CRS staffers, humanitarian workers aboard Ethiopian jet that crashed

WASHINGTON (CNS)—Four Catholic Relief Service (CRS) staff members on their way to a training session in Nairobi, Kenya, were among the passengers aboard an Ethiopian Airlines flight that crashed moments after takeoff in the east African nation.

The accident on March 10 claimed the lives of 157 people on board, many of them from humanitarian agencies.

Others on the jetliner included a Georgetown University law school student who was serving as a campus minister and 19 staff members of U.N. agencies. Two Kenyan religious, Mariannhill Father George Kageche Mukua and an unidentified nun, were also among those killed in the crash.

Pope Francis offered prayers for the passengers from 35 countries in a telegram on March 11.

“Having learned with sadness of the Ethiopian Airlines plane crash, His Holiness Pope Francis offers prayers for the deceased from various countries and commends their souls to the mercy of almighty God. Pope Francis sends heartfelt condolences to their families, and upon all who mourn this tragic loss he invokes the divine blessings of consolation and strength,” said the telegram from Cardinal Pietro Parolin, Vatican secretary of state.

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In a statement on March 11, CRS shared the news of the tragedy involving its staffers, all Ethiopian nationals.

The dead include Getnet Alemayehu, Mulusew Alemu, Sintayehu Aymeku and Sara Chalachew. They worked in various administrative positions for CRS.

“Although we are in mourning, we celebrate the lives of these colleagues and the selfless contributions they made to our mission, despite the risks and sacrifices that humanitarian work can often entail,” CRS said. “Our thoughts and prayers are with the families of each.”

Sidewalk counselor Sheryl Dye speaks with a person pulling into the Planned Parenthood abortion center driveway in Indianapolis on Feb. 20—a Wednesday, one of the days abortions are performed at the facility. (Photo by Natalie Hoefer)

‘Loving sources of hope’ help women entering abortion centers choose life

By Natalie Hoefer

Two women stand near the busy road on a chilly February morning in Indianapolis. A steady, penetrating mist—and sometimes an icy splash from a speeding car—makes a dampness that digs deep and lingers despite layers of clothes. The temperature hovers just above freezing.

“It’s always 10 degrees colder here than anywhere else,” Sheryl Dye says with a patient grin. Her companion, Ann Clawson, nods in agreement.

“The hands and feet of Christ’

Pope Francis

‘Powerful, loving sources of hope’ help women entering abortion centers choose life

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“The hands and feet of Christ’
**VATICAN CITY (CNS)—Answering the Lord’s call demands courage to take a risk, Pope Francis says.**

The pope said in his message for the 2019 World Day of Prayer for Vocations, The Vatican released the pope’s message on March 9.

The day, which was to be celebrated on May 12, was dedicated to the theme: “The courage to take a risk for God.”

That kind of risk-taking can be seen when Jesus was at the Sea of Galilee and called his first disciples, the pope said.

“The day Jesus was at the Sea of Galilee, and walked by, saw us,” the pope said. “They saw him go past in the boat and not tie it to their little boat and prevent us from going on the lake.”

“Not grow entangled in the horizon of a greater sea and an abundant undertaking, opening ‘before our eyes the horizon of a greater sea and an abundant undertaking,’ Pope Francis said in his message for the 2019 World Day of Prayer for Vocations. (CNS/Chaz Muth)

**Public Schedule of Archbishop Charles C. Thompson**

March 15 – 26, 2019

**March 15**

- Day 1: Prayer with vocations office discerners at SS. Peter and Paul Catholic parlor, Indianapolis
- **March 16**
  - Morning: Mass at Christ the King Church, Indianapolis
  - Afternoon: Mass at Cathedral Basilica, Indianapolis
- **March 17**
  - Evening: Mass at Cathedral Basilica, Indianapolis
- **March 18**
  - Morning: Mass at Cathedral Basilica, Indianapolis
  - Afternoon: Mass at Holy Cross Church, Cincinnati
- **March 19**
  - Morning: Mass at Cathedral Basilica, Indianapolis
  - Afternoon: Mass at Holy Cross Church, Cincinnati

**N.Y. court rules Archbishop Sheen’s remains should be transferred to Peoria**

PEORIA, Ill. (CNS)—Bishop Daniel R. Jenky of Peoria announced “with great joy” on March 5 that the New York State Supreme Court’s Appellate Division ruled 5-0 that the remains of Archbishop Fulton J. Sheen should be transferred from New York to the Peoria Diocese.

Bishop Jenky is promoter of the canonization cause of Archbishop Sheen, a diocesan priest, who gained fame in the 1950s with a prime-time television series called “Life Is Worth Living.” He died in New York on Dec. 9, 1979, at age 84, and was entombed in the crypt at St. Patrick’s Cathedral.

In 2016, Joan Sheen Cunningham, who is Archbishop Sheen’s oldest living relative, filed a petition with the courts in New York asking that his body be moved to the Peoria cathedral. She said her uncle would not have objected to his remains being transferred to his home diocese.

The decision was the third time the court system has weighed Archbishop Sheen’s favor, the diocease noted in a statement and called on the New York Archdiocese to end its “failed legal contestation.”

“Further appeal is not only unprecedented but extremely costly to all the parties involved. Further litigation will only delay the execution of the court’s decision,” the Peoria Diocese said. In response to the ruling, Joseph Zwilich, spokesman for the New York Archdiocese, told Catholic News Service (CNS) in an e-mail on March 5: “The trustees of St. Patrick’s Cathedral disagreed with the court’s decision, and their attorneys are reviewing the ruling as they contemplate possible next steps.”

The Peoria Diocese said the court ruled Cunningham has “good and substantial reasons to transfer the archbishop’s remains to Peoria and that the New York Archdiocese’s arguments are ‘unavailing.’ This means that their arguments were ineffective and inadequate,” the diocese said.

“Now is the time to end the legal tug-of-war and bring the final stages of the cause of beatification of Archbishop Fulton Sheen, the diocese said. "It is our hope that the Archdiocese of New York will acknowledge that it is time to move on and begin to assist in advancing [his] cause.”

The diocese said it looks forward to working with the New York Archdiocese to carry out the court’s decision that the archbishop’s remains should be transferred to Peoria’s St. Mary’s Cathedral, where Archbishop Sheen was ordained on Sept. 30, 1919.

The first approved miracle necessary for his beatification has cleared two of the three stages necessary for Archbishop Sheen to be declared “blessed.”

In September 2015, his cause was approved definitively when the Vatican Congregation for Saints’ Causes of Saints had recognized the prelate’s life as one of “heroic virtue,” and proclaimed “Venerable Servant of God Fulton J. Sheen.”
By Victoria Arthur

More Indiana families would have the opportunity to send their children to the school of their choice under the proposed biennial state budget that recently passed in the Indiana House of Representatives.

Changes to income eligibility requirements for private school vouchers and an increase in the current scholarship tax credit cap are among the provisions in the House budget supported by the Indiana Catholic Conference (ICC) and other advocates for school choice. These small but significant adjustments would address gaps that have existed since 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.

“Indiana has embraced a culture in which parents are empowered, as they should be, to make decisions as to how and where to educate their children,” said Glenn Tebbe, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. “Our state’s school choice programs were designed to give all parents that ability. We applaud our lawmakers for continuing to look for changes that would make the land of opportunity that we preach in parishes a reality for all children.”

In a letter to Larry Tίwosky, the state’s school voucher program director, Glenn Tebbe, explained the need for changes through the current $14 million in state vouchers to $15 million from the current $14 million, with the possibility of additional increases in subsequent years. Indiana offers tax credits for individuals and corporations contributing to Scholarship Granting Organizations—nonprofits that distribute private school scholarships.

“Some families are getting lost in the middle. For many parents, the 50 percent voucher is not enough to make the school of their choice affordable.”

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

Huston countered that 93.3 percent of the state’s kindergarteners through 12th grade dollars go to traditional public schools, which educate 92.2 percent of the state’s students. By contrast, he said, only 2.5 percent of the budget goes to students receiving vouchers, although they represent 3.6 percent of students statewide.

In addition, opponents of school choice should consider the overall savings that the voucher program provides the state, according to Caitlin Bell, vice president of policy and government affairs for the Institute for Quality Education. She points to figures released by the Indiana Department of Education, which reveal that in 2018-19, the state awarded $161.4 million in school vouchers. Bell said that if each of the 36,209 voucher students would have attended their local public school instead of a private school, the state would have spent more than $231.4 million in tuition support for those students.

“That’s a savings of $70 million for Indiana,” Bell said. “A school voucher is always less than what the state would have paid if the student attended their traditional public school.”

The House budget, which passed in February by a vote of 65-32, included another incentive for school choice: an increase in the scholarship tax credit cap to $15 million from the current $14 million, with the possibility of additional increases in subsequent years. Indiana offers tax credits for individuals and corporations contributing to Scholarship Granting Organizations—nonprofits that distribute private school scholarships.

Tebbe and other advocates anticipate other possible developments before the end of the legislative session in late April. These include the addition of a second-semester window to allow families to apply for vouchers later in a school year, as well as changes in the sibling and foster children qualifications for voucher eligibility.

To follow priority legislation of the ICC, visit www.indianacrc.org. This website includes access to ICAN, the Indiana Catholic Action Network, which offers the Church’s position on key issues. Those who sign up for ICAN 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.)
Saying no to political parties

Does the Catholic Church always have to say no?

In order to be a good Catholic, must we also have to say no? It often seems so—just look at recent events. We recently editorialized about the dispute between New York Cardinal Timothy M. Dolan and New York Gov. Andrew Cuomo over the new law passed by the New York legislature enshrining the right of abortion in that state. Obviously, the Catholic Church must say no to anything that allows a mother to kill her child, whether born or unborn.

The Church also said no to rededicating marriage because of its teaching that marriage can be only between one man and one woman.

On those issues, the Church is on the side of the political right in the United States. It’s on the side of the administration of President Donald J. Trump.

But the Church must also say no to President Trump—and say it with the political left—when it comes to immigration and other social justice issues.

Therefore, when President Trump called a national state of emergency after the U.S. Congress did not budget the money he wanted to build a wall on our southern border, the U.S. Catholic bishops had to oppose the president.

The bishops who live along the southern border issued a statement that said, “In our view, a border wall is a national state of emergency after the money he wanted to build a wall on our southern border, the U.S. Catholic bishops had to oppose the president.”

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

Thus, the Catholic Church in the United States supports President Trump on what many term “life” issues, but opposes him on many other social justice issues.

The Catholic Church is consistent in its positions on public policy, unlike our two major political parties. As the United States Catholic Catechism for Adults says, “The Church continues to apply principles flowing from her faith to public policy, most notably in her teaching on the dignity of the human person and the culture of life. The Church’s advocacy for the poor, the elderly, children, and immigrants are further examples of the Church’s commitment to advance social justice in America. The Church’s unflagging pro-life stance is an outstanding example of calling our society and government to protect life from conception to natural death” (page 43).

Therefore, it does seem that good Catholics must always be saying no to some things that are going on in our society. Neither of the major political parties is consistent when it comes to the dignity of the human person. Therefore, we must disagree with the policies of our party when they are morally wrong.

We also should do whatever we can to change those policies, if we’re in a position to do so. That’s why the bishops speak out on moral issues and why good Catholics should follow their example.

John F. Fink

Be Our Guest/Carole Norris Greene

A letter to Archbishop William Lori on his pastoral on racism

Dear Archbishop Lori:

Thank you.

What you wrote in “The Journey to Reconciliation: Repentance, Healing and Action” touched me deeply. I’ve read other pastoral letters on racism, from 1979 “Brothers and Sisters to Us” to more recent ground-breaking treatment on the subject.

But yours let me know that this fight is personal for you.

You wrote:

“Wherever the people of God are suffering is where I belong.”

You yourself belong there, you stated.

Not just the Josephites who ministered in my St. Peter Claver Parish in Baltimore, or the Franciscan nuns who worked alongside them when I was growing up.

You added that you need to be at the side, “listening, sharing compassion, and discovering how the Holy Spirit is calling me to take action.”

You are right to champion efforts to take the sting out of the reality of racism. I faced it, survived it, remained active in the Church and figured I was fine.

But I wasn’t.

When I looked back over my life as an African-American Catholic in the Archdiocese of Baltimore and in other dioceses where I lived for nearly 17 years before moving back home in 1989 after I married, I saw something alarming.

Here I am, a cradle Catholic well past my 50s, and I cannot point to one person whom I’ve invited to consider being Catholic like me!

This is astounding, considering how fully I embraced my own Catholicism.

I am a graduate of The Catholic High School of Baltimore. I was the editor-in-chief of the national newspaper published by the National Office for Black Catholics in the 1980s and knew all of the movers and shakers in the black Catholic movement for equality in the Church.

I was the founding director of the Office of Black Ministry for the Diocese of Brooklyn, N.Y.


If I had to point to one thing that stuns me about my own journey to evangelize, to go beyond highlighting cultural contributions of blacks to Catholicism to confidently asking other Catholics too, I’d have to admit it was racism.

The memories of having been unwelcomed subconsciously made me not want to bring anyone else into that environment.

Racism thrives on the corruption of innocence and the destruction of hope and friendship with God. Monetary damages or years of therapy cannot compensate for what it destroys.

But your plan to listen helps! You plan to develop forums to address racism, to further diversify Church institutions, and to strengthen efforts to attract people to the Church, the priesthood and religious life from diverse racial backgrounds is a must that I applaud.

Would I invite someone to be Catholic today?

Now I would—because leadership at the top is something I can point to, to be proud of and believe is Holy Spirit inspired.

Ethel Ennis died in Baltimore on Feb. 17. Here she is revered as “The First Lady of Jazz.” When asked why she kept returning to her hometown of Baltimore, she replied, “You can’t get rid of me for the moment.”

I feel the same about my ability to continue blooming here in my own Catholic faith. Whether the waters come from silent tears or the soothing balm of a shepherd who stands by the hurting through rough times, the Church is ever fertile.

I am a cradle Catholic and I am a teacher.

You yourself belong there, you stated. But yours let me know that this fight is personal for you.

Thank you.

Carole Norris Greene was an associate editor in Catholic News Service’s special projects department for nearly 22 years.

Letters to the Editor

Cross-shapped markers are honorable, intend no religious bias, reader says

I read the article published from Catholic News Service’s Washington bureau in the March 8 issue of The Criterion about a 40-foot cross-shapped World War I memorial in Bladenburg, Md., that is being as argued to whether it endorses religion or is just a secular memorial.

According to the article, “Justices took in both sides in the hour and a half of arguments where they paid particular attention to whether or not the monument was religious or was just a secular monument.”

In 2018, the 4th U.S. Circuit Court of Appeals in Virginia ruled 2-1 that the 40-foot monument is unconstitutional and must be removed or destroyed because it has the “primary effect of endorsing religion and excessively entangles the government in religion.”

I submit this letter to provide my opinion to the time, energy, and funding given to reverse and prohibit the memorial from being displayed on public property. I could say to those opposing this suit, “Get a grip!” But I won’t be so glib.

What I feel is the fact that honoring local soldiers who died in World War I with cross-shapped markers in Europe used for American soldiers who died there is honorable and intends no bias to those not connected with Christians. In short, let’s deal with the facts and not cases that in no way meant to divide the populace.

We have many things in life to resolve. Let’s get on with it.

Bob Desautels

Indianapolis

Seminary rector’s reflection on clergy sex abuse crisis is much appreciated

Father Joseph Moriarty was our sacramental minister at Our Lord Jesus Christ the King Parish in Pauls for some years. I thought he was a great pastor. I had lost track of him and was delighted to see his reflection in the March issue of The Criterion and that he is rector of Bishop Simon Bruté College Seminary in Indianapolis.

I know this clergy sex abuse is quite a new nu and should be stopped. It is good to see Pope Francis working on it as well. I am always concerned that some innocent priests will be accused and assumed guilty. How can this be avoided?

I think the statistics will show non-Catholic churches have the same problem.

Clarence Krebs

Paul

Racial Justice: Repentance, Healing and...
Creemos que la muerte no es el fin de la vida sino un nuevo comienzo

"El transformará nuestro pobre cuerpo mortal, haciéndolo semejante a su cuerpo glorioso, con el poder que tiene para poner todas las cosas bajo su dominio" (Fil 3:21).

La lectura del Evangelio del Domingo Segundo de Cuaresma (Lc 9:28b-36) nos ofrece una rara perspectiva sobre la vida después de la muerte. Sabemos muy poco de lo que sucede inmediatamente después de morir, pero una de las imágenes más constantes utilizadas en la Sagrada Escritura y en el testimonio de quienes creen haber experimentado brevemente la muerte y luego han vuelto a la vida, es la de una luz extremadamente intensa.

De una forma u otra, la vida después de la muerte a menudo se ilustra como una experiencia luminosa y más reveladora de las experiencias "ordinarias." Los cristianos creemos que la vida, tal como la conocemos, se queda corta en comparación con la vida eterna que experimentan los que se han unido a Cristo en el cielo. Si bien nuestra existencia terrenal se ve opacada por las realidades del pecado y el sufrimiento, la vida a la cual estamos llamados se vuelve infinitamente más brillante gracias a la alegría y la paz que han experimentado todos los santos.

En el relato de la transfiguración, san Lucas nos dice que el rostro de Jesús "cambió de aspecto y sus vestiduras se volvieron de una blanca deslumbrante" (Lc 9:29). También nos dicen que las dos figuras que aparecieron con él, Moisés y Elías, estaban "revestidos de gloria" (Lc 9:31), lo que significa que resplandecían con luz y belleza. ¿Por qué Jesús mostró su gloria a Pedro, Santiago y Juan durante su viaje a Gerâ’at? ¿Cómo explicaría tal evento a un contemporáneo? ¿Por qué nos mostró la Paradoja de la apariencia del Señor resucitado con la luz que espera a todos los que se unan a él en la gloria futura.

La paradoja de la apariencia del Señor resucitado es que él era el mismo, pero distintamente. Su cuerpo era el mismo, pero después de la resurrección estaba glorificado, resplandecía y brillaba con luz que no se puede describir. El mismo es verdadero. El mismo es resplandor. En otro sentido, es un "volver a" en apariencia exterior, pero ciertamente había cambiado en el interior y reflejaba su drástico cambio de circunstancias.

La historia de la transfiguración nos invita a reflexionar sobre el camino que tenemos por delante. La luz que vemos a lo largo de nuestro viaje hacia la vida eterna es un signo de lo que nos espera en el dawning of light que es la resurrección del cuerpo. El testimonio de Jesús es un motivo para no temer a la muerte, ya que la vida eterna es un regalo de Dios.

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Concert at St. Bartholomew Church on March 23 reflects on Christ’s Passion

A concert called “Meditations on the Passion” will be held at St. Bartholomew Church, 1306 27th St., in Indianapolis, at 7 p.m. on March 23. The concert will feature a vocal ensemble accompanied by baroque instruments.

The series also includes an “Easter Celebration Concert” at 7 p.m. on April 27, featuring the St. Bartholomew’s adult and children’s brass choir.

For more information, contact Bogdan Minut, parish director of music, at 317-405-0839, or visit the website www.saintbartholomew.org.

Exhibit of mosaics and paintings at Saint Meinrad Archabbey runs through March 30

An art exhibit called “Saints Inside Out” is available for viewing at Saint Meinrad Archabbey Library Gallery, 200 Hill Dr., in Saint Meinrad, through March 30. The exhibit features the works of Indiana artists Chris Elam of Bloomington and Karen Glanders of Nashville.

Elam uses the creative process to reflect on an emotion or experience while giving it a tangible form in his mosaics. He says his goal of his work is to create “beautiful moments, moments of grace.”

Glanders studies the saints to find a shared human experience of struggles and joys. She calls on her spiritual connection to portray through acrylic painting and mixed media the emotion that best describes a saint’s life. Using images and symbols, she makes Christian ideas accessible to our modern culture.

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time.

For library hours, call 812-357-6401 or 800-987-7311, or visit the Archabbey Library’s website: www.saintmeinrad.edu/library-hours.
**Abuse summit results in recommendations for diocesan best practices**

WASHINGTON (CNS)—Leadership Roundtable CEO Kim Smolik frequently referred to these “twin crises.”

**The Leadership Roundtable was founded in the wake of the 2002 abuse scandal in the Archdiocese of Boston, which was making near-daily front-page headlines.**

It was officially formed in 2005 by lay, religious and ordained leaders to help the Church address the abuse crisis and promote best practices and accountability in all areas. It has been working since then to help dioceses address leadership and governance issues. But not every diocese leapt at the chance at that time.

The Archdiocese of Indianapolis is currently working with the Leadership Roundtable and has done so for several years. With the issuance of a grand jury report last summer by the Pennsylvania attorney general’s office on six dioceses—a different 50 than what I was referring to before, although there is some overlap.”

Depending on how much overlap there is, of course, this would represent roughly half of all U.S. dioceses now looking to make internal improvements in their governance.

In early February, the Leadership Roundtable convened a two-day closed-door summit in Washington on the issues that have swirled around clerical sex abuse. A month later, it issued a report detailing dozens of recommendations for adoption by dioceses, bishops, clergy and lay people.

**For the U.S. Conference of Catholic Bishops (USCCB), the document included a 10-point plan for its leaders, which included considering using lay experts to review the “Code for the Protection of Children and Young People,” and implementing stronger formation programs for higher clergy and other diocesan officials.**

**Other recommendations include:**

- Explore different models of training for new bishops; develop a mentoring system for bishops; rethink models of seminary formation to address disparities between institutions; revise the theology of priesthood and priestly identity to reflect servant leadership; revise the Plan for Priestly Formation and seminary curriculum to address the root causes of clericalism by equipping priests with skills in shared leadership, transparency and accountability; and commit to and convene truth and reconciliation commissions concerning sexual abuse and cover-up, locally or nationally.

- Smolik suggested some examples of structural change, both locally and nationally.

- At the diocesan level, she said, one recommendation is to “revise seminary curriculum. Equip seminary leadership with transparency and accountability. That would create a structural change in the Church at the seminary level. Over time, that would change our leadership structure.”

- On a national level, Smolik said, something that was discussed at the Vatican’s summit was to “establish a... national structure of laity assessing bishop complicity. That is a structural change we would support.”

Some of the key concepts underlying the recommendations listed in the report were: “There are twin crises that need twin solutions; silence is no longer an option; there is an urgent need for bishops to act now; at the heart of all abuse is an abuse of power; we should not conflate authority and power; there has been a failure to call clergy to accountability; everyone needs to be at the table—a diverse range of clergy, men and women, even more dioceses, including bishops and religious, mothers and fathers; and “any reforms need to address both the heart and mind. There is a need for moral integrity and spiritual conversion, as well as procedural and structural change.”

“Expert conversation has been elevated to the public space,” Smolik said. “There is an abuse crisis, and there is a leadership crisis. We are seeing that conversation engaged. We are seeing it with laypeople and we are seeing it among bishops.”

“We are seeing it in their last meeting [of the USCCB in November] and we are seeing it again in June,” she added, referring to when the bishops meet on June 11-14 in Baltimore.

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**VATICAN CITY (CNS)—Lent is a time to ask for God’s grace to chip away at hypocrisy, which is seen in the natural human attempt to appear “worthier than we are,” Pope Francis said.**

“I must appear to be what I am, and that is our work in Lent,” the pope said on March 8 during his early morning Mass in the chapel of the Domus Sanctae Marthae.

“Perhaps the thing the young adults insisted on most was the hypocrisy of many Christians, beginning with us—the religious professionals. Young people are struck by this. You might say, ‘But they have the defects, too,’ and it’s true. But on this, they are right.”

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**Lenten season is a time to chip away at hypocrisy, Pope Francis says**

“They also try to look like a face on a holy card—all appearance. But when there is this difference between reality and appearance, the Lord uses the adjective ‘hypocrite.’”

During the Synod of Bishops on young people in October, he said, perhaps the
listeners that God "has a plan for your continued from page 1
Catholic faith, you do not need to have all...

A lot of times, we get lulled into a false...by prayer and change in the Church."...

Catholic speaker and author Mark Hart gives a presentation before more than 1,200 attendees of the fourth annual E£ Catholic Men’s Conference on Feb. 23 at East Central High School in St. Leon. (Photo by Sean Goddager)

Father Jonathan Meyer, pastor of All Saints Parish in Dearhorn County, elevates a chalice during a Mass celebrated as part of the conference. Concelebrating the Mass are Father Michael Keucher, left, Legion of Christ Father Lucio Boccaccio and Father Paul Landwerden. Assisting at the Mass is seminarian Andrew Aigl, second from right.

Father Jonathan Meyer, pastor of All Saints Parish in Dearhorn County, noted that the conference on the difficult situation the Church finds itself in because of the many people feel that the Church is truly all about. The Church is not about our sacrifices and prayers. "What has happened—this, too, shall pass by prayer and change in the Church." After lunch, speaker Justin Fatica gave a rousing exhortation to attendees, pleading with them, often at the top of his voice, to realize God’s love for them, and to love those around them more concretely. One simple way to do that is to write notes of love and encouragement to children or grandchildren on post-it notes, which Fatica says he does often for his five children. "When I go into my kids’ rooms, they’re all over the place, because they don’t want to throw them away," said Fatica, founder of Hard as Nails Ministries, which he serves as executive director. Giving themselves to the mission God has given them—even if it’s in such seemingly small gestures—has great meaning, Fatica said. "Your ‘yes’ today matters, more than you realize," he said. "St. Ignatius says that few souls understand what God would accomplish in them if they were to abandon themselves unreservedly to him, if they were to allow the love of the Father, his grace, to mold them accordingly." Hart ended the conference by inviting his listeners to reach out to men they know who weren’t at the conference who might be struggling with their faith or with various kinds of sin, just as they might be themselves. "God looks at you and looks at me," Hart said. "He knows our sin, our weakness, our shame, our guilt—those things that handicap us, keep us frozen and trap us in fear. But he says, ‘I can still work with him. With my grace, I can still work with him.’" What’s great is that you’re here. You have a lot of other guys who need to be but aren’t. Then the question becomes, ‘What are you going to do about it?’ Are you bold enough to invite somebody next year? Are you bold enough to share your faith in a new way?"
Sidewalk counselor training for Indianapolis North chapter set for May 4

Training at the Indianapolis North chapter of Sidewalk Advocates for Life will take place at 1st Choice for Women's Care Center that abuts the north entrance of Planned Parenthood's abortion center. The training is being developed by the national organization based on years of experience. It addresses the logistics of abortion, common characteristics of those who are considering it, how to handle the people who are angry, and how to handle the people who are considering becoming a sidewalk counselor. The training is open to anyone wanting to be a sidewalk counselor and is free of charge. The cost is $10, which covers lunch and training materials. Registration ends on May 1.

Volunteers are asked to commit to at least one shift of two- to two-and-a-half hours a month. The training is being developed by the national organization based on years of experience. It addresses the logistics of abortion, common characteristics of those who are considering it, how to handle the people who are angry, and how to handle the people who are considering becoming a sidewalk counselor. The training is open to anyone wanting to be a sidewalk counselor and is free of charge. The cost is $10, which covers lunch and training materials. Registration ends on May 1.

Report Sexual Misconduct Now

If you are a victim of sexual misconduct by a person affiliated with the Archdiocese of Indianapolis, or someone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. The following resources may be helpful:

Ethics Point
214-455-5455
www.archdioceseofindianapolis.ethicspoint.com
or 888-393-6810

Online Lay Ministry Formation

If you are interested in becoming a Lay Minister, please contact the Archdiocese of Indianapolis and ask to speak with the Director of Lay Ministry.

Online Register:
www.archindy.org/layministry

For more information, please log on to www.archindy.org/layministry.
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 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 25, 6:30 p.m. at St. Elizabeth of Hungary, Cambridge City
• April 4, 6:30 p.m. at St. Mary, Rushville
• April 6, 6:30 p.m. for St. Elizabeth Ann Seton at St. Mary Church, Richmond

Indianapolis East Deanery
• Sundays in Lent, 6-7 p.m. at St. Mary
• 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, 11 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. Francis Xavier

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

Indianaopolis West Deanery
• Tuesdays in Lent, 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. Susana, Plainfield
• April 11, 11 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 Deaconry
• Wednesdays in Lent, 5-7 p.m. with adoration at St. Michael, Charlestown
• Wednesdays in Lent, 6:30-7:15 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
• April 20, 7 p.m. at St. Mary of the Knobs, Floyd County
• April 27, 7 p.m. at St. Joseph, Jefferson County

Tell City Deanery
• April 3, 6 p.m. at St. Meinrad, St. Meinrad
• April 7, 2 p.m. at St. Paul, Tell City

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 9, 7 p.m. at Sacred Heart, Clinton
• April 15, 7 p.m. at St. Paul the Apostle, Greencastle
• April 17, 11 a.m. at St. Joseph, Rockville

 HOW TO MAKE A GOOD CONFESSION

Before confession

Confession is not difficult, but it does require preparation. We should begin with prayer, placing ourselves in the presence of God, our loving Father. We seek healing and forgiveness through repentance and a resolve to sin no more.

Then we review our lives since our last confession, searching our thoughts, words and actions for that which did not conform to God’s command to love him and one another through his laws and the laws of his Church. This is called an examination of conscience. Questions that can help with an examination of conscience can be found at www.archindy.org/thelightson/examination.html.

Going to confession

1. The priest gives a blessing or greets the person coming to make a confession.
2. The person going to confession makes the sign of the cross and says, “Bless me father, for I have sinned. My last confession was …” (give weeks, months or years).
3. Confess specific sins to the priest. If feeling unsure or uneasy, tell him and ask for help.
4. After finishing confessing his or her sins, the person going to confession says to the priest, “I say sorry for these and all my sins.”
5. The priest will then give a penance (often some prayers to pray or simple works of mercy to perform), and offer advice to help the person become a better Catholic Christian.
6. The person making the confession then prays an act of contrition such as the following: “My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy.”
7. The priest, acting in the person of Christ, then absolves the person going to confession from his or her sins.

After confession

Give thanks to God in prayer for the mercy that he has showered upon you in absolving you of your sins, and seek his grace to avoid those sins in the future. Also, take time soon after confession to perform the penance that the priest assigned during the celebration of the sacrament of penance. ↑
Transfiguration calls believers to loving obedience, self-denial

By Mike Nelson

“This is my chosen Son; listen to him” (Lk 9:35).

So what else is new, right? Are we not told regularly, throughout the liturgical year, to listen to Jesus?

Of course. But there is much more to this year’s Gospel reading for the Second Sunday of Lent than meets our eyes and ears, as was the case when Peter, James and John gathered with Jesus to pray on a mountaintop.

This encounter in Luke’s Gospel, the transfiguration, offers significant lessons to us not simply in obedience, but in self-denial—all of which are part and parcel of Lent, the season in which we are called to allow ourselves to be transfigured by grace into new creations of God.

Let’s start with obedience—the act of saying “yes” to God. “No one can say yes to God’s ways who has said no to his promises and commandments,” wrote the German theologian Dietrich Bonhoeffer in My Soul Finds Rest: Reflections on the Psalms. “Acceptance of the will of God comes in the daily submission under his word.”

Submission, yes—and love. In his book My Utmost for His Highest, Oswald Chambers, a Scottish pastor in the early 20th century, noted that “we imagine that whatever is unpleasant is our duty! Is that anything like the spirit of our Lord—‘I delight to do thy will, O my God?’”

Obedience to God, then, equals love. We cannot love God without submitting to him, and we cannot submit unless we listen to God rather than to ourselves.

Listening leads us to self-denial, which in traditional Lenten practice generally involves sacrifice or foregoing earthly pleasures. But Lent is less about “giving up” or “sacrificing” something that we enjoy (chocolate or other sweets. (CNS photo/Manu Junemann, The Compass))—though it is true that spiritual growth is often accompanied by physical loss—than it is about foregoing earthly pleasures. But Lent is generally involved sacrifice or giving up earthly pleasures. But Lent is not simply in obedience, but in self-denial—all of which are part and parcel of Lent, the season in which we are called to allow ourselves to be transfigured by grace into new creations of God. (CNS photo/Greg Tarczynski)

It’s about putting God first, as John the Baptist called us to do on Ash Wednesday, as we were marked with the sign of the cross on our foreheads, “Turn away from sin and be faithful to the Gospel,” another way of saying, “Listen to him.”

Self-denial signals a change of heart, turning our lives from rebellion to obedience toward God—the very thing that John, in that not-so-long-ago season of Advent, was urging all who would listen. “Repent!” he pleaded.

Or as we were invited to do on Ash Wednesday, as we were marked with the sign of the cross on our foreheads, “Turn away from sin and be faithful to the Gospel,” another way of saying, “Listen to him.”

Peter himself amplifies this point during his own ministry after Christ’s ascension into heaven. He tells the disciples of his experience that day on the mountain, recalls the Father’s words, and adds, “You will do well to be attentive to it, as to a lamp shining in a dark place, until day dawns and the morning star rises in your hearts” (2 Pt 1:17-19, which is the second reading for the Feast of the Transfiguration).

The disciples saw Jesus transformed, “his face changed in appearance” (Lk 9:29). For them and for us, this is a call to a grace-driven transformation, inward transformation that invites us to look at our hearts, souls and minds, to turn our lives away from sin (self-denial) and toward God (obedience), as John the Baptist called us to do.

Significantly, the transfiguration episode—which we will hear again this summer, on the Aug. 6 feast day of the event—marks the end of Jesus’ ministry in Galilee. Soon thereafter, he and his followers turn toward Jerusalem, where, Jesus knew, he would be put to death but also raised to everlasting life.

In his book How to Read the New Testament, Etienne Charpentier, the late French priest and biblical scholar, suggested that in the transfiguration, God is offering more than his declaration, “Listen to him”: “The Father shows Jesus the conclusion of his going up to Jerusalem,” wrote Charpentier. “Beyond death he will find the glory promised at the end of time to the son of man.”

Moreover, Charpentier said, seeingJesus transfigured in appearance was “a moment of light,” or awareness, for Jesus’ disciples, and it can be the same for us.

“In times of doubt when we no longer know what to do,” wrote Charpentier, “we may return to those moments of light we may have experienced when our vocation, our mission in life, seemed clear, and this will help us to be faithful to that light.”

The end of one period, the beginning of another. Transformation and transformation are our call at every liturgy and certainly during Lent when we are invited to become new creations, through loving (obedience) and listening (self-denial) to God’s “chosen one.”

(Catholic journalist Mike Nelson writes from southern California.)
Our Global Family/Carolyn Woo
Lent invites us to cultivate our humanity toward others

Recently, I was captivated by an opinion editorial in USA Today titled “I’ve played a role in the religious debate” by CNN political analyst Kirsten Powers. I am not familiar with the author and have not watched her on television. Powers took a leave from social media to reflect on her role in the “increasingly toxic public sphere.”

As assessment: “I cringed at many of the things I had written and said. Many I would not say or think sometimes because my view has changed on the issue and sometimes just because I was too close to it. Since then I’ve committed myself to reflection and condemning... I will continue to stand on the side of equality and justice, but also mercy and grace. My goal is to speak in a way that remembers the humanity of everyone involved.”

Our society is not shy about expressing our opinions as people resort to the many channels of social media to give these the airing we believe they deserve. We opine quickly before we see all the angles, nuances of context and underlying complications of human behavior, a contributory character of hypocrisy and derive certain satisfaction in the public humiliation of offenders. We forget that we are dealing with human beings and, not surprisingly, fail to see the ability to address any serious issue, may it be global warming, immigration, health care, gun safety.

Among the many blueprints for our Lenten observances, Powers’ conversion is definitely on the mark. She withdrew from a practice that she sensed to be polarizing and divisive.

In her habit to the responsibility to acknowledge how her lifelong professional, creative and heartfelt work may have been an obstacle. By doing so, she reorients her priority pivoted toward “the other” as she recognized the importance of grace and mercy to ultimately the grammar for constructive discourse.

Powers set the tone for Lent by selecting the title of her writing “the humanity of everyone involved.”

Taking the cue from her, our goal for prayer, fasting and almsgiving is to reorient toward a way of thinking, communicating and acting that restores the barren and scorched commons in our own civil neighborhoods for thoughtful and caring dialogue.

In our prayer, we ask God to help us hear him, recall his image particularly in the people we dismiss or denigrate, and here call for his forgiveness. Understanding our own limits, we pray for his help to imitate his tenderness, and mind his warning to leave the judging to him. We seek his imagination to address the fears and insecurities that burden us and pitch us against the other.

Fasting invites us to look at our appetites and dependence on anything other than God. Most of the things we go overboard on, like food, like comfort, have some positive value that then lure us beyond healthy portions. When we look only to ourselves as the source of wisdom and the arbitrator of what is acceptable or unacceptable to God, we have gone too far. We can fast from an indulgence in our own righteousness and unchecked appetite for winning.

Almsgiving turns us to the needs of our neighbor; we are to look to the other: attention, genuine listening, understanding of their positions and the fears that padlock these in place, legitimacy of their needs, and the dreams we hold in common.

( Carolyn Woo is distinguished president’s fellow for global development at Purdue University and serves as the CEO of Catholic Relief Services from 2012 to 2016.)

Lent is the season for heart work: from heart of stone to heart of flesh. It is an invitation to cultivate our humanity toward each other so that we do not make a mockery of Christ’s ultimate sacrifice for all of us.

Our Works of Charity/David Bethuram
Grandparents raising grandchildren often feel left out in prayer

( Editor’s note: The names used in this column have been changed to protect individuals’ privacy.)

Across the United States, more than 13 million children are living in homes with their grandparents. In Indiana 60,179 grandparents in households—responsible for their grandchildren’s care—are doing so and do not have parents present. Nearly 70 percent of these grandparents are under the age of 60, 60 percent are in the workforce, 19 percent live in poverty, 24 percent have a disability and 28 percent are unemployed.

(Rwww.globalfamilies.org/resources)

One of the things I have learned over the years is that grandparents do not have a lot of support. They are not connected to the churches, do not have the finances available.

Adults who are raising grandchildren need spiritual support. There are many grandparents who have developed a strong faith but do not feel they are a part of the community.

One of the things I have learned over the years is that grandchildren do not have a lot of support. They are not connected to the churches, do not have the finances available.

(Rwww.globalfamilies.org/resources)

The Human Side/Erin Jeffries
When restlessness gets you, don’t let the weather stop you

Winter skies, perennial rain and cold dawned. This typified my tonic public to Lake Okewego, Ore.

I had expected to return home, but the weather in eastern Oreg., D.C., after a two-week trip. Instead, a blistering sun problem delayed me for a month and a half.

Being with family was wonderful. Not so with the weather, which was restlessness because my usual routine was absent.


auen, go after what you want, and if it will encourage you to do another task and another and another.”

This advice was just what I needed to cope with restlessness.

Amidst Murphy and e-mail, I began to procrastinate with certain tasks, when we embrace them as therapy for overcoming restlessness, they often focus outside ourselves away from distasteful circumstances.

After practicing making my bed first thing I noticed a positive change in my thinking. Bundling up and grabbing my umbrella, I had my next task: walking in the rain. On it, I came across elderly people walking in the rain enjoying the outdoors despite inclement weather.

( Father Eugene Hemrick writes for Catholic Charities. E-mail him at debethuram@archindy.org)
The Book of Genesis is the source of the first reading for Mass this weekend. It is a story about Abraham, whom the Jews regard as the father of their race. Abraham is also seen as the spiritual father of all who know and honor the one God; hence he is a special figure in the religious traditions of Christians and Muslims.

Scholars believe that Abraham was an actual person, not the figment of imagination or a figure constructed in some literary effort. Several points are important in hearing or reading this passage. First, God communicates with Abraham. God is in Abraham’s world, but also beyond it. Second, God's command is unconditioned and unconditional. God says, “I am the Lord.” Third, Abraham’s response is differentiation. He distinguishes himself from all the other people of his time. Fourth, Abraham’s response is direct and forthright. Abraham states his desire to serve God.

Textual Analysis

1. Genesis 15:5-12, 17-18
2. Philippians 3:17-4:1

The Sunday Readings

Sunday, March 17, 2019

- **Monday, March 18**
  - St. Cyril of Jerusalem, bishop and doctor of the Church
  - Daniel 9:4b-10
  - Psalm 79:8-9, 11, 13
  - Luke 6:36-38
- **Tuesday, March 19**
  - St. Joseph, spouse of the Blessed Virgin Mary
  - 2 Samuel 7:4-5a, 12-14a, 16
  - Psalm 89:2-5, 27, 29
  - Romans 4:15, 16-18, 22
  - Matthew 1:16, 18-21, 24a
  - Luke 2:41-51a
- **Wednesday, March 20**
  - Jesus 18:18-20
  - Psalm 51:5-6, 14-16
  - Matthew 20:17-28
- **Thursday, March 21**
  - Psalm 17:1-5
  - Luke 16:19-31
- **Friday, March 22**
  - Genesis 37:3-4, 12-17a, 17b-28a
  - Psalm 105:16-21
  - Matthew 21:15-43, 45-46
- **Saturday, March 23**
  - St. Thomas of Villanova, bishop
  - Micah 7:14-15, 18-20
  - Psalm 103:1-4, 9-12
- **Sunday, March 24**
  - St. Turibius of Mogrovejo, bishop
  - Exodus 3:1-8a, 15-15
  - Psalm 103:1-4, 6-8, 11
  - 1 Corinthians 10:1-6, 10-12

Question Corner

Fr. Kenneth Doyle

Catholic marrying a non-Christian must receive a dispensation from the Church

Q: I was married by a minister/attorney 10 years ago. My husband was Jewish, and the marriage ended in a divorce after nine months. I now want to marry in a Catholic ceremony. Am I permitted to do this?

A: Presuming that 40 years ago you never received a dispensation from the Church to marry a non-baptized person, you do not need a full-scale annulment process, which normally can take upward of a year. Instead, you simply need an administrative proceeding called a declaration of nullity for absence of canonical form. This would involve your meeting with a priest and filling out some short paperwork regarding your earlier wedding: where it took place, who officiated, etc.

The priest would then submit this petition to your diocese requesting a formal declaration of nullity for the prior marriage. This declaration would then be sent to the tribunal office, and the diocese would determine whether or not a full-scale annulment is necessary. This tribunal process can take anywhere from weeks to months, depending on how quickly the tribunal can have the necessary papers. The Church claims that a typical administrative declaration of nullity, if all papers are received promptly, can take about three months.

One Catholic diocese, for example, says on its website that “a typical administrative declaration of nullity in the Diocese of Oakland would take about three weeks to obtain, once the necessary papers have been sent to the tribunal office.”

Q: I have four school-age children from a previous marriage. I am a Catholic and plan to marry another Catholic. Will I have to present my former marriage to the Church?

A: The response to the “body of Christ” is “I believe.” However, we do not always know the circumstances of someone else’s marriage. Perhaps a previous marriage was a sacramental one; perhaps it was not. Perhaps a previous marriage was annulled and the person married again; perhaps it was not.

Like all things, marriage is a matter of faith. We believe that the Church speaks the truth, and we trust that the Church’s teaching is good for us. We believe that the Church is right in requiring that those who are about to marry with the Church present their former marriage to the Church.

My Journey to God

He’s My Son, Too (A tribute to St. Joseph)

By John Shaughnessy

I promise, God, to stand by Mary
I promise to always love your son
I promise to always respect your son

To always see that your will be done.

I’ve never asked for any glory
I always want to be true to you
I just ask as you write your story
Remember, I need and count on you.

I could watch my wife and son together
I cherish their closeness and their love
I want to stay this way forever
But then he turns his gaze to above.

I’m not sure why you ever chose me
It’s not for the work that I have done
Still, I take my own measure of pride
In helping shape this carpenter’s son

When it’s time to come home to you
Let me feel the comfort of his arms
My last prayer is always keep you with me
From all suffering, from any harm.

I’ve never asked for any glory
I always want to be true to you
I just ask as you write your story
Remember, I put my trust in you.

(John Shaughnessy is a member of St. Thomas Aquinas Parish in Indianapolis and is assistant editor for The Criterion.)

Daily Readings

Monday, March 18

St. Cyril of Jerusalem, bishop and doctor of the Church
Daniel 9:4b-10
Psalm 79:8-9, 11, 13
Luke 6:36-38

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2 Samuel 7:4-5a, 12-14a, 16
Psalm 89:2-5, 27, 29
Romans 4:15, 16-18, 22
Matthew 1:16, 18-21, 24a
Luke 2:41-51a

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Jesus 18:18-20
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Sunday, March 24

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Exodus 3:1-8a, 15-15
Psalm 103:1-4, 6-8, 11
1 Corinthians 10:1-6, 10-12

Catholic marrying a non-Christian must receive a dispensation from the Church

Q: I know that there is some leeway as to whether to receive the Eucharist in the mouth or in the hand—and also as to whether to receive kneeling or standing. But what about the “amen” response just before taking Communion? When the priest says, “the body of Christ,” is it ever appropriate to say something different, such as “yes,” “I believe” or even “thank you”? Or if the priest says, “the blood of Christ,” what can you say if nothing at all? With any of these or other possible responses, could the priest refuse to distribute Communion? (Indiana)

A: The response to the “body of Christ” is “I believe.” In the Church’s liturgical norms, there is no suggestion of—or permission for—for an alternative response. The U.S. Conference of Catholic Bishops’ document “The Liturgy of Reconciliation and Reception of Holy Communion” explains that “the act of Communion, therefore, is also an act of faith. For when the minister says, ‘the body of Christ’ or ‘the blood of Christ,’ the communicant’s ‘amen’ is a profession of the presence of the saving Christ, body and blood, soul and divinity, who now gives life to the believer” (#4). I’m sure that part of the reason for this universal conformity is to assure the dignity and respect that should surround the Eucharist. What if the Church allowed for creative variations, simply permitted recipients to say whatever they wanted? With your own examples—“Yes,” “I believe” and “thank you”—are respectful, but suppose someone chose to say, “I am very grateful” or even, “This makes my day.” Might it then be difficult for those nearby to give their full attention to the sacred sacrament?

To your final question—whether the priest should refuse to give Communion to someone who uses a different “amen” response? I think that doesn’t mean the person doesn’t believe in the Eucharist or is unworthy to receive. In any case, however, made no response at all, the priest might wonder whether the person had ever received before. Can you imagine a priest, in that situation, quietly asking if the person were a Catholic?

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.)
VATICAN CITY (CNS)—In Catholic church history, the meeting of St. Francis with Sultan al-Malik al-Kamil in 1219 is enmeshed in pious legends. In Muslim sources, there has been a trace of the story of the Italian friar crossing battle lines during the Crusades.

Yet Pope Francis continues to draw attention to the meeting of St. Francis and Sultan al-Malik al-Kamil in 1219 near Damietta, a port on the Nile River near where it flows into the Mediterranean Sea.

The pope sent Cardinal Leonardo Sandri, prefect of the Congregation for Eastern Churches, to Egypt in March 2 to participate in a panel discussion on the meeting of the European Academy of Religion in Bologna. The pope said he thought providence had planned a panel discussion on the meeting of St. Francis and the sultan and its implications for interreligious dialogue.

"St. Francis emerged from his time among those who have not accepted the Gospel, and more recent presentations of the story as St. Francis trying to bring peace in the midst of the Crusades. "The encounter at Damietta could be seen as a failure," Cardinal Sandri said.

"The sultan did not convert, nor did his troops, and, for the most part, it did not modify the outcome of the Crusades. Yet the memory of that dialogue has remained," he said. "At Damietta, Francis was not afraid of Muhammad and the sultan was not afraid of the Gospel." While Cardinal Sandri was in Egypt, the Muslim nation, on March 30 and as Pope Francis was planning to return to Italy and write the Earlier Francis, he described two ways that the Church could proclaim the Gospel to Muslims. While the friars could live among Muslims by returning to Italy and write the Earlier Francis, he described two ways that Muslim nation, on March 30 and as Pope Francis was planning to return to Italy and write the Earlier Francis, he described two ways that the Church could proclaim the Gospel to Muslims.

"St. Francis emerged from his time among those who have not accepted the Gospel" and among those who have not accepted the Gospel, each other as belonging to the one Church of Christ. Interereligious dialogue, on the other hand, promotes tolerance, respect and mutual understanding. While the hope is that no one could have foreseen," he said. "And then there is the sultan and its impact the meeting had on St. Francis and the one world religion. While the hope is that Francis could be a model for today's world—giving a witness of their faith in a dialogue from each other about the spiritual life, there is no goal of creating one world religion. After Pope Francis met Sheikh Ahmad el-Tayeb, the grand imam of al-Azhar, in the United Arab Emirates in early February and signed a declaration with him on promoting "human fraternity" and respect, the pope said he thought providence had wanted "a pope named Francis" to mark the anniversary of Damietta.

"I often thought of St. Francis during this visit," the pope added. "He helped me to keep in my heart the Gospel, the love of Jesus Christ, and to keep the various moments of the visit."

The intersection between dialogue and proclamation—sharing one’s faith while at the same time speaking and listening respectfully to the religious faith of another person—was clear in the pope’s words. We see an angry and warrior Francis, rather than a Francis who talks calmly and respectfully."

"You’re no St. Francis," one person tweeted. "He was there preaching Christ to the sultan, not spewing nonsense." While Cardinal Sandri was in Egypt and as Pope Francis was planning to visit Morocco, another predominant Muslim nation, on March 30-31, members of the European Academy of Religion were meeting in Bologna. They had planned a panel discussion on the meeting of St. Francis and the sultan and its implications for interreligious dialogue. Mustafa Cenap Aydin, a Muslim involved in dialogue and one of the panelists in Bologna, told Catholic News Service (CNS), "St. Francis left us a very good example of friendship and respect. But some people would rather see an angry and warrior Francis, rather than a Francis who talks calmly and respectfully."

"I have no doubt that St. Francis would have tried to share the Gospel with the sultan. "If he didn’t talk about this faith, that would be astonishing." Aydin said he once ran into a Catholic priest he hadn’t seen in a couple years and the man asked, "Are you still a Muslim?" "I was not offended," Aydin said, because true dialogue involves sharing what you believe and wanting the best for the other—and Francis does not mean going into dialogue with the goal of converting the other, but it does mean giving a witness of their faith in a non-threatening way.

Franciscan Father Jason Welle, dean of St. Thomas aquinas Institute for Arabic and Islamic Studies, also was on the panel and outlined the various theories about what had happened at Damietta and what impact the meeting had on St. Francis and on the sultan.

St. Francis left nothing in writing about why he went to Damietta, Father Welle said, but it clearly "transformed his understanding of mission. When he returned to Italy and wrote the Earlier Rule, he describes two ways that the Church could proclaim the Gospel to Muslims by being subject to them and not engaging in arguments or disputes, while always acknowledging that they were Christians. Second, when they see that the Lord, the friars could proclaim the Gospel and call Muslims to conversion." This possibility of non-proselytizing mission was absolutely novel in Francis' day—"no one else in the Latin West foresaw a presence among Muslims without either hostility or direct attempts to convert them," Father Jason told CNS.

"St. Francis emerged from his time among the Muslims with a new vision for Christian engagement among Muslims that no one could have foreseen," he said. And Pope Francis "is doing fundamentally the same thing: he’s providing pastoral guidance about how to live with our neighbors, in the light of prayerful reflection on the movement of God’s Spirit among those who have not accepted the Gospel."
Archbishop Lori restricts ministry of former West Virginia bishop

Baltimore (CNS)—Archbishop William E. Lori of Baltimore announced on March 11 that a preliminary investigation into allegations of sexual harassment of adults and financial improprieties by Bishop Michael J. Bransfield, formerly of the Diocese of Wheeling-Charleston, W.Va., has been completed and will be forwarded to the Vatican for final judgment.

At the same time, the archbishop announced restrictions on the bishop’s ministry.

The Vatican announced Bishop Bransfield’s retirement from the diocese after he was appointed Archbishop Lori as apostolic administrator, with a mandate to investigate the allegations against the bishop.

A news release from the Archdiocese of Baltimore on March 11 noted that the preliminary investigation took place over five months. Archbishop Lori conducted the investigation with the assistance of a team of five lay experts.

The investigative team examined multiple allegations of sexual harassment of adults and financial improprieties, according to the news release. It involved interviews with more than 40 individuals, including Bishop Bransfield.

“Pending the assessment of the findings of the Holy See, as apostolic administrator of the Diocese of Wheeling-Charleston, I have directed that Bishop Bransfield is not authorized to exercise any priestly or episcopal ministry either within the Diocese of Wheeling-Charleston or within the Archdiocese of Baltimore,” Archbishop Lori said.

The restrictions are an outgrowth of a bishop reporting initiative instituted in 2018 that examines all allegations against any bishop in the Archdiocese of Baltimore, believed to be the first of its kind in the country. The policy was created by the archdiocesan Independent Review Board at the request of Archbishop Lori.

Covered under the initiative are procedures to address potential allegations that a bishop of the archdiocese engaged in child sexual abuse or other inappropriate sexual behavior with a minor; engaged in sexual harassment or misconduct toward an adult; or engaged in activities that constitute seriously negligent supervision or an improper cover-up relating to alleged child sexual abuse by others within the archdiocese.

Although the “Chart for the Protection of Children and Young People,” adopted by the U.S. bishops in 2002, mentioned only priests and deacons, Baltimore’s archdiocesan policy created after adoption of the charter was always presumed to include bishops. In addition to the reporting procedures for new archdiocesan policies that went into effect on Nov. 1, expressly include the bishops.

Archbishop Lori directed the same protocols be implemented at this time in the Diocese of Wheeling-Charleston.

The March 11 news release from the Archdiocese of Baltimore also announced that as part of these protocols governing the conduct of bishops in the archdiocese, Archbishop Lori determined that similar restrictions were warranted for the retirement of Bishop Gordon D. Bennett, who served as auxiliary bishop of Baltimore from 1998 until 2004, when he was appointed bishop of Mandeville, Jamaica.

“Since that time, he has not resided in or received any assignment in the Archdiocese of Baltimore or the Diocese of Wheeling-Charleston,” the news release said. “In May 2017, the archdiocese learned of an allegation of sexual harassment of a young adult by Bishop Bennett. Upon receiving the allegation, the archdiocese immediately reported it to the apostolic nunciature in Washington, D.C.”

Bishop Bennett is a Jesuit and is a priest who has been assigned to the Jesuit province in California and is currently the vicar general of the Jesuit California province, to which Bishop Bennett had been attached before becoming a bishop, said in an e-mail to province members that Bishop Bennett “will be returning to California for medical assessment and treatment for fatigue and depression.”

As a result of these restrictions, which the Vatican recently gave permission to Archbishop Lori to announce, Bishop Bennett is prohibited from exercising any priestly or episcopal ministry in the Archdiocese of Baltimore and the Diocese of Wheeling-Charleston, the release said.

“Baltimore Cardinal Sean P. O’Malley announced similar protocols for allegations against bishops in the Archdiocese of Boston in a letter on March 8,” the news release said.

“A report in The Pilot, Boston’s archdiocesan newspaper, said that since 2011 the archdiocese has used EthicsPoint, an anonymous, confidential, Web-based system for reporting concerns about ethics violations or finance improprieties. In his letter, Cardinal O’Malley said the archdiocese also will now use EthicsPoint to report misconduct by a cardinal, bishop or auxiliary of the Archdiocese of Boston.”

EthicsPoint is the same system the Archdiocese of Baltimore uses for anonymous reporting of unethical, financial and other allegations against clergy or lay ministers in the archdiocese, including bishops. The Archdiocese of Indianapolis also uses EthicsPoint for anonymous reporting of sexual misconduct or financial misconduct by a person ministering on behalf of the Church.

In Baltimore, allegations against a bishop are first reported to two members of the Independent Review Board who are both retired judges, Joseph F. Murphy and Ellen M. Heller.

The new protocols are designed to bolster the commitment of the Archdiocese of Baltimore to zero tolerance for any bishop, priest, deacon, employee or volunteer credibly accused of sexual abuse.

In addition to the third-party reporting system and reporting allegations against bishops directly to members of the review board, Archbishop Lori has implemented additional measures to ensure these goals, including:

• Updated child protection policies that include the signing of a code of conduct by bishops.
• Issuance of an annual report by the Independent Review Board.
• Re-establishment of a lay Archdiocesan Pastoral Council.†

As we mourn, let us reflect that each of these WFP colleagues was willing to travel and work far from their homes and loved ones to help make the world a better place to live. That was their calling, as it is for the rest of the WFP family.

A list of the dead released by Ethiopian Airlines included 32 Kenyans, 18 Canadians, eight from the United States and one from China, India, Israel, Saudi Arabia and Somalia.

Aviation officials from Ethiopia were investigating the accident, the second in recent months involving the brand-new Boeing 737 Max 8 jet in October, a Lyon Air flight killed 189 people in Indonesia.

The plane has been the world’s safest airliner worldwide and has been the company’s best-selling aircraft. China and Ethiopia grounded all flights involving the modern airliner on March 11.†
Church blessing in Crawford County

This photo shows the Knights of Columbus in procession for the blessing of a new church building at St. Joseph Parish in Crawford County. The previous church was destroyed in the devastating tornadoes of April 3, 1974. The new church was dedicated on Aug. 27, 1978. Reading a prayer is Father (later Msgr.) Francis Tusty, who was vicar general of the archdiocese at that time. Holding the book is Father Andrew Diezeman, who was the pastor of the New Albany Deanery parish.

Youths learn significance of ashes in fiery Lenten tradition

By Katie Rutter

Catholic News Service

COLUMBUS (CNS)—Smoke billowed from a small fire pit, rising nearly as high as the steeple of St. Bartholomew Church on Wednesday, the beginning of Lent, which was on March 6 this year.

About 100 students watched from a safe distance on March 4 as parish staff stoked the flame and periodically tossed in handfuls of dry palm branches. The smoldering ashes that remained were destined to mark the foreheads of parishioners on Ash Wednesday, the beginning of Lent, which was on March 6 this year.

Church tradition prescribes ashes used on this day be made from the palm branches blessed on Palm Sunday.

By involving children in the process of creating these ashes, the staff of St. Bartholomew Parish hoped the young people would better understand the rich symbolism contained in the tradition.

“I just think this is such an opportunity to teach them, to get them involved and get them hands-on rather than just talking about it in the classroom,” said Connie Sandlin, coordinator of liturgy at the Seymour Deanery faith community.

Ash Wednesday kicked off the penitential season of Lent, a time when Catholics are challenged to prayer, fasting and almsgiving to express repentance for their sins. Ashes are placed on the foreheads of the faithful to externalize such penitence.

“It’s a pretty graphic reminder that our time is limited, and that we need to take seriously the Lord’s call to change our lives,” said Father Michael Witczak, associate professor of liturgical studies and sacramental theology at The Catholic University of America in Washington, in a phone interview with Catholic News Service (CNS).

Father Witczak said the tradition dates back to about the ninth century and evolved from early practices of public penance. Today, creating the ashes from palm branches is meant to emphasize the weakness of humanity.

“We recognize our ability to be people who praise God for his goodness and people who turn our backs on God when the going gets tough,” Father Witczak said.

Biblical readings on Palm Sunday outline the triumphant entry of Christ into Jerusalem, as well as his rejection and passion, he said.

“This transition from ‘Hosanna!’ to ‘Crucify him!’ is part of the reality in those palms,” Father Witczak said, a meaning that is retained even when the palms become ashes.

“They’re kind of like a sign that God’s our king, because that’s what they, the people of the town, did when God made his entrance,” summarized Morgan Johnson, a sixth-grade student who receives religious education at St. Bartholomew Parish.

Morgan and eight of her classmates helped St. Bartholomew parishioners complete the first step in their ash-making process on March 3.

Announcements made at the parish in prior weeks led parishioners to return enough palm branches to fill six baskets. Staff members knew from experience that long palm strands were difficult to burn, so they enlisted the middle schoolers to cut the branches into smaller pieces.

As the young people worked at the palms, Sandlin and several other religious educators explained the process and symbolism of the ashes.

“They’re kind of like a sign that our lives are going to be about death and new life,” said Ricardo Roman, an eighth-grade student at St. Bartholomew School. “It’s our soul that matters, and we should be focused on it.”

As the young people watched the palm branches of last year rapidly become the ashes outside of St. Bartholomew Church in Columbus, the sixth-, seventh- and eighth-grade classes from St. Bartholomew School gathered behind the church building on March 4. Deacon Jones led the young people in prayer, and a student proclaimed a short Scripture reading. As was the palms were ignited.

“It shows that we are dust and to dust we shall return,” said Ricardo Roman, an eighth-grade student at St. Bartholomew School. “It’s our soul that matters, and we should be focused on it.”

As the young people watched the palm branches of last year rapidly become the ashes for this year, parish staff hoped the children would more easily understand and internalize the external symbol of death and new life.

“It’s all about transition, and so much of their lives are going to be about transition,” said Father Clement Davis, pastor of St. Bartholomew Parish. “Dying to one thing so that one can embrace something new.”

Palm Sunday, which marks the start of Holy Week at the end of the Lenten season, will be on April 14.

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

Scholarships awarded from international mission work fund

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

For more information about the Brooke Nicolette Lahr Memorial Fund for International Mission Work, including how to apply for scholarships and contribute to the fund, visit www.archindy.org/cfs/scholarship.html.

Recipient of this year’s scholarships from the Brooke Nicolette Lahr Memorial Fund for International Mission Work pose on March 4 in the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. They are, from left, front row, Regan Happe, Deidre Dorsett, Elizabeth Gray, ven. Scott Austin de Castro, Colleen Scheer and Ella Johnson. Back row, Katelynn Hemann, left, Sally Jones, fourth from left, and Nicholas O’Connor, third from right. Also pictured, in the back row, Colleen Lahr, second from right, and Brooke’s father, and Father Michael O’Mara, pastor of St. Gabriel the Archangel Parish in Indianapolis. (Photo by Sean Gallagher)