Father Larry said a lot of bishops have called for a year of reparation for the abuses committed by people representing the Church, an action that has caused some misunderstanding among Catholics who say: “Why do I have to do it? I didn’t do anything wrong?”

And they are right, he said, noting that penance is what people do to show sorrow for what they’ve done, while “reparation is what you do to show sorrow for what someone else has done which opens the community to God’s healing grace.”

This Lent, “We don’t put reparation on hold, we just get to do both”—personal penance and reparation, he said.

Sister Teresa Maya, a Sister of Charity of the Incarnate Word based in San Antonio, said she has been moved by the expressions of reparation by priests in her archdiocese taking “collective responsibility” for abuse and any cover-up in the Church.

The sister, former president of the Leadership Conference of Women Religious, an umbrella group of 1,500 leaders of U.S. women’s religious communities, said it is important for the Church to begin with reparation, but it can’t end with that.

“To live in the spirit of Lent, there has to be path away from personal and systemic sin” that led to this crisis, something she said she hasn’t seen yet.

Sister Teresa said the sacrament of reconciliation, which is talked about a lot in Lent, centers on listening, and the Church still needs to make it a priority to listen to abuse survivors, but Catholics also need to listen to one another.

For the past eight months or more, this abuse crisis has been “piling up on all of us,” she told CNS, noting that many Catholics are still shell-shocked by it, and the question that remains is: “How do we move forward?”

That’s where Lent once again comes into play, because she said it provides a time for people to examine where they are personally but also can raise the question, “Where are we?” as the Catholic Church in the United States.

And no matter where you fit in the Church, as a leader, family member or parishioner, she said the question of what’s next feels different; it’s not the same as it was



## Lenten disciplines include fasting, almsgiving, prayer

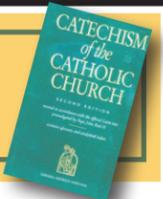
Abstinence from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is on March 6.

Fasting is to be observed on Ash Wednesday by all Catholics who are 18 years of age but not yet 59. Those who are bound by this may take only one full meal. Two smaller meals are permitted if necessary to maintain strength according to one’s needs, but eating solid foods between meals is not permitted.

The special Paschal fast and abstinence are prescribed for Good Friday and encouraged for Holy Saturday.

By the threefold discipline of fasting, almsgiving and prayer, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is on April 18.

## CATECHISM CORNER



## What the Catechism says about Lent

The season of Lent is mentioned in the *Catechism of the Catholic Church* in various sections.

It is brought up in #540 in the section that explains Christ’s public ministry.

In #1095, Lent is discussed in regards to the way in which the Church, especially in its liturgy, sees Christ prefigured in various ways in the Old Testament.

Finally, in #1438, the penitential nature of Lent is discussed in the section on the sacrament of reconciliation.

#540 “Jesus’ temptation reveals the way in which the Son of God is Messiah, contrary to the way Satan proposes to him and the way men wish to attribute to him (see Mt 16:21-23).

“This is why Christ vanquished the Tempter for us: ‘For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning’ (Heb 4:15). By the solemn forty days of Lent, the Church unites herself each year to the mystery of Jesus in the desert.”

#1095 “... the Church, especially during Advent and Lent and above all at the Easter Vigil, re-reads and re-lives the great events of salvation history in the ‘today’ of her liturgy. But this also demands that catechesis help the faithful to open themselves to this spiritual understanding of the economy of salvation as the Church’s liturgy reveals it and enables us to live it.”

#1438 “The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church’s penitential practice.

“These times are particularly appropriate for spiritual exercises, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing [charitable and missionary works].”

(To read the Catechism of the Catholic Church online, log on to [www.usccb.org/catechism/text/](http://www.usccb.org/catechism/text/).) †

when the Church went through the sexual abuse crisis nearly 20 years ago.

She likened the Church now to the time when the Apostles were in the upper room wondering what to do next.

“We have to trust our faith in the resurrection, in the grace that God will provide,” she said. “Hold the loss and the grief and hold one another in it.”

This is a “critical moment” to return to the core of what Catholics believe, she said.

Father Jude similarly stressed the need for Catholics to keep going and to support one another.

“We need people to return to the Church. We need their criticism; we need to hear their frustrations, their stories” not just survivors of abuse, but all who “are unfortunately part of the collateral damage of this scandal, people who are just overwhelmed by these revelations.”

“This moment—Ash Wednesday I think specifically this year—can be even more of a reminder that in spite of everything, the Church, called by Christ, is the greatest hope for our humanity.”

Although the Church has human failings, he said, it also has a divine call for everyone in it to “go forth”—after facing criticism the Church deserves—and never lose sight of its main mission: “to bring life to the world through Jesus Christ.” †

## Lent is a time to strive for holiness that will last

By Fr. Geoffrey Brooke Jr.

When I was in college, there was a group of students who didn't always practice their faith, but when Ash Wednesday rolled around they decided to band together in giving up a few particular sins common among college students.

At first this seemed like a noble pursuit in holiness and accountability. However, once Easter rolled around there were "celebrations," which were merely opportunities to commit these same sins all over again.

It occurred to me then, "Is this the way to celebrate the resurrection of Christ? By sinning?" Christ's death on the cross on Good Friday and his resurrection on Easter Sunday are meant to free us from our sins. To celebrate said freedom by sinning is a contradiction.

This story of the college students is not too uncommon, nor is it exclusive to university campuses, but this mentality misses the mark on what Lent is truly about. Regardless of where we may be on our faith journey, as Catholics we are always called to reject sin.

In this regard, every day is Ash Wednesday, for every day we are called to make our own in our daily lives the words that are often said when ashes are placed on the foreheads of worshippers on the first day of Lent, "Repent and believe in the Gospel." One shouldn't just give up a sin for Lent, we should give up sins for life.

Yes, we are all sinners, and we wrestle with our sinfulness our entire life, but the intent should never be to give up sin only for a certain amount of time, but rather always to be striving for holiness.

Ash Wednesday marks the beginning of Lent, a time set aside to help us with that goal of attaining holiness. Repenting from our sins goes beyond just not sinning any more. It is the expression of our sorrow to God for the sins we have already committed.

Believing in the Gospel requires not just an intellectual assent or a simple head nod, "yeah, sure I believe that stuff," but it begs actions that demonstrate that "faith without works is dead" (Jas 2:26).

Thankfully, the Church in her wisdom and tradition provides us with some guidance as to what kinds of actions we are to take to grow in a deeper relationship with Christ during Lent: prayer, fasting and almsgiving.

Take note: Nowhere in those three does one find "give up sinning." That effort is needed every day, throughout the year, throughout our lives.

So while we wage the battle with sin all the time, it is still important to take advantage of the season of Lent and the Church's encouraged practices of prayer, fasting and almsgiving as a way of moving beyond the mere removal of sin and entering into a more intimate relationship with God.

• **Prayer:**  
Ash Wednesday is a great time to take inventory of our life of prayer: what's going well, what's missing. Everyone is at a different stage on his or her journey with God, so the results of the inventory will look different for each of us.

**'... the Church in her wisdom and tradition provides us with some guidance as to what kinds of actions we are to take to grow in a deeper relationship with Christ during Lent: prayer, fasting and almsgiving.'**

Sometimes we begin Lent with lofty goals of adding quite a bit to our prayer regimen, only to find ourselves overwhelmed and give up. Perhaps we ought to consider adding just one small practice and doing it well and consistently.

Depending upon the current routine, a simple addition could be something as easy as spending a few minutes each morning with the Mass readings of the day. When Easter rolls around, the new practice will already be a part of our new prayer routine and be something we can carry forward beyond Lent.

• **Fasting:**

This is the one that everyone seems to focus on. "What are you giving up for Lent?" everyone asks. Again, the response shouldn't be, "Sin." Fasting goes beyond; it's the free choice to give up something good as a form of sacrifice, an expression of sorrow for our sins.

By giving up something good, it shouldn't be something that will then lead us further from God, but instead draw us closer to him. Perhaps we can think of worldly things to which we have an unhealthy attachment.

By getting rid of something that isn't a sin, we are able to build up self-discipline (helpful for struggles with temptation and sin), as well as to grow closer to God by becoming more detached from worldly things that are ultimately superfluous and unnecessary.

• **Almsgiving:**

Ash Wednesday begins the journey of Lent that ultimately leads us to the cross, to Jesus' ultimate act of love, the sacrificial gift of his very self. We are called to imitate that same kind of love through sacrifice.

One of the ways we can imitate that sacrifice is through our financial offering to the Church, charitable organizations and those in need. The challenge is to see



Archbishop Charles C. Thompson elevates a chalice during an Ash Wednesday Mass on Feb. 14, 2018, in SS. Peter and Paul Cathedral in Indianapolis. Concelebrating the Mass are Father Patrick Beidelman, left, and retired Father Lawrence Richardt. Lent is a season in the Church's liturgical year in which Catholics can strive for holiness that lasts beyond Easter Sunday. (File photo by Sean Gallagher)



Volunteer Steve Hurst distributes bowls of soup to guests at St. Patrick Parish soup kitchen in Bay Shore, N.Y. Giving alms, which can include volunteering to serve people in need, is a traditional Lenten spiritual discipline to help people grow in holiness. (CNS photo/Gregory A. Shemitz)

this giving not from a place of obligation, because of the tax credit or from what's leftover at the end.

Christ gave of himself so that we might have eternal life. We, too, must see our giving as a sacrifice for the benefit of others.

Lent provides us time to engage in an "audit" of our almsgiving, to ask ourselves about the motivations behind our giving and to see how we might

be able to more fully imitate Christ by increasing our sacrificial gift, not for our own benefit but for others.

*(Father Geoffrey Brooke Jr. is a priest of the Diocese of Jefferson City, Mo. He earned a licentiate in fundamental theology at the Pontifical Gregorian University in Rome. His website is [frgeoffrey.com](http://frgeoffrey.com) and his social media handle is @PadreGeoffrey.) †*

## The Theology of Technology/Brett Robinson

## Our Church, home and interior life are in need of renewal

For my son's 12th birthday, I took him to New York City, where we stayed in a Brooklyn rectory and did all the things a 12-year-old boy would naturally want to do in such a big place.



Our trip to New York reminded me of something Leon Battisti Alberti said about cities and houses. In addition to being an accomplished 15th-century architect, Alberti was also a priest, philosopher and poet. He once mused that the city is like a great house, and the house in its turn a small city.

The great house of the city provides a common home to millions of people coexisting, cooperating—and conflicting—on a daily basis. The house then is a city on a much smaller scale. I would take it a step further and say that our interior life is also like a house—or a castle for St. Teresa of Avila—and we live in a time when both are in need of attention and reform.

The analogy between large and small is not unlike the experience of St. Francis in the church at San Damiano. When Our Lord spoke to St. Francis and told him to “rebuild my Church,” he was not

talking about the small rundown building where he was sitting. It was the whole Church—and culture—that was in need of renewal.

St. Francis became a microcosm of that renewal by shedding his material wealth and embracing the poor and sick out of a deep love that came from God. His interior life, his interior castle, was renovated for God.

St. Francis is one of the few saints whose name always includes the name of a city: Assisi. In that small Italian city, St. Francis had the experience of coming to know God as his Father, other people as his brothers and sisters, and nature as their common home. The city became as intimate as a house.

Today, it is fair to say that attempts to “fix” the institutional Church will fall short if the transformation is not already happening in the smallness of our homes and interior lives.

While it is tempting to think that renewing the Church and the culture might be accomplished through a more clever use of social media, it is that same social media that fractures our attention and distracts us from the essential practice of contemplation.

If we stop focusing so much of our attention out there and retrain our attention for what is inside, then we begin to make headway. Houses are where the

next generation of priests, bishops and cardinals will come from.

How will they be formed in the space of the home? What sorts of contemplative practices will they remember from their childhood?

Houses are where the next generation of Catholic laypeople will set out to leaven the strongholds of education, government and commerce through faithful and courageous witness. From whence is that courage fostered, that faith secured? In the home.

The profusion of home improvement shows on television would seem to suggest that among the most important acts of discernment in this life is choosing the right tile for the kitchen backsplash. The home improvement trend belies a deeper desire though, the same one that St. Francis experienced in the 13th century.

The Church, the home and our interior life are in need of renovation. How successful it is depends on our ability to do the hard demolition work of mortification and tearing out the habits and vices that infect the household of our soul.

*(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.) †*

## It's All Good/Patti Lamb

## Son's actions help Mom realize what's important in life

“Is that a new throw rug?” my husband asked a couple weeks ago, when he entered the laundry room.



“Yep,” I replied. I'm trying to spruce up our home, which has been for sale for a while now.

The next week, he commented on the pillows on the couch.

“Where are our regular pillows?” he asked. “These pillows are stiff and scratchy.”

I explained that I thought changing our toss pillows on the couch might make the room “pop” to prospective buyers.

When I bought yet another succulent to display by the bathtub, he gently said, “It's kind of been like an Easter egg hunt around here with all these little things you're buying to make buyers think this place is move-in ready.”

He followed that up with, “But a throw rug isn't going to be the deciding factor in selling this house.”

“We've done all we can do, and this in God's hands now,” he added.

And he's right. My St. Joseph statue was buried in the yard. I had the

house blessed for a second time by our deacon, even though our priest already blessed it when we first moved in 14 years ago.

“The first blessing hasn't worn off,” my husband kindly reminded me, “but if you feel better with ‘Blessing 2.0,’ then I support you.”

I even put holy water on the doorknobs before showings.

Before you write me off as a few tacos short of a combo platter, I'd like to say in my defense that I've just been trying to give it my all. I frantically clean before showings and have given the sale of our home all my attention, which isn't right.

In *God Calling*, one of my favorite devotionals, I came across this passage on waiting:

“There is no work in life so hard as waiting, and yet I say wait. Wait until I show you my will. Proof it is of my love and of my certainty of your true discipleship. ... All motion is more easy than calm waiting. So many of my followers have marred their work and hindered the progress of my kingdom by activity. ... I will not overtry your spiritual strength.”

Enough already, Patti. I've done my best, and I need to let God do the rest.

We had a showing the next day, and instead of going down to detail the baseboards, I walked in the kitchen and asked my son how his day was. And an incredible thing happened. My 14-year-old boy talked to me. He told me about his day and his recent algebra concerns, and it all just came out. When I thanked him for opening up to me, he commented that I've been so focused on the house that he didn't want to add to my stress with his worries.

That moment was a wake-up call. I'd been giving all of my attention to the wrong cause. I need to give this house sale obsession to God and stop missing what's right in front of me.

The following morning, my son was leaving for school and I went in for a hug, feeling more connected with him after our talk the prior night. Instead of standing there like a pillar as he usually does when I hug him, he put his arms around me and hugged me back.

Thanks, Henry, for reminding me to let go of the earthly, superficial stuff and embrace what's truly important.

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

## Coming of Age/Maria-Pia Negro Chin

## Like Blessed Mother, World Youth Day pilgrims say ‘yes’ to God

“We have seen the face of Christ in everyone we meet,” said Carolina Perez, a pilgrim from Chicago who has Mexican roots.



“I can really see the universal Church.”

Perez was among thousands of pilgrims at World Youth Day 2019 in Panama. For her and other pilgrims, including those from groups related to Maryknoll, the theme of Mary's fiat (“Let

it be done according to your word”) was in the background throughout the week's catechesis, songs and speeches.

Andrea and Ernesto Lopez, pilgrims from El Salvador, said World Youth Day was a renewal of their marriage vows and their openness to life. “Since the opening Mass, we have felt called to give our lives for God's kingdom,” Ernesto said during

the overnight vigil at John Paul II Field.

The couple, who volunteer for their parish's pastoral council, looked forward to the sending Mass on Jan. 27. “We want to encourage young people in our parish to discover their vocations so they can say ‘yes’ like Mary,” Andrea said. “Young people can walk in our society and continue to say ‘yes’ despite tribulations or challenges. ... Because the Lord never abandons us.”

Young people from 155 countries had a long journey to prepare for this global event of the Church. Many were young adults committed to ministry who, inspired by other pilgrims, renewed their zeal for sharing God's love and mercy.

“We have made friends from different nations, and we are going to bring this experience and encourage other young people to say ‘yes’ in their communities and families, so they can bring peace to their communities,” said Jose Reyes, from El Salvador.

Despite the challenges, sacrifices and exhaustion, the pilgrims' overarching feelings were hope, happiness and humble gratitude toward the welcoming people of Panama. Energetic worship music uplifted the spirits of pilgrims and bystanders, but the youths also engaged in moments of quiet worship. One such moment was the eucharistic adoration at the overnight vigil on Jan. 26, where 600,000 pilgrims united in silent prayer.

“It was a peaceful moment; you would not expect it, being that we were so many people from different countries. It was beautiful,” said Chicago pilgrim Nactziel Lemus. “God is present, and God is strong with all of us. So hopefully we are able to bring back what we learned and share it with all the youths who are hungry and don't know him yet.”

*(Maria-Pia Negro Chin is bilingual associate editor at Maryknoll Magazine.) †*

## For The Journey/Effie Caldarola

## Gratitude as a Lenten practice

Lent beckons, and that's a good time to dust off my gratitude journal.

If you want a run-down on all the ways gratitude can help you, visit [happierhuman.com/benefits-of-gratitude](http://happierhuman.com/benefits-of-gratitude). More than



26 studies have chronicled how gratitude can help you sleep better, experience less physical pain, spend more time exercising, improve your mood and generally lead a better life.

Sounds fantastic, but what about growing in a relationship with God? To a believer, that's foundational. And fortunately, Scripture and the great spiritual writers, like St. Ignatius of Loyola, point to gratitude as integral to this foundation.

In Psalm 116, the psalmist asks us, “How can I repay the Lord for all the great good done for me?”

First, you have to recognize and acknowledge that bounty is often hidden by our troubles and worries.

A gratitude journal can merge with the centuries-old Ignatian practice of the “*examen*.” The “*examen*,” a once- or twice-a-day practice of reviewing your day to see where God is with you in it, is a wellspring of gratitude. The focus of this examination is not what I did wrong—although that may be part of what you note—but where was God in this for me? It's part of the Jesuit tradition of finding God in all things.

A gratitude journal names things in your day for which you are grateful. You can do it anytime, but some suggest it helps you to sleep more peacefully if you record gratitude before bed.

Some people don't like to write. OK, you can do an “*examen*,” or a gratitude review, mentally. I find it helps to write because then I can focus better, review my list and remember things I'd tend to forget. But you can pause at any time and give thanks for something without writing it down.

Some suggest a gratitude journal sounds too simplistic, Pollyanna-ish. “There are some things you should be angry about. Righteous anger is good,” they say.

Tragedies happen. National politics drives us nuts. A guy on the freeway cuts us off dangerously. Who says thanks for that? But the more I focus on gratitude, the more I see that thankfulness is the flip side of every coin.

Of course, I am angry when a government policy seems inhumane and violates Catholic social teaching. But I can focus on gratitude, for example, for people who are working at the U.S.-Mexico border to relieve the suffering of asylum-seekers and children who have been separated from their parents.

I can use this gratitude to become involved myself, or I can choose the flip side and simmer in my own anger.

God has a message for us in all circumstances, even the sad ones.

Gratitude is a choice. So are memories. A lesson for me is to choose good memories and not dwell on bad ones.

Some fear a gratitude journal will become repetitive, a daily litany of kids, spouse, shelter, food.

Dig deeper. I'm grateful for the nice note I received about a column I wrote. I'm grateful for the cookies my neighbor dropped off. I'm grateful for the opportunity to bring the Eucharist to someone, and grateful for the smile with which they rewarded me.

Keeping a gratitude journal reminds us of life's little gifts.

Jesus asked the leper who returned to thank him for his healing, “Ten were cleansed, were they not? Where are the other nine?” (Lk 17:17) Gratitude brings us into the Lord's presence, makes us the one who returned. That's why it's a great Lenten practice.

*(Effie Caldarola writes for Catholic News Service.) †*

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

# The Sunday Readings

Sunday, March 3, 2019

- Sirach 27:4-7
- 1 Corinthians 15:54-58
- Luke 6:39-45

The Book of Sirach is the source of the first reading for this weekend's Mass. Sirach does not appear in most Bibles



used by Protestant traditions. So people from these faith communities at times ask Catholics why was Sirach "added" to Catholic versions of the Old Testament? The better question would be, "Why was it eliminated from

Protestant versions?"

The answer is that the translators of the King James Bible and other Protestant translations preferred to use an ancient Jewish list of inspired Scriptures instead of the affirmation of Church councils of Sirach being part of the inspired word of God.

The King James Bible included Sirach in a section known as the "deuterocanonical" (non-inspired books). It is known in that translation as the "Book of Ecclesiasticus."

As for this reading itself, the meaning is obvious in the examples of shaking the sieve, molding the clay into a vessel, and tending the tree until it bears fruit. Many circumstances in life do not just happen. Human activity deliberately shapes them. We create the reality of our lives by who we are and by what we do.

St. Paul's First Epistle to the Corinthians is the second reading. The pagan, greedy and licentious atmosphere of the great city of Corinth challenged Paul again and again. It was not easy, and no one who reads the two epistles addressed to the Church there can miss the difficulty, disappointment and exasperation that St. Paul felt in dealing with the Corinthian Christians.

He urgently and relentlessly stressed that Christian discipleship requires a radical conversion, a change of mind and heart that sees death not as the end, but as the beginning, not as defeat but as

victory. It is not about talking the talk. It is about walking the walk.

For the Gospel reading, the Church this weekend provides a passage from St. Luke's Gospel. The readings include a series of statements of Jesus. None leaves its meaning vague or obscure. The statements are clear and straightforward.

Blind persons need guides who can see. Period. This fact pertains today for people who have lost their eyesight. To extend the fact, our cars have headlights so that we can drive them at night. We wear artificial lenses to read.

People own what they do, what they say and the consequences. Pointing to the faults of others neither excuses nor erases the effects of our sinfulness or foolhardiness. We must face facts and correct faults.

Finally, sick trees do not yield rich fruit. Anyone today with fruit trees in their yard knows this.

## Reflection

Next Wednesday, the Church will observe Ash Wednesday, initiating the season of Lent. The ultimate purpose of Lent is for each of us to celebrate Easter authentically. It is not simply the anniversary of an event, the resurrection of Jesus, albeit an event of majesty and glory unequalled in the entirety of human history. Instead, Easter can be for us an absolutely personal experience when we rise with the Lord from the death of soul that is sin to life with him.

Clay pitchers and goblets do not just suddenly spring into being. Neither does genuine union with the Lord. The clay with which we work is in our hearts and minds. With the help of God, we must mold ourselves in the pattern of the Lord. We cannot succeed by relying on hunch, guesswork, or on our blurred human vision. We need a plan with a guide. We need the Lord.

The process requires determination, but it is more than good intentions. We must radically commit ourselves to holiness, despite the world around us. Hence, we approach Lent. †

## Daily Readings

### Monday, March 4

St. Casimir  
Sirach 17:20-24  
Psalm 32:1-2, 5-7  
Mark 10:17-27

### Tuesday, March 5

Sirach 35:1-12  
Psalm 50:5-8, 14, 23  
Mark 10:28-31

### Wednesday, March 6

Ash Wednesday  
Joel 2:12-18  
Psalm 51:3-6b, 12-14, 17  
2 Corinthians 5:20-6:2  
Matthew 6:1-6, 16-18

### Thursday, March 7

St. Perpetua, martyr  
St. Felicity, martyr  
Deuteronomy 30:15-20  
Psalm 1:1-4, 6  
Luke 9:22-25

### Friday, March 8

St. John of God, religious  
Isaiah 58:1-9a  
Psalm 51:3-6b, 18-19  
Matthew 9:14-15

### Saturday, March 9

St. Frances of Rome, religious  
Isaiah 58:9b-14  
Psalm 86:1-6  
Luke 5:27-32

### Sunday, March 10

First Sunday in Lent  
Deuteronomy 26:4-10  
Psalm 91:1-2, 10-15  
Romans 10:8-13  
Luke 4:1-13

## Question Corner/Fr. Kenneth Doyle

### God sometimes allows departed souls to communicate with the living on Earth

**Q**In a recent column, you quoted from the Gospel of Luke: "Look at my hands and my feet, that it is I myself. Touch me and see, because a ghost does not have flesh and bones as you can see I have" (Lk 24:39).



Are we to believe from this that our Lord is confirming the existence of ghosts? (Virginia)

**A**I am aware of no scriptural scholar who would say that this statement of Jesus confirms that there are, in fact, ghosts. On the other hand, Jesus did not debunk the notion when given the chance, which is pretty much where the Catholic Church stands on the matter of ghosts: There is no settled doctrinal teaching with respect to their existence, no provision in the teaching of a Church council or canon law that addresses it.

What the Church does affirm is that God has from time to time permitted departed souls to commune with people on Earth for their betterment—but the exact nature of that communication, whether by an intellectual sharing or a physical manifestation, has not been defined theologically.

Clearly there is no intrinsic contradiction between the existence of "ghosts" and Catholic theology, and St. Thomas Aquinas did assert in the supplement to his *Summa Theologiae* that "according to the disposition of divine providence, separated souls sometimes come forth from their abode and appear to men."

What the Church does reject is any attempt proactively to summon the dead. The *Catechism of the Catholic Church* states: "All forms of divination are to be rejected: recourse to Satan or demons, conjuring up the dead or other practices falsely supposed to 'unveil' the future" (#2116).

**Q**A good Protestant friend has asked me to be a witness at the wedding of her nephew in a Protestant church. Is a Catholic allowed to participate, taking a major role, in formal rites and rituals of non-Catholic churches? (City or origin withheld)

**A**I am assuming—because you don't say otherwise—that your friend's nephew is not a Catholic and that neither is the woman he's going to marry. If that is the case, by all means you are free to serve as an official witness at their wedding.

This situation is addressed specifically

in "Principles and Norms on Ecumenism," issued by the Vatican in 1993. That document states: "Members of other churches or ecclesial communities may be witnesses at the celebration of marriage in a Catholic church. Catholics may also be witnesses at marriages which are celebrated in other churches or ecclesial communities" (#136).

Not only is your participation permissible, it is laudable because it demonstrates a Catholic's belief in the validity of that marriage and prayers for its success.

If, however, either the groom or the bride is Catholic, the answer becomes more complex. It may be that such a couple has received permission from the Catholic Church to marry in a non-Catholic ceremony. If, for example, the groom is Catholic and the bride Protestant, dispensation is often granted for the wedding to be held in the bride's church.

But if, on the other hand, one of the spouses-to-be is Catholic and no such dispensation has been secured, my answer would change. The question then becomes not so much a canonical one but theological and pastoral. By your participation you could well be giving scandal by signifying that you approve of such a marriage (which would not be a valid sacramental marriage).

Your better course would be to sit down with your friend's nephew, tell him with kindness and honesty the reason for your reluctance to participate and encourage him to have the marriage approved by the Catholic Church—ideally, before the Protestant ceremony takes place.

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

## Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to [nhoefer@archindy.org](mailto:nhoefer@archindy.org). †

## My Journey to God

# A Holy Communion Meditation

By Sandy Bierly

Dearest Jesus,  
May Your precious blood flow through my veins,  
May Your Sacred Heart beat in my heart,  
May Your thoughts fill my mind,  
May my hands be your hands,  
May my feet walk in your steps,  
As you lead me this day.



(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: A woman prays during the opening Mass for World Youth Day on July 26, 2016, at Blonia Park in Krakow, Poland.) (CNS photo/Bob Roller)

# 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.

**AJAMIE, Sam J.**, 90, Our Lady of Lourdes, Indianapolis, Feb. 12. Father of Anne Hall, Mary, Rose, Bill, Dave, Jim, John and Steve Ajamie. Brother of Rose Ajamie. Grandfather of 15. Great-grandfather of 10.

**BERJER, Mary Jane**, 96, St. Roch, Indianapolis, Feb. 10. Mother of Darlene Hawkins, Diane Hildebrandt, Debra McGinnis, Mary Jeanette Whittemore and Charles Berger, Jr. Grandmother of 18. Great-grandmother of 31.

**CHRISTOPHER, Eugene**, 80, St. Elizabeth Ann Seton, Richmond, Feb. 11. Husband of Evy Christopher. Father of Randy Christopher. Brother of Rosemary Drew, David, Ronald and Wayne Christopher. Grandfather of two.

**COOK, Marilyn L.**, 82, St. Elizabeth Ann Seton, Richmond, Feb. 15. Mother of Susan Hamilton and Theresa Lindsey. Grandmother of one.

**CRONIN, Richard M.**, 67, Our Lady of Lourdes, Indianapolis, Jan. 17. Husband of Margaret Cronin. Father of Crystal, Kim, Lauren and Rikki. Brother of Kitty, Joe and Ron Cronin. Grandfather of eight.

**COX, Anna M.**, 88, St. Luke the Evangelist, Indianapolis, Feb. 1. Mother of Elisa Scott and Edward Rucker. Grandmother of two. Great-grandmother of one.

**ECKSTEIN, Sharon**, 58, St. Nicholas, Ripley County, Jan. 30. Wife of John Eckstein Jr. Mother of Bobby, Chris, John Jr. and Sam Eckstein. Daughter of Raymond Roell and Dorothy Batta. Sister of Marilyn Todd, David, Earl and Jim Roell.

**GIBBONS, Catherine**, 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.

**GILL, L. Thurman**, 86, St. Ambrose, Seymour, Feb. 13. Husband of Donna Peed. Father of Cari Hauersperger, Glen, Mark and Steve Gill. Stepfather of Cindy Noll. Brother of Henry Gill. Grandfather of eight. Step-grandfather of two. Great-grandfather of one.

**HALLORAN, Jack**, 44, St. Jude, Indianapolis, Feb. 9. Father of Colleen, Shannon and Patrick Halloran. Son of Tom Halloran. Brother of James Halloran.

**HIGDON, Angela**, 46, St. John Paul II, Sellersburg, Feb. 9. Wife of Christian Higdon. Mother of Courtney and Summer Higdon. Daughter of Raymond and Carol Crowe. Sister of Devita Crowe. Grandmother of one.

**HILBERT, Anthony**, 82, All Saints, Dearborn County, Feb. 12. Husband of Georgianna Hilbert. Father of Wanda Alig, Diane McConnell, Roseann Wirth and Wilbur Hilbert. Grandfather of 13. Great-grandfather of two.

**HIRSCH, Clarence A.**, 80, St. Pius X, Indianapolis, Feb. 10. Husband of Linda Hirsch. Father of Sarah, Susan, Jack and Joe Hirsch. Brother of Agnes, Cecilia, Rita, Bernard, Frank and Jack. Grandfather of six.

**KAMPHAUS, Clifford G.**, 85, St. Nicholas, Ripley County, Jan. 28. Husband of Nancy Kamphaus. Father of Amy Fox, Susan Murray,

Karen, Jerry, Jim and Tom Kamphaus. Grandfather of 17. Great-grandfather of 12.

**KINDRED, Teresa J.**, 58, St. Ambrose, Seymour, Feb. 11. Sister of Sherry Steward and Terry Kindred.

**KNUEVEN, Mary Ann**, 88, All Saints, Dearborn County, Feb. 12. Mother of Bill, John and Mike Knueven. Grandmother of 12. Great-grandmother of 19.

**LANGE, Henri R.**, 89, St. Pius X, Indianapolis, Feb. 10. Uncle of one.

**MARTIN, William R.**, 82, St. Ambrose, Seymour, Feb. 14. Father of Jeffrey Martin.

**MAYER, Frances**, 97, St. Elizabeth Ann Seton, Richmond, Jan. 18. Sister of Clare Dent, Pat Mayer and Martha Yount. Aunt of several.

**MITCHELL, Geraldine M.**, 77, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 5. Aunt of one.

**MORAND, Michael**, 68, Our Lady of Lourdes, Indianapolis, Jan. 26. Brother of Patricia Gilliland, Janet Grant, Linda Langdon and Teresa Morand. Uncle of several.

**MOULDEN, Don**, 93, St. Charles Borromeo, Bloomington, Feb. 12. Father of Bradley, Brian and Bruce Moulden. Brother of Dean Moulden. Grandfather of eight. Great-grandfather of three.

**NIELSEN, Eric C.**, 67, St. Bartholomew, Columbus, Feb. 13. Husband of Brenda Nielsen. Father of Andy and Michael Nielsen. Brother of Kris Renner and John Nielsen.

**NORDSIEK, Elfreda**, 91, Our Lady of Lourdes, Indianapolis, Jan. 26. Mother of Patricia Miles. Grandmother of five. Great-grandmother of 10.

**O'BRIEN-DESROCHES, Marjorie F. (Stroud)**, 98, St. Monica, Indianapolis, Feb. 15. Mother of Robert O'Brien. Stepmother of Carol, Dianne, Susanne and Joe. Sister of Charlene, Nancy and Suzan. Grandmother of 19. Great-grandmother of 38. Great-great-grandmother of five.



## Winter in Washington

A statue of St. Francis of Assisi and a child is seen during a snowstorm on the grounds of the Franciscan Monastery of the Holy Land in Washington on Feb. 20. (CNS photo/Bob Roller)

**PHENIS, Alfred**, 91, St. Elizabeth Ann Seton, Richmond, Feb. 14. Husband of Gen Phenis. Father of Jenelle Burris, Jean Hobbs and Paul Phenis. Grandfather of four. Great-grandfather of two.

**RAY, Stephanie (Breedon)**, 37, Our Lady of Lourdes, Indianapolis, Feb. 4. Wife of Ryan Ray. Mother of Abigail, Avery and Nathan Ray. Daughter of Stanley and Lisa Marie Breedon. Sister of John and Jason Breedon.

**SMITH, Janice L.**, 80, St. Luke the Evangelist, Indianapolis, Feb. 9. Mother of Jamie Shears. Grandmother of two.

**TEBBE, Christina**, 67, St. Barnabas, Indianapolis, Feb. 13. Mother of Dr. Maria Bajuyo, Beth Sheppard and Rev. Matt Tebbe. Daughter of Mary Helen Eckrich. Sister of Betsy Glowinski, Catherine Walter, C. Kevin Klaiber, Matthew, Mark and Thomas Eckrich. Grandmother of nine.

**WAGNER, Charles G.**, 85, St. Pius X, Indianapolis, Feb. 7. Husband of Margaret Wagner. Father of Ann Bourque, Margaret Bower, Charles, Daniel, John and Michael Wagner. Brother of Ellen Healey. Grandfather of 15. Great-grandfather of two.

**YOUNG, Gilvert F., Jr.**, 74, St. Louis, Batesville, Feb. 15. Husband of Rheadawn Young. Father of Milli Dunkin, Mandi Voss, Tim and Tré Young. Brother of Donna Amrhein and Diane Hill. Grandfather of five. †

# Tolton sainthood cause advances; next step would be 'venerable' decree

CHICAGO (CNS)—The canonization cause for Father Augustus Tolton is just one step away from going to Pope Francis for the priest to be declared “venerable.”

On Feb. 5, the feast of St. Agatha, a nine-member Vatican theological



Father Augustine Tolton, also known as Augustus, is pictured in an undated photo. Born into slavery in Missouri, he was ordained a priest on April 24, 1886, in Rome, and said his first Mass at St. Peter's Basilica. He served as pastor at St. Joseph Church in Quincy, Ill., and later established St. Monica Church in Chicago. A theological commission has unanimously recognized his “virtuous and heroic life,” advancing his sainthood cause and moving him one step closer to being declared “venerable” by Pope Francis. (CNS photo/courtesy Archdiocese of Chicago Archives and Records Center)

commission unanimously voted that Father Tolton's cause be moved forward to the cardinals and archbishops in the Congregation for Saints' Causes for a final vote to send a decree of the priest's “heroic virtues” to Pope Francis for his approval.

Upon the promulgation of that decree, Father Tolton would receive the title “venerable,” which indicates he lived the theological virtues of faith, hope and charity and the cardinal virtues of prudence, justice, fortitude and temperance at a heroic level.

The next steps would be beatification and canonization. In general, one miracle attributed to the sainthood candidate's intercession is needed for beatification, and a second such miracle is needed for canonization.

Father Tolton, the first African-American to be ordained a Catholic priest for the United States, was born into slavery, ordained in 1886 in Rome because no U.S. seminary would take him, and died serving in Chicago in 1897.

Father James Healy (1830-1900) is considered by some to be the first black U.S. Catholic priest in the U.S. He was biracial; his father was Irish. Born in Georgia, he was ordained in 1854 in Paris for ministry in the U.S. He later became a bishop, heading the Diocese of Portland, Maine.

If canonized, Father Tolton would be the nation's first African-American saint. “Father Tolton's story represents the long and rich history of African-American Catholics, who have lived through troubling chapters and setbacks in our

American history,” said Chicago Auxiliary Bishop Joseph N. Perry, archdiocesan postulator for the cause.

“Lessons from his early life as a slave and the prejudice he endured in becoming a priest still apply today with our current problems of racial and social injustices and inequities that divide neighborhoods, churches and communities by race, class and ethnicity. His work isn't done. We will continue to honor his life and legacy of goodness, inclusivity, empathy and resolve in how we treat one another.”

Bishop Perry said unexplained physical healings have been reported to the cause and are under investigation.

The Archdiocese of Chicago formally opened Father Tolton's cause for canonization in 2010.

Norbertine Father Gerard Jordan holds the canonical title “promoter of the cause” and travels the country sharing the message of Father Tolton and the canonization efforts on behalf of Bishop Perry.

He said Father Tolton's story transcends the lines of race, gender and priesthood.

“If we start with the black part, then it's just a nice Black History Month story. If we start from the priesthood part you only include the ordained,” Father Gerard told the *Chicago Catholic*, the archdiocesan newspaper. “First off, he didn't start off as a black man or an ordained priest. The first thing that Tolton was was a created child of God. You gotta start there.

“The first experience Tolton would have recognized, and it would have had

a physical and spiritual effect on him, was his baptism,” Father Gerard said. “If we connect with his baptism, then everybody is included and can relate to his story.”

All the baptized are connected, he said.

“The baptism of Tolton tells the real story that we're supposed to be paying attention to, and that's the story of the Gospel of Jesus Christ,” Father Gerard said. “Everything that Tolton experienced in life is the Gospel story.”

Father Tolton had great love for the Church, the people of God.

“He saw himself connected to the Church who loved him. His mother, Martha Jane, was his physical mother, but his spiritual mother was very real to him,” Father Gerard said. “He said himself that the Catholic Church was the only thing that would help him to beat the double slavery of his mind and his body.”

In his lifetime, Father Tolton also talked about how his mother the Church took him as a poor slave to become fully who he was in the eyes of God.

“Everybody has to realize that the greatest inheritance we will ever receive is our baptism,” Father Gerard said. “It is your decision whether or not you're going to keep that inheritance and invest in it, or whether you're going to squander it or give it away or abandon it. Tolton never abandoned his inheritance.”

His story begins and ends there, the priest said.

“Once people relate to Tolton's baptism, they will find pieces of their life that they can relate, too.” †

# Creative cuisine lessons help whip up self-reliant seminarians

By Katie Rutter

Catholic News Service

ST. MEINRAD, Ind. (CNS)—Familiar sounds of sizzling meat and clanging cutlery associated with food preparation offered a different kind of doctrine than one might expect in a third-floor room at Saint Meinrad Seminary and School of Theology.

Inside, several seminarians stood around a large U-shaped countertop, chopping, stirring, seasoning and boiling.

Their instructor, Benedictine Father Julian Peters, watched the whole operation and occasionally stepped in to add an ingredient or test a consistency.

While most of the classes at this southern Indiana seminary focus on spiritual, pastoral and intellectual formation, a one-day cooking class on

Jan. 18 aimed to help these future-priests function as whole—and wholesome—human beings.

“It’s a matter of stewardship, of being able to take care of ourselves,” said Father Julian, “so that we can be healthy and happy and take care of others.”

Saint Meinrad is currently forming 120 men for the priesthood, hailing from 30 dioceses—including the Archdiocese of Indianapolis—and nine religious communities.

During the two weeks between school semesters, known as the “January interterm,” instructors tackle a variety of topics not covered in the regular curriculum.

Along with cooking, studies include pastoral councils, art, suicide prevention, hospice care, basic plumbing and mechanics.

“The basis of seminary formation, as Pope John Paul II reminded us, is human formation,” said Benedictine Father Tobias Colgan, vice rector of the seminary. “Not only in a person’s own personal development and self-understanding, but also in the human skills that that person will need in service of the Church and of the people that he will be ministering to,” he told Catholic News Service.

Saint Meinrad Seminary installed a large kitchen in one of the rooms for precisely this purpose. Eight burners, four ovens, two sinks and plenty of countertop space give the seminarians an opportunity to learn a skill that may have been overlooked.

A priest is frequently the sole occupant of a rectory, so he must be able to take



Seminarians Danny Taylor from the Diocese of Lexington, Ky., left, and Peter Grodi from the Diocese of Toledo, Ohio, spread a freshly made crab dip on bread during a cooking class for seminarians, held at Saint Meinrad Seminary and School of Theology in St. Meinrad on Jan. 18. Benedictine Brother Theodore Haggerty looks on. (CNS photos/Katie Rutter)

Below, Peter Chineke, a seminarian from the Diocese of Springfield, Ill., flips a roast as the instructor of an annual cooking class, Benedictine Father Julian Peters, gives tips at Saint Meinrad Seminary and School of Theology in St. Meinrad, on Jan. 18. Father Julian teaches the class in order to prepare the men for rectory-living.

care of himself, often while juggling many other obligations.

“They’ve got Mass and then they’ve got to go visit the hospital and then there’s a sick call at a nursing home, but then they’ve got pastoral counsel, finance—they have all this stuff to do and it’s very easy for them to put themselves last on the list,” said seminarian Michael Bialorucki, who spent the summer serving at a parish in his home diocese of Toledo, Ohio.

“I’ve seen a lot of priests just get themselves McDonald’s or Wendy’s. It will eventually hurt their health,” said Taesang Yun, a seminarian from Busan, South Korea.

The men in the cooking class are on track to be ordained as priests in 2020.

Father Julian said his goal, in the brief period of time set for the cooking class, is to give them tips on how to improvise in the kitchen, what ingredients to keep stocked and how to use tools, like a slow-cooker, to reduce the hands-on preparation time.

As the men together created a chicken soup, complete with dumplings, vegetables and a leftover rotisserie chicken, Father Julian also praised the “therapeutic value” of cooking in a priest’s life.

“In our ministry, we don’t see how things turn out,” he said. “We baptize a baby, but you don’t know how their life always pans out. You receive the vows of a couple at marriage, but then



they transfer out of the parish or we get transferred.”

When cooking, however, Father Julian said that “you can see something through to completion, and there’s that human sense of satisfaction that comes with that.”

The seminarians eventually cooked two different types of soup, several seasoned roasts and bread smothered in a cheesy crab dip.

According to Father Tobias, the seminary has placed renewed emphasis on human formation in the wake of revelations related to the clergy sexual abuse crisis. Men must be prepared—

spiritually, intellectually, mentally and physically—for the unique demands of the priesthood.

In addition to the classes offered during the interterm, the school hosts 30 conferences throughout the year about other human formation topics.

Father Tobias said that the seminary staff also tries to discern and fill the individual needs of each student.

“We have 11 priests who live full time in the seminary to model good human formation and to be able to gauge the human formation and the growth in human formation in the candidates,” he said.

“I can testify that [with] this generation of seminarians, they’re aware of the history, they’re aware of the crisis, but they’re not deterred by it,” Father Tobias said. “In effect, they’re probably even more on fire to become their best selves so that in their turn they can be a solution.”

While none claimed that a cooking class alone would resolve the clergy abuse crisis, both students and staff implied that a priest’s knowledge of self-care was an important ingredient in the mix.

“The fact that we were called at this time of crisis, and that we are in formation at this time,” said Daniel Velasco, a seminarian from the Diocese of Little Rock, Ark., “it’s an invitation to be part of the solution.”

“We’ve taken [the crisis] as a challenge to say that we can be better, we can be healthier,” Bialorucki said.

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington.) †

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### Employment

#### COMMUNICATIONS DIRECTOR FOR THE DIOCESE OF FORT WAYNE-SOUTH BEND FORT WAYNE, INDIANA

The Diocese of Fort Wayne-South Bend is currently seeking candidates for the position of Communications Director. The Director of Communications serves as a member of the Bishop’s Cabinet and provides effective management that serves the diocese as a tool for the Bishop to communicate and to evangelize in Northeast Indiana. The Director of Communications further manages diocesan communications, both printed and digital, including the management of public information, media relations, diocesan publications, and the weekly diocesan Today’s Catholic newspaper. The Diocese of Fort Wayne-South Bend contains 81 parishes, 43 Catholic schools and serves the pastoral and spiritual needs of roughly 156,000 Catholics.

#### Qualifications for interested candidates include the following:

- Must be a practicing Catholic in good standing with the Church
- Must have knowledge of, understanding, and commitment to the teachings of the Catholic Church, and be able to articulate these teachings
- Sincere commitment to work collaboratively with all diocesan secretariats, parishes and all other diocesan organizations
- Experience developing and implementing communication strategies
- Must be a confident speaker and presenter
- Must possess excellent organizational and planning skills
- Ability to lead project management objectives
- Strong writing, editing, proofreading, layout and design and professional printing/publishing skills are essential
- Ability to effectively manage, coach, and provide direction to a staff of 7 employees
- A minimum of five years in the communications field and a bachelor’s degree in communications or related field is required

Interested candidates should send a cover letter, resume, and completed application to Jonathan Harber, Human Resources, by March 15, 2019 via email [jharber@diocesefwsb.org](mailto:jharber@diocesefwsb.org) or mail to: Archbishop Noll Catholic Center, 915 S. Clinton St., Fort Wayne, IN 46802 Attn: Jonathan Harber

Applications can be found by visiting the diocesan careers webpage at: <http://www.diocesefwsb.org/Current-Job-Postings>



The wrestling team of Cathedral High School in Indianapolis celebrates its state championship on Feb. 16. (Submitted photo)

## Cathedral's wrestling team earns second straight state title

By John Shaughnessy

The wrestling squad of Cathedral High School in Indianapolis knew it faced a tough challenge in trying to earn a second consecutive state championship as a team.

When Cathedral earned the team title in 2018, it did so with 10 wrestlers advancing to the finals of the Indiana High School Athletic Association state championship.

This year, the Cathedral team advanced only five wrestlers to the finals so head coach Sean McGinley understood there was "little wiggle room" if the team wanted to repeat as champs.

To anyone outside the Cathedral program, that margin of error seemed to be slipping away as senior Jordan Slivka entered the last period of his individual championship match, down by four points to his opponent in the 160-pound weight class.

Yet after coaching Jordan for four years, McGinley knew that the senior never gives up and usually finds a way to push through in the toughest times. So he wasn't surprised when Jordan rallied to win. In becoming an individual state champion for the second year in a row, the senior also helped Cathedral clinch the team title again on Feb. 16.

"Jordan has a history of grinding out close wins, and the other kids

battled, too," McGinley says. "It's just about the mental toughness these kids have."

Elliott Rodgers, a junior at Cathedral, also came from behind in his match to become the state champion in the 152-pound weight class.

Senior Alex Mosconi finished second in the 145-pound weight class while freshman Zeke Seltzer was runner-up in the 113-pound weight class. And senior Lukasz Walendzak completed the scoring for Cathedral with an eighth-place finish in the 126-pound weight class.

"In 2018, we won a lot of close matches coming from behind, so I didn't think we could top that," McGinley says. "But 2019 was even more exciting. With just five kids, it left us with little wiggle room. They had to compete at their highest level, and they did. It was relief and joy when we won because these kids work so hard."

McGinley credits the leadership of the seniors for the team title.

"This group of seniors has probably had more success as a team than any that has gone through Cathedral," says McGinley, who has coached at the Catholic private school for 19 years. "In their four years, they finished third, third, first and first in the state championships as a team. It's been an incredible stretch." †

## Lent is time to let go of 'destructive' selfishness, Pope Francis says

VATICAN CITY (CNS)—The Lenten season is a reminder for Catholics that overindulgence ruptures communion with God, with others and with creation, Pope Francis said.



Pope Francis

A failure to live as children of God can give way to sin, which "takes the shape of greed and unbridled pursuit of comfort, lack of concern for the good of others and even of oneself," the pope said in his message for Lent, which begins on

March 6 for Latin-rite Catholics.

"Unless we tend constantly toward Easter, toward the horizon of the Resurrection, the mentality expressed in the slogans 'I want it all and I want it now!' and 'Too much is never enough,' gains the upper hand," he said.

The pope's Lenten message, which was released at the Vatican on Feb. 26, centered on a verse from St. Paul's Letter to the Romans in which the Apostle proclaims creation's "eager longing for the revealing of the children of God" (Rom 8:19).

This longing, the pope said, is "a journey from Easter to Easter toward the fulfillment of the salvation" that all Christians have received through Jesus' death and resurrection.

Reflecting on the Lenten "journey of conversion," the pope explained that when Christians live as children of God, all creation benefits from the grace of redemption.

However, he warned, "the harmony generated by redemption is constantly threatened by the negative power of sin and death."

Sin, which is the root of all evil, disrupts "our communion with God" and "undermines our harmonious relationship with the environment," and leads "man to consider himself the god of creation," the pope said.

"It leads to the exploitation of creation, both persons and the environment, due to the insatiable covetousness which sees every desire as a right and sooner or later destroys all those in its grip," he added.

The journey to Easter, he continued, is a time where Christians can renew themselves through "repentance, conversion and forgiveness."

"Lent is a sacramental sign of this conversion," the pope said. "It invites Christians to embody the paschal mystery more deeply and concretely in their personal, family and social lives, above all by fasting, prayer and almsgiving."

Fasting, he explained, leads Christians away from the temptation "to 'devour' everything to satisfy our voracity," while prayer "teaches us to abandon idolatry and the self-sufficiency of our ego."

Additionally, almsgiving helps Christians "escape from the insanity of hoarding everything for ourselves in the illusory belief that we can secure a future that does not belong to us."

Pope Francis said that through their Lenten journey, Christians can bring "the hope of Christ also to creation, so that it may be free from its bondage to decay and obtain the glorious liberty of the children of God."

"Let us not allow this season of grace to pass in vain!" the pope said. "Let us ask God to help us set out on a path of true conversion." †

## Cardinal Pell convicted on five counts; verdict will be appealed, lawyer says

MELBOURNE, Australia (CNS)—An Australian court found Cardinal George Pell guilty on five charges related to the



Cardinal George Pell

sexual abuse of two 13-year-old boys; sentencing is expected in early March, but the cardinal's lawyer already has announced plans to appeal the conviction.

While the appeal is in process, Pope Francis has confirmed the

"precautionary measures" prohibiting Cardinal Pell from publicly exercising his ministry as a priest and bishop, and from having contact with minors, Alessandro Gisotti, interim director of the Vatican press office, told reporters on Feb. 26.

The jury's verdict that Cardinal Pell, shortly after being named archbishop of Melbourne in 1996, sexually assaulted the two boys was handed down in December, but the court demanded the verdict and details about it not be reported until after a second trial on allegations that he abused several boys in the 1970s.

The judge lifted the reporting ban on Feb. 25 after prosecutors announced they would not proceed with the second trial against the 77-year-old cardinal.

While professing his innocence, Cardinal Pell took a leave of absence from his post as prefect of the Vatican Secretariat for the Economy in June 2017 to return to Australia to face the charges. His first trial on the charges related to the alleged abuse in Melbourne ended without a verdict in September.

Archbishop Mark B. Coleridge of Brisbane, president of the Australian bishops' conference, said in a statement on Feb. 26 that "the news of Cardinal George Pell's conviction on historical child sexual abuse charges has shocked

many across Australia and around the world, including the Catholic bishops of Australia."

"The bishops agree that everyone should be equal under the law, and we respect the Australian legal system," the archbishop said. "The same legal system that delivered the verdict will consider the appeal that the cardinal's legal team has lodged."

"Our hope, at all times, is that through this process, justice will be served," Archbishop Coleridge added. "In the meantime, we pray for all those who have been abused and their loved ones, and we commit ourselves anew to doing everything possible to ensure that the Church is a safe place for all, especially the young and the vulnerable."

Before the appeal, Cardinal Pell is expected to be sentenced to serve jail time for the five counts: one count of "sexual penetration," in this case oral sex, and four counts of indecent acts with or in the presence of a minor under 16 years of age. Each count carries a maximum penalty of 10 years in prison. The judge may order him jailed pending the appeal.

Gisotti, speaking on behalf of the Vatican after the verdict was announced, called the verdict "painful news" and pointed out that "Cardinal Pell maintains his innocence and has the right to defend himself until the last stage of appeal."

Awaiting the results of the appeal, he said, the Vatican joins "Australian bishops in praying for all victims of abuse" and reaffirms its "commitment to do everything possible so that the Church might be a safe home for all, especially for children and the most vulnerable."

Writing in *Eureka Street*, an online Jesuit journal, Jesuit Father Frank Brennan, a well-known human rights lawyer in Australia who attended some sessions of the trial, raised some questions about the evidence. †

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