



The

Criterion

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Wedding Announcements



See them in our annual spring Marriage Supplement, pages 8-9.

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‘I embrace this willingly’



Father John Hollowell elevates the Eucharist during a July 31, 2013, Mass at Annunciation Church in Brazil. Recently diagnosed with a brain tumor, Father Hollowell has offered up his sufferings on behalf of victims of clergy sexual abuse. He is the pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle, and Catholic chaplain of DePauw University, also in Greencastle. (File photo by Sean Gallagher)

Priest offers suffering from brain tumor for victims of clergy sexual abuse

By Sean Gallagher

GREENCASTLE—Father John Hollowell cried as he sat in the confessional of St. Paul the Apostle Church in Greencastle.

It was the summer of 2018—a time when the tragedy of clergy sexual abuse surfaced again through government investigations and media reports. Father Hollowell cried as he thought of the suffering of abuse victims

across several decades.

From these tears came a prayer. Father Hollowell asked God to let him bear a cross on behalf of the victims of clergy sexual abuse.

About 18 months later, it would seem that prayer was answered. After having several fainting spells and spasms in 2019, Father Hollowell was diagnosed at the Mayo Clinic in Minnesota earlier this month with a brain tumor.

His doctors have given him a

promising prognosis. But his treatment will involve brain surgery and the potential for radiation, chemotherapy and therapy to recover from possible effects to his speaking and motor skills.

Looking back on his prayer, Father Hollowell recalled that it wasn't just a passing thought.

“It definitely stuck in my mind,” he said. “I remember thinking about it for a while and praying it, making

See HOLLOWELL, page 16

Measure to protect pregnant employees among bills to stall at Statehouse

By Victoria Arthur

A bill designed to offer protections for pregnant women in the workplace is unlikely to move forward this year despite backing from the governor and a broad

base of support that includes the Catholic Church.



With Senate Bill 342, advocates were hoping to see Indiana become the 28th state to enact legislation providing “reasonable accommodations” for pregnant employees, from more frequent breaks to exemptions from heavy lifting.

But after initially passing through committee, the measure was effectively tabled this month when the Senate voted 34-15 in favor of an amendment proposed by Sen. Andy Zay (R-Huntington) to send the issue to a summer study commission.

The Indiana Catholic Conference (ICC) considered this a pro-life bill, and expressed dismay that it was halted while another measure reinforcing the sanctity of life moved forward in the same legislative chamber. A day after the vote on Senate Bill 342, lawmakers voted 40-9 in favor of Senate Bill 299, which requires abortion providers to treat fetal remains in a dignified manner.

“We are disappointed that the unborn and their mothers could not be offered protections in the same year that many were rightfully mindful and respectful of fetal remains,” said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana.

For Espada, Senate Bill 342 is personal. She shared her own story with lawmakers during a January hearing on the legislation in the Senate Family and Children’s Services Committee.

“I am lucky to be here,” Espada said, explaining that she was born two months prematurely to a mother who worked long hours in an industrial laundry facility. “When you can help a pregnant mother sustain her pregnancy, that is pro-life.”

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Reconciling oneself to God leads to healing, Pope Francis says in his Lenten message

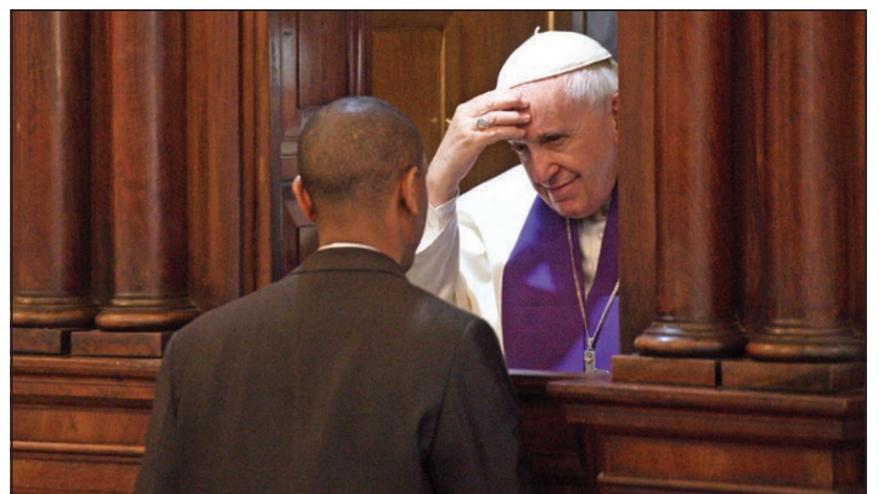
VATICAN CITY (CNS)—Lent is a time for deeper dialogue with God through prayer, for renewed gratitude for God’s mercy and for increased compassion for people whose lives are under attack, Pope Francis said.

Also, people must not only show generosity through charitable giving, but they should also work for a real structural change to today’s “economic life,” the pope said in his annual message for Lent, which began on Feb. 26 for Latin-rite Catholics.

The text of the pope’s message was released by the Vatican on Feb. 24.

Contemplating the great mystery of the death and resurrection of Jesus and putting it at the center of one’s life “means feeling compassion toward the wounds of the crucified Christ present in the many innocent victims of wars, in attacks on life from that of the unborn to that of the elderly, and various forms of violence,” the pope said in his message.

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Pope Francis hears the confession of a priest on March 7, 2019, at Rome’s Basilica of St. John Lateran. Reconciling oneself to God leads to healing, the pope said in his annual Lenten message, released by the Vatican on Feb. 24. (CNS photo/Vatican Media)



'We are disappointed that the unborn and their mothers could not be offered protections in the same year that many were rightfully mindful and respectful of fetal remains.'

—Angela Espada, executive director of the Indiana Catholic Conference

ICC

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Senate Bill 342 had strong support from Gov. Eric Holcomb, who has made decreasing Indiana's high infant and maternal mortality rates a priority. While progress has been made in recent years, Indiana currently ranks seventh in the United States for infant mortality and third for maternal mortality.

"I put legislation requiring reasonable accommodations for pregnant workers on my agenda because I believe women should not have to choose between a paycheck and a healthy pregnancy," Holcomb said in a statement. "I still believe that and will work over the coming months to persuade the Indiana General Assembly to include these very same accommodations that 27 other states have already enacted. I remain committed to improving infant and maternal health in Indiana so more moms and their babies get off to a better start."

The bill, which would prohibit an employer with 15 or more employees from discriminating against a pregnant worker, faced opposition from the Indiana Chamber of Commerce and the Indiana Manufacturers Association. They and other opponents argued that many large employers already have protections in place, and raised questions about the impact of the bill on small businesses.

But other business groups aligned with the broad coalition of the bill's supporters, which range from physician groups to the

March of Dimes to former Indiana Gov. Mitch Daniels, now president of Purdue University. These proponents argued that the bill offered common-sense solutions for a serious problem.

"I was extremely hopeful about this bill, particularly since we had support from business groups large and small, and the governor's staff provided such excellent testimony," said Erin Macey, senior policy analyst for the Indiana Institute for Working Families, which also championed the bill. "We heard from the secretary of the Family and Social Services Administration about how part of our goal is to keep people working, and that this bill would help make that happen."

"Since [the Senate vote], I keep hearing stories of women who bring in a doctor's note to work, and they're told to come back when the baby has been born," Macey continued. [Employers] are not negotiating with women to see if they can keep them in the workplace. They're just sending them home."

Macey and others who testified in favor of Senate Bill 342 traveled to Washington this week to meet with Indiana's congressional delegation about a federal version of the measure. The Pregnant Workers Fairness Act recently advanced in the U.S. House of Representatives with bipartisan support.

"We're going to take all the momentum on this issue at the state level and work on the federal legislation," Macey said.

Another measure backed by both the ICC and the Indiana Institute for Working Families also hit roadblocks. Senate Bill 111 would have modernized the Temporary Assistance for Needy Families (TANF)

economic life," he said.

That is why, the pope said, he called for a meeting during Lent with "young economists, entrepreneurs and change-makers with the aim of shaping a more just and inclusive economy." The meeting was set to take place in Assisi on March 26-28.

The theme of the pope's message, "We implore you on behalf of Christ, be reconciled to God," was taken from the Second Letter of St. Paul to the Corinthians (2 Cor 5:20), which reflects the invitation to return to God through constant conversion and reconciliation, and experience new life in Christ.

"Life is born of the love of God our father, from his desire to grant us life in abundance," Pope Francis wrote.

"If we listen instead to the tempting voice of the 'father of lies,' we risk sinking into the abyss of absurdity, and experiencing hell here on Earth, as all too many tragic events in the personal and collective human experience sadly bear



Public Schedule of Archbishop Charles C. Thompson

February 29 – March 12, 2020

Feb. 29 – 10:30 a.m.
Rite of Election at St. Mary-of-the-Knobs Church, Floyd County

Feb. 29 – 6 p.m.
Peyton Manning Children's Hospital Gala at JW Marriott, Indianapolis

March 1 – 2 p.m.
Rite of Election at SS. Peter and Paul Cathedral, Indianapolis

March 3 – 10:30 a.m.
Priest Personnel Board meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

March 3 – 3 p.m.
Finance Council meeting at Archbishop Edward T. O'Meara Catholic Center

March 3 – 7 p.m.
Confirmation for youths of St. Christopher Parish, Indianapolis, at SS. Peter and Paul Cathedral

March 5-8
USCCB National Advisory Committee meeting in Baltimore

March 9
USCCB Clergy, Consecrated Life and Vocations Committee meeting in Washington, D.C.

March 11 – 6 a.m.
Dad's Day Breakfast at Bishop Chatard High School, Indianapolis

March 12 – 8:15 a.m.
Judicatories meeting at Indiana Interchurch Center, Indianapolis

March 12 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center

March 12 – 6 p.m.
Presentation to RCIA candidates and catechumens at St. Bartholomew Parish, Columbus

(Schedule subject to change.)

program in Indiana, which has not been updated in more than 30 years.

TANF is a federal government program that provides grants to the states for distribution to families in deep poverty. Because of antiquated state guidelines, the \$288 maximum monthly payout for a family of three in deep poverty has not been adjusted for inflation since 1988.

A nearly identical TANF bill passed the Senate unanimously last year, but Senate Bill 111 did not receive a committee hearing during this short session of the Indiana legislature.

"We are optimistic that TANF will fare better next year," Espada said. "The legislative session will be longer, and

there is no reason why with more time and consideration, money that flows from the federal government shouldn't be made available to those who have the greatest need."

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.

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

POPE

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These wounds are "likewise present in environmental disasters, the unequal distribution of the Earth's goods, human trafficking in all its forms and the unbridled thirst for profit, which is a form of idolatry," he said.

Not only are Christians called to generously share the richness of the Gospel and gifts from God, "today, too, there is a need to appeal to men and women of good will to share, by almsgiving, their goods with those most in need, as a means of personally participating in the building of a better world," he said.

"Charitable giving makes us more human, whereas hoarding risks making us less human, imprisoned by our own selfishness," he said.

"We can and must go even further, and consider the structural aspects of our

witness," he said.

"Despite the sometimes tragic presence of evil in our lives and in the life of the Church and the world," he wrote, "this opportunity to change our course expresses God's unwavering will not to interrupt his dialogue of salvation with us" and his desire that people also engage in fruitful dialogue with each other.

God's dialogue with humanity "has nothing to do with empty chatter," which "characterizes worldliness in every age; in our own day, it can also result in improper use of the media," he said.

At a news conference to present the message, Cardinal Peter Turkson further elaborated on what an improper use of media would look like.

The head of the Dicastery for Promoting Integral Human Development told reporters that different forms of communication can either promote content that is "empty" or "rich" in that it helps build up human character and society or fosters new ideas.

For example, he said, when media outlets cover certain tragic events, like the coronavirus or wars and conflict, they might actually be setting up a kind of "barrier" between the event and the people hearing about it.

"You see something is happening, but at the same time you can see that you are not involved," as if the person is above it all and untouched by others' circumstances, the cardinal said.

Instead what is needed is a situation where after seeing and hearing about such events, people feel inspired or driven to try to get involved or do something useful to help the situation, he said.

Pope Francis asked in his message that the Lenten season lead to people opening their hearts "to hear God's call to be reconciled to himself, to fix our gaze on the paschal mystery, and to be converted to an open and sincere dialogue with him" so that everyone become "what Christ asks his disciples to be: the salt of the Earth and the light of the world." †



Phone Numbers:

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E-mail us:

criterion@archindy.org

Staff:

Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hofer
Graphic Designer / Online Editor: Brandon A. Evans
Executive Assistant: Cindy Clark



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Court to examine religious liberty, foster care by same-sex couples

WASHINGTON (CNS)—The U.S. Supreme Court announced on Feb. 24 that in its next term it will examine if the city of Philadelphia can exclude a Catholic social services agency from the city's foster care program because the agency will not accept same-sex couples as foster parents.

In 2018, Philadelphia stopped using the foster program of Catholic Social Services (CSS) of the Philadelphia Archdiocese due to the agency's policy of not placing children with same-sex couples because such unions go against Church teaching on traditional marriage.

A year later, the U.S. Court of Appeals for the 3rd Circuit sided with the city, calling the agency's policies discriminatory.

"The city stands on firm ground in requiring its contractors to abide by its nondiscrimination policies when administering public services," the ruling said. "Placing vulnerable children with foster families is without question a vital public service. ... Deterring discrimination in that effort is a paramount public interest," it added.

CSS has contracted with the city on foster care since the late 1990s. Foster parents with the agency joined in the lawsuit against the city initially to seek an injunction to stop the city's policy.

The case, *Fulton v. Philadelphia*, takes its name from Sharonell Fulton, a foster parent who joined in the lawsuit against the city along with another foster parent, Toni Simms-Busch.

"CSS has been a godsend to my family and so many like ours. I don't think I could have gone through this process without an agency that shares my core beliefs and cares for my children accordingly," said Simms-Busch in a Feb. 24 statement.

"We are so grateful that the Supreme Court has agreed to hear our case and sort out the mess that Philadelphia has created

for so many vulnerable foster children," she added.

In the initial lawsuit against CSS, the city's Department of Human Services investigated if the agency refused to place foster children in LGBT households, even though during the course of its decades-long partnership with the city, neither the agency nor the Philadelphia Human Relations Commission ever received a complaint that LGBT individuals were denied placement of a foster child due to the Catholic agency's actions.

Becket, a religious liberty law firm, is representing the foster women defending the Catholic Social Services policy.

"I'm relieved to hear that the Supreme Court will weigh in on faith-based adoption and foster care," said Lori Windham, senior counsel at Becket. "Over the last few years, agencies have been closing their doors across the country, and all the while children are pouring into the system. We are confident that the court will realize that the best solution is the one that has worked in Philadelphia for a century—all hands on deck for foster kids."

A lawyer representing Philadelphia also issued a statement after the Supreme Court's announcement, saying the city would demonstrate to the nation's highest court that the appeals court ruling "affirming the city's ability to uphold nondiscrimination policies was correct."

Marcel Pratt, city solicitor, said this case is "ultimately about serving the youths in our care, and the best way to do that is by upholding our sincere commitment to the dignity of all people, including our LGBTQ community."

He also said the city of Philadelphia is proud of its "long-standing commitment to supporting freedom of religion and preserving equal access to services for all people—regardless of their race, national origin, religion, age, sex, disability, sexual



Sharonell Fulton, a foster parent in Philadelphia, is pictured with a young woman and child in a May 23, 2018, photo. The U.S. Supreme Court announced on Feb. 24 that in its next term it will examine if the city of Philadelphia can exclude a Catholic social services agency from the city's foster care program because the agency will not accept same-sex couples as foster parents. The case is *Fulton v. Philadelphia*. (CNS photo/courtesy Becket Religious Liberty for All)

orientation or gender identity."

The case is already gaining attention months before oral arguments, which could be in October.

Leslie Cooper, deputy director of the American Civil Liberties Union's LGBT and HIV Project, said the case could have "profound consequences for the more than 400,000 children in foster care across the country. We already have a severe shortage of foster families willing and able to open their hearts and homes to these children."

"Allowing foster care agencies to exclude qualified families based on religious requirements that have nothing

to do with the ability to care for a child such as their sexual orientation or faith would make it even worse," she added.

Andrea Picciotti-Bayer, legal adviser for the Catholic Association, a group that defends the Church and religious liberty, conversely said: "Faith-based groups shouldn't be forced to abandon their deeply held religious and moral convictions in order to serve children in desperate need."

She said the court's decision to review Philadelphia's "intolerant and discriminatory action against the Catholic Social Services foster care program is a welcome first step toward reopening doors to loving and stable foster homes." †

Pope: Christians with humility, not grand titles, are the greatest ones

VATICAN CITY (CNS)—The most important members of the Catholic Church are not the ones who hold lofty titles and high positions, but rather those who humbly serve others, Pope Francis said.

"Who is the most important person in the Church? The pope, the bishops, the Monsignors, the cardinals, the pastors of the most beautiful parishes, the presidents of the lay associations?" the pope asked in his homily during morning Mass at the Domus Sanctae Marthae on Feb. 25.

"No! The greatest one in the Church is the one who becomes a servant for all, one who serves everyone, not the one who

has the most titles," he said.

The pope reflected on the first reading from the Letter of James in which the Apostle warns that "whoever wants to be a lover of the world makes himself an enemy of God" (Jas 4:4).

A person, especially a Christian, who falls prey to worldliness and wants to be more important than others, lives a life "that always seeks to make compromises in order to climb higher, to dominate, to be greater," he said.

That worldly spirit that seeks to gain "more money and more power" leads to the wickedness of gossip, the pope added. †



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Editorial



A newly married couple kiss outside Madrid's Royal Palace in Spain in 2017. (CNS photo/Juan Medina, Reuters)

The case for happy marriages

This issue of *The Criterion* is our Spring Marriage issue. We invite you to read about the couples who are planning their weddings in our parishes, or those who recently did so.

We congratulate these couples, and we thank them for their public witness of the teachings of the Church regarding marriage because fewer and fewer couples are doing so. The Center for Applied Research in the Apostolate at Georgetown University recently released results of a poll that showed the number of Catholic sacramental weddings in 2017 in the United States at 144,000.

That's a 50 percent decrease since 2000—despite the fact that the Catholic population grew by almost 3 million people during that time. Why has that happened?

Some of it can be attributed to cohabitation. Living together before marriage has become so popular in our society that, as we editorialized in our Dec. 6, 2019, issue, a Pew Research study determined that 60 percent of Americans under age 45 have cohabitated.

Part of the reason this practice has increased is that young couples wait to get married until they are settled professionally. Therefore, the average age for marriage is now 27 for women and 29 for men.

No matter the reason, the fact remains that what the Church teaches about marriage isn't getting across to all of our young people. And it is a compelling case, both spiritually and secularly.

Every society—since the beginning of time, from the most primitive to the most sophisticated—has accepted marriage as the best way to raise a family.

We know that children who are reared in sacramental marriages are less likely to belong to gangs, get involved with drugs, become victims of sexual abuse, or become pregnant as teenagers.

Spiritually, the Church teaches that the grace in the sacrament of marriage protects the essential purposes of marriage, which the Church sees as the good of the couple and the generation and education of children.

The Church also teaches that a validly contracted and consummated marriage is indissoluble: "What God has joined together, no human being must separate" (Mk 10:9). This, too, is countercultural in our society where, according to a Feb. 7 article in *Our Sunday Visitor*,

up to 40 percent of marriages result in divorce during the first five years. With statistics like that, we need the graces of a sacramental marriage.

Since the Church feels so strongly about the importance of marriage, it tries to make sure that couples are prepared to receive this sacrament. In our archdiocese, there are numerous opportunities for couples to prepare, which is why couples are asked to have their initial interview with their pastor several months or a year before the wedding ceremony.

Most parishes have a sponsor-couple program that pairs the couple with a married couple who will meet with them several times to talk about marriage. During those meetings, the couple is asked to fill out an inventory to determine where some problems might arise.

Couples are encouraged to participate in a Pre Cana conference, a Tobit weekend or a One in Christ marriage preparation weekend. The Pre Cana conferences are named for the place where Jesus attended a wedding, Cana in Galilee. The retreats are scheduled for Saturdays, and they include sessions led by married couples, marriage professionals and priests.

Tobit weekends are a bit longer. Since 1976, about 8,000 couples have attended these weekends at Our Lady of Fatima Retreat House in Indianapolis. They offer couples a unique opportunity to relax in a beautiful setting while focusing on communication in all aspects of the marriage relationship, aided by married couples. Sometimes couples who are asked to attend hesitate about devoting a full weekend to this, but invariably they come away happy they did so.

One in Christ marriage preparation, which includes a medical panel to address questions regarding reproduction and fertility, is a three-day program spanning a weekend and the following Saturday.

Couples preparing for marriage are also asked to take a course on Catholic teachings about sexuality, including the Theology of the Body developed by St. Pope John Paul II, and natural family planning.

Happy and healthy marriages must be a priority in our society.

—John F. Fink

Reflection/John Shaughnessy Laugh with God

I have a friend who tells jokes to God. It's a tradition he carries on from his father, who believed that God hears so many pleas for help and stories of sadness in a day that he could use an extra laugh or a smile. In that moment when he shares his joke, my friend says he feels closer to God and his father.



Then there's the friendship that Jane Crady has forged with God. Crady has dedicated her life to helping people whose lives have been devastated by floods, tornadoes and some of the worst hurricanes in American history. Despite the disasters she has seen, she says she always witnesses the healing touch of God.

Crady told me, "I see miracles every day. God sends people. One time, there was a gal, and we were pretty much done with fixing her house after Hurricane Katrina. But the tile needed to be laid on the floors. And we couldn't find anybody that had tile experience. And so she and I were sitting under a tree talking about this, and my phone rang.

"It was a call from a guy who's volunteering. He's coming from Missouri. And he's by himself. He asks if I could put him to work. I said, 'What kind of work do you do?' He said, 'I'm a tile man.' "

Crady continued, "It happens all the time like that. It really does. I just laugh with God now."

I also know someone who reaches for two cups when he prepares to spend time with God. He fills one of the cups for himself and the other for God. Then he takes them to a table where he invites God to sit across from him—two friends sharing time and a drink. His two-cup tradition gives him a concrete focus on God during their time together. He says that God, just through listening, always re-fills his cup by the end of their shared time.

Other friends pursue a more traditional approach in their relationship with God. They spend time in a chapel or a church, listening for his voice in their silence.

Each of us has our own way of inviting God into our lives. Each of us can find our own way to a friendship with God. Of course, for many of us, the thought

of having a friendship with God and laughing with God is a hard concept to embrace. Yet the precedent of a friendship with God is present in the bonds that connected Jesus and the first group of people he chose as his own, the Apostles.

They traveled together, ate together and shared adventures together on a journey that lasted years. They talked about everything, from the basic concerns of what they would eat next to the deepest questions of their place in the world, their ties with each other and their connection with God. It was a full-access, 24-7, up-close-and-personal relationship marked by faith, trust and love, a relationship that Christ continued to offer even when the Apostles betrayed him, doubted him and abandoned him.

In his time with the Apostles, Christ was the essence of a best friend—someone you learn from, someone who forgives you your limitations, someone who encourages you to be the best person you can be. And in the darkest times, he finds a way to reach you, to let you know he's there for you, to give you a reason to hope—and even a reason to laugh when the world gets too overwhelming. That's how our best friends are. And God offers us that same kind of friendship—on a far higher level—just as he did to the Apostles.

Think of a moment from your life when God has been there for you as a friend, giving you just what you needed in an unexpected way that made you smile or laugh or feel comforted.

Think of a way you can invite God into your life as a friend.

Laugh with God.

(This reflection is an excerpt from John Shaughnessy's book, Then Something Wondrous Happened: Unlikely encounters and unexpected graces in search of a friendship with God. The Criterion is inviting our readers to share your stories of how God has been there for you during a special moment in your life, giving you just what you needed in an unexpected way that made you smile or laugh or feel comforted. Please send your responses to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.) †

Letters to the Editor

Where is a Democrat running for president willing to stand up for the unborn?

I was at the 47th annual March for Life in Washington, and witnessed President Donald J. Trump's speech where he proclaimed himself "the most pro-life president in history." Perhaps he misspoke: he should have proclaimed himself the most anti-abortion president in history. Because, without a doubt, he is that.

When this election cycle began, I was desperately seeking a Democratic presidential nominee to support because other human rights issues are also important to me. I thought I might find one of the pool to support as I read through their voting records and stances on issues. I was deeply saddened to note that each and every one has an identical opinion about abortion rights.

Each professes that a woman should have the right to abort her unborn child at any time during her pregnancy, and that the American public should increase funding to Planned Parenthood to make sure that abortions are not just legal but free. Not one Democratic presidential nominee is against abortion, and at least one is Catholic and most are people of faith.

Sen. Bernie Sanders' faith is difficult to pin down. He has a Jewish background, but has been quoted to say that he does not practice his faith. He has been quoted as saying that there is one litmus test for a Democrat.

If you are a true Democrat, according to Sanders, you will defend a woman's right to an abortion at any time during her pregnancy, you will support an increase of funding for Planned Parenthood to make sure that abortions are free, and you will only support federal judges who believe that *Roe v. Wade* should be codified into law.

Science has proven definitively that life begins at conception. The Church has taught since the beginning that murder is a grave sin. The Fifth Commandment is "thou shall not kill." How can there be no Democrat in the running for that party's presidential nomination who is pro-life and anti-abortion?

It is true that cruelty to illegal immigrant families, racism and prejudice against other cultures are wrong, but when I put those issues



Christ the Cornerstone

And lead us not into temptation, but deliver us from evil

“Let no one say when he is tempted, ‘I am being tempted by God,’ for God tempts no one. But each person is tempted when he is lured and enticed by his own desire. ... Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him” (Jas 1:13-14, 12).

The Gospel reading for the First Sunday of Lent (Mt 4:1-11) tells the familiar story of Jesus’ temptation in the desert by the devil. It’s interesting to note that St. Matthew says, “Jesus was led by the Spirit into the desert to be tempted by the devil” (Mt 4:1).

Why would the Holy Spirit want to subject Jesus, who was hungry and weak from fasting 40 days and 40 nights, to temptation by the devil? Isn’t this one of the things that Jesus told us to ask for in the prayer he taught us (the Lord’s Prayer), “And lead us not into temptation, but deliver us from evil”?

Pope Francis upset some people recently when he approved a change in the Italian translation of the Lord’s Prayer from “lead us not into

temptation” to “do not let us fall into temptation.” When he approved this change, the Holy Father said that it’s important to make it clear that God, our loving Father, would never serve as an occasion of sin by deliberately leading us into temptation.

But isn’t this precisely what the Holy Spirit did when he led Jesus into the desert to be tempted by the devil?

It’s important to understand that the Greek word often translated as “tempted” is *peirasmós*, which can refer either to being “tempted” or to being “tested.”

Pope Francis is certainly correct when he says that a loving Father would never seduce his own children by deliberately leading them into temptation. At the same time, both the Book of Job and the Gospels clearly show that God gives the devil a lot of room to test us.

Righteous men and women in the Old Testament, and disciples of Jesus in the New Testament, are often subjected to tests. Not all of them have the patience of Job, or the unwavering fidelity of Jesus, but all who ultimately pass their tests by not surrendering to the self-serving

lies of the devil, give witness to the power of God’s grace in the face of every test or temptation.

St. Matthew tells us that the tempter said to Jesus, “If you are the Son of God, command that these stones become loaves of bread” (Mt 4:3). As we know, Jesus says in reply, “It is written: One does not live on bread alone, but on every word that comes forth from the mouth of God” (Mt 4:4). This can’t have been a flippant or easy answer. Jesus was human—and very hungry! But he overcomes the devil’s temptation, and passes the test that must be faced by every virtuous person by insisting that there’s more to life than being comfortable.

Then the devil took Jesus to the holy city (Jerusalem), St. Matthew tells us, and made him stand on the parapet of the temple: “If you are the Son of God, throw yourself down. For it is written: He will command his angels concerning you and with their hands they will support you, lest you dash your foot against a stone” (Mt 4:6).

Surely Jesus must have been tempted by this. We all desire safety and security. None of us wants to

believe that there is no safety net that will catch us if we trip and fall. But if Jesus was tempted by this, he quickly overcomes it, saying, “Again it is written, ‘You shall not put the Lord, your God, to the test’ ” (Mt 4:7).

Finally, the devil makes his most audacious, desperate move. He offers Jesus fame, fortune and worldly power. Now, having successfully passed the devil’s more subtle and seductive tests, Jesus flatly rebukes him: “Get away, Satan! It is written: ‘The Lord, your God, shall you worship and him alone shall you serve’ ” (Mt 4:10).

We are right to pray, in English, “And lead us not into temptation, but deliver us from evil” or, in Italian, “do not let us fall into temptation.” Both petitions affirm that God’s grace alone makes it possible for us to overcome the seductive power of the devil and pass the tests we must take as faithful disciples of Jesus.

During this holy season of Lent, let’s pray for the wisdom and strength of Jesus in the face of every temptation, saying: “Thy will be done. Thy kingdom come, on Earth as it is in heaven. Amen.” †



Cristo, la piedra angular

Y no nos dejes caer en la tentación, mas líbranos del mal

“Que nadie diga cuando es tentado: ‘Soy tentado por Dios.’ Porque Dios no puede ser tentado por el mal y Él mismo no tienta a nadie. Sino que cada uno es tentado cuando es llevado y seducido por su propia pasión. [...] Bienaventurado el hombre que persevera bajo la prueba, porque una vez que ha sido aprobado, recibirá la corona de la vida que el Señor ha prometido a los que lo aman” (San 1:13-14, 12).

La lectura del Evangelio del primer domingo de Cuaresma (Mt 4:1-11) relata la historia que todos conocemos que el demonio tentó a Jesús en el desierto. Es interesante señalar que san Mateo dice que “Jesús fue llevado por el Espíritu al desierto para ser tentado por el diablo” (Mt 4:1).

¿Por qué el Espíritu Santo querría someter a la tentación del demonio a Jesús quien estaba hambriento y débil tras 40 días y noches de ayuno? ¿Acaso no es esto algo que Jesús nos dijo que pidiéramos en la oración que nos enseñó (el Padre Nuestro): “y no nos dejes caer en la tentación, mas líbranos del mal”?

Recientemente, el papa Francisco hizo molestar a algunos tras aprobar

un cambio en la versión italiana del Padre Nuestro que originalmente podía traducirse por “no nos induzcas a la tentación,” y ahora es “no nos abandones a la tentación.” Al aprobar este cambio, el Santo Padre dijo que es importante dejar en claro que Dios, nuestro Padre amoroso, jamás nos presentaría una ocasión para pecar al llevarnos deliberadamente a la tentación.

Pero ¿acaso no es justamente eso lo que hizo el Espíritu Santo cuando llevó a Jesús al desierto para que el demonio lo tentara?

Es importante comprender que la palabra griega que a menudo se traduce como “tentación” es *peirasmós*, que puede ser “tentación” o “prueba.”

El papa Francisco ciertamente tiene razón al decir que nuestro Padre amoroso jamás seduciría a sus propios hijos al llevarlos a la tentación. Al mismo tiempo, el libro de Job y los Evangelios nos muestran claramente que Dios le da al demonio bastante ocasión para ponernos a prueba.

Los hombres y las mujeres justos del Antiguo Testamento y los discípulos del Nuevo Testamento a menudo eran sometidos a pruebas.

No todos tenían la paciencia de Job ni la inquebrantable lealtad de Jesús, pero al final, todos superaron las pruebas al no sucumbir ante las mentiras egoístas del demonio y dieron testimonio del poder de la gracia de Dios a la luz de cada desafío o tentación.

San Marcos nos dice que el tentador le dijo a Jesús: “Si eres Hijo de Dios, ordena que estas piedras se conviertan en pan” (Mt 4:3). Y como sabemos, Jesús le respondió: “Escrito está: No solo de pan vivirá el hombre, sino de toda palabra que sale de la boca de Dios” (Mt 4:4). Sin duda esta no fue una respuesta fácil o dada a la ligera. Jesús era humano ¡y tenía mucha hambre! Pero superó la tentación del demonio y pasó la prueba que cada persona de virtud debe enfrentar al insistir que la vida es más que sentirse cómodo.

Y seguidamente—nos dice san Mateo—el demonio llevó a Jesús a la ciudad santa (Jerusalén) y tras hacer que se parara en el pretil del templo le dijo: “Si eres Hijo de Dios, lázate abajo, pues escrito está: A Sus Ángeles te encomendará, y en las manos te llevarán, no sea que tu pie tropiece en piedra” (Mt 4:6).

Seguramente Jesús se sintió

tentado por esto. Todos anhelamos protección y seguridad, y ninguno de nosotros quiere creer que no hay una red de seguridad que nos atajará si nos tropezamos y nos caemos. Pero si esto tentó a Jesús, rápidamente lo superó al decir: “Jesús le contestó: También está escrito: ‘No tentarás al Señor tu Dios’ ” (Mt 4:7).

Por último, el demonio realizó su maniobra más audaz y desesperada: le ofrece fama, fortuna y poder terrenal. Ahora, al haber superado con éxito otras pruebas de seducción más sutiles, Jesús lo rechaza rotundamente: “¡Vete, Satanás! Porque escrito está: ‘Al Señor tu Dios adorarás, y solo a Él servirás’ ” (Mt 4:10).

Con toda razón rezamos “y no nos dejes caer en la tentación, mas líbranos del mal” o en italiano “no nos abandones a la tentación.” Ambas súplicas afirman que solo por la gracia de Dios podemos superar el poder seductivo del demonio y pasar las pruebas que debemos enfrentar como discípulos fieles de Jesús.

Durante esta temporada sagrada de la cuaresma, recemos para tener la sabiduría y la fuerza de Jesús frente a cada tentación, al decir: “Hágase tu voluntad, así en la tierra como en el cielo. Amén.” †

Events Calendar

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

March 2

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Pottery Classes**, every Mon. and Wed., Steven Cheek teaching, \$30 per session plus \$10 fee at first session for clay and tools, 6-9 p.m. Registration: 404-242-0839.

March 4

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

March 6

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **Lenten Devotions**, adoration noon-6 p.m., rosary 6 p.m., Mass 6:30 p.m., Stations of the Cross with Benediction 7 p.m. Information: 317-283-5508, mrivelli@stjoa.org.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **First Friday Devotion to the Sacred Heart**, following 11:45 a.m. Mass,

prayer, reflection and lunch, registration not required, freewill offering. Information: www.mountsaintfrancis.org, 812-923-8817.

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-759-7309, msross1@hotmail.com.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Fish Fry**, 11 a.m.-6 p.m., dinners \$11.50-\$14 includes two sides, dessert, soda; sandwiches or entrées \$10-\$12.25; à la carte items available for purchase, pre-order for pickup 317-536-1047, 317-632-

9349, ext. 111. Information: stريتاسecretary71@yahoo.com

St. Matthew the Apostle School Gymnasium, 4100 E. 56th St., Indianapolis. **Fish Fry**, all-you-can-eat breaded fish dinners, \$8 per person; breaded and grilled shrimp, cheese pizza, clam chowder, fettuccine alfredo, macaroni and cheese available à la carte, 5-7:30 p.m. Information: 317-257-4297, spines@saintmatt.org.

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **Men's Club Fish Fry and Pizza Dinner**, benefiting St. Anthony School, door prizes, 5:30-8 p.m., \$8 per person suggested donation, \$30 per family, beer and wine available for purchase. Information: 317-257-2266.

St. Anthony of Padua Parish, 316 N. Sherwood, Clarksville. **Fish Fry**, 5-7:30 p.m., baked fish, fried fish, oysters, shrimp, adults \$9-11, children \$3-\$7. Information: 812-282-2290.

March 7

St. Monica Parish, Emmaus Center, 6131 N. Michigan Road, Indianapolis. **Black**

Catholic Couples Retreat and Gathering: "We Promise: Sacramental Marriage in Service to the Village," sponsored by archdiocesan Black Catholic Ministry, Arusi Network Inc. founders Andrew and Terry Lyke facilitating, 9 a.m. morning prayer, concludes after 5 p.m. Mass and renewal of marriage commitment, \$25 per couple suggested, freewill offering accepted. Registration required by March 5: bit.ly/2IKGArm (case sensitive). For more information or to reserve child care, contact Pearllette Springer, pspringer@archindy.org, 317-236-1474.

Providence Spirituality and Conference Center, Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Teen Volunteer Opportunity**, ages 12-18, sharing time and talent with retired Providence sisters, 9 a.m.-2 p.m. Registration and parent/guardian waver: www.spsmw.org/event/teen-volunteer-opportunity/all Information: Providence Sister Joni Luna, 361-500-9505, jluna@spsmw.org.

John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

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

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **Men's Club Lenten Prayer Breakfast**, 8 a.m. Mass in chapel followed by breakfast and talk by St. Joan of Arc pastor Father Guy Roberts, 10 a.m. conclusion, all faith traditions welcome, free, reservations preferred. Information and reservations: 317-442-5542, pachciarz@sbcglobal.net.

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Tropical Tribute**, benefiting the Joe and Barb Krier Foundation that awards a \$2,000 scholarship

per year for four years to an incoming Bishop Chatard High School freshman from an Indianapolis North Deanery parish, 7:30-11:30 p.m., live music by "The Boogie Knights" 9 p.m., \$35 per person includes beer, wine, appetizers. Tickets available at the door. Information: 317-872-5088, sherymp@comcast.net. Online donations accepted at bit.ly/39uOdIE (case sensitive).

March 8

St. Louis School, 13 E. St. Louis Place, Batesville. **Super Sunday Bingo**, \$50 per person includes game cards, raffle tickets, door prizes, fried chicken or pulled pork dinner. Pre-sale tickets: www.stlbingo.org. Information: 812-932-4646, stlouisbingo@gmail.com.

March 8-10

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Lenten Revival: Draw Me Close to You**, Dominican Father Paul Whittington presenting, 7 p.m. each evening. Information: 317-632-9349, stريتاسecretary71@yahoo.com. †

Agape Performing Arts Company to perform *The Sound of Music* in March

Agape Performing Arts Company, a ministry of Our Lady of the Greenwood Parish in Greenwood, will perform the Rodgers and Hammerstein musical *The Sound of Music* in Basile Theater at The Athenaeum, 401 E. Michigan St., in Indianapolis, on March 13-15 and March 20-22.

Performances will take place on March 13 and March 20 at 7:30 p.m.; on March 14 and March 21 at 2:30 p.m. (featuring understudies) and 7:30 p.m., with ASL interpreters available at the evening performance; and on March 15

and 22 at 3:30 p.m.

Advance tickets for VIP seating (first three rows of the main floor) are \$15. Advance tickets for table seating are \$10 for adults and \$5 for children ages 11 and younger. Ticket prices at the door increase by \$2. Tickets for floor level, handicap-accessible seating for those with wheelchairs or other disabilities and for their caregivers are \$10, or \$12 at the door.

To purchase advance tickets, go to thelittleboxoffice.com/agape. For more information, call 317-983-1965 or e-mail inquiries@agapeshows.org. †

National Players to perform *The Diary of Anne Frank* and *As You Like It* in St. Meinrad

The internationally acclaimed National Players of Olney Theatre Center in Maryland will perform *The Diary of Anne Frank* and William Shakespeare's *As You Like It* in St. Bede Theater on the campus of Saint Meinrad Seminary and School of Theology, 200 Hill Dr., in St. Meinrad in March.

As You Like It will be performed on March 13, with National Players

melding classic language with contemporary staging of Shakespeare's imaginative tale. *The Diary of Anne Frank* will be performed on March 14.

All performances are free and open to the public. Each show begins at 7 p.m. Central Time, and doors open at 6:30 p.m.

For more information, contact Mary Jeanne Schumacher during business hours at 812-357-6501. †

Indianapolis St. Vincent de Paul Food Pantry and Distribution Center needs donations, volunteers

For those seeking to simplify their lives and/or for volunteer opportunities this Lent (and beyond), the Indianapolis St. Vincent de Paul Food Pantry and Distribution Center, both in Indianapolis, are in great need of donations and volunteers.

The most urgent need at the Distribution Center at 1201 E. Maryland St. is for towels, silverware, dishes, pots and pans, children's clothing, men's jeans, bicycles for the homeless, large appliances (washers, dryers, stoves, refrigerators) and furniture.

All items can be dropped off at the dock on the southside of the Distribution Center, and large appliances in good working order as well as furniture can be scheduled for a Saturday pick-up by calling the donation line at 317-687-1006 or online at www.svdpindy.org/i-want-to-help/donate-goods. Questions can be sent to Ken Schutt at kschutt@svdpindy.org.

The Food Pantry at 3001 E. 30th St. is in dire need of canned goods—

particularly pork and beans, mixed vegetables, tuna and fruit—as well as peanut butter and jelly (no glass jars). Send questions to Skip McCulley at smcculley@svdpindy.org.

Lastly, there is an urgent need for volunteers at both locations.

Specific needs at the Food Pantry include volunteers to sort and repackage produce, shopping line assistants, assistant day managers and waiting room library help.

Specific needs at the Distribution Center include volunteers to sort, hang, price and tag clothing donations, and Saturday truck drivers and helpers.

Online sign-up is available by going to our: www.svdpindy.org and selecting "I Want To Help." Questions can be sent to Darlene Sweeney at dsweeney@svdpindy.org.

Volunteer mentors are also needed for graduates of the Changing Lives Forever program, which provides those in need with instruction and tools for success. Send questions to Domoni Rouse at drouse@svdpindy.org. †

'Retreat for Busy Moms' set for March 27-29 at Saint Mary-of-the-Woods

The Sisters of Providence of Saint Mary-of-the-Woods will offer a "Retreat for Busy Moms" in Providence Hall Community Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 6:30 p.m. on Friday through Sunday brunch at O'Shaughnessy Hall (about 1:30 p.m.) on March 27-29.

The retreat, presented by Providence Sisters Jan Craven and Paula Damiano, will provide an opportunity for moms

to deepen their relationship with Christ through quiet reflection, spiritual enrichment and sharing with other women.

The cost for the retreat plus lodging and meals is \$230, with a registration deadline of March 12. For the retreat and meals only, the cost is \$140, with a registration deadline of March 20.

To register online, go to spsmw.org/event/retreat-for-busy-moms. For more information, call 812-535-2952 or e-mail provctr@spsmw.org. †

Rachel's Vineyard retreat to be offered in Bloomington on March 13-15 for those grieving after abortion

A Rachel's Vineyard post-abortion healing retreat will take place in the greater Bloomington area on March 13-15. The location will be disclosed upon registration.

The retreat is for women and men who have known regret, sorrow, guilt or shame after abortion. Supported by the sacraments, the goal of the retreat is to help provide insight, comfort and healing. The weekend combines Scripture meditations, spiritual exercises and discussions in a guided process that leads to the heart of God's love and compassion.

The cost is \$175, although scholarships are available and no one will be turned away due to financial difficulties.

For general information about Rachel's Vineyard Retreats go to www.rachelsvineyard.org. Inquiries, registration and participation are strictly confidential.

To speak with someone about Rachel's Vineyard retreats or to register for the upcoming retreat, contact the Project Rachel Team's confidential line at 317-452-0054 or e-mail projectrachel@archindy.org. †

Matching gifts could help historic parish build new church

By Natalie Hoefler

Holy Angels Parish has been proclaiming the Gospel on the near-northwest side of Indianapolis for 117 years—despite not having its own sacred space for eight years.

In 2012, the church structure was demolished due to irreparable damage from weather and age. Since that time, the congregation has been worshipping in Bishop Chartrand Memorial Chapel at nearby Marian University.

The parish school—now a Notre Dame ACE (Alliance for Catholic Education) Academy—still stands just south of the land where the church once stood. Holy Angels hopes to soon have another structure for worship gracing those grounds, a place where the word can be proclaimed and the sacraments celebrated within the neighborhoods of the parish boundaries.

After eight years of fundraising efforts, parishioners hope that two donor offers to match donations will fulfill their dream. One donor will match all donations up to a total of \$10,000, and another will match up to a total of \$20,000.

Meanwhile, a long-standing angel statue marking the corner of the former church site still extends its gaze along a street named for a man known for encouraging dreams—Dr. Martin Luther King Jr. Street.

The street name—which was changed by the city from Northwestern Avenue in 1985—is appropriate, given Holy Angels' identification as one of two black Catholic parishes in the city.

Such was not the case when the parish was founded in 1903. But as its surrounding demographics changed, Holy Angels had become home to a predominantly black Catholic congregation by the end of the 1940s.

St. Joseph of Carondelet Sister Gail Trippett, who serves as parish life coordinator for the congregation, proudly ticks off the tremendous fruits that have come from Holy Angels.

"Each generation has embraced the call to spread the mission of Jesus by focusing on the relevant issues affecting their parish in their time," she says.

"One generation focused on education by building a school for the neighborhood children. And the product of that [effort] cultivated numerous African-American vocations in the archdiocese and to various religious orders," she notes, listing Holy Cross Brother Roy Smith, Our Lady of Africa Missionary Sister Demetria Smith and the late Father Kenneth Taylor, who not only served as Holy Angels pastor from 2006 until his death in 2019 but also started the archdiocesan Intercultural Office in 1996.

Benedictine Father Boniface Hardin served as associate pastor of the parish

from 1965-69. While there, the civil rights advocate and founder of Martin University in Indianapolis conducted public classes promoting racial justice and workshops on unity.

The parish has not been daunted by the lack of its own worship space. Holy Angels maintains its long-running free tax preparation program, raises money for private high school and college scholarships through the Knights of Peter Claver Court #109, gathers donations for a Christmas basket program serving 400 seniors and needy citizens, stocks a neighborhood food box, serves neighbors through assisting with several Society of St. Vincent de Paul programs and educates inner-city youths at its school.

"Building a new church would open the door for the next generation of parishioners to not only continue spreading the Gospel message, but also to continue positively impacting all who live within the parish boundaries," says Sister Gail. New plans are already drawn to "create viable means to health care access and to expand the ability to provide healthy food within a food desert zone."

Holy Angels is eager to serve its surrounding neighborhood with its own worship space. To help the parish rebuild its church and continue in its Gospel mission—especially with the two generous matching donations—checks made out to "Holy Angels Parish" can be mailed to Holy Angels



A crane is seen razing Holy Angels Church in Indianapolis on Aug. 22, 2012. Eight years of fundraising efforts to build a new parish church were recently enhanced by two donors willing to match gifts up to \$10,000 and \$20,000. (Criterion file photo)

Catholic Church, 740 West 28th Street, Indianapolis, Indiana, 46208.

For more information, contact Sister Gail at 317-926-3324. †

Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

- March 2, 6 p.m. at St. Mary of the Immaculate Conception, Aurora
- March 6, 9 a.m.-9 p.m. (confession only, no service), for All Saints, Dearborn County, at St. Martin Campus, Yorkville
- March 9, 6 p.m. at St. Lawrence, Lawrenceburg
- March 10, 7 p.m. at St. Mary, Greensburg
- March 11, 6:30 p.m. at St. Vincent de Paul, Shelby County
- March 20, 9 a.m.-9 p.m. (confession only, no service) at St. Joseph, Shelbyville
- March 24, 7 p.m. at Holy Family, Oldenburg
- March 26, 7 p.m. for St. Catherine of Siena, Decatur County, at St. John the Evangelist Campus, Enochsburg
- March 29, 1:30 p.m. at St. Maurice, Napoleon
- March 31, 6:30 p.m. at St. Michael, Brookville
- April 1, 7 p.m. at St. Louis, Batesville
- April 2, 6:30 p.m. at St. Peter, Franklin County
- April 3, 9 a.m.-9 p.m. (confession only, no service), for All Saints, Dearborn County, at St. Martin Campus, Yorkville

Bloomington Deanery

- March 12, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- March 31, 7 p.m. at St. Agnes, Nashville
- March 31, 6 p.m. at St. John the Apostle, Bloomington
- April 1, 6:30 p.m. at St. Jude the Apostle, Spencer
- April 2, 7 p.m. at St. Martin of Tours, Martinsville
- April 8, 6-9 p.m. for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center

Connersville Deanery

- March 11, 6:30 p.m. at St. Bridget of Ireland, Liberty
- March 19, 6:30 p.m. at St. Mary, Rushville
- March 23, 6 p.m. at St. Elizabeth of Hungary, Cambridge City
- March 29, 6 p.m. for St. Elizabeth Ann Seton at Holy Family Campus, Richmond

Indianapolis East Deanery

- March 10, 6-8 p.m. at St. Philip Neri
- March 11, 7 p.m. at Holy Spirit
- March 12, 7 p.m. for Holy Angels (Indianapolis West Deanery) and St. Rita, at St. Rita
- March 19, 7 p.m. for St. Thérèse of the Infant Jesus (Little Flower) and Our Lady of Lourdes, at St. Thérèse of the Infant Jesus (Little Flower)
- March 24, 6:30-7:30 p.m. at St. Mary
- March 26, 7 p.m. at St. Thomas the Apostle, Fortville

- March 27, 6-8 p.m. at St. Michael, Greenfield
- March 28, 9-11 a.m. at St. Michael, Greenfield

Indianapolis North Deanery

- March 9, 7 p.m. at St. Matthew the Apostle
- March 10, 7 p.m. at St. Matthew the Apostle

Indianapolis South Deanery

- March 10, 7 p.m. for Nativity of Our Lord Jesus Christ and St. Jude, at Nativity of Our Lord Jesus Christ
- March 11, 7 p.m. for St. Roch, St. Barnabas and St. Mark the Evangelist, at St. Roch
- March 19, 7 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd, at Holy Name of Jesus
- March 25, 7 p.m. at Our Lady of the Greenwood, Greenwood
- March 30, 7 p.m. for St. Ann and St. Thomas More, Mooresville (Indianapolis West Deanery), at St. Thomas More
- April 4, 9 a.m. at SS. Francis and Clare of Assisi, Greenwood

Indianapolis West Deanery

- March 4, 7 p.m. for St. Anthony and St. Christopher, at St. Anthony
- March 12, 7 p.m. for Holy Angels and St. Rita (Indianapolis East Deanery), at St. Rita
- March 12, 7 p.m. at St. Malachy, Brownsburg
- March 18, 7 p.m. for St. Susanna, Plainfield, and St. Joseph, at St. Susanna
- March 30, 7 p.m. for St. Thomas More, Mooresville, and St. Ann (Indianapolis South Deanery) at St. Thomas More
- April 3, 7 p.m. for St. Michael the Archangel, St. Gabriel the Archangel and St. Monica, at St. Michael the Archangel
- Wednesdays in Lent (except Ash Wednesday), 6-7 p.m. at Mary, Queen of Peace, Danville

New Albany Deanery

- March 5, 6:30 p.m. for St. John Paul II, Sellersburg, at St. Paul Church, Sellersburg
- March 12, 7 p.m. at St. Mary, Lanesville
- March 16, 7 p.m. at St. Mary, Navilleton
- March 18, 7 p.m., at St. Michael, Bradford
- March 19, 7 p.m. at St. Mary, New Albany
- March 25, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
- March 26, 8 a.m.-8 p.m. (confession only, no service) at Our Lady of Perpetual Help, New Albany
- April 1, 7 p.m. at St. Anthony of Padua, Clarksville
- April 5, 1 p.m. at St. John the Baptist, Starlight

The following additional confession times are part of New Albany Deanery's "The Light is on for You"

- Wednesdays in Lent (except Ash Wednesday): St. Michael, Charlestown, 5:45-7:30 p.m. with

- adoration; and St. Mary, New Albany, 6:30 p.m.
- Thursdays in Lent: St. Francis Xavier, Henryville, 5:45-7:30 p.m. with adoration

Seymour Deanery

- March 10, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
- March 18, 6:30 p.m. at St. Patrick, Salem
- March 19, 6 p.m. at American Martyrs, Scottsburg
- March 26, 7 p.m. for Holy Trinity, Edinburgh, and St. Bartholomew, Columbus, at St. Bartholomew
- April 1, 6:30 p.m. for St. Ann and St. Joseph, Jennings County; St. Mary, North Vernon; and St. Ambrose, Seymour, at St. Ambrose

Terre Haute Deanery

- March 24, 2 p.m. at St. Margaret Mary, Terre Haute
- March 31, 7 p.m. at St. Joseph University, Terre Haute
- April 1, 7 p.m. at Sacred Heart, Clinton
- April 6, 7 p.m. at St. Paul the Apostle, Greencastle
- April 8, 11 a.m. at St. Joseph, Rockville
- April 8, 7 p.m. at Annunciation, Brazil

Additionally, the following confession times are offered in the Terre Haute Deanery

Saturdays in Lent:

- St. Margaret Mary, Terre Haute, 3-3:45 p.m.
- Sacred Heart, Clinton, 3:30-4 p.m.
- St. Joseph University, Terre Haute, 3:30-4:30 p.m.
- Sacred Heart of Jesus, Terre Haute, 4 p.m.
- St. Benedict, Terre Haute, 4 p.m.
- St. Paul, Greencastle, 4-4:45 p.m.
- St. Patrick, Terre Haute, 7:15-7:45 p.m.
- First Saturday of the month (March 7, April 4), 9-11 a.m. at Annunciation, Brazil

Sundays in Lent:

- St. Patrick, Terre Haute, 8-8:30 a.m.
- Annunciation, Brazil, 8-8:45 a.m.
- Noon at St. Paul the Apostle, Greencastle
- First Sunday of the month (March 1, April 5) 8:30 a.m. at St. Mary-of-the-Woods, St. Mary-of-the-Woods

Tuesdays in Lent

- St. Joseph, Rockville, 4:30 p.m.

Thursdays in Lent

- St. Joseph University, Terre Haute, 7-8 p.m.

Tell City Deanery

- March 11, 6 p.m. at St. Meinrad, St. Meinrad
- Sundays during Lent: 3-4 p.m. at St. Paul, Tell City

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

Wedding ANNOUNCEMENTS

Brown-Gritzer



Bethany Marie Brown and Jonathan Paul Gritzer will be married on May 29 at the chapel of SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Kevin and Lori Brown. The groom is the son of Leonard and Linda Gritzer.

Charles-Collis



Caitlin Christine Charles and Lucas William Collis will be married on June 13 at Christ the King Church in Indianapolis. The bride is the daughter of Stanley and Carolyn Charles. The groom is the son of Mark and Lisa Collis.

Eckstein-Billman



Chelsi Ann Eckstein and Ethan Corey Billman were married on Oct. 5, 2019, at the chapel of the Sisters of the Third Order of St. Francis in Oldenburg. The bride is the daughter of Frank and Margie Eckstein. The groom is the son of Gregory and Rebecca Billman.

Ertel-Happel



Lydia Marie Ertel and William Elliott Happel were married on Nov. 16, 2019, at St. Agnes Church in Nashville. The bride is the daughter of William Ertel and Cathy Ertel. The groom is the son of William and Cindy Happel.

Ferguson-Grogan



Katherine Genevieve Ferguson and James D. Grogan were married on Oct. 26, 2019, at St. John the Evangelist Church in Indianapolis. The bride is the daughter of John and Denise Ferguson. The groom is the son of Kenneth Grogan and Ruth Freese.

Gerstbauer-Huber



Rachel Christina Gerstbauer and Elijah James Huber will be married on June 6 at St. Nicholas Church in Sunman. The bride is the daughter of Michael and Cynthia Gerstbauer. The groom is the son of Bryon and Laura Huber.

Gilliland-Williams



Amanda J. Gilliland and Christopher D. Williams will be married on May 30 at St. Ann Church in Indianapolis. The bride is the daughter of William and Brenda Gilliland. The groom is the son of André Pugh and Reba Williams.

Harris-Butz



Melanie Rose Harris and Ryan Bertelle Butz were married on Nov. 9, 2019, at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Donald and Judy Harris. The groom is the son of Douglas and Anita Butz.

Hartnett-Masur



Holly Elizabeth Hartnett and Joseph Norbert Masur II will be married on June 13 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Patrick and Karen Hartnett. The groom is the son of Joseph and Gayann Masur.

Jeffs-Burns



Alexandra Danielle Jeffs and Eric Mathew Burns were married on Nov. 16, 2019, at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Joseph and Sandra Jeffs. The groom is the son of Kevin and Hilda Burns.

Kelly-Vincz



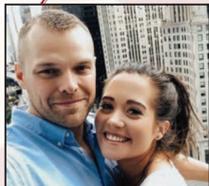
Bridget Gilchrist Kelly and Jason George Anthony Vincz were married on July 18 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Denis Kelly Jr. and Mary Ann Bromer-Kelly. The groom is the son of George Vincz and Sharon Andrews and stepson of Dale Andrews.

Kraus-Follick



Krystle Augusta Kraus and Justin Gregory Follick were married on Aug. 17, 2019, at the chapel of the Sisters of the Third Order of St. Francis in Oldenburg. The bride is the daughter of Albert Jr. and Joyce Kraus. The groom is the son of Steve Follick and Kim Taylor.

Lupini-Bender



Olivia Maria Lupini and Travis Adam Bender will be married on May 9 at St. Patrick Church in Kokomo, Ind. The bride is the daughter of Christopher and Carrie Lupini. The groom is the son of Carl Jr. and Kathy Bender.

Motsinger-Gaughan



Katherine Marie Motsinger and Garrett Lee Gaughan were married on Dec. 14, 2019, at Founder's Chapel-University of San Diego in San Diego, Calif. The bride is the daughter of C. Daniel and Deborah Motsinger. The groom is the son of Robert and Bridget Gaughan.

Null-Bernauer



Kathleen Anne Mary Null and Nicholas Alan Mark Bernauer will be married on April 18 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of John Null and Julie McAllen-Null. The groom is the son of Mark Bernauer and Valerie Shenk-Bernauer.

Prentice-Daprile



Kennedy Lee Prentice and Phillip Angelo Daprile will be married on June 27 at Sacred Heart Church in Indianapolis. The bride is the daughter of Kevin and Heather Prentice. The groom is the son of John and Angela Daprile.

Richter-Dininger



Stephanie Gayle Richter and Nicholas Charles Dininger were married on Oct. 19, 2019, at St. Margaret Mary Church in Omaha, Neb. The bride is the daughter of Brian and Sherry Richter. The groom is the son of Dennis and Elizabeth Dininger.

Ross-Ellis



Michelle Christine Ross and Dean Edward Ellis will be married on May 2 at Nativity of Our Lord Jesus Christ Church in Indianapolis. The bride is the daughter of Alan and Christine Ross. The groom is the son of Michael Ellis and Amanda Reynolds.

Whitaker-Franks



Megan Clair Whitaker and Cohl Jeffrey Franks will be married on May 30 at St. John Church of All Saints Parish in Dearborn County. The bride is the daughter of Gregory and Angela Whitaker. The groom is the son of Mark Franks and Allyson Booker.

White-Graves



Abigail Rose White and Tyler Wade Graves were married on Oct. 12, 2019, at St. Martin Church of All Saints Parish in Dearborn County. The bride is the daughter of Edward and Cynthia White. The groom is the son of Jay and Chandra Graves.

Couples celebrate 'culture of marriage' at World Marriage Day event

By Sara Geer
Special to The Criterion

Whether celebrating one, 25 or 50 years or more of marriage, couples across central and southern Indiana joined for Mass at SS. Peter and Paul Cathedral and a reception at the Archbishop Edward T. O'Meara Catholic Center, both in Indianapolis, to celebrate the beauty and sanctity of the vocation of marriage on Feb. 9, World Marriage Day.

Sponsored by the archdiocesan Office of Marriage and Family Life, the annual event is part of National Marriage Week 2020, a national movement that focuses on building a culture of life and love that begins with supporting and promoting marriage and the family.

"It's so beautiful to see these couples

share their day with us and celebrate special milestone anniversaries," said Gabriela Ross, coordinator for the Office of Marriage and Family Life. She noted that it's her "corner of the vineyard" to help families in all stages of life.

'Marriage is a sign of God's love'

Msgr. William F. Stumpf, archdiocesan vicar general, celebrated the Mass. During his homily, he thanked and praised the couples for being such great witnesses of fidelity and love.

"The love of a husband and wife is placed in their hearts by God to fulfill his design for each person," Msgr. Stumpf said. "Marriage is more than a social contract made between people. The sanctity of marriage unites the entire being of spouses in love and is a sign of God's love for humanity."

He said their commitment is a symbol of Christ's presence in our world.

"Today we are challenged to be fervent in building a culture of marriage as a sacrament," Msgr. Stumpf said.

"It requires us to be heralds of the Gospel and to stand steadfast together in promoting and defending marriage as a sacrament. God willed it and made it." After the homily, all married couples were asked to join hands and receive a special marriage blessing. Despite the dreary, winter weather outside, the cathedral was filled with love and warmth as couples reaffirmed their commitment to each other and shared a kiss.

After the final blessing, Ross invited couples celebrating 50 years of marriage to stand. Karen and John Carrol, members of St. Lawrence Parish in Indianapolis, were among those celebrating their golden anniversary. It was the second time they participated in the celebration.

Karen shared that the couple met through attending events hosted by the Catholic Alumni Club of Mount St. Joseph University in Cincinnati. Marriage is about, "being together, supporting each other and having a family," she said. They pass down the



Karen and John Carrol, members of St. Lawrence Parish in Indianapolis, hold hands during a special blessing of married couples during the World Marriage Day Mass at SS. Peter and Paul Cathedral in Indianapolis on Feb. 9.



Nolan and Rachelle Franklin of Holy Angels Parish in Indianapolis enjoy a reception in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis after participating in the World Marriage Day Mass across the street at SS. Peter and Paul Cathedral on Feb. 9. (Photos by Sara Geer)

love of their faith to their children and grandchildren.

Celebrating 40 years of marriage, Lupe and Martina Sanchez of St. Philip Neri Parish in Indianapolis participated in the event with their daughter and granddaughter. Lupe said their many marriage "blessings" were due in large part to their open communication with each other and their faith in God.

"We are happy to receive a blessing today and enjoy having this time to spend with our family," she said.

'Support in good times and bad times'

Following the Mass, many of the couples and families walked across the street to attend a reception at the Archbishop Edward T. O'Meara Catholic Center. A buffet meal was served, and local swing dance group Naptown Stomp offered free dance lessons. Tables were filled with laughter and smiles as couples shared the stories that accumulate with years of marriage.

First-time attendees Nolan and

See MARRIAGE, page 10

Pre Cana Conference, Tobit Weekend and One in Christ program prepare engaged couples for marriage

Criterion staff report

Three marriage preparation programs offered in the archdiocese—the Pre Cana Conference, Tobit Weekend and One in Christ—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life.

Early registration is recommended for all programs, as each fills up quickly.

Pre Cana Conference programs take place from 9 a.m.-7 p.m. and are offered in parishes throughout the archdiocese. The schedule for 2020 is as follows:

- April 25 at Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis.
- May 30 at Mother of the Redeemer Retreat Center, 8220 W. State Road 48, in Bloomington.
- June 20 at St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis.
- Aug. 8 at St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis.
- Sept. 12 at St. Agnes Parish, 1008 McLary Road, in Nashville.
- Nov. 21 at SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, in Greenwood.

The cost is \$125 per couple. To register, go to www.archindy.org/precana. For more information about the program, contact the archdiocesan Office of Marriage and Family Life at 800-382-9836, ext. 1521, or 317-236-1521.

Tobit Weekend retreats take place at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis. There are three opportunities remaining in 2020: May 1-3, June 26-28 and Sept. 18-20.

The registration fee of \$298 includes program materials, meals, snacks and overnight accommodations for the weekend.

To register, go to www.archindy.org/fatima/calendar/tobit.html. For questions about registering, contact Jennifer Burger at jburger@archindy.org or 317-545-7681. For more information about the program and its contents, contact Cheryl McSweeney at cmcsweeney@archindy.org or 317-545-7681, ext. 106.

One in Christ marriage preparation, which includes a medical panel to address questions regarding reproduction and fertility, is a three-day program spanning a weekend and the following Saturday. The first day of the program is 8:30 a.m.-5 p.m., the second day is 10:30 a.m.-4 p.m., and the third day is 8:30 a.m.-4 p.m.

There are three sessions scheduled for 2020:

- March 7, 8 and 14, at Our Lady of the Greenwood Parish, 335 S. Main St., in Greenwood.
- June 6, 7 and 13 at St. Malachy Parish, 9833 E. County Road 750 N., in Brownsburg.
- Oct. 10, 11 and 17 at Our Lady of the Greenwood Parish, 335 S. Main St., in Greenwood.

The cost is \$220, which covers meals and materials. For more information call 317-600-5629, e-mail info@OICIndy.com, or go to www.OICIndy.com. †

Couples may announce engagement or marriage in The Criterion

Engagement announcements will be published in a July 2020 edition of *The Criterion* for couples who are planning to wed between July 15, 2020, and Jan. 31, 2021, in a marriage that is recognized by the Church as a valid sacramental or valid natural marriage.

The same edition will also list couples who were wed in the first half of 2020 in a marriage that is recognized by the Church as a valid sacramental or valid natural marriage, and whose engagement announcement was not published in *The Criterion*.

The wedding announcement form is available online at www.criteriononline.com by selecting "Send Us Information" from the menu on the left side of the screen, then choosing "Wedding Announcements."

An engagement or wedding photo may be submitted by e-mail to alewis@archindy.org. Digital photos must be clear, high-resolution images with the couple close together. Photos can also be mailed to Ann Lewis, 1400 N. Meridian St., Indianapolis, IN, 46202. To receive the photo back, include a self-addressed, stamped envelope. Due to print quality, Xerox copies of photos will not be accepted.

There is no charge for engagement or marriage announcements. †

MARRIAGE

continued from page 9

Rachelle Franklin of Holy Angels Parish in Indianapolis were celebrating 28 years of marriage.

“Keeping Christ in the center and viewing marriage as a team effort has helped us through good and hard times,” said Rachelle. She also shared a tip for keeping marriage fun: “Look at day-time trips to the grocery or store as a date.”

Also participating in the celebration for the first time were Joe and Cheryl Hentz of St. Michael Parish in Greenfield. The couple has been married for 20 years. Cheryl said the day was a “joyful time” for them because not only did they receive a special blessing, but also got to share the day with their son, James, who was an altar server during the Mass.

“We’ve never been [to this event] before, but when James was asked to serve, we’re so glad we made time to attend,” Cheryl said. “Marriage for us is about relying on each other for support in good

times and bad times.”

World Marriage Day is just one of the annual events hosted by the Office of Marriage and Family Life. Ross noted there are other archdiocesan-sponsored gatherings available for married couples throughout the year, including marriage retreats.

Worldwide Marriage Encounter weekends are one such example. Lourdes and Mike Padilla of St. Bartholomew Parish in Columbus spoke of their passion for making couples aware of Worldwide Marriage Encounter. They have been married for 23 years, and both attribute their strong marriage

to the support and tools they received during the weekend they attended.

“After we finished our marriage encounter weekend, I wished we had done it much sooner in our marriage,” Mike said.

Lourdes agreed. “We learned to rediscover each other and rekindle feelings we had when we were first married,” Lourdes said. “Each marriage deserves to receive that attention.”

(Sara Geer is a freelance writer and member of St. Louis de Montfort Parish in Fishers, Ind., in the Diocese of Lafayette.) †

LETTERS

continued from page 4

on one side of the scale and using tax money to provide unlimited abortions for any reason on the other side, it becomes clear to me that I need a presidential candidate who is anti-abortion.

Is there one Catholic Democrat willing to step up and be a 100 percent pro-life candidate for president?

Jennifer Ertel
North Vernon

Fruit of President Trump’s labor in the pro-life area is pretty good, reader says

The letter to the editor in the Feb. 14 issue of *The Criterion*, “President Trump fails to respect life in many ways,” makes some good points but offers a poor argument.

The letter writers base their argument on their own very broad definition of

pro-life, and then show that Trump does not fit their definition; hence, he is not pro-life. I consider myself pro-life; however, I do not fit their definition either.

The really disturbing point of the letter is when they state, “Not too many years ago, Donald Trump proclaimed himself to be pro-choice.”

We could say the same thing about Abby Johnson: She was pro-choice, and is now pro-life. People back in biblical times said the same thing about St. Paul: he hated the Church of Jesus Christ and persecuted it; now he is an evangelist for the Church—can it be true? What is the point of such statements?

The point is to disparage and ridicule President Trump. It is not what one was that matters, but the fruit of their labor now. The fruit of the president’s labor in the pro-life area is pretty good; it is effective. It has caused Planned Parenthood to put all its efforts and resources into getting rid of the president; that point alone is reason enough for supporting President Trump.

I would label any public official pro-life if they proposed a ban on late-term-abortions as President Trump did in his Feb. 4 State of the Union address. Consider this: all front runners for the opposing party’s nomination for president

are all on record supporting unlimited abortion access. How sad.

Paul Kachinski
Greenwood

Most important thing we get from government is the freedom to do as we ought

It seems we have a reader debate raging over President Donald J. Trump in the Letters section of *The Criterion*, so I wanted to give my two cents.

First, I want to acknowledge *The Criterion* for publishing letters critical of its reporting. I believe openness to respectful criticism is a Christian trait, so thank you for exercising it.

Now, as for this Trump business, I believe many in our nation have come to expect far too much from the office of the president, and our government more generally.

Christ did not command us to pay our taxes, and let the government deal with the poor and sick. He said it’s our responsibility. I commend *Criterion* readers and writers who take this mandate seriously.

However, I fear that too many think that supporting this politician or that one absolves them from their individual responsibility to build the kingdom of God; or worse, that supporting the political opposition is some unforgivable moral transgression.

The most important thing I want from our government is the freedom to do as I ought.

Dr. Patrick Knerr
Plainfield

Reader: The Criterion is committed to conveying ideas through lens of Catholic moral attitude

Regarding readers’ recent opinions on the political favoritism of *The Criterion*, I’d like to respond with my own thoughts.

I can’t say what type of political bias I may be reading in *The Criterion* because I am reading the newspaper through biased eyes myself.

I consider myself conservative and, yes, I voted for President Donald J. Trump. Sometimes, when reading this paper, my own political thoughts are affirmed. And, other times, they are challenged.

I find this refreshingly good reading, certainly good for thinking.

Political bias or not, I appreciate *The Criterion*’s commitment to conveying ideas through the lens of Catholic moral attitudes. No political party represents the thinking of the Catholic Church.

Sometimes, I feel the best thing I can do when studying current events is to pray that our leaders, under the guidance of Christ, aided by his Church, will follow the will of God.

Sometimes they do; sometimes they don’t.

Either way, *The Criterion* helps me to see what is going on from the right perspective.

Jamie Huber
Clarksville

OUR LADY OF FATIMA RETREAT HOUSE		LENTEN PROGRAMS	
Lenten Film Series - Join us for any or all our movie nights, 5:00-8:30 pm			
March 1- "The Two Popes" -Fr. Jeff Godecker			
March 8- "A Beautiful Day in the Neighborhood"-Cheryl McSweeney & Hayley Mosson			
March 15- "Mary Magdalene" -Fr. Keith Hosey			
FRIDAY - SUNDAY 6-8 March	Wisdom For The Ages: Silent Preached Retreat - Fr. Jeff Godecker A Lenten Weekend based on the writings of Richard Rohr & Thomas Merton.		
FRIDAY - SUNDAY 20-22 March	On The Way To The Tomb - Join Fr. Jim Farrell on a Lenten Weekend Retreat exploring the Gospel accounts of the Resurrection.		
WEDNESDAY 25 March	Miracles of Healing: The Power of the Sacraments - Fr. Keith Hosey		
THURSDAY 26 March	• Evening of Reflection, Wednesday, March 25, 5:30- 9 pm • Day of Reflection, Thursday, March 26, 8:30 am- 2:30 pm		
MONDAY 30 March	LeaveTheLightOn - Sacrament of Reconciliation Available 9 am-7 pm. Alternating Confessors throughout the day. No appointment needed.		
FRIDAY - SUNDAY 3-5 April	Walking With Christ: Journeying Through Holy Week As A Fragile Disciple Join Fr. Steve Banet on a Lenten Weekend Retreat.		
MONDAY 5 April	Stations Of The Cross - 3 pm Outside Walking Stations led by Fr. Keith Hosey 4 pm Contemporary Stations with Music in the Chapel with Cheryl McSweeney		
6-9 April	Holy Week of Silence - Self Guided Silent Days 8 am- 4 pm! Overnights are available.		
Our Lady of Fatima Retreat House 5353 East 56th Street Indianapolis, IN 46226 (317) 545-7681 archindy.org/fatima			



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Disconnect digitally during Lent, connect to God in prayer

By Sr. Nancy Usselmann, F.S.P.

As Catholics, our lives shift a bit during the season of Lent, as is visibly marked on Ash Wednesday with ashes on our foreheads. Something is different about this time of year. And it should be.

Lent offers us a time to take stock of our lives, question our motivations, examine our relationships and pray more attentively, opening ourselves to God's actions in our lives. The ashes on our forehead remind us that we are not gods, we will not live forever, and this life has a purpose.

As odd as it may seem when Catholics go around with dirt on our faces, the symbol speaks louder than words to the point that non-Catholics are heading to churches on Ash Wednesday to have that sacramental reminder. We know there is something more than this material world in which we bumble around every day.

We long for the spiritual dimension of our existence since we are made of both spirit and matter. When we can pause from our crazy, technologically-wired existence, we realize that we need to go deeper, to center ourselves and to allow God to draw us into communion with him. We need prayer—deep prayer.

This is why the Church offers us the three pillars of the Lenten season: prayer, fasting and almsgiving. Prayer, first.

Lent is like one long retreat. If you've ever made a silent retreat, you know it can be hard to rush from our busy lives to be still, silent and receptive to the Lord. It takes a few days to unwind, to calm the distractions and to become aware of God's presence.

This is what the Church calls us to during the season of Lent. It is a time to recognize how God works in our everyday existence, and how his grace sustains us through the challenges of life. But we can only do that when we enter into conversation with him. This takes effort and discipline, which is what Lent is about.

Prayer requires of us a time to slip away either physically or mentally to a place where there are fewer distractions and life is calmer.



A young woman prays during a pilgrimage. The season of Lent is an opportunity to slow down, step away from technology and allow God in prayer to draw us into a closer communion with him. (CNS photo/Lisa Johnston, St. Louis Review)

Jesus did that. After teaching the exhaustive crowds and healing hundreds of people who came to him, Jesus would go up to a mountain to pray (Mt 14:23).

He would remove himself from the people and find a quiet, secluded moment to be in communion with his Father.

Sometimes we have to get away—pop into a dimly lit church, walk in a quiet park, sit silently with a cup of coffee in a corner of the house or at our desk.

We can pray the rosary, read the Scriptures or the Gospel reading for daily Mass as in "*lectio divina*," or share our concerns and desires with the Lord, just as we imagine Jesus did with the Father.

There is no right or wrong way to pray. Just do it! But life offers many distractions.

The perceived need to always be connected and information-curious distracts us from taking time for prayer. We fill up our time waiting in lines or for the bus by playing games on our phones or catching up on the latest Netflix series instead of simply being, reflecting and/or praying.

Digital demands make sitting quietly in prayer a challenge. So many people with smart phones might reach for them while trying to pray. "Let me see if my e-mail was answered," or "I have to text a reminder to so and so about tonight," or

"Let me check to see if anyone beat my game score." Come on!

We all can admit to doing this. We are human, and our phones have become a collective addiction! This is even more of a reason for us during this season of Lent to step back to reflect on what is happening in our lives outside of the digital universe.

Connecting with God, our Creator and Redeemer, can be so life-giving, literally! It can focus us, put our lives back on track and calm our hectic existence.

When Jesus says, "When you pray, go to your inner room, close the door and pray to your Father in secret. And your Father who sees in secret will repay you," he is calling us out of our distractions (Mt 6:6). He challenges us to be silent, to make our needs known to God and to listen to him.

As challenging as that is today, we can't really blame only our devices. Being human is to avoid going deeper. We naturally want to remain on the surface because going inward requires effort, and we would much rather seek out distractions to avoid the hard stuff of life.

Being quiet with the Lord means we must face our hurts, anger, disappointments and fears. But when we take the courage to bring this before the Lord in silent, trusting prayer, our lives change. The heavy burdens are lifted, and grace spills over our hearts.

The Lord desires us to turn to him in all our needs, and Lent is the perfect time to recommit ourselves to do this daily. Let's take up the prayer challenge and discover a more peaceful and grace-filled existence this Lent.

(Daughter of St. Paul Sister Nancy Usselmann is the director of the Pauline Center for Media Studies in Los Angeles. She is a media literacy education specialist, theologian, international speaker, writer, film reviewer and blogger for bemedia mindful.org and catholicmom.com. Her book, *A Sacred Look: Becoming Cultural Mystics*, explores the theology of popular culture.) †

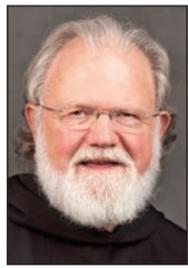


Students at St. Joseph Academy in Brownsville, Texas, check their smartphones during lunch. Lent can be a time for Catholics who frequently use digital devices to step away from them to spend more time in prayer. (CNS photo/Tyler Orsburn)

Corrections Corner/Fr. Jeremy King, O.S.B.

Let's offer a welcome to those re-entering society

I recently sat in a county courtroom for three hours. I am not sure exactly how many people faced the judge that day,



but it was a very full docket and I learned a number of things.

I had been in court for hearings a number of times. I was told to be at the courtroom at 9 a.m. The person I wanted to speak for that day was, at the time, incarcerated in

a prison and had to be transported back to the county where he had been charged.

When I got to the courtroom door, I realized that the people who were scheduled to appear before the judge that day were all scheduled at 9 a.m.

As it turned out, my gentleman was the last to appear at 11:50 a.m. He has been incarcerated for more than three years for a very serious action, to which he pleaded guilty, and was sentenced to 10 years and to serve out five of them. He had completed what the court required of him

and was asking for a modification.

All through the morning, the judge conducted a very respectful court. He listened to the accused, with and without counsel. He explained to them their options and rights. Some of these people had spouses and family members present. There were a number of children there, some old enough to know what was happening to their dad or mom. If they had to witness this, I was happy they saw justice meted out appropriately. The futures of their parent's life was at stake. What they experienced that day about justice most likely will affect their understanding of it in their own lives.

The judge and the prosecutor had to make a decision about this man's future. He had no attorney. He was asking the court to consider a modification so he could take care of some family responsibilities. The judge gave him a chance to speak for himself, and then he introduced me as his clergyman. I was asked to make a statement, and I did so in his favor.

During that morning in court, I could

not help but think of the trial that was going on in the U.S. Senate chamber at the same time. How would the outcome of that trial affect the future understanding of justice for the next generation? How do we pass on to future generations not only the definition of truth, justice and the American way, but also be able to point to real-life examples in the lives of men and women of how those values are lived out?

As part of future programs of our archdiocese's Corrections Advisory Committee, people around the deaneries and men who are re-entering society and their home communities. I would suggest that you witness some courtroom procedures to listen to what they will face, and then be part of a welcoming Catholic faith community to give them the support they need.

(Benedictine Father Jeremy King is a member of the archdiocese's Corrections Advisory Committee, and is a frequent visiting chaplain in the Indiana Department of Correction.) †

Faith and Family/

Sean Gallagher

Don't play the blame game during Lent

I've found over my years as a father that there's an advantage for each of my boys as they grow up with four brothers:



There's always someone else to push the blame onto when they've done something wrong.

Playing the blame game, though, is not exclusive to young boys. We adults can do it with the best of them. Politicians seem

to be particularly proficient at it.

It's actually a deeply ingrained part of our broken human condition that resulted from the original sin of Adam and Eve.

The account in Genesis of their fall will be proclaimed in the first reading this weekend on the First Sunday of Lent. The reading ends, though, before God confronts Adam and Eve about their choice to eat from the fruit of the tree of the knowledge of good and evil.

The exchange between God and our first parents demonstrates our tendency to blame others for our own sins.

When God asks Adam and Eve about their sin, they try to shift the blame. Eve (who spoke second) simply blames the devil, saying "The snake tricked me, so I ate it" (Gen 3:13).

Adam, though, really takes the cake. Not only does he try to blame Eve, he even suggests that God was at fault since he put her there with him: "The woman whom you put here with me—she gave me fruit from the tree, so I ate it" (Gen 3:12).

In response, our heavenly Father simply lays out to Adam and Eve the hard consequences of their sin. But, while speaking to the serpent, he also offers them the promise of victory over sin and the devil: "I will put enmity between you and the woman, and between your offspring and hers; they will strike at your head, while you strike at their heel" (Gen 3:15).

The last words that God speaks to Adam and Eve should still be ringing in our ears, for they were spoken on Ash Wednesday: "You are dust, and to dust you shall return" (Gen 3:19).

It is fitting, then, that the account of the fall of Adam and Eve is proclaimed at the start of Lent.

This is a season of preparation for us to celebrate the paschal mystery—Christ's passion, death and resurrection. God drew us into his Son's dying and rising at our baptism, and he gives us the grace to live it out in many small and sometimes large ways in our daily lives.

While this necessarily involves us in suffering, it gives great meaning to our pain and leads us ultimately to the infinite joy of Christ's victory over death.

But we avoid entering into the paschal mystery when we fail to acknowledge our sins, when we act as if we're innocent while passing the blame onto others.

Maybe when we play the blame game, we're afraid that we won't be forgiven, that God will only be angry with us if we confess our sins. That fear must be rooted deep in our hearts if all of the testimony of God's love and mercy seen throughout the Bible and in the lives of the saints don't convince us to trust him and his offer of redemption.

As a father, I've learned that a little contrition goes a long way. Reconciliation happens so easily when my sons show just a little bit that they've done wrong and are sorry.

Let's avoid the blame game during Lent, acknowledge our sins and be open to God's loving mercy that's especially available to us in the sacrament of penance. †

Pastoral Ministries/Gabriela Ross

Taking time and thanking God that it's Sunday

"If you could speak to God with complete honesty right now, and share your needs with him, what would you say?" Slowly letting out a breath, a word came to mind without much effort.



"Rest. I need rest." It's amazing how one sentence from a homily can put life in perspective.

We all have busy seasons in life. Then there are those rare moments where time stops, and we really soak in the life we're living.

More often than not, we seem comfortable in the routine of productivity that has us saying "busy but good" when someone asks how we're doing, and "thank God it's Friday" at the end of each week. Maybe we forget that God rested on the seventh day of creation and commanded us to do the same (the Third Commandment, *Catechism of the Catholic Church*, #2168).

What if, as Catholics, we looked forward to Sunday the way our culture looks forward to Friday? What would it look like to have a truly restful, rejuvenating holy day each week? And what would that look like in our very real,

mostly messy, often hectic family life?

These are some ideas:

- **Make the most of Mass:** Reflect on the readings prayerfully ahead of time. If that's not an option, read along during Mass and take to heart what you hear. Had a family interruption? Take five minutes at home to reflect on the readings you missed. Commit to hearing God's word on the Lord's day.

- **Pray:** Speak to God from the heart and share your needs. Give thanks for what he has done for you this past week. Ask what he wants from you. Listen to what he has to say.

- **Eat a good meal:** Give thanks for God's bounty and build relationships by wasting time with family, friends and those who are lonely. Have a meal that you prepare, enjoy and clean up together. Good food, good conversation, no time limit, no agenda.

- **Make a gift of yourself:** Call a friend or family member who is homebound. Knit a scarf for someone in need. Make your famous cookies for the family who is going through hard times. Paint something beautiful, write a poem, decorate your home for hospitality, go for a walk with a loved one and offer to just listen.

- **Play:** God rejoiced over his creation on the seventh day! Do something fun and creative! Play board games or cards, football

or Frisbee, read a great book, go to the park, blow bubbles, go hiking, watch birds, play an instrument, listen to a symphony orchestra! Include the whole family—read a children's book that your kiddos act out and laugh with them as everyone gets a little silly. Set out simple ingredients and have a "Master Chef" competition where you try each other's creations and act like you are on TV the whole time. Whatever you do, and whatever works for you, awaken your soul to beauty and joy.

- **ObeY:** Sunday is holy. Make an effort to honor God in your thoughts, words and actions (every day, but restart intentionally on Sundays). Live the Ten Commandments. Seek peace and reconciliation with God, neighbor and family. Invite the Holy Spirit to rekindle your faith.

- **Rest:** Because you need it. Real life, honest to goodness, actual rest. Take a nap. Sit on the front porch (or by a window if it's freezing outside). Rest in silence from this loud, busy life. Unplug while you rest. Go to bed early.

What would you add? Make a list! And have a restful Sunday.

(Gabriela Ross is the coordinator of the archdiocesan Office of Marriage and Family Life in the Pastoral Ministries Secretariat. She can be reached at gross@archindy.org.) †

That All May Be One/Fr. Rick Ginther

Focolare offers an avenue to building bridges of faith

We have embarked upon our Lenten season. It is time to assess where we have been as a believer. It is time to determine what yet we shall become as a believer.



One area of assessment could be: How have I embraced, encouraged and lived as a person of unity? Would I seek out some improvement in this area of lived faith?

Perhaps the Focolare movement in the Church could be a catalyst.

The Focolare movement is an international organization. It promotes the ideals of unity and universal brotherhood. Active in 180 nations, it has more than 140,000 members.

"Focolare" is an Italian word. It means "hearth" or "family fireside."

The movement began in 1943 in the northern Italian city of Trent. Its foundress, Chiara Lubich, faced at the time the horrors of Nazi occupation. The

life of her city was disintegrating under the pressures of war, violence and racial and ethnic divisions promoted by Nazi and Fascist philosophies.

But Chiara had a great desire, rooted in Jesus' own desire "that they all may be one." From bomb shelter to bomb shelter and into the poorest parts of towns, she went, along with early followers. Jesus was their focus.

From these early moments grew an international movement. Catholic in its beginning and character and remaining predominantly Catholic in membership, today it has strong connections to the major Christian denominations, other religions, even non-religions.

Its official name in the Church as an International Association of the Faithful of Pontifical Right is "Work of Mary."

The main goals of the movement are: —to cooperate in the consolidation of unity in the Christian world, with individuals and groups, movements and associations;

—to contribute to full communion with Christians of different churches;

—to work toward universal brother/sisterhood of all peoples, regardless of religious beliefs.

Through the years of her long life and work, Chiara spoke, taught and lived toward these goals.

As a charismatic foundress, Chiara urged others—from the Vatican to the Imams of Harlem, faithful Christians and non-believers—to embrace our common human origin, our common dignity, and our common longing for oneness. All of this, she believed, was a oneness which could and should be lived.

Andy Miller, coordinator of the archdiocesan Office of Priestly and Religious Vocations, and his wife Rachel are members of the Focolare movement in Indianapolis.

Andy noted that being in the movement connects him to people.

A few years ago, when a local Muslim community center was vandalized, his first thought was Judge David Shaheed's family. Friends through Focolare, Andy hoped and prayed that it was not their

First Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 1, 2020

- Genesis 2:7-9; 3:1-7
- Romans 5:12-19
- Matthew 4:1-11

The first reading for Mass on this first weekend of Lent 2020 is from the Book of Genesis.



Few passages in the Scriptures are as abundant in literary technique and theological message as this reading from Genesis. It goes to the heart of sin in bluntly confronting abandoning God, and the tendency of all humans to avoid

accusing themselves of fault.

Sin is essentially a freely chosen act by humans. While in this reading from Genesis the role of the tempting devil is clear, it also is obvious that the devil only tempts but never forces anyone to sin. Adam and Eve sinned of their own will. All humans sin by their own choice.

Temptation is powerful, nonetheless. Rebellious against God was hardly the best thing to do, yet, imperfect even in their pristine state of goodness, the first man and woman listened to bad advice and failed to place their trust in God.

It is a process that has been repeated countless times in the lives of us all.

The second reading is from St. Paul's Epistle to the Romans. In this passage, the Apostle looks back to the incident described in Genesis, recalling that by that original sin the first humans introduced sin and all the chaos and trouble that results from it into earthly existence.

Death and hardship are not God's designs for us. God did not create us to suffer in misery and bewilderment, only then to die. Misfortunates are not curses sent upon humans by an angry God. The first humans chose bad consequences when they sinned. Sin, voluntary and deliberate, always bring devastatingly bad results.

God is the center and source of everlasting love and mercy. He sent his Son, Jesus, as our Redeemer because he was unwilling to leave humanity in the whirlpool of death and despair created by sin.

St. Matthew's Gospel provides the last

reading. It recalls the temptation of Jesus. Similar stories appear in the Gospels of St. Mark and St. Luke.

As was the case with Genesis, this reading is heavy in its symbolism. Having fasted, Jesus was hungry. Bread in the time of Jesus much more obviously represented survival than bread does today.

Modern refrigeration and quick transportation of food products have given us in our day a great selection in food. In the time of Jesus, the selection was considerably less. Without refrigeration and with transportation being slow, few foodstuffs were moved across any distance without spoiling.

Grain and flour could be stored, however, so bread was a principal food. The devil used the Lord's natural hunger to draw Jesus into a trap.

Finally, the devil takes Jesus to the top of the temple, tempting the Lord, in effect, to renounce God.

The ultimate message is that Satan deceives and tries to exploit human weaknesses. Jesus knows and voices truth, commanding even the devil.

Reflection

In this first weekend in Lent, the Church teaches these basic facts of spiritual life, namely, that sin removes us from God, and that sin is not thrust upon us. We are not captured by sin against our will. We choose to sin.

Another important lesson follows. The deadliest effect of original sin is ultimately the human tendency to minimize the danger of sin and to deny human adequacy when tempted.

In these readings, the Church calls us away from sin and to face facts directly. It reminds us of our own personal role in sin. It pleads with us to resist temptation with the help of God's grace, reassuring us that, although temptations may appeal to our wants or perceived needs, Jesus will give us the strength to overcome any temptation.

We must renounce sin and ask for the Lord's strength. Lent calls us to this request. †

Daily Readings

Monday, March 2
Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Tuesday, March 3
St. Katherine Drexel, virgin
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, March 4
St. Casimir
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, March 5
Esther C:12, 14-16, 23-25
Psalm 138:1-3, 7c-8
Matthew 7:7-12

Friday, March 6
Ezra 18:21-28
Psalm 130:1-8
Matthew 5:20-26

Saturday, March 7
St. Perpetua, martyr
St. Felicity, martyr
Deuteronomy 26:16-19
Psalm 119:1-2, 4-5, 7-8
Luke 5:43-48

Sunday, March 8
Second Sunday of Lent
Genesis 12:1-4a
Psalm 33:4-5, 18-20, 22
2 Timothy 1:8b-10
Matthew 17:1-9

Question Corner/Fr. Kenneth Doyle

Married extraordinary ministers of holy Communion must be in a valid marriage

Q I am a lifelong Catholic and single father of two. I was not married Catholic originally and was divorced 20 years ago. I am looking to marry a woman who was married in a Catholic ceremony and divorced 20 years ago because of abuse. The paperwork required for her to obtain an annulment in her home country of



Venezuela is almost impossible.

If I marry her without an annulment, would that ruin my chances to be an extraordinary minister of holy Communion and to receive holy Communion? (Florida)

A In order for you to marry in a Catholic ceremony, two things would have to happen. You yourself would have to meet with a priest and complete some simple paperwork regarding your first marriage. That paperwork would then be submitted to the diocesan marriage tribunal, which would then declare that this marriage was not recognized as a marriage in the Catholic Church because of lack of canonical form.

As for the woman you seek to marry, her situation is more complicated. Since she was married in a Catholic ceremony, she would have to go through the Church's annulment process to have that first marriage declared invalid. That she suffered spousal abuse could be an important factor because it might show that her first husband, from the start, was ill-equipped to marry.

She need not seek in Venezuela this Church annulment, or a declaration of nullity as it's called in the Church. Canonically, a petitioner may file for an annulment either in the place where the marriage took place (Venezuela, in this case) or where the petitioner now lives (which I am presuming to be Florida.)

Were you to marry her without these permissions, that marriage would not be recognized by the Catholic Church. Thus, you would not be eligible to serve as an extraordinary minister of holy Communion

or receive holy Communion, as noted in the *Catechism of the Catholic Church* (#1650).

Q I have been an extraordinary minister of holy Communion for about 20 years. During that time, I have dropped the host twice while distributing Communion. I was embarrassed and mortified—to the point where I have even considered no longer distributing Communion. What is the proper thing to do if the host is dropped? This has bothered me for a long time, and I hope that you will provide an answer. (Missouri)

A There is no need to be mortified or embarrassed. As much as we try to treat the Eucharist with the utmost reverence, accidents do occur. I have distributed holy Communion for more than 50 years, but just last week I dropped a host on the floor when two hosts stuck together.

The "General Instruction of the *Roman Missal*," which sets forth the Church's norms for the celebration of the Mass, says this: "If a host or any particle should fall, it is to be picked up reverently; and if any of the precious blood is spilled, the area where the spill occurred should be washed with water, and this water should then be poured into the sacrarium in the sacristy" (#280). The sacrarium is a special sink that drains directly to the ground.

So, if you happen to drop a host, pick it up carefully and either consume it or dissolve it later on in water (so that it no longer has the properties of bread) and wash it down the sacrarium. Treating the eucharistic species with reverence reflects the belief of the Church that Jesus meant it when he said at the Last Supper, "This is my body ... this is my blood."

As the *Catechism of the Catholic Church* explains: "By the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood" (#1376).

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

My Journey to God

The Heart's Lenten Change

By Natalie Hoefler

Jesus, Lord of all my passions,
Take this Lenten ash and fashion
A heart in me that beats and burns with love like Thine.

Take my will, as Lent progresses.
Break it as my tongue confesses
Sins which sever me from eternal Love Divine.

Bless my fast and sacrifices,
So they stave the lure of vices
That would deprive me of the life You died to save.

When the time of Lent has passed,
May this new heart, in virtue cast,
Cry out with joy, "My Lord has spared me from the grave!"

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a writer for The Criterion. Photo: A robin on a snow-covered branch in Indianapolis on Feb. 13 offers a sign of spring and new life.) (Photo by Natalie Hoefler)

Submit prose or poetry for faith column

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to nhoefler@archindy.org. †

Rest in peace

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

CARTWRIGHT, Glenn R., 88, Our Lady of the Most Holy Rosary, Indianapolis, Feb. 16. Husband of Theresa Cartwright. Father of Dr. Martina and Tim Cartwright. Grandfather of one. Great-grandfather of two.

DAEGER, Mary Louise (Miller), 98, St. Mark the Evangelist, Indianapolis, Feb. 13. Mother of Barbara Tillman, Greg, Stephen and Thomas Daeger. Sister of Betty Kocher. Grandmother of 15. Great-grandmother of 21.

GALLAGHER, Ron, 73, All Saints, Dearborn County, Feb. 6. Husband of Barb Gallagher. Father of Brian and Amy Gallagher. Grandfather of three.

GODDARD, Mary Louise, 89, St. Christopher, Indianapolis, Feb. 10. Wife of Earl Goddard. Mother of Laurie Nelms, Elaine Staton, David, Kevin, Richard and Timothy Goddard. Grandmother of 18. Great-grandmother of eight.

HOOK, Anne T., 52, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 23. Wife of Jesse Hook. Mother of Sara and Gabriel Elam. Stepmother of Jacob, Jared and Jordan Hook.



New Philly archbishop

Philadelphia Archbishop Nelson J. Perez waves at the end of his installation Mass at the Cathedral Basilica of SS. Peter and Paul in Philadelphia on Feb. 18. Archbishop Perez, who previously headed the Cleveland Diocese, succeeds Archbishop Charles J. Chaput, who turned 75 last September, the age at which canon law requires bishops to send their resignation to the pope. (CNS photo/Sarah Webb, CatholicPhilly.com)

Daughter of Robert and Mary Sitzman. Sister of Mary Hunt, Bill, Bob, Jim and Steve Sitzman. Grandmother of three.

JAMES, Beula L., 88, St. Augustine, Leopold, Feb. 10. Mother of Mary Blessinger, Pam Ernst, Nancy Schroeder, Gayle Taylor, Larry, Paul and Ray James. Sister of Earl Malone. Grandmother of 20. Great-grandmother of 20.

JOHNSON, Max L., 75, St. Catherine of Siena, Decatur County, Feb. 20. Husband of Doris Johnson. Father of Amy Satkoski, Vicki and Scott Johnson. Brother of Donna Bostic, Nancy Nelson, Janet

Owen and Marvin Johnson. Grandfather of seven.

LECHER, Paul B., 88, St. Louis, Batesville, Feb. 17. Husband of Joan Lecher. Father of Ken, Randy and Ricky Lecher. Brother of Ida Nobbe, Ed and Jim Lecher. Grandfather of 10. Great-grandfather of four.

LUKAS, George A., 84, St. Lawrence, Lawrenceburg, Feb. 13.

LUKEN, Juanita T. (Crowley), 93, St. Margaret Mary, Terre Haute, Jan. 23. Wife of Albert Luken, Sr. Mother of Rita Cottrell, Theresa McCullough, Karen Shafer, Sheryl Smith, Albert Jr., Garold and Gregory Luken. Sister of Martha Boyke,

Mary and Gertrude Dragon, Dorothy LeBrun, Rose Schaffer, Albert, George, James, John and William Crowley. Grandmother of 36. Great-grandmother of 93. Great-great-grandmother of 17.

NGUYEN, Than Huu, 77, St. Vincent de Paul, Bedford, Feb. 16. Husband of Khuyen Nguyen. Father of Quynh and Uyen Nguyen. Brother of Xa, Can, Minh, Thai and Thien Nguyen. Grandfather of four.

OTTO, Charles C., 85, Immaculate Heart of Mary, Indianapolis, Jan. 27. Husband of Jane Hellman-Otto. Father of Maggie and Doug Otto. Brother of Gretchen and Mimi Otto. Grandfather of three.

REDELMAN, Shellie R., 54, Immaculate Heart of Mary, Indianapolis, Feb. 17. Wife of Derek Redelman. Mother of Grace, Katelyn and Hayden Redelman. Daughter of Dean Shantz. Sister of Doug Shantz.

RICKE, Paul O., 96, St. Mary, Greensburg, Feb. 14. Father of Joanita Hickman, Carolyn Hoskins, Rita Menkedick, Jackie Ramer, Marge Weber and Paula Welsh. Brother of Mary Overman. Grandfather of 20. Great-grandfather and great-great-grandfather of several.

ROBERTS, Charlotte L., 74, St. Mary-of-the-Knobs, Floyd County, Feb. 19. Wife of Leonard Roberts. Mother

of Kevin Roberts. Sister of Charles, Frank Jr., and James Frick. Grandmother of two.

SCOTT, Christopher, 47, St. Joan of Arc, Indianapolis, Feb. 16. Son of James and Mary Ann Scott. Brother of James and Michael Scott.

WICKER, Mary E. (Deal), 81, Our Lady of the Greenwood, Greenwood, Feb. 8. Wife of Robert Wicker. Mother of Elizabeth McCoy, Katherine Elmer and Joseph Wicker. Sister of James, Dr. Michael and Thomas Deal. Grandmother of one.

ZINS, Shirley Ann, 92, Holy Name of Jesus, Beech Grove, Feb. 18. Aunt of several. †

Being meek does not mean being a pushover, pope says at audience

VATICAN CITY (CNS)—Those who are meek are patient, gentle and merciful, drawing people together and salvaging relationships, Pope Francis said.

Meekness entails tenaciously holding onto one's trust in and relationship with God and protectively guarding his gifts of peace, mercy and fraternity, the pope said on Feb. 19 during his weekly general audience in the Paul VI Hall.

The pope continued a series of talks on the Eight Beatitudes by reflecting on the third beatitude, "Blessed are the meek, for they will inherit the land" (Mt 5:5).

It seems strange that meekness and inheriting land are somehow related, the pope said.

But, he said, it is rooted in Psalm 37:3-11, which tells believers to trust in the Lord, refrain from anger, be patient and "make your righteousness shine" for then shall they "inherit the Earth" and "delight in great prosperity." The "land" the psalm refers to is something greater than some earthly territory, which is so often a source of conflict, war and aggression, the pope said.

"That land is a promise and a gift for the people of God," he said. It is heaven—that "new Earth" that God has made for his children.

"Therefore, the meek are those who 'inherit' the most sublime of territories," Pope Francis said. "They are not cowards, weak, looking for some fallback moral principle in order to steer clear of trouble. Far from it!"

Whether a person is meek is seen during moments of conflict, crisis or pressure, he said, since it's easy to seem meek when life goes smoothly.

"You see it in how they react to a hostile situation," when they are attacked or offended, he said.

Meekness is what Jesus displayed during his passion

since, according to St. Peter, Jesus returned no insult, did not threaten and instead, "handed himself over to the one who judges justly."

The meek are those who know and trust in what God has offered, and they do not want to lose it, the pope said.

"The meek are not people-pleasers, but are Christ's disciples who have learned to defend a whole other land," he said. "They defend their peace, they defend their relationship with God and God's gifts, guarding mercy, fraternity, trust, hope.

"People who are meek are people who are merciful, fraternal, trusting and hopeful."

To talk about meekness, the pope said, it is important also to talk about the sin of wrath.

"A moment of anger can destroy so many things; you lose control and you don't evaluate what is really important and you can ruin a relationship" with someone, sometimes irreparably, he said.

How many family members, he added, no longer speak with each other or are cold with each other because of anger, which always divides, while meekness, "gathers together." †

Online Lay Ministry Formation

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

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

For more information, please log on to www.archindy.org/layministry



REPORT SEXUAL MISCONDUCT NOW

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

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

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

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

GINTHER

continued from page 12

community so marred by violence.

He also noted that Focolare has allowed him to experience both the African-American and Burmese communities and cultures. This has given him a "human" face and touchstone to their reality. He doubts that connection would have occurred if not for Focolare.

Rachel has enjoyed many annual summer Focolare gatherings known as "Mariapolis." Year after year, this time connects Rachel and her family with friends at once local, national and global. Here for her is a palpable sense of the "hearth" or "family fireside."

On two occasions, Rachel has also spent a year in Italy with other members of the movement from around the world. In recent years when horrific things have happened in Syria, Iraq or Israel, she immediately connected with her friends she lived with from those countries. Without Focolare, such a bonded connection would not exist.

To learn more about Focolare, go to www.focolare.org/en. Or check out livingcitymagazine.com.

As Lent unfolds, perhaps a new leaf in your spiritual journey of unity will open.

(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.) †

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Employment

Coordinator of Stewardship and Membership

St. Elizabeth Seton Catholic Church in Carmel, Ind., is seeking a Coordinator of Stewardship and Membership who reports to the Director of Finance. The Coordinator provides leadership, strategic direction and coordination for all parish stewardship, fundraising efforts and initiatives, including Diocesan appeals, offertory enhancement campaigns, and Parish Database Management. Coordinator develops and implements a stewardship program that: increases parishioners' awareness of stewardship, challenges them to integrate stewardship into their daily lives, engages parishioners into active, full and mindful participation in the parish, and encourages generous sharing of financial resources.

Core Responsibilities:

- Must be a practicing Catholic in good standing.
- Strong strategic, leadership, and organizational skills. Cultivates best practices for engaging parishioners through gifts of time, talent, and treasure.
- Ability to build positive and enduring relationships with clergy, parish staff, lay leaders and ministers, as well as diocesan staff and leadership.
- Partners with parish Stewardship Council to cultivate a warm and hospitable culture of stewardship in the parish that is guided by the parish mission.
- Strong written communication skills, including the ability to write in a clear, concise, persuasive, and grammatically correct manner.
- Ability to respond well to shifting priorities and changing work situations; ability to work effectively in ambiguous situations; ability to develop new skills to remain effective; ability to adapt to changes; ability to adapt strategies in response to new information or changes to a situation.

Education and Qualifications Preferred:

- Bachelor's Degree from an accredited college or university required.
- Demonstrates good judgment, decision-making and problem resolution skills independently.
- Ability to work well under pressure, be flexible and collaborate with others.
- Can effectively work under timelines and deadlines.

Please send cover letter, resume, and salary history, in confidence, to:

Kevin Sweeney, Director of Finance
St. Elizabeth Seton Catholic Church, Carmel IN
kevin.sweeney@setoncarmel.org

Chancellor

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Chancellor to serve as the Archbishop's delegate and confidant in a wide variety of areas of responsibility in order to promote greater collaboration, accountability, and mission effectiveness. Responsibilities of the Chancellor include overseeing the canonical and archival records of the Archdiocese, signing official Archdiocesan documents as notary, serving as a facilitator for and a member of the Archbishop's Leadership Team, coordinating the development and monitoring of the Archdiocesan pastoral plan, attending Council of Priests meetings as an ex-officio member, representing the Archdiocese at local, state, and national levels, and overseeing the planning and implementation of major archdiocesan projects, task forces, events, and celebrations. The Chancellor also serves as the supervisor of the Superintendent of Catholic Schools, Victim Assistance Coordinator, Archivist, and Directors of Worship and Evangelization, Pastoral Ministries, Communications, and Human Resources. Applicants must be professed and practicing Roman Catholics with a thorough understanding of the teachings of the Catholic Church and the mission and ministries of the archdiocese. The position requires previous experience in administration or leadership. A master's degree in theology, religious education, or a related field is required. Strong administrative and leadership skills, especially in the areas of planning, supervision, and leadership development and the ability to work collaboratively and foster teamwork among co-workers are essential.

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The archdiocesan Tribunal is seeking a part-time typist. Responsibilities include typing testimony from witnesses and/or the primary parties of a case.

Qualifications include strong typing skills, experience using personal computers, ability to maintain a high level of confidentiality and well-developed interpersonal and organizational skills. A high school diploma or its equivalent is required. This position would be 18 hours per week.

Canon law requires that the person in this position be a baptized Catholic and, if married, be validly married according to the laws and teachings of the Catholic Church.

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PRINCIPAL Sacred Heart Academy, Louisville, Kentucky

Sacred Heart Academy, an all-girls Catholic high school in Louisville, Kentucky seeks a Principal beginning July 1, 2020. The Principal will promote the Catholic educational development of the school's staff and students, with emphasis on the Ursuline core values. The Principal is responsible for personnel management including recruiting and supporting highly qualified faculty and staff. This position ensures the ongoing development of rigorous academic standards, works collaboratively with the administrative team and is an integral part of the planning, managing and monitoring of the annual budget.

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Interested candidates should send a letter of interest and resume to shsemployment@shslou.org.

HOLLOWELL

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a declaration to the Lord in prayer. I knew when I made the prayer in 2018 that it may very well be answered in a very serious way.”

‘I embrace this willingly’

Soon after learning of his diagnosis, Father Hollowell went to Twitter to share the news with his more than 20,000 followers, and that he would bear his suffering on behalf of victims of clergy sexual abuse. “I embrace this willingly,” he wrote in a tweet on Feb. 13.

Father Hollowell was soon flooded with more than 1,000 replies to his tweet. He’s also received hundreds of e-mails from abuse victims around the world thanking him for his witness and, at times, sharing with him how his decision to suffer on their behalf has helped them.

“I didn’t know when I made that prayer that it would be a public thing like this,” said Father Hollowell. “I had no idea how it would play out, or what God would do with it.”

“To be able to say that I’m sorry and I wanted to suffer to show that I’m sorry—I hope that helps. And I’ve heard from some victims already that it has helped to hear that.”

In the days following his diagnosis, Father Hollowell returned to ministering as the pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle.

The fainting episodes and spasms he has experienced have been the only effects from his brain tumor thus far. Surgery has been scheduled for March 13 at the Mayo Clinic to remove the tumor. He expects to be away from his parishes for about 10 weeks.

The relatively good health he has experienced despite the tumor has been a blessing for him, especially as he has corresponded with so many abuse victims.

“It’s been a grace that I haven’t had debilitating migraines, because I’ve been able to be really present to the people as they’ve reached out to me,” Father Hollowell said. “I’ve been able to respond to these e-mails and carry on conversations with people.”

‘Trying to live the pain’

At the same time, Father Hollowell knows there’s a real difference between what he’s suffering and will suffer—as serious as it might be physically—and the effects that abuse has had on victims for much of their lives.

“There are a lot of people who committed suicide,” he noted. “Everyone else that is alive is going to be affected for the rest of their lives. And I, God willing, will be mostly back to normal in 10 weeks to three months.”

Even though some abuse victims have thanked him for his choice to offer up his suffering on their behalf, Father Hollowell has no expectation that what he is going through will change their lives.

“I’m not walking in here and saying, ‘Hey, I’m here to help and fix it,’” Father Hollowell said. “I’m not expecting my actions to move any victim one inch any closer to healing. If it does help them, that’s awesome and thanks be to God.”

Reading through hundreds of e-mails that often include accounts of clergy sexual abuse has been its own burden for Father Hollowell.

“It’s mentally and spiritually draining to hear that,” he said. “Anytime you hear a story of abuse, it takes its toll. It’s part of the cross that the Lord has let me carry.”

Norbert Krapf, a victim of clergy sexual abuse, is impressed with Father Hollowell and his choice to suffer on behalf of him and other abuse victims.

“Victim survivors are always moved when others appreciate their dilemma,” said Krapf, a member of SS. Peter and Paul Cathedral Parish in Indianapolis.



Norbert Krapf

“This is a heightened awareness of our dilemma. Anytime anyone sympathizes with survivors and wants to help them—that in itself is healing.”

Krapf also appreciates Father Hollowell offering up his suffering as a kind of physical way of apologizing to abuse victims.

“Sometimes words are easy to say, but to live them is an advancement beyond just having the words and sharing them with people,” Krapf reflected. “It’s trying to live the pain yourself. That is significant.”

Words are important to Krapf. A former poet laureate of Indiana, he is the author of several collections of poems, including *Catholic Boy Blues*, a book in which, through poetry, he processes his experience of being abused by a priest in the 1950s in Jasper, Ind., in the Evansville Diocese.

As creative as he can be in his writing, though, he said the choice of a priest to suffer on his behalf was new and surprising for him.

“It’s not something that I ever imagined would have happened,” Krapf said. “I

have a pretty good imagination, but my imagination would never have gone there. It’s most impressive that someone could take that course. That’s a major identification with a lot of people’s suffering.”

‘Following in the footsteps of his heroes’

It wasn’t surprising to Father Jonathan Meyer. His friendship with Father Hollowell is so close that the



Father John Hollowell, left, speaks on Feb. 19 at St. Paul the Apostle Parish in Greencastle with Brandon Pangan, second from left, Seth Monholand, Jeannine Malinao and Leah Nielson, all Fellowship of Catholic University Students at DePauw University in Greencastle. (Photos by Sean Gallagher)

pair have spoken by phone with each other daily for at least five years to give support and help each other be faithful in their priestly life and ministry.

“If something affects him, he is going to act,” said Father Meyer, pastor of All Saints Parish in Dearborn County. “If there is a problem and he can do something, he’s going to act.”

“His response about the victims is exactly what John does. It’s authentically John.”

That part of Father Hollowell’s personality was formed in part through his devotion to saints who suffered much and reflected on meaning of that suffering. They include St. John of the Cross, St. John Vianney and St. John Paul II.

“He’s really following in the footsteps of his heroes,” Father Meyer said. “It’s what he’s been taught by the saints. When you suffer, you offer it up. And if that means you do it publicly, you do it publicly.”

While Father Hollowell’s suffering in public has become known well beyond Indiana, he is still the pastor of two small-town parishes in the western part of the state and the Catholic chaplain of DePauw University in Greencastle.

Grace Evans is a DePauw senior who appreciates Father Hollowell’s ministry to her and her fellow students, saying that it “push[es] all of us to strive for holiness.”



Grace Evans

But like many Catholic young adults, she has been troubled by the renewal of the clergy sexual abuse crisis at a time when many people her age are moving away from the Church. So, having a priestly example like Father Hollowell has been refreshing for her and the other members of Tiger Catholic, the Catholic student organization at DePauw.

“I was not surprised in the slightest that Father Hollowell was offering [his suffering] up for victims of sexual abuse,” Evans said. “That’s just the type of man that Father Hollowell is. This is what it means to be Catholic. This is the type of love that the Church has always proclaimed for the past 2,000 years.”

‘It’s strengthened our bond’

Laura Thompson, a member of Annunciation Parish in Brazil, was also not surprised when she learned that her

pastor was offering up his sufferings on behalf of abuse victims.

When she had earlier worked as Annunciation Parish’s secretary, she saw Father Hollowell make small sacrifices on a daily basis and do what was needed to help the faith community.

“I saw him not use extra heat when it was cold, and no air conditioning when it was very hot,” Thompson recalled.

“He gives of himself and his time without complaint, donates his money and rolls up his sleeves and works beside us on whatever project needs done.”

“He shows us how the seemingly little, daily tasks can be given as constant prayer offerings.”

Father Hollowell has been encouraged by the support he has received from his parishioners and the students at DePauw since his diagnosis.

“Even though this thing is sort of playing out way outside our parish boundaries, I think it’s strengthened our bond within the parishes and the college,” he said. “I’ve been blown away by what God is doing with this.”

“The hardest part will be my being away from my parishes and the students for [10 weeks].”

Father Hollowell has also received support from Archbishop Charles C. Thompson, whom he called within hours of receiving his diagnosis.

“Deeply rooted in prayer, faith and hope, Father John has evidenced courage and serenity in learning of his medical condition,” Archbishop Thompson said. “Expressing his embrace of suffering as solidarity with victims of sexual abuse is a witness to his pastoral character as a pastor of souls. My heart and prayers also go out to his family and parishioners.”

When Father Hollowell returns to the Mayo Clinic for his March 13 brain surgery, he’ll take with him a list of all the abuse victims who have reached out to him so that he can remain especially close to them in prayer and suffering.

“It’s almost given me a singular focus,” Father Hollowell said. “I’m walking toward the battlefield of this surgery, radiation and chemo. It’s a great grace from God to have this mission to accomplish as part of this.” †



Father John Hollowell incenses the Blessed Sacrament on Feb. 19 at St. Paul the Apostle Church in Greencastle. Recently diagnosed with a brain tumor, Father Hollowell has offered up his sufferings on behalf of victims of clergy sexual abuse. (Photo by Sean Gallagher)

Pope recognizes miracle in sainthood cause of young tech whiz

VATICAN CITY (CNS)—Pope Francis formally recognized a miracle attributed to the intercession of Carlo Acutis, a



Carlo Acutis

15-year-old Italian teenager whom the pope has said is a role model for young men and women today.

In a meeting on Feb. 22 with Cardinal Giovanni Angelo Becciu, prefect of the Congregation for Saints’ Causes, the pope advanced the

sainthood cause of Carlo.

Antonia Salzano, Carlo’s mother, told

Catholic News Service (CNS) on Feb. 24 that the news of the pope’s approval made her “really, really happy.”

“Pope Francis has always been close to Carlo; he quoted him in ‘*Christus Vivit*’ [“Christ Lives”], and this was a great privilege in that he cited him as an example for young people in the whole world,” Salzano said.

In “*Christus Vivit*,” the pope’s exhortation on young people, he said the teen was a role model for young people today who are often tempted by the traps of “self-absorption, isolation and empty pleasure.”

“Carlo was well-aware that the whole apparatus of communications, advertising

and social networking can be used to lull us, to make us addicted to consumerism and buying the latest thing on the market, obsessed with our free time, caught up in negativity,” the pope wrote.

“Yet he knew how to use the new communications technology to transmit the Gospel, to communicate values and beauty,” he said.

Before his death from leukemia in 2006, Carlo was an average teen with an above-average knack for computers. He put that knowledge to use by creating an online database of eucharistic miracles around the world.

Salzano told CNS that her son’s work, which included a traveling exhibition

of eucharistic miracles, has been displayed “on every continent” and was the inspiration behind the documentary, “*Segni*” (“Signs”) which was produced by the Vatican Dicastery for Communication in October 2018.

The miracle approved by the pope involved the healing of a young Brazilian boy afflicted with a rare congenital disease of the pancreas, Salzano told CNS.

For three days, the child’s family prayed a novena “with a priest who was devoted to Carlo. On the third day, the child said he wanted to eat” after days of not being able to eat solid foods, she said. The doctors later discovered that he was completely healed. †