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 Parish in Greencastle, and Catholic chaplain of DePauw University, also in Greencastle. (File photo by Sean Gallagher)

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 Catholic chaplain at DePauw University.

Father John Hollowell elevates the Eucharist during a July 31, 2013, Mass at Annunciation Church in Brazil. Recently diagnosed with a brain tumor, Hollowell asked God to let him bear a cross on behalf of the victims of clergy sexual abuse.

“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. Espada is the director of the ICC, the public policy voice of the Catholic Church in Indiana.

“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.”

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.

“The text of the pope’s message was released by the Vatican on Feb. 24. (CNS photo/Vatican Media)

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 war, 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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—Angela Espada, executive director of the Indiana Catholic Conference

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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 to make workplaces more accommodating to 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 physicians to groups like 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 so to see if they can go on maternity leave at all, 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 speak to all the members on this issue at the state level and work on the federal legislation," Macey said. Another measurement that could help reduce the impact of 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) 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 to distribute to families in deep poverty. Because of antiquated state guidelines, the $288 maximum monthly payout for a family of three in deep poverty hasn't 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 there 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.

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

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 conflicts, they might actually be setting up a kind of "barrier" between the event and the people who are being affected.

"You see something is happening, but at the same time you can see that you are not involved," as 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 Father of all mercies, and to be converted to an open and sincere dialogue with him" so that everyone "may become 'what Christ is asking his disciples to be: the salt of the Earth and the light of the world.'"
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, Todd Sims-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 the agency that shares my core beliefs and commitment to the dignity of all people—regardless of their race, national origin, religion, age, sex, disability, sexual orientation or gender identity.”

She said the court’s decision to affirm the city’s ability to uphold nondiscrimination policies was “a profound consequence 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 should not 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.

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.

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It is not how much we give that pleases God…It is our sacrifice that matters.

Will you make a sacrifice today so God can be better known tomorrow?

www.archindy.org/UCA
Editorial

A newly married couple kisses outside Madrid’s Royal Palace In Spain in 2017. (EPA photo/Urban Rudner, 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’s rise. But 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 want to get married until they are settled professionally. There is evidence, however, that the average age for marriage is now 27 for women and 29 for men.

No matter the reason, the facts remain 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 goal 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” (Mark 10:9). This, too, is counter-cultural 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 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 has so many pleasurable tasks to perform and so many people to help and stories of himself to tell that he could use an extra laugh or a smile. In my father’s later years, whenever he shared his jokes, my father says he feels closer to God and his father.

Then there’s the friendship that Jane Crady has forged with God. Crazy has dedicated her life helping people whose lives have been damaged 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.

Crazy 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 from Missouri. And he’s by himself. He asks us if I could put him to work. I said, ‘What kind of work do you do?’ He said, ‘I play music.’”

Crazy 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 cup for himself and the other for the God. Then he takes them to a table where he invites God to sit across from him—two friends sharing drinking 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, lighting their candle in silence.

Each of us has our own way of inviting God into our lives. Each of us can find a unique 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. Think of a precedent of a friendship with God is present in the bonds that connected Jesus and the first group of people he called 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 doubted him, denied 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 that kind of friendship—on a far higher level—just as he did to the Apostles.

Today, let’s 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. How did you make you smile or laugh or feel comforted? Think of a way you can invite God into your life as a friend.

Laugh with God.

(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 johnshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include a telephone 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 candidates who supported me as I read through their voting records and stances on issues. I was deeply saddened to note that almost 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 impose 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

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 fund that, abortions are free, and you will only support federal judges who believe that Roe v. Wade should remain the law.

Science has proven definitively that the beginnings of a human being can be seen in the very moment that conception takes place. The Church has taught since the beginning that murder is a grave sin. The Fifth Commandment of the Ten Commandments is clear.

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...
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,” (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 understand that the Greek word often translated as “tempted” is peirasmos, 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 unswerving 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.

Matthew tells us that when 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 quoted the words of the Old Testament, which can be 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, “Lord, 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 heed our prayer, and strengthen our faith and willpower to overcome the seductive tests, Jesus flatly rebukes the devil: “Get away, Satan! It is written: ‘You shall not put the Lord, your God, to the test’” (Mt 4:7). From this, we can surmise that Satan is not our adversary, but our teacher. For Jesus taught us that he is the ultimate Tempter and that he is working on our behalf to strengthen our faith and lead us to the Kingdom of God, not the Kingdom of Satan. As Jesus said in reply to Satan, “It is written: You shall worship the Lord your God, and him alone shall you serve” (Mt 4:10).
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., St. Francis. Priests. Mass classes, every Mon. and Wed., 8:30 a.m. Mass session per $1 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. Volunteers. Stations of the Cross, 6 p.m., rosary 6 p.m., Mass 6:30 p.m., information: 317-283-5508, mrevell@atca.org.

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., St. Francis. First Friday Devotion to the Sacred Heart, following 11 a.m. Mass, prayer, reflection and lunch, not required, free of charge, offering. Information: www.mountstfrancis.org, 812-923-8817.

Women’s Center Care, 4901 W. 36th St., Indianapolis. First Friday Mass. 5 p.m., Father Patrick Beidelman, OP, director, open invitation and places of center to follow. Information: 317-829-6800, www.womenscentercc.org, 317-759-7309, maria18@hotmail.com.

Our Lady of the Greenwood Center, 335 S. Morton St., Greenwood. First Friday bicultural celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., re-consecration of all available: Information: 317-759-7309, maria18@hotmail.com.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave, Indianapolis. Fish Fry. Fri., 11 a.m.-6 p.m., $11.50-514 includes two sides, dessert, soda, sandwiches or entrées $10-$12. il a la carte items available for purchase, pre-order for pick-up 317-536-1047, 317-632-9349, ext. 111. Information: stiritapatrick71@yahoo.com.

St. Matthew’s Apostolic School Gymnasium, 4100 S. Meridian St., Indianapolis. Fish Fry, all-you-can-eat breaded fish dinners, $8 per person; breaded and grilled shrimp, cheese pizza, clam chowder, fettucine alfredo, macaroni and cheese, hairy eyeballs for la carte. 5:30-7:30 p.m. Information: 317-257-4297, compte@comcast.net.

Immaculate Heart of Mary Parish, 4330 E. Olive Branch Rd., Indianapolis. Men’s Club Fish Fry and Pizza Dinner, benefitting 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, 510 W. 113th St., Indianapolis. Fish Fry. 5:30-7 p.m., fish, fried fish, oysters, shrimp, crab legs, $5/person. Information: 317-282-2290.

March 7
St. Monica Parish, Emmaus Center, 6311 N. Michigan Road, Indianapolis. Black Catholic Couples Retreat and Gathering: “We choose to live and die in Christ. Marriage in Service to the Village,” sponsored by archdiocesan Black Ministry Community, Aruis Network Inc. founders Andrew and Tony Lalu, 9 a.m. morning prayer, concludes after 5 p.m. Mass and farewell reception of married couples, commitment, $25 if couple suggested, freely welcomed acceptance offered. Registration: March 5: bit.ly/2Kb0yA Arm (case sensitive). For more information or to register, contact Pastore Charlotte, spinermail@gmail.com, 317-236-1474.

Providence Spirituality and Conference Center, Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, the St. Mary-of-the-Woods. Teen Volunteer Opportunity, ages 12-18, sharing time and talent with retired Providence sisters, 6-9 a.m. 2 p.m., Registration and parent/guardian waver: www.sppmo.org/event/ teen-volunteer-opportunity/ All Information: Providence Spirituality Center, 690-501-9505, jspaune@spmo.org.

St. Anthony of Padua Parish, 510 W. 113th St., Indianapolis. Fish Fry. 5:30-7 p.m., fish, fried fish, oysters, shrimp, crab legs, $5/person. Information: 317-282-2290.

March 7
St. Monica Parish, Emmaus Center, 6311 N. Michigan Road, Indianapolis. Black Catholic Couples Retreat and Gathering: “We choose to live and die in Christ. Marriage in Service to the Village,” sponsored by archdiocesan Black Ministry Community, Aruis Network Inc. founders Andrew and Tony Lalu, 9 a.m. morning prayer, concludes after 5 p.m. Mass and farewell reception of married couples, commitment, $25 if couple suggested, freely welcomed acceptance offered. Registration: March 5: bit.ly/2Kb0yA Arm (case sensitive). For more information or to register, contact Pastore Charlotte, spinermail@gmail.com, 317-236-1474.

Providence Spirituality and Conference Center, Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, the St. Mary-of-the-Woods. Teen Volunteer Opportunity, ages 12-18, sharing time and talent with retired Providence sisters, 6-9 a.m. 2 p.m., Registration and parent/guardian waver: www.sppmo.org/event/ teen-volunteer-opportunity/ All Information: Providence Spirituality Center, 690-501-9505, jspaune@spmo.org.

The nationally 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. Rita’s Theatre, 8 a.m. and 2 p.m., $25 each show, Information: 317-442-5542, uacircj@g rr.ab.com.

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. Traditions. Tribute, benefitting the Joe and Bette Fisher Foundation, which awards a $2,000 scholarship to graduating high school seniors in Marion County, IN. May 27-29 at Saint Mary-of-the-Woods. 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. Rita’s Theatre, 8 a.m. and 2 p.m., $25 each show, Information: 317-442-5542, uacircj@gr.ar.com.

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Matching gifts could help historic parish build new church

By Natalie Hoefer

Holy Angels Parish has been proactively promoting 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, Holy Angels 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—sits 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 that dream. One donor will match all donations up to a total of $10,000, and another will match up to $20,000.

Meanwhile, a long-standing angel statue marking the corner of the former church property sits 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’ longstanding identification as one of two black Catholic parishes in the city. But as its surrounding demographics changed, Holy Angels had to become a predominantly black Catholic congregation by the end of the 1940s. St. Joseph of Carondelet Sister Gail Trippert, who serves as parish life coordinator for the congregation, proudly ticked off the tremendous fruits that have come from this conversion.

“Each generation has embraced the word can be proclaimed and the sacraments celebrated within this sacred space for eight years.”

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 sacred 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 its internal and several Society of St. Vincent de Paul programs and educates inner-city youth 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 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 Catholic Church, 740 West 28th Street, Indianapolis, Indiana, 46208.

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

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), at St. Joseph, Shelbyville
• March 24, 7 p.m. at Holy Family, Oldenburg
• March 26, 7 p.m. at St. Catherine of Siena, Decatur County, at St. John the Evangelist, Enochsburg
• March 29, 1:30 p.m. at St. Maurice, Napoleon
• March 30, 9 a.m.-12:30 p.m. at St. Michael, Brownsville
• 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. Joseph, Bedford, at St. Vincent de Paul
• March 13, 7 p.m. at St. Agnes, Nashville
• March 31, 6 p.m. at St. John the Apostle, Bloomington
• April 1, 9:30 p.m. at St. Jude the Apostle, Spencer
• April 2, 7 p.m. at St. Martin, Martinsville
• April 8, 6-9 p.m. for St. Charles Borromeo, Bloomington, at St. Patrick Catholic Center, Bloomington, at St. Paul Catholic Center

Connorsville Deanery

• March 11, 6:30 p.m. at St. Bridget of Ireland, Liberty
• March 19, 6:30 p.m. at St. Mary, Rushville
• March 20, 8 a.m. for St. Peter, City of Hungar, Cambridge City
• March 29, 6 p.m. for St. Elizabeth Ann Seton at Holy Spirit, Connersville

Indiana East Deanery

• March 11, 7 p.m. at Holy Spirit
• March 12, 7 p.m. for Holy Angels (Indiana 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 (Indiana South Deanery), at St. Thomas More
• April 3, 7 p.m. at St. Michael the Archangel, St. Gabriel the Archangel and St. Monica, at St. Michael the Archangel
• Wednesday in Lent (except Ash Wednesday), 6:6 p.m. at Mary, Queen of Peace, Danville

New Albany Deanery

• March 5, 6:30 p.m. at St. John Paul II, Sellersburg, at St. Paul Church, Sellersburg
• March 12, 7 p.m. at St. Mary, Laporte, at St. Joseph University
• March 16, 7 p.m. at St. Mary, Navilleton
• March 18, 7 p.m., at St. Michael, Bradford
• March 18, 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, Edinburg, and St. Bartholomew, Columbus, at St. Bartholomew
• April 1, 6:30 p.m. at St. Ann and St. Joseph, Jennings County, St. Mary, North Vernon; and St. Ambrose, Seymour, at St. Ambrose

Terre Haute Deaneh

• March 24, 2 p.m. at St. 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 25, 7 p.m. at St. Anthony, Brazil
• April 8, 7 p.m. at Annunciation, Brazil

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

Saturday in Lent:
• St. 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. George, 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

Tell City Deaneh

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

(Criterion file photo)
Couples celebrate ‘culture of marriage’ at World Marriage Day event

Three marriage preparation programs offered in the archdiocese—the Pre Cana Conference, Tobit Weekend and One in Christ program prepare engaged couples for marriage.

Pre Cana Conference takes place in Feb. 1-2, 2020, at Sacred Heart Parish in Indianapolis.

Tobit Weekend retreats take place in March 7-8 and 14, 2020, and March 27-29, 2020, at Holy Family Parish in Indianapolis.

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

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, 2019, and Jan. 31, 2021, in a marriage that is recognized by the Church as a valid sacramental or valid natural marriage.

There is no charge for engagement or marriage announcements. Couples must submit their announcements in writing to the archdiocesan Office of Marriage and Family Life at 800-382-9836, ext. 1521, or 317-236-1521.
Letters continued from page 9

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 president for 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, without 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 in his Feb. 4 State of the Union address. Consider this: all front runners for the opposing party’s nomination for president.

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. I have read every page of this paper, my own political thoughts are affirmed. And, other times, they are challenged.

I find this refreshing 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

Marriage continues 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 the good and hard times,” said Rachelle. She also shared a tip for keeping marriage fun: “Look at day trips to the grocery or store as a date.”

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. Louder 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.

“At the end of our first marriage celebration weekend, I wished we had done it much sooner in our marriage,” Mike said.

Louds agreed.

“We learned to rediscover each other and rekindle feelings we had when we were first married,” Louders 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.)

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Jamie Huber
Clarksville
disconnect digitally during lent, connect to god in prayer

By St. 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 weumble 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 busy, 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 a closer communion with him. He challenges us to be silent, to center ourselves and to allow God to draw us into communion with him. We need prayer—deep prayer.

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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. Jesus did that. After teaching the exhausting 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 benefitchristianfaith.org and catholicmom.com. Her book, A Sacred Look: Becoming Cultural Mystics, explores the theology of popular culture.)
I recently sat in a county courtroom for three hours. I am not sure exactly how I pleaded guilty, and was sentenced to 10 incarcerated for more than three years.

As it turned out, my gentleman was the number of family members who was the last to appear at 11:50 am. He has been incarcerated for more than three years for a 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 fair hearing. He was fair to all sides, He listened to the accused, with and without counsel. He explained to them their rights and responsibilities. Some of those who had spouses and family members present. There were a number of children there to see their father go. I knew what was happening to their dad or mom. If they had to witness this, I was happy they werejustice might affect their understanding of it in their own lives.

The judge and the prosecutor had to make a decision about the future of this man’s future. He had no attorney. He was asking the court to consider a modification so that he can 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 do you mitigate the outcome of that trial the future understanding of justice for the next generation? How do you begin to turn to real examples of women of how those values are lived out?

As part of future programs of our archdiocese’s Corrections Advisory Committee, people around the area will be asked to volunteer assistance to women who are in re-entering society and their home communities. I would suggest that you write your court program to listen to this message and then use a 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.)

If you could speak to God with complete honesty right now, and share your fears and needs with him—what would you say?—slowly letting out a breath, we are reminded without much effort. “Rest. I need rest.” It is 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 when 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 are we doing, and “thank God it’s Friday” at the end of each week. Maybe we forget that God resisted the seventy days of creation and command us to do the same (the Third Commandment, Catechism of the Catholic Church, #2156).

What if, as Catholics, we looked forward to Sunday the way our culture looks forward to Tuesday? What if we could look it like a truly restful, rejuvenating holy day each week? And what would look like in our very real, mostly messy, often hectic family life?

These are some ideas:

• Take a Sabbath: Mass: Reflect on the readings prayerfully ahead of time. If that’s not an option, read along during Mass. Join a small group with Mass. Gather your family and friends. Have a family imagination? Take five minutes at home to reflect on the readings you’ve been hearing God’s word on the Lord’s day.

• Pray: Speak to God from the heart and ask for his grace. 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 with time and friends with those who are alone. 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 heart surgery. Planting something beautiful, write a poem, decorate your home for hospitality, go for a walk with a loved one or one of your siblings.

• 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, go to a symphony or orchestra! Include the whole family—read a children’s book that your kiddos act out and play with them as everyone is doing 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 and beauty. Do it now.

• Obey: Sunday is holy. Make an effort to honor God in your words, actions and habits. Live the Ten Commandments. Seek peace and reconciliation with God, neighbor and family. Invite the Holy Spirit to reignite your faith.

• Rest: Because you need it. Real life, honest to goodness, actual rest. Take a nap. Sit on the front porch (or 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 archdiocese’s Office of Marriage & Family Life in the Pastoral Ministries Secretariat. She can be reached at gross@archindy.org.

That All May Be One/Fr. Rich Gintner

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 in time to determine what we shall become as a believer. One of the central areas of assessment could be: How have I embraced, encouraged and enjoyed as a person of unity? Would I seek out some common ground or area of lived faith?

Pastoral Ministries/Gabriela Ross

Taking time and thanking God that it’s Sunday

Focolare takes on an avenue to building bridges of faith

Faith and Family/Sean Gallagher

Don’t play the blame game during Lent

I’ve found my way over a number of years that there’s an advantage for each of my boys as they grow up with myí parents: There’s always someone else to push the blame when they’ve done something wrong. And that game, though, is not exclusive to young boys. We all do it with the best of them. Politicians seem to be particularly good 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 choice (“Where are you?” (Gen 3:9)), God did not take the blame game seriously.

Adam, though, really takes the cake. Not only does he try to blame Eve, he even suggests that it was a fault, since he put her with them: “The woman 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 asks Adam and Eve what was 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 must not eat from the fruit of the tree of the knowledge of good and evil. If you eat of it you will die” (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 season nearly involves us in suffering, it gives great meaning to our pain and leads us ultimately to the infinite joy of an over-deep.

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

Maybe when we play the blame game, we’re more interested in being forgiven, that God will only be angry with us if we confess our sins. That fear must be deep-rooted, that the fear of the response of God’s love and mercy seen throughout the Hebrew Bible and in the lives of the saints don’t converge, we trust the offertory as offering of redemption.

As a father, I’ve learned that a little blame does not necessarily happen so easily when my sons show just a little bit that their doing 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.

See ONliner page 14
The Sunday Readings

Sunday, March 1, 2020

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

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 is also 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. Rebelling against God was hardly the best thing to do, yet imperfection even in their pristine state of goodness, the first man and woman listened to bad advice and failed to please God in his own strength.

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 to die. Miserfortunes are not curses sent upon humans by an angry God. The first humans chose bad consequences when they sinned. Sin, voluntary and deliberate, is ultimately the human tendency to sin. We choose to sin.

It pleads with us to resist temptation with all our strength to overcome any temptation. In these readings, the Church calls us to renounce sin and ask for a new heart. "Let us renounce our old heart and ask for a new heart, a new spirit. Let us call on God to give us this new heart and a new spirit, as 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.

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

My Journey to God

The Heart’s Lenten Change

By Natalie Hoefer

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

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 choward@archindy.org.

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 34:4-5, 16-19
- Matthew 6:7-15

Wednesday, March 4
- St. Casimir
- Joshua 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
- Drums 16-17
- Psalm 119:1-2, 4-5, 7-8

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

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 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 was, 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 (#1450).

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 embarrased. 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 would then be washed with water, and this water should then be poured into the sacristary in the sacriary” (#230). The sacrament is a special sink that drains directly to the ground.

So, if you happen to drop a host, pick it up carefully and either re-bake it or dissolve it later on in water (so that it no longer has the properties of bread) and wash it down the sacriary. Treating the eucharistic species with reverence reflects the belief of the Church that Jesus meant it to be picked up reverently and if any of the precious blood is spilled, the area where the spill occurred should then be washed with water, and this water should then be poured into the sacristary in the sacriary” (#230). The sacrament is a special sink that drains directly to the ground.

Questions may be sent to Father Kenneth Doyle, askfatherdoyle@gmail.com or 30 Columbia Circle Dr., Albany, New York 12203. (Questions may be edited for space.)

Fr. Kenneth Doyle

Question Corner
Pope Francis said the Holy Spirit showed people how to make a report:

- 20% discount for all employees, volunteers, and parishioners
- Complete 12 courses online with ND STEP program

The pope continued a series of talks on the Eight Beatitudes and the need for meekness in moments of anger.

It seems strange that meekness and inheriting land are somehow related, the pope said. He noted that the beatitudes tell believers to trust in the Lord, refrain from anger, and be patient and gentle, drawing people together and somehow related, the pope said.

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 formed 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).

New Philly archbishop


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/Shawn Smocks, CatholicPhilly.com

Ethics Point

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.

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

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer an ecclesiastic online theology classes:

- Earn certificate in Lay Ministry
- CEDU offers courses in pastoral studies with ND STEP program
- CDU offers classes on Catechesis of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

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

REST IN PEACE


LEUKAS, George A., 94, St. Lawrence, Lawrenceburg, Feb. 13.


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

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.

On 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.)
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 proficient 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.

To apply, please e-mail a cover letter, resume, and list of references, in confidence, to:
Ed Isakson
Director, Human Resources
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

Part-Time Typist

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.

To apply, please e-mail a cover letter, resume, and list of references, in confidence, to:
Ed Isakson
Director, Human Resources
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

Equal Opportunity Employer

Part-Time Auditor

The archdiocesan Tribunal is seeking a part-time auditor. Responsibilities include obtaining testimony from witnesses and/or the primary parties of a case via telephone or in-person interview. 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 and some college is required. This position is 5 hours per week and is ideal for a candidate who would like a more flexible position. Occasional evening work is required. The ideal candidate would be Spanish speaking.

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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E-mail: eisakson@archindy.org

Equal Opportunity Employer

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 Creed’s 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 integral in the planning, managing and monitoring of the annual budget.

Sacred Heart Schools offers a comprehensive benefits package to employees working at least 30 hours per week, which includes a 50% tuition discount at all four campus schools. Sacred Heart Schools is an Equal Opportunity Employer. Doctorate in education or related field preferred. Current state certification in education specializing in administration. Experience as a teacher. Experience as a Catholic school Principal. Supportive member of a Catholic parish.

Interested candidates should send a letter of interest and resume to shaemployment@shelu.org.
Pope recognizes miracle in sainthood cause of young tech whiz

continued from page 1

much of their lives.

serious as it might be physically—and the what he's suffering and will suffer—as Father Hollowell returned to ministering to the intercession of Carlo Acutis, a formal feathers and spines 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. The surgery would have happened in October 2018. "It was not surprising in the slightest that Father Hollowell was offering [has 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." "He's really following in the footsteps of his heroes," Father Meyer said. "It's what he's taught by the saints. When you suffer, you offer it up. And if that means you do it publicly, you do it publicly." Father Hollowell's suffering in public has become known well beyond Indiana, he is still the pastor of two small-town parishes in 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. "It is very important for all of us to strive for holiness," she said. "I've been blown away by what God is doing with this story of abuse, it takes its toll. It's part of the cross that the Lord has let me carry." 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 Hollowell 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." "In "Christmas Vivo," the pope's exhortation on youth in the world, 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 and social networking can be used to fulfill 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 2016, Carlo was an average family boy 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 exhibit of eucharistic miracles, has been displayed "on every continent" and was the inspiration behind the documentary, "Segni" ("Signs") which was produced by the American Decency for Communication in October 2018.

The miracle approved by the pope involves the intercession of Carlo, an Italian boy afflicted with a rare congenital disease of the pancreas. Salzano told CNS that her son, a Catholic convert, had trained at an international novitiate for "every 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.

VATICAN CITY (CNS)—Pope Francis formally recognized a miracle attributed to the intercession of Carlo Acutis, a 15-year-old Italian boy declared a saint by the pope in October 2019, whomever the pope has said is a role in young men and women.

In a meeting on Feb. 22 with Cardinal Angelo Becciu, prefect of the Congregation for Causes of Saints, the pope advanced the sainthood cause of Carlo Acutis.

Salzano, Carlo's mother, told Catholic News Service (CNS) on Feb. 24 that the news of the mayor "I want to do what you do. We're helping victims of clergy sexual abuse. "The pope was offering up his sufferings on behalf of abuse victims. When she had earlier worked as a priestly life and ministry. and help each other be faithful in their daily for at least five years to give support and encouragement to the students for [10 weeks]." it was very hot, he said. "I saw him not use air conditioning when it was cold, and no air conditioning when it was very hot." Thompson recalled. "He's giving of himself and his time without complaint, donates his money and rolls up his sleeves and works beside us on whatever project needs done." "It's a heightened awareness of our dilemma. Anyone who has experienced survivors and wants to help them— "Trying to live the pain" at the same time, Father Hollowell knows there's a real difference between what he's suffering and what he's 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 imagining moves to 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 his own burden for Father Hollowell. "It's mentally and spiritually draining to hear that," he said. "It's hearing a story of abuse, it takes its toll. It's part of the cross that the Lord has let me carry." "Not surprised when she learned that her "really, really happy." His friendship with Father Jonathan Meyer. His friendship with 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 evidenced courageous 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 strengthened our bond" Laura Thompson, a member of Annunciation Parish in Brazil, was also not surprised when she learned that her pair have spoken by phone with each other daily for at least five years to give support and encouragement to the students for [10 weeks]." it was very hot, he said. "I saw him not use air conditioning when it was cold, and no air conditioning when it was very hot." Thompson recalled. "He's giving of himself and his time without complaint, donates his money and rolls up his sleeves and works beside us on whatever project needs done." "It's a heightened awareness of our dilemma. Anyone who has experienced survivors and wants to help them— "Trying to live the pain" at the same time, Father Hollowell knows there's a real difference between what he's suffering and what he's 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 imagining moves to 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 his own burden for Father Hollowell. "It's mentally and spiritually draining to hear that," he said. "It's hearing a story of abuse, it takes its toll. It's part of the cross that the Lord has let me carry." "Not surprised when she learned that her \"Christian Vivo,\" the pope's exhortation on youth in the world, 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 Acutis \"Carlo was well-aware that the whole apparatus of communications and social networking can be used to fulfill 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 2016, Carlo was an average family boy 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 exhibit of eucharistic miracles, has been displayed "on every continent" and was the inspiration behind the documentary, \"Segni\" (\"Signs\") which was produced by the American Decency for Communication in October 2018. The miracle approved by the pope involves the intercession of Carlo, an Italian boy afflicted with a rare congenital disease of the pancreas. Salzano told CNS that her son, a Catholic convert, had trained at an international novitiate for "every 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.

VATICAN CITY (CNS)—Pope Francis formally recognized a miracle attributed to the intercession of Carlo Acutis, a 15-year-old Italian boy declared a saint by the pope in October 2019, whomever the pope has said is a role model for young men and women.

In a meeting on Feb. 22 with Cardinal Angelo Becciu, prefect of the Congregation for Causes of Saints, the pope advanced the sainthood cause of Carlo Acutis.}