Teachers overcome fear and challenges on climb of Africa’s highest mountain

By John Shaughnessy

Paul and Dee Anne Sinclair had faced dangerous moments before—including clinging to the side of a mountain as they climbed toward the base camp of Mount Everest.

Their trips around the world had also led the married couple of 32 years to navigate around rockslides in Canada and volcanoes in New Zealand.

And there was the moment in Nepal when they were surrounded by a large group of burly, long-haired yaks as they crossed a steel-cable suspension bridge over a rushing river about 1,000 feet below.

Still, none of those adventures created the unsettling, high level of danger that the Sinclairs experienced during their trek to the snow-covered summit of Mount Kilimanjaro, which rises 19,341 feet to the highest point on the African continent.

On the climb, the two teachers from Father Thomas Scecina Memorial High School in Indianapolis already had been concerned for the safety of their 27-year-old son Ryan, who had come down with an acute case of altitude sickness that almost forced him to turn back. And now Dee Anne—who is 60—had collapsed in the ice-covered snow after waking up nauseous on the final day of the ascent.

For Paul—who is 67—the climb was a deeply spiritual and personal quest. The connection of God to their adventures has been a longstanding one for the Sinclairs, ever since they took a monthlong honeymoon camping across the United States.

“As a Christian, it’s being able to experience the natural things that God has created,” says Paul, an art teacher at Scecina.

Climbing Mount Kilimanjaro fit into that spiritual quest. The African adventure also involved a deeply spiritual quest.

Based on book, Unplanned film on abortion shares a faith-filled story of ‘hope, forgiveness and love’

By Natalie Hofer

Abby Johnson’s life had already become an open book. Next week, it will also become a national box office film.

“It’s not a film inspired by my life story,” she said. “It is my life story.”

Johnson, 38, is a former pro-choice Planned Parenthood facility director turned national pro-life advocate. She spoke on March 14 during a webinar about the film, Unplanned, which is based on her 2011 book of the same name.

The movie officially opens in theaters on the weekend of March 29. But through theater buyouts by groups, the film can be viewed in some places as early as March 25—appropriately, the feast of the Annunciation of the Lord.

‘Our only hope is in God’: New Zealanders gather to pray after shooting

CHRISTCHURCH, New Zealand (CNS)—Tears flowed during a Mass for peace at St. Mary’s Pro-Cathedral in Christchurch, New Zealand, on March 16, one day after terrorist attacked two mosques, leaving at least 30 people dead and dozens more injured.

“When a family member dies, we feel deep grief and loss,” said Christchurch Bishop Paul Martin. “Such grief is raw and real, and words are completely inadequate. “Today is such a day,” he told the packed pro-cathedral. “We are unable to express the confusion and pain we feel. Our grief threatens to overwhelm our community at the tragic loss of our sisters and brothers and the act of hate that has been inflicted.

“We know, in solidarity with our Muslim sisters and brothers who gathered in the Christchurch mosques and around the world yesterday, that our only hope is in God. Our only hope is in God. Our only hope is in God,” he emphasized.

Across New Zealand and around the world, people gathered to pray for victims of the March 15 attacks. Accused shooter Brenton Tarrant appeared in Christchurch District Court on March 16, charged with one count of murder. More charges are expected. He is to reappear in court on April 5.

Santa Maria Parish in Christchurch is less than two miles from the Al Noor Mosque at which 41 people were killed. Married Father Peter Head told NZ Catholic on March 17, “You could sense the atmosphere at our Masses today was very different.”

“All of our parishioners knew some of those who were in the mosque,” he said.

There was more silence than usual during the Mass, the pensive rite took longer, with pauses between each invocation, and the homily was directed toward the attacks. At the end of the homily, everyone recited the prayer of St Francis

See related editorial, page 4.

See NEW ZEALAND, page 2

Unplanned film on abortion shares a faith-filled story of ‘hope, forgiveness and love’

By Natalie Hofer

Abby Johnson’s life had already become an open book. Next week, it will also become a national box office film.

“It’s not a film inspired by my life story,” she said. “It is my life story.”

Johnson, 38, is a former pro-choice Planned Parenthood facility director turned national pro-life advocate. She spoke on March 14 during a webinar about the film, Unplanned, which is based on her 2011 book of the same name.

The movie officially opens in theaters on the weekend of March 29. But through theater buyouts by groups, the film can be viewed in some places as early as March 25—appropriately, the feast of the Annunciation of the Lord. 

See UNPLANNED, page 9

Unplanned film on abortion shares a faith-filled story of ‘hope, forgiveness and love’

By Natalie Hofer

Abby Johnson’s life had already become an open book. Next week, it will also become a national box office film.

“It’s not a film inspired by my life story,” she said. “It is my life story.”

Johnson, 38, is a former pro-choice Planned Parenthood facility director turned national pro-life advocate. She spoke on March 14 during a webinar about the film, Unplanned, which is based on her 2011 book of the same name.

The movie officially opens in theaters on the weekend of March 29. But through theater buyouts by groups, the film can be viewed in some places as early as March 25—appropriately, the feast of the Annunciation of the Lord.

See UNPLANNED, page 9

See related editorial, page 4.

See NEW ZEALAND, page 2
Cardinal Daniel DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), was taken to a hospital late on March 15 after experiencing symptoms of what tests on March 16 confirmed was a mild stroke, according to an archdiocesan statement.

The cardinal was resting comfortably and conversing with associates, doctors and nurses," the statement said. "It is expected that Cardinal DiNardo will remain hospitalized for a few more days of testing and observation, followed by a transfer to another facility for rehabilitation." 

Cardinal DiNardo, 69, "is grateful to the doctors and nurses for their wonderful care and for continued prayers during his recovery," it said.

The statement quoted the cardinal as saying, "With so much to do, I am looking forward to getting back to work as soon as possible." 

The USCCB, in a news release, said it joined with the Galveston-Houston Archdiocese in "praying for the cardinal's quick recovery." 

Cardinal DiNardo has assigned his USCCB duties to Los Angeles Archbishop Jose Gomez, vice president of the conference, as provided for by the USCCB bylaws. Cardinal DiNardo and Archbishop Gomez were elected USCCB president and vice president, respectively, during the bishops’ annual fall general assembly in Baltimore in November 2016. They began their three-year terms at the close of the meeting.

Cardinal DiNardo, who served as USCCB vice president for three years before being elected president, has headed the Archdiocese of Galveston-Houston since 2006, when as coadjutor archbishop, he immediately succeeded Archbishop Joseph A. Fiorenza when he retired. Then-Archbishop DiNardo was named a cardinal in 2007, making him the first cardinal from Texas.
Father Glenn O’Connor went full speed to serve God, others

By John Shaughnessy

Befitting his love for the Indianapolis Speedway, Father Glenn O’Connor always went full throttle in his efforts to reach out to people—and connect them to the life and love of Jesus Christ.

He did it as a parish priest in the Richmond area for 39 years. He did it as a beloved son of the Indianapolis Irish community. He did it as a chaplain for the Indianapolis 500. But perhaps his most lasting impact was as a chaplain and racing team crew member at the Indianapolis 500.

The Greatest Spectacle in Racing.

The pastor of St. Susanna Parish in Richmond knew it through his work with Seeds of Hope, a center for prisoners, and as a raceway chaplain at Indianapolis Motor Speedway. He was present and visible. He was loved by racing drivers and loved being with people.

Father Kevin Morris

He had a special love for the “underdog,” said Marvetta Grimes, executive director of the Seeds of Hope prison ministry. Father O’Connor previously served as pastor and co-founded the program.

“He called me, and God had already given me the things that were necessary to serve,” said Dr. Marvetta, a member of the Seeds of Hope program.

Father Glenn meant the world to us,” Grimes said. “We’re all recovering abductees here. If it wasn’t for Father Glenn opening his arms and his heart to us, a lot of us would be lost. We wouldn’t have a life, he knew that. He showed us, the family of Father Glenn, we were able to help ourselves.”

He remembered fondly in this statement from Hultin & Company, the parent organization of the NTT IndyCar Series and the Indianapolis Motor Speedway:

“His devotion to serving God and people through his various ministries fueled a life of inspiration, giving and character. Father Glenn had the unique ability to make the world a better place with a wide smile and hearty laugh that he shared with everyone he met, whether he was washing dishes at his convent or helping those who faced challenges, conflicts, or even death. He made sure they felt included and cared for. He was a man of love and grace, and his legacy will live on through those who were blessed to know him.”

He took great pride in being Irish, and he loved being with people.

As an example, he once shared with a student, “You really believe I could do it?” The guy said, “Yeah, he could.” And then he would say, “I’d like to think that I could do it.”

“Every time I would see him, he would say, ‘I’m not going to die,’ ” said Father Kevin Morris, a pastor at St. Gabriel Parish in Indianapolis and a racing fan. “And I would say, ‘OK, let’s get in the game.’ ”

By Sean Gallagher

Father Kevin Morris, pastor of St. Elizabeth Ann Seton Parish in Richmond, was killed in a March 16, 2019, automobile accident near the eastern Indiana city. He was 63.

The Mass of Christian Burial was celebrated on March 22 at St. Susanna Church in Indianapolis. Father Morris served as pastor from 1991 to 1997.

Memorial contributions may be made to the late Glenn and Eileen (Hughes) O’Connor. Contributions will support Seeds of Hope Ministry to Men’s Prison, and the Sacred Heart Divinity Scholarship Fund at the Archdiocese of Indianapolis, for those who wish to help in the mission of Father Glenn O’Connor.

Deacon Giesing said he marveled at how Father O’Connor was “a fast mover in performing ‘all the priestly duties that we do’ in the midst of the sick, proposing to married couples to be married, administering sacraments, working with the community, leading the Catholic chaplain of the Indianapolis International Airport.”

“He was flying in and out all the time, to always try to bring his best to serve God’s people,” the deacon said.

Father Glenn O’Connor was born on July 5, 1952, in Washington, D.C., to the late Glenn and Eileen (Hughes) O’Connor.

After moving to Indianapolis, he attended St. Matthew the Apostle School and LaSalle High School, both in Indianapolis. He received priestly formation at the Latin School, the Sacred Heart Seminary, the former St. Meinrad Seminary and College of Theology, both in St. Meinrad.

Archbishop Edward T. O’Meara ordained Father O’Connor a priest on May 17, 1980 at SS. Peter and Paul Cathedral in Indianapolis. His first assignment was as associate pastor at St. Gabriel Parish in Connersville, where he served from 1980 to 1985.

He then ministered as associate pastor of St. Simon the Apostle Parish in Indianapolis, and served as pastor of St. Philip Neri Parish in Indianapolis in 1985, where he served for six years.

In 1991, he became administrator of St. Joseph Parish in Indianapolis. Two years later, he also began serving as the Catholic chaplain at Indianapolis International Airport.

In 1997, he became the first Catholic priest to serve as a pastor of St. Meinrad Seminary and College, both in Indianapolis, while continuing to serve as a chaplain at the airport.

Since 2012, he served as the pastor of St. Susanna Parish while continuing as chaplain at the airport.

He also served as the chaplain of the Indianapolis chapter of the Ancient Order of Hibernians. See FR. GLENN, page 16

Father Kevin Morris’ own experience made him sensitive to people’s pain

By Sean Gallagher

Father Kevin Morris, pastor of St. Elizabeth Ann Seton Parish in Richmond, was killed March 16, 2019, in an automobile accident near the eastern Indiana city. He was 63.

The Mass of Christian Burial was celebrated on March 22 at St. Susanna Church in Indianapolis. Father Morris served as pastor from 1991 to 1997.

Memorial contributions may be made to the late Glenn and Eileen (Hughes) O’Connor. Contributions will support Seeds of Hope Ministry to Men’s Prison, and the Sacred Heart Divinity Scholarship Fund at the Archdiocese of Indianapolis, for those who wish to help in the mission of Father Glenn O’Connor.

Deacon Giesing said he marveled at how Father O’Connor was “a fast mover in performing ‘all the priestly duties that we do’ in the midst of the sick, proposing to married couples to be married, administering sacraments, working with the community, leading the Catholic chaplain of the Indianapolis International Airport.”

“He was flying in and out all the time, to always try to bring his best to serve God’s people,” the deacon said.

Father Glenn O’Connor was born on July 5, 1952, in Washington, D.C., to the late Glenn and Eileen (Hughes) O’Connor.

After moving to Indianapolis, he attended St. Matthew the Apostle School and LaSalle High School, both in Indianapolis. He received priestly formation at the Latin School, the Sacred Heart Seminary, the former St. Meinrad Seminary and College of Theology, both in St. Meinrad.

Archbishop Edward T. O’Meara ordained Father O’Connor a priest on May 17, 1980 at SS. Peter and Paul Cathedral in Indianapolis. His first assignment was as associate pastor at St. Gabriel Parish in Connersville, where he served from 1980 to 1985.

He then ministered as associate pastor of St. Simon the Apostle Parish in Indianapolis, and served as pastor of St. Philip Neri Parish in Indianapolis in 1985, where he served for six years.

In 1991, he became administrator of St. Joseph Parish in Indianapolis. Two years later, he also began serving as the Catholic chaplain at Indianapolis International Airport. In 1997, he became the first Catholic priest to serve as a pastor of St. Meinrad Seminary and College, both in Indianapolis, while continuing to serve as a chaplain at the airport.

Since 2012, he served as the pastor of St. Susanna Parish while continuing as chaplain at the airport.

He also served as the chaplain of the Indianapolis chapter of the Ancient Order of Hibernians.
Mercy, compassion and understanding must be central to our faith journey

“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, love your enemies, and pray for those who persecute you” (Mt 5:43-44).

Our world is sorely lacking in mercy today. Think about it: Some see people different than themselves, and they quickly judge them. They speak a different language, and they are foreigners. They dress differently, and they are weird or out of step with society. They practice a different faith that we know little or nothing about, and they are our enemies.

We need only turn to the March 15 shooting tragedies in two mosques in Christchurch, New Zealand. Pope Francis said on March 17 during morning Mass on March 18 in the Domus Sanctae Marthae Chapel at the Vatican, the Holy Father reminded listeners that the Lenten season is a time for Christians to reflect on and practice the mercy of God toward others, and not waste time sitting in judgment of others.

Christ’s command to “be merciful, just as your Father is merciful” (Lk 6:36) is a reminder for Christians that God always has shown them mercy even when they were at their worst, the pope said, according to a story posted on Catholic News Service.

“How many people say, ‘I have done such terrible things. I have earned my place in hell, I can’t turn back.’ But do they think about the mercy of God?” he asked.

Reflecting on the day’s Gospel reading, the pope said Jesus calls on his disciples “to imitate God” by showing mercy, being forgiving and not judging others.

Sadly, mercy and forgiveness were evidently nowhere to be found in the individual who attacked the mosques in New Zealand.

Providentially, the Gospel reading for morning Masses on March 16—the day after the attacks—focused on love of enemies (Mt 5:43-48).

Christ said, “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, love your enemies, and pray for those who persecute you” (Mt 5:43-44).

We must meet the urge to persecute or hurt those different than us with love. And we must continually offer prayers for those called our enemies. Through our actions, may we plant seeds of faith to lead to mercy, compassion and understanding.

Some in the world have little or no interest in reaching out to those who are different. But during the Lenten season and beyond, our faith reminds us that indifference is not an option, and just as important, we are all God’s people.

—Mike Krokos

Be Our Guest/Phyllis and Bob Burkholder

Sidewalk counselors serve as evangelists outside abortion clinics

Abortion is the most heinous crime. It is an inconceivable thought that a mother would take the life of her own child, her own flesh and blood—and now a full nine months with the baby breathing! It is infanticide! These children have no voice but ours!

This is why praying outside an abortion clinic is so important. By being there, we let the abortionist, the assistants, the mothers and fathers, the street people know that we care and are praying for them.

And by being there, we are actually living out the spiritual and corporal works of mercy. We are there for the unborn, the mom, the family, the poor, the sick, the unchurched, doubtful, sorrowing, instructing the ignorant, just showing or talking about our faith. Aren’t these the very things Christ asks of all of us—our bishops, priests and parishioners to stand as a witness to his teachings?

When praying on the sidewalk at an abortion clinic, we become missionaries; evangelizing to anyone who passes by. You may be there with a group from your church just praying together or reading Gospel passages.

At the abortion center in Louisville where my husband Bob and I pray, we often encounter street and homeless people, who are out in all kinds of weather, day and night, just going from here to there. Some will even pray for the end to abortion with us. Oftentimes, we can talk about our faith, as our rosary beads get their attention and they ask questions. Some of those who pray with us have even taken persons to the doctors, barber, helped them find a job; just a few of the things that happen on the sidewalk while praying.

Of course, if a mom decides to keep her baby, then we all rejoice by giving her a baby shower, seeing that she gets connected with a maternity home or a pregnancy care center with counseling. Her life may be guided onto a new path that never would have occurred to her—all because someone took the time to pray or do sidewalk counseling at an abortion center.

The moms have a choice, and we offer that when standing there praying and offering them encouraging words and a place for a free ultrasound. Prayers do have an effect, and the rosary in particular is our “weapon,” as St. Padre Pio proclaimed.

We will soon have these abortion centers closed if enough people will step out of their comfort zone and bravely stand for one hour to quietly pray for this outrageous sin of abortion to end.

Your presence can make a difference and can help close these clinics!

(Phyllis and Bob Burkholder are members of St. John Paul II Parish in Sellersburg.)†

Letter to the Editor

Author falls short in tomato example in value of fasting and self-denial

In her Faith Alive! article, “Fasting shows how a choice can have wide-ranging effects,” in the March 8 issue of The Criterion, author Stephanie Clary makes several important points about the value of fasting and self-denial. However, I feel her example that “buying a tomato” can “bind the will of God” unless the tomato is “local, organic, and fair-trade” is badly misinformed.

I do not recall reading a moral objection to the use of pesticides or genetically-modified organisms in the Catholicism of the Catholic Church, so I question the author’s presumption about the will of God in this instance.

While there are many considerations when evaluating the value of organic farming practices, I will give just one example that touches on long-term data from the United States Department of Agriculture have consistently shown conventional farming to be significantly higher yielding than organic farming.

This creates a two-fold effect: 1) more crop is produced per area, increasing supply and decreasing cost of food, which is particularly sensitive; and 2) less new area needs to be cultivated as farmland to meet demand, preserving the natural environment from development.

It seems to me that increased availability of food to those in need, as well as improved conservation efforts, would be in line with God’s will, not adverse to it.

Dr. Patrick Knerr

Letters, columns and editorials in The Criterion do not necessarily reflect the views of the Archdiocese of Louisville.
Al igual que la samaritana, Jesús nos ofrece el obsequio del agua viva

“La samaritana le respondió: ¡Cómo! ¿Tú, que eres judío, me pides de beber a mí, que soy samaritana?” (Jn 4:9). Y Juan agrega la aclaratoria: “Los judíos, en efecto, no se trataban con los samaritanos” (Jn 4:9). Segundo, Jesús comparte con una completa extracción una parte muy íntima de su identidad y misión. “Si conocieras el don de Dios y quién es el que te dice: ‘Dame de beber’, tú misma se lo hubieras pedido, y él te hubiera dado agua viva” (Jn 4:10).

San Juan nos dice que al principio la samaritana tomó sus palabras en sentido literal. “Señor, le dijo ella, no tienes nada para sacar el agua y el pozo es profundo. ¿De dónde sacas esa agua viva?” Eres acaso más grande que nuestro padre Jacob, que nos ha dado este pozo, donde él bebía, lo mismo que sus hijos y sus animales?” (Jn 4:11-13). “Jesús le respondió: ‘El que beba de esta agua tendrá nuevamente sed, pero el que beba del agua que yo le daré, nunca más volverá a tener sed. El agua que yo le daré se convertirá en eternidad’” (Jn 4:13-14).

La respuesta de la mujer no se hace esperar. “Señor, déjame la mujer, dame de esa agua para que no tenga más sed y no necesite venir hasta aquí a sacarla” (Jn 4:15).

Entonces Jesús se enfresca en una conversación franca con la mujer acerca de su situación marital. Tal como nos dice Juan, Jesús le dijo a la mujer: “¿Qué tienes que decir que no tienes marido, porque has tenido cinco y el que ahora tienes no es tu marido; en eso has dicho la verdad” (Jn 4:17-18).

Jesús le dice: “Tienes razón al decir que no tienes marido, porque has tenido cinco y el que ahora tienes no es tu marido; en eso has dicho la verdad” (Jn 4:17-18).

A lo que la mujer le contesta: “No tengo marido” (Jn 4:17). Jesús le dice: “Yo sé que el Mesías, llamado Cristo, debe venir. Cuando él venga, nos anunciará todo” (Jn 4:25). Y en esto, Jesús le dice: “Soy yo, el que habla contigo” (Jn 4:26).

En ese momento, los discípulos de Jesús regresaron y se asombraron de que estuviera hablando con una mujer, pero no se atrevieron a cuestionarlo. En vez de ello, sencillamente le ofrecieron algo de comer y él declinó el ofrecimiento diciendo: “Mi comida es hacer el voluntario de aquel que me envió y llevar a cabo su obra” (Jn 4:34).

La lectura del Evangelio concluye con el relato de san Juan sobre cómo muchos samaritanos del pueblo comenzaron a creer en Jesús por la mujer que atestiguaba: “Me ha dicho todo lo que hace” (Jn 4:39). El relato del Evangelio prosigue: Cuando los samaritanos se le acercaron, lo invitaron a que se quedara con ellos y así lo hizo por dos días. Muchos más comenzaron a creer en él debido a su palabra y le dicieron a la mujer: “No creemos por lo que tú has dicho; nosotros mismos lo hemos oído y sabemos que es verdaderamente el Salvador del mundo” (Jn 4:42).

El obsequio del agua viva que Jesús le ofreció a la samaritana es lo que cada uno de nosotros recibió en el bautismo. Este obsequio nos ha transformado de personas desvinculadas de Dios y de nuestro prójimo, para convertirnos en hermanos de una misma familia de Dios. Ya nadie nos resulta extraño; nadie es ajeno al amor y la misericordia de Dios. Tal como el papa Francisco nos recuerda, el cristianismo no debe reducirse a un conjunto de reglas y normas. En esencia, el cristianismo es acerca del encuentro personal con Jesucristo que nos libera de la esclavitud del pecado y de la muerte y nos une para formar un nuevo cuerpo.

Oremos para que el Evangelio de este domingo nos inspire a abrir nuestra mente y corazón a Jesús, a pedir su perdón y a compartir la Buena Nueva con todo el que encontramos: “Nosotros mismos lo hemos oído y sabemos que él es verdaderamente el Salvador del mundo” (Jn 4:42). ❄️
Retreats and Programs

**April 9**
**Beneditin Inn Retreat & Conference Center, 1-402 Southern Ave., Beech Grove.** *Pipes of the 19th Century: Pius VII and Napoleon, second of four (April 16 and 23).* Benedictine Father Matthias Neuman presenting. 7:30 p.m. Information and registration: 317-788-7581, www.benedinin.org

**April 11**
**Our Lady of Fatima Retreat House, 3355 E. 56th St., Indianapolis.** *Lenten Movie Series,* viewing of movie *The Lady in Number 6: Music of Silence,* followed by Fatima retreat facilitator Father Keith Hosey, 5:30 p.m. light supper, 6:30 p.m. movie, 8:30 p.m. Information and registration: Kristine Meyer, 317-545-7661, kmeyer@archindy.org

**April 12-14**
**Providencia Spirituality & Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods.** *Spring “Come and See” Weekend,* single women ages 18-42 invited to learn more about the community and becoming a Sister of Providence. Information and registration: 812-555-2952, provcfr@spau.org or www.comesistersofprovidence.org

deadline is April 1 for college internships in New Albany Deanery

**Catalyst Catholic (formerly New Albany Deanery Catholic Youth Ministry)** is offering two college office internships, one for three months this summer (May 14-Aug. 8), and one for two months (July 1-2019, June 30, 2020). Applicants must have completed one year of college and be interested in course work within the ministry field or a helping profession.

The majority of the pay for both internships ($5,000 for the summer internship and $10,000 for the year-long internship) will go to the college student’s university, with a stipend for expenses given directly to the student.

The deadline to apply is April 1. To register, go to catalystcatholic.org/college. For more information, call 812-923-8355.
Church must ‘spare no effort’ to combat evil of sexual abuse

 Sexual abuse is the work of the devil, Pope Francis said on March 19, on the final day of the meeting of bishops from all over the world held at the Vatican in February. And Church personnel who engage in sexual abuse, or cover it up, “become tools of Satan.”

The Holy Father went on to say that there can be no explanation, or excuse, for the abuse of minors and others who are vulnerable. ‘That’s why it’s important to “recognize with humility that the Church stands “face to face with the mystery of evil.” Even one case—one unspoken instance of atrocity—must be “faced with the utmost seriousness,” the pope says. “Acts of violence take place not only in the home, but also in neighborhoods, schools, athletic facilities and, sadly, also in Church settings,” the Holy Father said. This is a “universal problem,” and the evil is no “less monstrous when it takes place within the Church.” It’s actually more scandalous, the pope said, because it’s “incompatible with the Church’s moral and ethical credibility.”

Pope Francis’ remarks were given at the conclusion of an unprecedented meeting of the presidents of bishops’ conferences, heads of the Eastern Catholic Churches, superiors of men’s and women’s religious orders and Roman Curia officials. As was predicted, the pope’s observations were not applauded by everyone. Some thought he said too much about “pressure from the media” and “journalistic practices that exploit tragedy.” Others argued that the pope didn’t go far enough in condemning the Church’s role in the “universal problem” of sexual abuse.

Although the Vatican has warned observers that no definitive actions would be announced at the end of the weekend meeting, Pope Francis did list eight “best practices” in the effort to “confront the causes and effects of these grave crimes.” In keeping with the pope’s designation of sexual abuse as a universal problem, the best practices he listed down guidelines published by the World Health Organization as well as work done by the Pontifical Commission for the Protection of Minors and Apostles’ works presented by the 190 participants in the meeting of bishops’ conference presidents.

What are these best practices? As summarized by Courtney Grogan writing for the Catholic News Agency, these are:

• Change of mentality to focus on protecting children rather than “protection of the institution.”
• A recognition of the “impeccable seriousness” of these “crimes and sins of consecrated ones.”
• A genuine purification beginning with “self-accusation.”

By Daniel Conway

• Positive formation of candidates for the priesthood in the very beginning.
• Strengthening and reviewing of guidelines by episcopal conferences, reaffirming the need for “rules.”
• The accompaniment of those who have been abuses with an emphasis on listening.
• Ensure that seminarians and clergy are not enslaved to an addiction to pornography.
• Combat sexual tourism around the world.
• The primary goal of every measure, Pope Francis said, has to be the protection of minors from any form of psychological and physical abuse. To achieve this, “a change of mentality is needed to combat a defensive and reactive approach to protecting the institution and to pursue, wholeheartedly and decisively, the good of the community by giving priority to the victims of abuse in every sense.”

The Holy Father also said that the Catholic Church will “spare no effort” to do what’s necessary to bring justice to those who’ve been hurt, never staying silent or failing to treat each case with the seriousness it deserves.

Finally, beyond preventing abuse, Pope Francis said that the Church needs to “constantly renewed commitment to the holiness of pastors,” constantly questioning how best to protect children, avoid these crimes and bring healing to survivors and victims.

Sexual abuse is a “monstrous” universal problem that is “incompatible with the Church’s moral and ethical credibility,” but precisely because it is a work of the devil, more than “natural” means are required to combat it. Holiness, spiritual renewal and the power of prayer are indispensable when confronting pure evil.

Practical measures are important—absolutely necessary—to combat the universal problem of sexual abuse, especially in the Church. But openness to the power of God’s grace is even more important. That’s why a key element in the Church’s response to this unspeakable evil must be the ongoing formation of holy priests and bishops who are totally dedicated to leading chaste lives and serving God’s people with humility and moral integrity.

Let’s pray for Pope Francis and all bishops throughout the world. May they be Christ’s instruments of holiness and truth, and reflect the divine image in the sacrament of holy orders, with holy zeal and the commitment to do whatever is necessary to protect all and heal wounds caused by the grave sin of clergy sexual abuse and its cover-up.

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

El rostro de la misericordial/Daniel Conway

La Iglesia no debe ‘escatimar esfuerzos’ para combatir el mal del abuso sexual

El abuso sexual es la obra del demonio, según la Iglesia Católica que participa en esta reunión a la que acudieron los obispos de todo el mundo celebrada en el Vaticano en febrero. Y el personal de la Iglesia que participa en estas actividades o las encubre, se convierte “en instrumento de Satanás.”

El Santo Padre prosiguió diciendo que el abuso sexual, “un elemento clave de la respuesta a este monstruo, resulta “incompatible con la moral de la Iglesia”.

Por ello “es necesario cambiar el objetivo de la Iglesia para proteger a los menores contra cualquier tipo de abuso sexual”, de acuerdo con lo que indicó el papa Francisco.

Las medidas prácticas son importantes—absolutamente necesarias para combatir el problema universal del abuso sexual, especialmente en la Iglesia. Pero estar abiertos al poder de la gracia de Dios es incluso más importante. Es por ello que un elemento clave de la respuesta de la Iglesia a este delito es la humildad y la sinceridad de sus superiores y obispos santos que están completamente dedicados a llevar las vidas castas y a servir al pueblo de Dios con humildad e integridad moral.

Recemos por el papa Francisco y por todos los obispos del mundo para que el poder de la gracia de Dios los ilumine con santo fervor y el compromiso de hacer lo que es necesario para proteger a nuestros niños y sanar las heridas ocasionadas por el grave pecado del abuso sexual del clero y su encubrimiento.

(by Pope Francis’ papal bull “Misericordiae Vultus”)
Keeping kids out of foster care is one of Doug Weinberg’s most important objectives.

For years, he led child welfare efforts for two state governments. But recently, his mission took on a more personal and targeted approach when he made a special delivery to a desperate family. The item in this case—a washing machine provided by Weinberg’s home parish, Holy Spirit at Geist in Fishers, Ind., in the Lafayette Diocese—represents far more than a means for handling the family’s laundry. Indeed, it could spell the difference in whether the children in that household stay with their parents, or are removed due to hygiene concerns flagged by state authorities.

The catalyst for connecting this family’s need with an immediate solution is an innovative program Weinberg is helping to bring to Indiana, and that is the focus of a bill that recently passed the state Senate. Among other provisions, Senate Bill 365 would provide structure and funding for the statewide establishment of CarePortal, an online platform currently operating in 19 states that pairs government caseworkers who identify critical needs with local churches that can meet them.

"Indiana is double the nation in the number of kids in foster care," said Weinberg, who served as chief financial officer of the Indiana Department of Child Services (DCS) from 2008-13. "Of all children in foster care, about 90 percent are there because of neglect—not abuse—and most of that neglect is unintentional. It’s usually a byproduct of other issues within that family unit. If we work to address those needs—the kinds of needs that churches are so good at meeting already—we can do better at keeping families together.”

In this particular case, a teacher had grown increasingly concerned about the condition of one of her student’s clothes. She reported it to the child abuse and neglect prevention hotline. A DCS caseworker investigated, noted that the family did not have a washing machine, then logged the need into the CarePortal website being piloted in northeast Marion County and the surrounding area. Holy Spirit Parish had access to a donated appliance, and Weinberg delivered it. Success stories like this could be replicated statewide if Senate Bill 365 passes the Indiana House of Representatives, according to the bill’s author, Sen. Andy Zay (R-Huntington). The lawmaker says that the public/private partnership represented by CarePortal can go a long way in addressing what he terms the “trauma and tragedy” of children being removed from their families.

"We have 30,000 children who are wards of the state, and 100,000 total who are displaced," Zay said. "DCS has had 80 percent increase in cases in the last four years. From the state’s vantage point, this is completely unsustainable. We must help DCS decrease their case load and help families remain together, and to do that, I believe it’s essential to look at the DCS challenge through different lenses."

Aligning DCS caseworkers and the faith community “at the moment of intervention” is what makes CarePortal so effective, according to Zay.

"Engaging the faith community in this challenge is a natural extension of the role of churches in their respective communities," said Zay, a member of SS. Peter and Paul Parish in Marion and St. Elizabeth Ann Seton Parish in Fort Wayne, both in the Fort Wayne-South Bend Diocese. "The kinds of services that are being provided through CarePortal are the things that our faith communities have always done.”

Although CarePortal engages churches of all denominations, Zay said that the Catholic Church—with its structure and organization, has the opportunity to have a huge impact.” The Indiana Catholic Conference (ICC) supports the bill. "The Catholic Church has a 2,000-year-old history of responding to people’s needs," said Glenn Tobbe, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "This program, by making connections between the needs of individuals and families and the services that are available within the community, is a win for all concerned.”

Wherever CarePortal operates in the United States, there is an implementing sponsor that serves as a bridge between DCS and the faith community. In the case of the pilot program in Indiana, that partner is Hands of Hope, an adoption and orphan care ministry based in Noblesville. The organization was co-founded by Surry Roth, who is now heavily involved in recruiting additional churches in addition to the eight now involved with the pilot. "We are trying to raise up an army," said Roth, a member of Grace Church in Noblesville, one of the CarePortal-sponsoring churches. In addition to Holy Spirit, other Indianapolis area churches currently involved in the effort include Traders Point Christian Church and Common Ground Christian Church. "It’s really going to take a lot of people stepping in to make the impact that we want to see. The more churches we can get engaged, the more needs we can meet.”

Roth cites the recent example of delivering twin-sized beds for three young girls who had nowhere to sleep in their home—even if they could have to a move to foster care. She said that churches appreciate the careful vetting of families needs that takes place by DCS being involved in the CarePortal process.

For the pilot launched in Indiana in late January, Roth has worked closely with Weinberg, who introduced CarePortal in Nebraska after accepting a role as the state’s child welfare director. The program had come to his attention in numerous meetings with representatives of the faith community who were looking for more effective ways to identify and help people in desperate circumstances.

"The statement I hear over and over again was, ‘We have a congregation of willing and able people who want to help, but we don’t know how to go about it,’" Weinberg said. Under his leadership, CarePortal was launched successfully statewide in Nebraska with the church he is advocating for the same in Indiana.

Zay said he hopes that in considering Senate Bill 365, members of the Indiana House will recognize that the technology and training associated with CarePortal is not only cost-effective to implement, but will result in long-term savings for Indiana.

"We can implement this entire program in every county and every corner of this state for $600,000,” Zay said. “And by putting this program into place, we will avoid sending many kids to foster care.

“‘This is the purest form of public service,’ he added. ‘We’ll be changing families’ lives and children’s lives.’

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

To learn more about CarePortal, visit careportal.org.

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

The Catholic Church has a 2,000-year-old history of responding to people’s needs. This program, by making connections between the needs of individuals and families and the services that are available within the community, is a win for all concerned.’

—Glenn Tobbe, executive director of the Indiana Catholic Conference
"For far too long, people haven’t really known how to talk about abortion. People are scared of the topic. They don’t know what to say, so they don’t say anything. … I think this film will equip people with the truth."  
— Abby Johnson

Miracles abound throughout the film, they said, including an unsolicited donation of $1 million from Michael Lindell, inventor of My Pillow and CEO of My Pillow, Inc. At the time of Lindell’s donation, Solomon said there was $13.17 left in the film’s bank account.

“They’ve shown the film to people “all over the U.S.,” said Solomon. “And everyone has the same reaction: they are going to free every woman who’s had an abortion. It’s not about anger or blame, but hope and forgiveness and love.”

Solomon noted one person long on the pro-choice side of abortion who nevertheless shared the same positive reaction after watching the film: a former nurse of abortionist Kermit Gosnell, who was sentenced to life in prison in 2013 for his illegal abortion practices, and for at least one woman and three young infants who died under her care.

“We asked her, ‘What do you think?’” said Solomon. “And she said, ‘On that screen, I saw nothing but love. We’ve got that on film.’

Unplanned provides an opportunity not just to observe compassion, but to experience it as well. At the end of the film, Johnson, said a number, will appear on the screen.

“So if a woman is in a crisis pregnancy, needs help after abortion, if a man needs post-abortion help, if someone works or worked in the [abortion] industry—there’s hope. … They can get help right after the film … staffed 24/7,” she explained.

It is just such compassion and help that post-abortion women and men need, said Vicki Thorn during the webinar. She is executive director of the National Office of Post-Abortion Reconciliation and Healing and founder of the Project Rachel post-abortion ministry.

She noted that women can “keep [their] abortion a secret for a long time. … Abortion is an isolating issue. Women are alone in the decision and the aftermath.” For them, she added, “This film can be a tool of healing.”

Johnson agreed.

“I think women who have had an abortion will have some vindication” after watching Unplanned, she said. “Their voices are silenced. They’re told that [having an abortion] was to help them be healthy. That’s what happened to me.… This film shows it’s not normal, it’s not an easy process to go through. … It will help them find their voice.”

Archbishop Naumann also pointed out the film’s depiction of how pro-life sidewalk counselors played a role in Johnson’s story, and that makes a big difference.

He also encouraged priests to be upfront about one thing: the film’s rating.

Film ‘will equip people with the truth’

Because of a scene depicting the truth of what an abortion looks like, Johnson explained, the film received an R rating from the Motion Picture Association of America.

“Don’t let the R rating scare you. Nothing is over dramatic,” in the film, she assured. “Abortion is bad enough—we didn’t have to embellish anything.”

Archbishop Naumann noted the film’s “amazing, ready mercy of Jesus Christ” and “the ‘amazing, ready mercy of Jesus Christ’ and ‘not an easy process to go through. … It will help them find their voice.”

Film ‘will equip people with the truth’

Johnson expressed hope that the film, too, will inspire those involved with abortion to leave that industry.

“Some have even given them a place to turn for help. In 2012, Johnson started a non-profit organization called ‘And Then There Were None’ to help abortion clinic workers leave the abortion industry. … The film has also provided Johnson a tool for pro-life efforts. … In 2012, Johnson started a non-profit organization called ‘And Then There Were None’ to help abortion clinic workers leave the abortion industry.

For more information, go to www.unplannedfilm.com. The film can also be viewed in Spanish with subtitles.

Embodiment Theology Institute is a chance for young women in high school to participate in service, and explore their God-given beauty. The week-long retreat, which started June 12, is free, and Saint Mary’s College takes them on a spiritual journey as they discuss beauty and justice, and have an opportunity to put their faith in action.

July 7–12 or July 14–19 for girls entering grades 10–12.
personal connection for Paul. In doing research on his ancestry, he learned his roots extend to Tanzania, the country where Mount Kilimanjaro is located.

Spurred by that connection and the challenge of the climb, the Sinclairs applied for a 2018 grant from Lilly Endowment’s Teacher Creativity Fellowship program, a program that helps “educators to pursue their dreams and passions.” Both received $12,000 grants.

In filling out the application for the grant, the Sinclairs shared how they wanted to use the experience to “inspire their students to rise above the constraints of doubts, fears and social expectations to seek out their own passions and adventures.”

Their grant application also included Paul’s story of overcoming his challenging childhood, thanks to the influence of a teacher.

“Like most of his students, Paul did not come from a life of privilege,” their application noted. “He came from Chicago’s south side, rough and constraining. But that changed when he was a student in Miss Rita Lehman’s class. She was a world traveler who shared her experiences with her students.

“She said, ‘Paul, you live in the projects, but the life of privilege,’ their application noted. “He came from a motherland!”

A science teacher at Scecina, Dee Anne had her own doubts to overcome. Reluctant to be in danger, she decided to face her fears in a dramatic way in 2013—by committing to a 12-day trek to the Mount Everest Base Camp. Then 54, she hired a personal trainer and spent nine months training for the 17,598-foot climb with Paul. The Everest trek was completed,” their grant application noted. “The experiences of climbing above 17,000 feet, sleeping at the highest human settlement Application noted. “The experiences of climbing above 17,000 feet, sleeping at the highest human settlement

A time of desperation and prayer

As the stars glowed in the darkness of that early morning in June 2018, Dee Anne got up from the snow. Her sons begged her to continue. Her body begged her to stop.

“The older son was strapped to a stretcher, and the group on its frantic descent, the guides kept Paul and Dee Anne as they were

Paul Sinclair, left, son Ryan, Dee Anne, and son Brett stand in front of a sign noting that they have ascended to the top of Mount Kilimanjaro. (Photo by John Shaugnessy)

“From the very first step, I was always in some form about fear and faith. “Going through the jungle, my brain just kept repeating the 23rd Psalm,” Paul recalls. “It gave me peace. I said it was in God’s hands.”

They were answering when their descent journey came to an end safely, about 24 hours after they had reached the summit of Mount Kilimanjaro. The mutual joy that had eluded them at the summit suddenly overflown through Paul and Dee Anne as they were reunited with Ryan and a now-healthy Brett.

“That was the moment of pure joy,” Paul says. “We saw our son, and he was OK. We were all safe. It was at that point where I relished what we did. We had set out to be challenged, and we were challenged. We came through it. The challenge also led to lessons to be shared—lessons about fear and faith.”

“I hope the adventures continue,” Dee Anne says. “You can’t let weariness overcome you. You can’t let fear overcome you.”

“From the very first step, I was always in some form about fear and faith. “Going through the jungle, my brain just kept repeating the 23rd Psalm,” Paul recalls. “It gave me peace. I said it was in God’s hands.”

They were answering when their descent journey came to an end safely, about 24 hours after they had reached the summit of Mount Kilimanjaro. The mutual joy that had eluded them at the summit suddenly overflown through Paul and Dee Anne as they were reunited with Ryan and a now-healthy Brett.

“That was the moment of pure joy,” Paul says. “We saw our son, and he was OK. We were all safe. It was at that point where I relished what we did. We had set out to be challenged, and we were challenged. We came through it. The challenge also led to lessons to be shared—lessons about fear and faith.”

“I hope the adventures continue,” Dee Anne says. “You can’t let weariness overcome you. You can’t let fear overcome you.”

“I hope the adventures continue,” Dee Anne says. “You can’t let weariness overcome you. You can’t let fear overcome you.”

Paul and Dee Anne Sinclair use their classrooms at Father Thomas Scecina Memorial High School in Indianapolis to share their life and adventures with students. (Photo by John Shaugnessy)
Accompanying people facing challenges can give them hope

By David Gibson

It ranks among life’s biggest temptations. Confronted by a highly difficult, ongoing life situation that feels overwhelming, a call to surrender hope begins to form within. Its tempting, weary words go like this: “I’ve tried everything. Nothing works. I’ve given everything I possibly can.”

This kind of situation might involve you or me or someone else. Perhaps it emerges after a disappointing job loss, the decline of communication in a marriage, the impact of a death in the family or any number of other demanding situations able to leave a person feeling disheartened or at a loss for hope.

My personal desire to serve as a problem-solver may fall short in such situations.

The parable of the barren fig tree in the Gospel of St. Luke (Lk 13:6-9), familiar in Lent, involves such a temptation. Broadly speaking, it addresses the temptation to conclude that good reasons sometimes justify hope’s surrender.

As parables do, this one indicates that the most predictable response to a challenging situation may not be the most worthy response, particularly in God’s eyes.

For three years, an orchard’s fig tree produced no figs. The owner then proposed that the gardener “cut it down” (Lk 13:7). It was exhausting the soil that held it.

Give the tree more time, the gardener recommended. “I shall cultivate the ground and fertilize it; it may bear fruit in the future” (Lk 13:8-9).

The gardener wanted to provide the tree a new chance to live.

Foreclosing on hope is never the solution the Christian vision proposes for difficult situations. But if I have tried everything I know of, the next step may be to try something I have not yet considered.

Maybe it is time to consider what it means to say that God’s ways are not my ways. Maybe it is time to ask whether my plans and formulas are insufficient to this situation. Among Christians, this is the stuff of spirituality and prayer. It is a call to spiritual growth.

Surrendering a sense of self-sufficiency in the face of this outsized challenge could be a good thing. Benedictine Father Benoit Standaert says in Spirituality: An Art of Living that, “left to our own devices,” we may be led into a rather “exhausting life.” He writes.

“Great fruitfulness springs from a life that maintains access to the Source. … The key thing is to safeguard the true source of vitality, and we do that by a slight shift in the center of our existence. I live, no longer I, but Christ lives in me” (Gal 2:20).

Let’s assume that the difficult situations I mention involve not me or you, but someone else whose hopes appear dashed. Should prayer on behalf of this person adopt a new form, asking God to enable us to see and hear that he already is working in his or her life?

Listening more than speaking is one avenue to knowing this person in a new way. Prepare to be surprised. Attentive listening could provide hints of the way God is active here and now, though not in the way presupposed—not in “my way.”

The final document of the October 2018 meeting of the world Synod of Bishops on young people includes a valuable discussion of listening. It calls listening “the manner in which God himself relates to his people.”

A “good accompanier” does not try to “ impose his own will” on others, or take “ center stage,” or adopt “ possessive and manipulative attitudes that create dependence,” the synod document insists.

A revitalized sense of hope, the hope of making a fresh start, is needed in very difficult human situations like those I describe. “Hope means we have a future,” Archbishop John Quinn said in 1995.

But “hope is not the absence of the cross,” according to this former San Francisco archbishop. Hope, nonetheless, unleashes “the energies of imagination” so that “we are not afraid to dream.”

Like the risen Christ, who walked alongside two disciples making their way to Emmaus after his passion, good accompaniers walk alongside hurting people, cultivating their capacity to dream again.

The final document of the October 2018 session of the world Synod of Bishops on young people includes a valuable discussion of listening. It calls listening “the manner in which God himself relates to his people.”

Listening is one way to “accompany” another person “speaks and shares his or her joys, hopes and concerns.” It is a gentle and respectful dialogue.

Listening approaches others in a way that allows their own questions “to emerge in their freshness.”

So listening is part of a dialogue, a two-way interchange. Pope Francis talks about a “personal dialogue” in which another person “speaks and shares his or her joys, hopes and concerns.” It is a gentle and respectful dialogue.

Listening is one way to “accompany” another person. Pope Francis frequently highlights accompaniment as a crucial need of our times.

The 2018 synod’s document provides a “profile of the accompanier,” who should be “balanced, a listener, a person of faith and prayer who has the measure of his own weaknesses and frailties.”

A “good accompanier” does not try to “ impose his own will” on others, or take “ center stage,” or adopt “ possessive and manipulative attitudes that create dependence,” the synod document insists.

A revitalized sense of hope, the hope of making a fresh start, is needed in very difficult human situations like those I describe. “Hope means we have a future,” Archbishop John Quinn said in 1995.

But “hope is not the absence of the cross,” according to this former San Francisco archbishop. Hope, nonetheless, unleashes “the energies of imagination” so that “we are not afraid to dream.”

Like the risen Christ, who walked alongside two disciples making their way to Emmaus after his resurrection (Lk 24:13-35), good accompaniers walk alongside hurting people, cultivating their capacity to dream again.

David Gibson served on Catholic News Service’s editorial staff for 37 years.

Pope Francis accepts a gift of a fig tree cutting from Anglican Archbishop Justin Welby of Canterbury, spiritual leader of the Anglican Communion. The Gospel for the Third Sunday of Lent tells the parable of the barren fig tree (Lk 13:6-9). (CNS photo/Moore, L'Osservatore Romano)
Follow saints and enjoy God’s awesome gifts around you

Has the news, weather or unexpected disappointments gotten you down? St. Ignatius of Loyola has a holy exercise of the “examen” prayer that may just help you feel better. The “examen” helps us to get into spiritual awareness through five practices with which to start each day:

• Acknowledge God’s gifts.
• Be thankful.
• Notice the presence of God.
• Notice the lack of the presence of God.
• Look toward the future.

It is often difficult to see God’s presence in everyday life due to daily violence and the faith-shaking experiences many people endure. Their darkness shuts out life-giving light needed to be positive and joyful. A closer look at this practice of thankfulness through the eyes of St. Gregory Nazianzen reveals how thankfulness endures and make our spirit soar.

“What benefactor,” St. Gregory asks, “has enabled you to keep the sun upon the beauty of sky, the sun in its course, the circle of the moon, the countless number of stars, with the same fervor and love as are theirs, like music of a harp? Who has blessed you with rain, with the art of husbandship, with different kinds of food, with laws, with states, with a life of humanity and culture, with friendship and the easy familiarity of kindred?”

Is it not God who asks you now in your turn to show yourself generous over all other creatures and for the sake of all other creatures? Because we have received from him so many wonderful gifts, will we not look with the same kindness to refuse him this one thing only, our generosity?”

Three common denominators are found in the wisdom of Ignatius and Gregory. Get outside your own little world, take global notice of your blessings and, in gratitude, pledge to enhance the world of others, and may God’s grin have no need to be defended by anyone and does not want his name to be used to terrorize people.

The document emphasizes the importance of the role of religions in the construction of world peace, especially as set out in previous international documents.

The final paragraph urges that the document “… become the object of research and reflection in all schools, universities and institutes of formation.”

Perhaps your reading of the full text will inspire some open dialogue and study as these two religious leaders urge.

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

Making A Difference Tony Magliano

The radical call of Lent

Imagine you’re sitting in front of your doctor, and he says that your health needs to improve. He then looks you in the eyes and says, “If you wish to live a healthy, long life, you must stop eating junk food and living a sedentary lifestyle. Start eating plenty of healthy foods and exercise regularly.”

Your doctor’s wake-up call would demand a radical physical and spiritual change. That is, if you wish to live a healthy, long life.

At Lent’s beginning on Ash Wednesday, many of us were signed on our foreheads with a cross of ashes and told to “Turn away from sin and be faithful to the Gospel!”

That sign, and those words, from the divine physician are a radical spiritual wake-up call to all of us who wish to live healthy spiritual lives in this world and to prepare well for eternity.

By putting on those ashes, we are meant to alert us that our bodies will soon be like the ashes on our foreheads. It should be a wake-up call to each of us to turn back to a faithful, humble, prayerful stance with the Lord and his mercy.

But more than any other time, Lent is the season for conversion—a radical change of mind and heart, a time to walk out of the darkness of sin and into the merciful, peaceful presence of our loving Lord and his mercy.

And please consider a Lenten donation to our starving brothers and sisters in South Sudan. (Visit bit.ly/3xFwRvP.)

Your doctor’s wake-up call could be a sober reminder that this life is coming to a quick close, and that we have no time to lose in turning away from the evil of sin, that is, all that is harmful and separative to God, others, creation and ourselves. And to be faithful to the Gospel!

In this year’s Lenten message, Pope Francis warns us that “Once God’s law, the law of love, is forsaken, then the law of the strong over the weak takes over. The sin that lurks in the human heart (Mt 7:20-23) takes the shape of greedy hoarding, extreme selfishness, lack of concern for the good of others and even of oneself. It leads to the exploitation of life and the environment, and due to that insatiable covetousness which sees every desire as a right that no one or later destroys all those in its grip.”

But more than any other time, Lent is the season for conversion—a radical change of mind and heart, a time to walk out of the darkness of sin and into the merciful, peaceful presence of our loving Lord and his mercy.

And please consider a Lenten donation to our starving brothers and sisters in South Sudan. (Visit bit.ly/3xFwRvP.)

Your doctor’s wake-up call could be a sober reminder that this life is coming to a quick close, and that we have no time to lose in turning away from the evil of sin, that is, all that is harmful and separative to God, others, creation and ourselves. And to be faithful to the Gospel!

In this year’s Lenten message, Pope Francis warns us that “Once God’s law, the law of love, is forsaken, then the law of the strong over the weak takes over. The sin that lurks in the human heart (Mt 7:20-23) takes the shape of greedy hoarding, extreme selfishness, lack of concern for the good of others and even of oneself. It leads to the exploitation of life and the environment, and due to that insatiable covetousness which sees every desire as a right that no one or later destroys all those in its grip.”

But more than any other time, Lent is the season for conversion—a radical change of mind and heart, a time to walk out of the darkness of sin and into the merciful, peaceful presence of our loving Lord and his mercy.

And please consider a Lenten donation to our starving brothers and sisters in South Sudan. (Visit bit.ly/3xFwRvP.)

Your doctor’s wake-up call could be a sober reminder that this life is coming to a quick close, and that we have no time to lose in turning away from the evil of sin, that is, all that is harmful and separative to God, others, creation and ourselves. And to be faithful to the Gospel!

In this year’s Lenten message, Pope Francis warns us that “Once God’s law, the law of love, is forsaken, then the law of the strong over the weak takes over. The sin that lurks in the human heart (Mt 7:20-23) takes the shape of greedy hoarding, extreme selfishness, lack of concern for the good of others and even of oneself. It leads to the exploitation of life and the environment, and due to that insatiable covetousness which sees every desire as a right that no one or later destroys all those in its grip.”

But more than any other time, Lent is the season for conversion—a radical change of mind and heart, a time to walk out of the darkness of sin and into the merciful, peaceful presence of our loving Lord and his mercy.

And please consider a Lenten donation to our starving brothers and sisters in South Sudan. (Visit bit.ly/3xFwRvP.)

Your doctor’s wake-up call could be a sober reminder that this life is coming to a quick close, and that we have no time to lose in turning away from the evil of sin, that is, all that is harmful and separative to God, others, creation and ourselves. And to be faithful to the Gospel!

In this year’s Lenten message, Pope Francis warns us that “Once God’s law, the law of love, is forsaken, then the law of the strong over the weak takes over. The sin that lurks in the human heart (Mt 7:20-23) takes the shape of greedy hoarding, extreme selfishness, lack of concern for the good of others and even of oneself. It leads to the exploitation of life and the environment, and due to that insatiable covetousness which sees every desire as a right that no one or later destroys all those in its grip.”

But more than any other time, Lent is the season for conversion—a radical change of mind and heart, a time to walk out of the darkness of sin and into the merciful, peaceful presence of our loving Lord and his mercy.

And please consider a Lenten donation to our starving brothers and sisters in South Sudan. (Visit bit.ly/3xFwRvP.)

Your doctor’s wake-up call could be a sober reminder that this life is coming to a quick close, and that we have no time to lose in turning away from the evil of sin, that is, all that is harmful and separative to God, others, creation and ourselves. And to be faithful to the Gospel!

In this year’s Lenten message, Pope Francis warns us that “Once God’s law, the law of love, is forsaken, then the law of the strong over the weak takes over. The sin that lurks in the human heart (Mt 7:20-23) takes the shape of greedy hoarding, extreme selfishness, lack of concern for the good of others and even of oneself. It leads to the exploitation of life and the environment, and due to that insatiable covetousness which sees every desire as a right that no one or later destroys all those in its grip.”

But more than any other time, Lent is the season for conversion—a radical change of mind and heart, a time to walk out of the darkness of sin and into the merciful, peaceful presence of our loving Lord and his mercy.
The Book of Exodus, the source of the first reading for Mass this weekend, recalls the encounter between God and Moses at the burning bush. Moses is reported as tending his father-in-law’s flock. Suddenly an angel appeared and led Moses to a bush. The bush, although on fire, did not burn. Then God spoke, the God of Abraham, Isaac and Jacob. The message is simple. God always is with the people, aware of their plight. He always was—and is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. God has now chosen Moses as his instrument of relief, sending him to lead the people out of Egypt.

God, although present, is sublime, almighty and above all. Moses could not stand to look upon his face. Knowing his own limitations, Moses removed his footwear to show respect even for the ground upon which he met God.

Finally, God revealed the divine name to Moses, a supreme revelation. His own limitations, Moses removed his footwear to show respect even for the ground upon which he met God. Nevertheless, Paul insisted that “there is no difference between Jew and Greek” (Rom 3:23). In the end died, innocent or not. None could control evil decisions by evil persons or the mishaps of nature or the brutal standards of Roman imperial brutality. The Church in these readings is frank, unimportant. All people die. Is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. Abraham, Isaac and Jacob to bring hope, relief and guidance.

Moses to a bush. The bush, although on fire, did not burn. Then God spoke, the God of Abraham, Isaac and Jacob. The message is simple. God always is with the people, aware of their plight. He always was—and is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. God has now chosen Moses as his instrument of relief, sending him to lead the people out of Egypt.

God, although present, is sublime, almighty and above all. Moses could not stand to look upon his face. Knowing his own limitations, Moses removed his footwear to show respect even for the ground upon which he met God. Nevertheless, Paul insisted that “there is no difference between Jew and Greek” (Rom 3:23). In the end died, innocent or not. None could control evil decisions by evil persons or the mishaps of nature or the brutal standards of Roman imperial brutality. The Church in these readings is frank, unimportant. All people die. Is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance.

Moses to a bush. The bush, although on fire, did not burn. Then God spoke, the God of Abraham, Isaac and Jacob. The message is simple. God always is with the people, aware of their plight. He always was—and is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. God has now chosen Moses as his instrument of relief, sending him to lead the people out of Egypt.

God, although present, is sublime, almighty and above all. Moses could not stand to look upon his face. Knowing his own limitations, Moses removed his footwear to show respect even for the ground upon which he met God. Nevertheless, Paul insisted that “there is no difference between Jew and Greek” (Rom 3:23). In the end died, innocent or not. None could control evil decisions by evil persons or the mishaps of nature or the brutal standards of Roman imperial brutality. The Church in these readings is frank, unimportant. All people die. Is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. Abraham, Isaac and Jacob to bring hope, relief and guidance.

Moses to a bush. The bush, although on fire, did not burn. Then God spoke, the God of Abraham, Isaac and Jacob. The message is simple. God always is with the people, aware of their plight. He always was—and is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. God has now chosen Moses as his instrument of relief, sending him to lead the people out of Egypt.

God, although present, is sublime, almighty and above all. Moses could not stand to look upon his face. Knowing his own limitations, Moses removed his footwear to show respect even for the ground upon which he met God. Nevertheless, Paul insisted that “there is no difference between Jew and Greek” (Rom 3:23). In the end died, innocent or not. None could control evil decisions by evil persons or the mishaps of nature or the brutal standards of Roman imperial brutality. The Church in these readings is frank, unimportant. All people die. Is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. Abraham, Isaac and Jacob to bring hope, relief and guidance.

Moses to a bush. The bush, although on fire, did not burn. Then God spoke, the God of Abraham, Isaac and Jacob. The message is simple. God always is with the people, aware of their plight. He always was—and is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. God has now chosen Moses as his instrument of relief, sending him to lead the people out of Egypt.

God, although present, is sublime, almighty and above all. Moses could not stand to look upon his face. Knowing his own limitations, Moses removed his footwear to show respect even for the ground upon which he met God. Nevertheless, Paul insisted that “there is no difference between Jew and Greek” (Rom 3:23). In the end died, innocent or not. None could control evil decisions by evil persons or the mishaps of nature or the brutal standards of Roman imperial brutality. The Church in these readings is frank, unimportant. All people die. Is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. Abraham, Isaac and Jacob to bring hope, relief and guidance.

Moses to a bush. The bush, although on fire, did not burn. Then God spoke, the God of Abraham, Isaac and Jacob. The message is simple. God always is with the people, aware of their plight. He always was—and is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. God has now chosen Moses as his instrument of relief, sending him to lead the people out of Egypt.

God, although present, is sublime, almighty and above all. Moses could not stand to look upon his face. Knowing his own limitations, Moses removed his footwear to show respect even for the ground upon which he met God. Nevertheless, Paul insisted that “there is no difference between Jew and Greek” (Rom 3:23). In the end died, innocent or not. None could control evil decisions by evil persons or the mishaps of nature or the brutal standards of Roman imperial brutality. The Church in these readings is frank, unimportant. All people die. Is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. Abraham, Isaac and Jacob to bring hope, relief and guidance.

Moses to a bush. The bush, although on fire, did not burn. Then God spoke, the God of Abraham, Isaac and Jacob. The message is simple. God always is with the people, aware of their plight. He always was—and is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. God has now chosen Moses as his instrument of relief, sending him to lead the people out of Egypt.

God, although present, is sublime, almighty and above all. Moses could not stand to look upon his face. Knowing his own limitations, Moses removed his footwear to show respect even for the ground upon which he met God. Nevertheless, Paul insisted that “there is no difference between Jew and Greek” (Rom 3:23). In the end died, innocent or not. None could control evil decisions by evil persons or the mishaps of nature or the brutal standards of Roman imperial brutality. The Church in these readings is frank, unimportant. All people die. Is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. Abraham, Isaac and Jacob to bring hope, relief and guidance.

Moses to a bush. The bush, although on fire, did not burn. Then God spoke, the God of Abraham, Isaac and Jacob. The message is simple. God always is with the people, aware of their plight. He always was—and is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. God has now chosen Moses as his instrument of relief, sending him to lead the people out of Egypt.

God, although present, is sublime, almighty and above all. Moses could not stand to look upon his face. Knowing his own limitations, Moses removed his footwear to show respect even for the ground upon which he met God. Nevertheless, Paul insisted that “there is no difference between Jew and Greek” (Rom 3:23). In the end died, innocent or not. None could control evil decisions by evil persons or the mishaps of nature or the brutal standards of Roman imperial brutality. The Church in these readings is frank, unimportant. All people die. Is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. Abraham, Isaac and Jacob to bring hope, relief and guidance.

Moses to a bush. The bush, although on fire, did not burn. Then God spoke, the God of Abraham, Isaac and Jacob. The message is simple. God always is with the people, aware of their plight. He always was—and is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. God has now chosen Moses as his instrument of relief, sending him to lead the people out of Egypt.

God, although present, is sublime, almighty and above all. Moses could not stand to look upon his face. Knowing his own limitations, Moses removed his footwear to show respect even for the ground upon which he met God. Nevertheless, Paul insisted that “there is no difference between Jew and Greek” (Rom 3:23). In the end died, innocent or not. None could control evil decisions by evil persons or the mishaps of nature or the brutal standards of Roman imperial brutality. The Church in these readings is frank, unimportant. All people die. Is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. Abraham, Isaac and Jacob to bring hope, relief and guidance.

Moses to a bush. The bush, although on fire, did not burn. Then God spoke, the God of Abraham, Isaac and Jacob. The message is simple. God always is with the people, aware of their plight. He always was—and is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. God has now chosen Moses as his instrument of relief, sending him to lead the people out of Egypt.

God, although present, is sublime, almighty and above all. Moses could not stand to look upon his face. Knowing his own limitations, Moses removed his footwear to show respect even for the ground upon which he met God. Nevertheless, Paul insisted that “there is no difference between Jew and Greek” (Rom 3:23). In the end died, innocent or not. None could control evil decisions by evil persons or the mishaps of nature or the brutal standards of Roman imperial brutality. The Church in these readings is frank, unimportant. All people die. Is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. Abraham, Isaac and Jacob to bring hope, relief and guidance.

Moses to a bush. The bush, although on fire, did not burn. Then God spoke, the God of Abraham, Isaac and Jacob. The message is simple. God always is with the people, aware of their plight. He always was—and is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. God has now chosen Moses as his instrument of relief, sending him to lead the people out of Egypt.

God, although present, is sublime, almighty and above all. Moses could not stand to look upon his face. Knowing his own limitations, Moses removed his footwear to show respect even for the ground upon which he met God. Nevertheless, Paul insisted that “there is no difference between Jew and Greek” (Rom 3:23). In the end died, innocent or not. None could control evil decisions by evil persons or the mishaps of nature or the brutal standards of Roman imperial brutality. The Church in these readings is frank, unimportant. All people die. Is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. Abraham, Isaac and Jacob to bring hope, relief and guidance.

Moses to a bush. The bush, although on fire, did not burn. Then God spoke, the God of Abraham, Isaac and Jacob. The message is simple. God always is with the people, aware of their plight. He always was—and is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance. God has now chosen Moses as his instrument of relief, sending him to lead the people out of Egypt.
The Criterion Friday, March 22, 2019

Rest in peace

Their flight crashed minutes after takeoff, training session in Nairobi, Kenya, when
their Great-grandfather of 17.
Harmeyer. Grandmother of 12.
Rick Kunkel. Sister of Ralph Kramer, Lynne Miller, Angie
CORNWELL, John D. Feb. 15. Sister of Richard
BUCHANAN, Alice G. Stephanie Boosey. Brother of
34, St. Joseph, Greenwood, March 5.
Grandson of Ethel Adamo and R. Patrick MacDaniel.

Catholic Review was the archdiocesan newspaper of the Archdiocese of Baltimore.

Page 14

The odyssey of the archdiocese or have other connections to it, those are


KUNKEL, Ruth M., 86. St. Mary, Greensburg.


Father Jerome Robinson served in Indianapolis parishes

Father Jerome Robinson, a priest of the Archdiocese of Mobile, Ala., who ministered in the Archdiocese of Indianapolis beginning in 2016, died on March 11 at Providence Health Care at Saint Mary-of-the-Woods. He was 71.

The Mass of Christian Burial was celebrated on March 22 at St. Anselm Church in Chicago.

Father Robinson earned a bachelor’s degree in 1972 at Mundelein College of Chicago and a master of divinity degree at Aquinas Institute of Theology in Dubuque, Iowa, in 1975.

At Memorial Mass, CRS remembers four employees who died in plane crash

Baltimore (CNS)—Approximately 480 men and women worked at the Baltimore headquarters of Catholic Relief Services (CRS), the archdiocese’s aid and development agency of U.S. Catholics.

None were more affected than Yishak Moges, who passed away March 10 Ethiopian Airlines crash that took the lives of all 157 on board—including four Caritas USA colleagues, but their fellow countrymen and women.

Moges and Affin were part of the string-room gathering at the CRS chapel on March 14, when Baltimore Archbishop William E. Lori offered a memorial Mass. His homily included a majority of the 14 bishops who serve on the CRS board of directors, in town for meetings.

Like the four who perished, Moges and Affin are natives of Ethiopia, which has an estimated 108 million residents. Almost half lack access to clean water.

Trying to better themselves so that they could better their country, the four CRS administrators were en route to a training session in Nairobi, Kenya, when their flight crashed. They were on their way to train local people in the nations it serves.

Moges said that Muluech Alemu, a senior finance officer, was devoted to his Ethiopian Orthodox faith and a "delightful person, very respectful and hard-working."

Despite his low-key demeanor, she said, Sintayehu Aymeku had "wonderful leadership skills." A procurement manager who had lived for a time in the United States, Aymeku left behind a wife and three daughters.

"I had high hopes for him," Moges said.

Sanc Chalchaw, who once spent three weeks in Baltimore on temporary duty, was promoted last December to senior project officer for grants. Moges said she was always smiling, and "got along with everyone on staff.

"Getnet Alemayehu was a senior procurement officer, known for being patient and persistent while navigating shipments.

Before Affin, a senior accountant, came to Baltimore in 2003, he worked as an auditor in Addis Ababa, where he knew Alemayehu as a driver, albeit one "studying at university."

As Moges got emotional remembering the four after the Mass, Affin placed his right hand on her left shoulder.

The Mass included a choir comprised of CRS staff based in Baltimore.

Bishop Gregory J. Mansour of the Eparchy of St. Maron of Brooklyn, N.Y., who is chairman of the CRS board of directors, welcomed Archbishop Lori, who had made a short walk from the Catholic Center, headquarters of the Archdiocese of Baltimore, to CRS.

"Sorrow shared," Bishop Mansour said, "is sorrow lessened."

"Why were such good colleagues taken from us?" Archbishop Lori said in his homily. "A tragic moment such as this, and the season of Lent itself, tests and probes the depth of our faith," he said.

It highlights the kind of faith, hope and love— coupled with courage—that undergirds the many risks you and your colleagues take each day to advance the kingdom of justice, peace and love in this world.

Archbishop Lori said the four employees “died in pursuit of their mission to bring a measure of food security to regions of the world that are habitually plagued by famine. They met the Lord as they were dedicating themselves and their lives to the golden rule.”
Irish Catholics urged to abandon ‘weapons of mass distraction’

Dublin (CNS)—Alcohol, smoking and chocolates are some of the most well-known vices that people traditionally give up during Lent. But now Massgoers in Ireland are being urged to make what might be an even harder sacrifice throughout the penitential six-week period—switching off their mobile phones.

Parishioners in Navan, County Meath, are being urged to “reconnect with their families” in the weeks leading up to Easter by talking to one another rather than texting and browsing online.

The “Invitation for Lent 2019” urges churchgoers to “reduce screen time in order to increase family time.”

Father Robert McCabe of St. Mary Parish in Navan, said he hopes parishioners will make a permanent lifestyle change, rather than just putting down their devices during Lent.

“Everybody can benefit from spending less time on their phones and laptops, and using that time to communicate instead with their families,” he said.

“Even members of the clergy are guilty of being on their phones too much, and Pope Francis himself has highlighted this point when he chastised priests and bishops who take pictures with their mobiles during Masses, saying they should lift up their hearts rather than their mobiles.”

Father McCabe, a former military chaplain, said mobile phone etiquette has even been introduced into the baptism courses he leads in parish.

“One of the things we stress in the course is that just as a person should be taking photos of the baptism, while everyone else relaxes and enjoys the occasion,” he said. “If people are holding up their phones to take photos of the event, then they are not properly engaging with it.”

The same can be said of weddings. The last thing a bride wants to see as she walks down the aisle is loads of people taking photos with their phones. The only person that should be taking pictures is the wedding photographer.

While Father McCabe acknowledges that some people—including those on call for their job—are not in a position to turn off their smartphones, he insists everyone could all benefit from spending less time staring into devices.

“A good description of phones that I’ve heard is that they are ‘weapons of mass distraction.’ If you’re in a position to switch them off, then do so and use that time positively,” he said.

“I hope people will heed this message during Lent, and that people will make changes for life, and not just for this period,” the priest said. “People are spending too much time in the virtual world, and need to come back to the real world.”

---

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

**Batesville Deanery**
- March 26, 7:30 p.m. for St. Maurice, Napoleon: St. John the Baptist, Osgood; and Immaculate Conception, Millhouseen, at St. Maurice, Napoleon
- March 29, 7 p.m. for St. Mary, Greensburg
- April 1, 7 p.m. at St. Lawrence, 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, Eochosch
- April 5, 10 a.m.-10 p.m., “12 Hours of Grace” for All Soul's, 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. for 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 12, 7 p.m. for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center

**Connersville Deanery**
- 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 for St. Church, Richmond

**Indianapolis East Deanery**
- Tuesdays in Lent 6-7 p.m. at St. Mary
- 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, Greenwood
- 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 the Apostle, 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. Mary
- 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, 7 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

**Indianapolis South Deanery**
- 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 p.m. at SS. Francis and Clare of Assisi, Greenwood

**Indianapolis West Deanery**
- Wednesdays in Lent, 6-7 p.m. at Mary, Queen of Peace, Danville
- 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, St. Gabriel the Archangel and St. Monica, at St. Michael the Archangel

**New Albany Deanery**
- Wednesdays in Lent, 5-7 p.m. with adoration at St. Michael, Charlestown
- Wednesdays in Lent, 6:30-7:30 p.m. at St. Mary-of-the-Knobs, Floyd County
- Wednesdays in Lent, 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
- Saturdays in Lent, 5-5:30 p.m. at Holy Family, New Albany
- 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, 7 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

**Terre Haute Deanery**
- 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 17, 11 a.m. at St. Joseph, Rockville

**Tell City Deanery**
- April 5, 6 p.m. at St. Meinrad, St. Meinrad
- April 7, 2 p.m. at St. Paul, Tell City

---

**Classified Directory**

For information about rates for classified advertising, call (317) 236-1454.

**Employment**

**Donor Relations Coordinator**

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Donor Relations Coordinator for the Catholic Community Foundation. This position is a key member of the Foundation team and serves as the first point of contact, ensuring positive relationships with current and prospective donors and supporting forward momentum for Foundation staff with regard to activities resulting in gifts. The Donor Relations Coordinator is responsible for administrative support for Foundation and planned giving activity, including maintenance and consistency of internal office operations, records and Foundation files. In addition, the Donor Relations Coordinator handles event-based planning efforts for donors as well as helps coordinate visits with parishes, schools, and members of the public.

The position requires a college degree or equivalent experience as well as three to five years of office experience, preferably involving fund-raising. Excellent interpersonal skills are essential, since the position involves a high degree of interaction with current and prospective donors. Candidates should be creative problem solvers who can take initiative and oversee projects to their successful completion. Demonstrated proficiency with computer software, including Microsoft Excel, Microsoft Word and Raiser’s Edge database management software is desired. Highly ethical standards in working with confidential information are also essential.

Please e-mail cover letter, resume, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202

E-mail: ritasoon@archindy.org

Equal Opportunity Employer
Co-ops based on Gospel values make an economy more humane, pope says

Pope Francis

VATICAN CITY (CNS)—True wealth lies in relationships with other people, not material goods, which is why cooperatives based on Gospel values are “the right road” to take, Pope Francis said.

Alternative economic and business models inspired by the social doctrine of the Church offer another way to live in a world “that is not governed by the god of money, an idol that deceives [society] and then leaves it increasingly more inhume and unjust, and also, I would say, poorer,” the pope said.

The pope’s remarks came during an audience on March 16 with members of the Italian Cooperative Confederation, which was celebrating its 100th anniversary.

Cooperatives, the pope said, harmonize “the logic of business” with solidarity—by seeking to address the needs of their own workers and the outside world while being useful, efficient and effective in its industry.

FR. GLENN

continued from page 3

Indianapolis Department of Corrections and a

FR. GLENN

spiritual director for the Central Indiana

FR. GLENN

Cursillo movement.

FR. GLENN

Even with his intense schedule, family

FR. GLENN

members recall how he always found time

FR. GLENN

to deliver birthday presents to each one of

FR. GLENN

his more than 80 relatives.

FR. GLENN

Surviving are his siblings Maureen

FR. GLENN

Guimont, Kathy Flynn, Thomas

FR. GLENN

O’Connor, Timothy O’Connor,

FR. GLENN

Sean O’Connor, Mary Jukab and

FR. GLENN

Molly Hoying. He also had 25 nieces

FR. GLENN

and nephews, and 29 great-nieces

FR. GLENN

and -nephews.

FR. GLENN

In lieu of flowers, memorial

FR. GLENN

contributions may be sent to St. Susanna

FR. GLENN

Parish, 1210 E. Main St. Plainfield,

FR. GLENN

IN 46168, and/or Seeds of Hope, 1425

FR. GLENN

S. Mickley Ave., Indianapolis, IN 46241.

(Criterion reporter Sean Gallagher contributed to this article.) †