



The

Criterion

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For the Journey

Lessons from Monte Cassino, page 12.

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2022 Archdiocesan Legacy Gala



Archbishop Charles C. Thompson presents the archdiocese's Legacy Award to Msgr. Paul Koetter during the Legacy Gala at the JW Marriott hotel in Indianapolis on Feb. 25. Msgr. Koetter received the Legacy Award in honor of his ministry to serve God and people across central and southern Indiana in his 45 years of priesthood. (Photo by Rob Banayote)

Gala celebrates a beloved priest and three ministries that draw people to God

By John Shaughnessy

The nearly 800 people rose from their seats in unison, with many of them having tears in their eyes, reflecting the pure outpouring of love for a man who has touched the hearts and souls of so many.

The standing ovation for Msgr. Paul Koetter during the archdiocese's Legacy Gala in Indianapolis on Feb. 25 was in celebration of his 45 years as a priest, including the past 2 1/2 years when he has inspiringly faced the challenge

of what is commonly known as Lou Gehrig's disease, which has taken away his ability to speak and continues to progressively affect him physically.

The ovation continued long and heartfelt for Msgr. Koetter on this evening which was also a celebration of the gifts that the archdiocese shares with so many people across central and southern Indiana—through its 68 Catholic schools, its extensive outreach of Catholic Charities agencies and its formation of the seminarians destined

See GALA, page 8

Catholic Charities ~ Catholic Schools ~ Seminarian Education

Papal pleas for peace: Even if unheeded, pope continues tradition

VATICAN CITY (CNS)—Pope Francis knows his appeals for an end to the war in Ukraine carry little weight with Russian President Vladimir Putin, but he also knows he has an obligation to continue speaking out and rallying others to join him in praying for peace.



Pope Francis

In April 2021—10 months before Russia invaded Ukraine—the pope expressed his concerns about a buildup of Russian troops on the Ukrainian border and an escalation in the fighting between Ukrainian and Russian-backed separatists in eastern Ukraine.

He did the same in December, in January and repeatedly in February as it seemed Putin was serious about launching an offensive.

Emphasizing the seriousness of his concern, Pope Francis did not summon the Russian ambassador to the Holy See, but instead went in person to the embassy on Feb. 25.

One week before Putin launched the invasion, Pope Francis told members of the Congregation for Eastern Churches—including Eastern Catholic leaders from Ukraine, Iraq, Syria and Ethiopia—that too often “the warnings of both popes and men and women of goodwill are unheard.”

Humanity, he said, seems to have “an attachment to war, and this is tragic.”

Still, Pope Francis noted, modern popes, beginning with Pope Benedict XV during World War I, have tried to appeal to consciences and to warn of the “useless slaughter” and the unforeseen consequences of going to war.

The pope also spoke of St. John Paul II's pleas to avoid the war in Iraq.

Those pleas in early 2003 involved much more than public appeals. He sent Cardinal Pio Laghi to Washington to meet

See UKRAINE, page 10

Young adult asks a question that could help to transform Lent—and life—for people

(Editor's note: The Criterion is inviting people to share the approaches, sacrifices and acts of joy and love that have brought them closer to God during a Lenten season. We are offering their responses as a way of helping all of us have a more meaningful Lent this year.)

Part two

By John Shaughnessy

At 26, Meagan Morrisey offers a perspective that could lead to a better Lent—and a better life—for people of all ages.

Morrisey maintains that our approach to Lent should go beyond the question of, “What do I want to give up for Lent?” to

“What can I do to transform my life and my relationship with Christ during Lent?”

“I don't remember which priest I knew who said this, but one of them once told me that most people think about giving up something for Lent, but the idea should be that you are different at the end of Lent,” says Morrisey, the associate director of the archdiocese's Office of Young Adult and College Campus Ministry.

“It changed how I approached Lent because a lot of people think, ‘I'll give up chocolate or alcohol.’ The idea isn't that when Lent ends, you can suddenly be super gluttonous again. The idea is that you've actually been transformed by that experience. And so

I started to think and pray about where do I need to be transformed.”

It's a question that could make Lent more meaningful for most people, she believes.

“Maybe you're trying to grow in patience or you're trying to have a better relationship with a parent or a friend. Something that will continue beyond Lent,” she says. “Maybe Lent is a time to intentionally focus on it, but the idea is that it

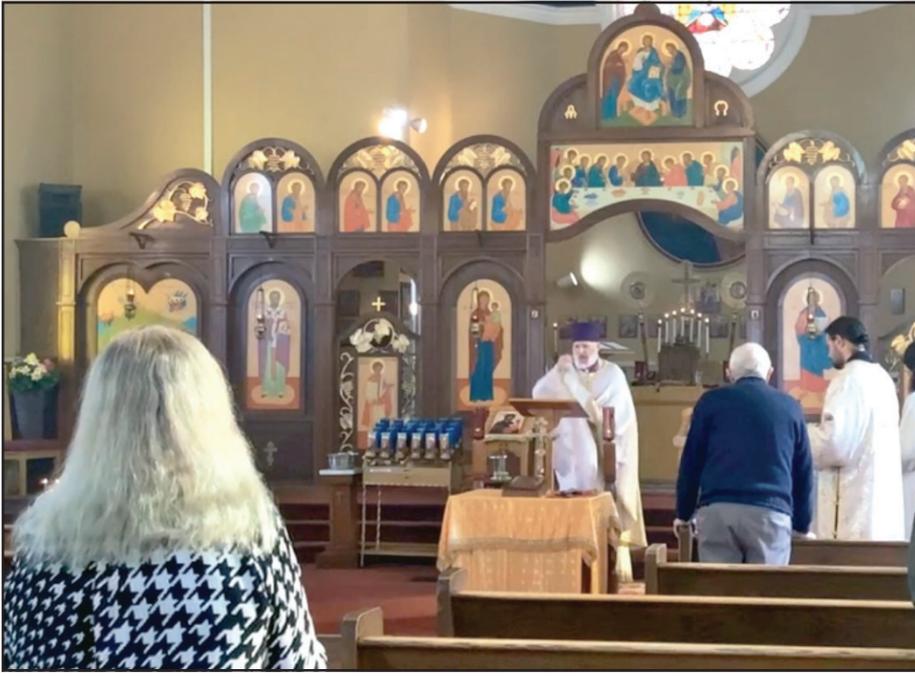
continues and you are different than you were going into it. Less about giving something up and more about who do I

See LENT, page 7



Meagan Morrisey

Lent 2022



Father Bryan Eyman, pastor of St. Athanasius the Great Byzantine Catholic Church in Indianapolis, an Eastern Catholic faith community that is part of the full communion of the Catholic Church, leads worshippers in a prayer for safety, peace and justice in Ukraine on Feb. 27. (Screen shot courtesy of St. Athanasius the Great Catholic Church video on Facebook)

Byzantine Catholic Parish in Indianapolis prays for Ukraine

By Natalie Hoefler

Father Bryan Eyman is not from Ukraine. Yet the Divine Liturgy and Prayer for the Deliverance of Ukraine he celebrated on Feb. 27 held deep meaning for him.

“I traveled to Ukraine a number of times, beginning in the 1980s when it was a part of the Soviet Union, and I have many friends there,” said the pastor of St. Athanasius the Great Byzantine Catholic Church in Indianapolis an Eastern Catholic faith community that is part of the full communion of the Catholic Church. St. Athanasius the Great is a parish of the Byzantine Catholic Eparchy of Parma, Ohio.

During the Litany of Supplication, a part of the Divine Liturgy similar to the prayers of the faithful, petitions were offered “for peace and justice in Ukraine,” said Father Eyman.

“At the end of the Divine Liturgy,

we had a special prayer that comes from the *Book of Needs*, which contains instructions for sacraments and various prayer services, including prayers for when a country is invaded by an outside power. We prayed especially for peace in Ukraine and that God be the one to bring justice about.”

Father Eyman noted that there are members of St. Athanasius who are Ukrainian immigrants or descendants of Ukrainian immigrants.

He is concerned for his own friends in the country, which was invaded by Russia on Feb. 24.

“My friends in Lviv said they’ve had numerous air raid sirens go off, and rockets hit targets near the city,” he said. “So far, Lviv, which is near the Polish border, has not been hit. It’s the center of Byzantine Catholic Church in Ukraine—the Greek Catholic Church in Ukraine.”

Father Eyman said he and the



Public Schedule of Archbishop Charles C. Thompson

March 5–16, 2022

<p>March 5 – 10:30 a.m. Rite of Election at Our Lady of Perpetual Help Church, New Albany</p> <p>March 5 – 3 p.m. Review and Discussion of Synod Report Draft at St. Bartholomew Parish, Columbus</p> <p>March 6 – 2 p.m. Rite of Election at SS. Peter and Paul Cathedral, Indianapolis</p> <p>March 6 – 6 p.m. Rite of Election at SS. Peter and Paul Cathedral</p> <p>March 8 – 10:30 a.m. Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>March 8 – 2 p.m. Virtual USCCB, Clergy, Consecrated Life and Vocations Committee meeting</p> <p>March 9 – 8 a.m. Mass for students of SS. Francis and Clare of Assisi School, Greenwood, at SS. Francis and Clare of Assisi Church</p>	<p>March 9 – 3:30 p.m. Eucharistic Revival Diocesan Working Group meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p>March 10 – 8:15 a.m. Virtual Judicatories meeting</p> <p>March 10 – 10 a.m. Leadership Team meeting, Archbishop Edward T. O’Meara Catholic Center</p> <p>March 10-13 Virtual USCCB National Advisory Committee meeting</p> <p>March 13 – 11 a.m. Deacon formation retreat at Our Lady of Fatima Retreat House, Indianapolis</p> <p>March 15 – 8:15 a.m. Mass for students of St. Joseph School, Shelbyville, at St. Joseph Church</p> <p>March 16 – 10 a.m. Catholic Center Connection at Archbishop Edward T. O’Meara Catholic Center</p>
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members of his parish are deciding where to send aid to help the people affected by the war. One organization they’re considering is the Knights of Columbus in Ukraine.

“I’m friends with Father Vlodomyr Malchyn, the state chaplain for the Knights of Columbus in Ukraine,” he said. “I know firsthand the very good work the Knights of Columbus do on the ground,” he said. “I’m sure they will appreciate any aid we can give and will immediately use the money to help in any way they can.”

As the members of St. Athanasius continue to pray for peace in Ukraine, Father Eyman encourages all Catholics to do the same.

“I would like to ask that all the

faithful Catholics in the archdiocese to continue to pray that Ukraine is able to push back this invasion, and for the safety and protection of all the people there, especially Patriarch Sviatoslav [Shevchuk of Kyiv and All Ukraine], the hierarchs, priests, bishops and many monastic people, nuns and monks that are staying in Ukraine. I know our patriarch is staying in Kyiv. I know various bishops have asked their priests to stay and do whatever they can.”

According to an Aug. 7, 2009, article by Radio Free Europe, the Byzantine Catholic Church suffered heavy oppression under Soviet rule.

Father Eyman is well-aware of that past, noting, “I would not be surprised if they don’t do that again if the Russians take over.” †

Bishops’ chairmen relieved bill that would codify *Roe v. Wade* fails in Senate

Criterion staff report

The chairmen of two U.S. bishops’ committees said it was a “tremendous relief” that the U.S. Senate voted on Feb. 28 against advancement of an abortion-related bill that would have codified *Roe v. Wade*.

Women’s Health Protection Act, H.R. 3755, would have imposed abortion on demand nationwide at any stage of pregnancy through federal statute and would have eliminated pro-life laws at every level of government—including parental notification for minor girls, informed consent, and health or

safety protections specific to abortion facilities. The vote was 46-48 with six senators not voting.

H.R. 3755 also would have compelled all Americans to support abortions here and abroad with their tax dollars and would have also likely forced health care providers and professionals to perform, assist in, and/or refer for abortion against their deeply-held beliefs, as well as forced employers and insurers to cover or pay for abortion.

“The failure to advance this extreme measure today is a tremendous relief. We must respect and support mothers, their unborn children, and the consciences

of all Americans. Passing H.R. 3755 would have led to the loss of millions of unborn lives and left countless women to suffer from the physical and emotional trauma of abortion,” said Archbishop William E. Lori of Baltimore, chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities and Cardinal Timothy M. Dolan of New York, chairman of the Committee for Religious Liberty, in a joint statement.

“Rather than providing comprehensive material and social support for a challenging pregnancy, H.R. 3755 fails women and young girls in need by instead offering a free abortion as the ‘solution’ to their difficulty,” they continued. “Women

deserve better than this. We implore Congress to promote policies that recognize the value and human dignity of both mother and child.” †

Correction

In the article “New Albany Deanery PreCana retreats offer ‘huge benefit for any engaged couple’” in the Feb. 25 issue of *The Criterion*, the name of the St. John Paul II Parish director of religious education was misspelled. The correct spelling is Kristina Seipel. †



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Pro-life priorities top ICC agenda as session nears end

By Victoria Arthur

Promoting the dignity of life is at the heart of key legislation the Indiana Catholic Conference (ICC) continues to track in the pivotal final days of the 2022 General Assembly.

As the public policy voice of the Catholic Church in Indiana for more than a half century, the ICC supports or opposes proposed legislation at the Statehouse through the lens of the long, rich history of Catholic social teaching.

A prime example is the ICC's stance on one of the most controversial measures at the Statehouse this session: House Bill 1077, which would repeal the law requiring a license to carry a handgun in Indiana.

Following its passage in the House, the so-called "lawful carry" or "Constitutional carry" bill—which the ICC has opposed from the beginning—was the subject of an intense, eight-hour debate in the Senate judiciary committee. Angela Espada, executive director of the ICC, was one



Angela Espada

among many who offered testimony at the Feb. 23 hearing that stretched well into the night.

"We look at this as a pro-life issue," said Espada, an attorney and former deputy prosecutor in Marion County. "We know that in states where there isn't a background check and a license that suicides with handguns and homicides with handguns go up."

While Espada acknowledged the importance of Second Amendment rights,

she argued that current state law does not pose an undue burden on individuals. Moreover, she offers a comparison.

"Voting is a constitutional right, but states make rules and have procedures before people can vote," Espada said.

But the primary author of the bill, Rep. Ben Smaltz (R-Auburn), and supporters of the legislation maintain that lawful individuals should not have to face what they consider unnecessary hurdles in obtaining handgun permits.

"House Bill 1077 gets us to a place where the law-abiding citizen is not required to go through a process of asking permission, submitting to a government investigation and supplying their fingerprints to enjoy a right that is constitutional at the federal level and at the state level," Smaltz said in introducing his bill before the Senate judiciary committee, chaired by Sen. Liz Brown (R-Fort Wayne).

"This bill seeks to level the playing field for law-abiding Hoosiers to defend themselves in public like they would at home, because the criminals are not submitting themselves to these sorts of investigations."

But Jennifer Haan, a Catholic mother and anti-gun-violence activist who also happens to be a licensed gun owner, offered a strong counterpoint. She was among a contingent of Indiana members of the national advocacy group Moms Demand Action present at the Feb. 23 hearing.

"I can attest that the process to apply for a license to carry [a handgun] is less cumbersome than filling out kindergarten registration forms," said Haan, who leads the Indiana chapter of Moms Demand Action, a grassroots organization fighting for public safety measures to protect people from gun violence. "We are doing more to vet the parents chaperoning

field trips than the strangers who will be bringing guns to Mass with our kids. That doesn't make sense to me.

"The licensure process is not a burdensome process," she added. "It is a burden to lose a child to gun violence."

At press time, the fate of House Bill 1077—which would make Indiana the 22nd state to pass this type of legislation—still hung in the balance.

Near the conclusion of the lengthy Senate hearing, which included testimony from out-of-state lobbyists supporting the bill, a late amendment stripped the measure dramatically. By a 6-5 vote, the committee approved the amendment, proposed by Indiana State Police Superintendent Doug Carter, to provide individuals with a provisional permit to carry a handgun while awaiting their license.

From here, the bill could undergo further review in a conference committee—the mechanism for reconciling House and Senate versions of a bill—or it could be added to a different bill in the closing days of the legislative session.

A pro-life measure that the ICC hopes will eventually reach Gov. Eric Holcomb's desk is House Bill 1217, which would make it a felony in Indiana to coerce a woman into having an abortion.

The bill, authored by Rep. Joanna King (R-Middlebury), requires medical personnel to ask a pregnant woman seeking an abortion whether she has been forced by someone to do so. If she indicates that she has, the medical provider would be required to offer her

information on services available, the use of a telephone and an alternative exit from the health care facility.

In addition, the bill mandates reporting of a coerced abortion to law enforcement. The measure, which passed the House on a 73-18 vote in January and the Senate on a 38-10 vote on Feb. 22, now returns to the House with minor amendments.

"The provisions of this bill provide resources for vulnerable women and hold offenders accountable," said Alexander Mingus, associate director of the ICC, during House committee testimony



Alexander Mingus

in January. "This reflects the Church's priorities, and we lend our full support."

If the measure is ultimately passed by the legislature and signed by the governor, Indiana would become the 19th state to offer protections to women from coerced abortion.

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

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

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If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace ...
~Saint John Paul II, The Gospel Life*



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Editorial



People hold Ukrainian flags in St. Peter's Square as Pope Francis leads the *Angelus* from the window of his studio overlooking the square at the Vatican on Feb. 27.

(CNS photo/Vatican Media)

Christ is the way to peace

“Enmity with God is the source of all that poisons man. Overcoming this enmity is the basic condition for peace in the world.” (Pope Emeritus Benedict XVI)

We Catholics begin each year with an appeal to Mary, Queen of Peace, to watch over us and guide us on the way to peace. One of the prayers given to us by the Church for the Solemnity of Mary, Mother of God on the first day of the new calendar year, expresses our hope in this way: “The virgin conceived and bore your Son who is called Wonderful God, Prince of Peace. May Christ’s peace reign in our hearts, now and forever. Amen.”

We believe that true and lasting peace comes only through the Son of God, who was sent into the world by his Father to be the ultimate peacemaker.

Only two months into this new year, peace was shattered by Russia’s invasion of Ukraine. Shortly before the invasion began, Pope Francis appealed for peace:

“I pray that all the parties involved refrain from any action that would cause even more suffering to the people, destabilizing coexistence between nations and bringing international law into disrepute.”

The pope also invited all people of goodwill to join him in a Day of Prayer and Fasting on Ash Wednesday, March 2. People throughout the world responded, and their prayers were lifted up to heaven with great urgency.

Pope Francis did not simply “call for peace.” He later made an unannounced and unprecedented personal visit to Russia’s ambassador to the Holy See to express his concerns. Afterward, he said:

“Once again, the peace of all is threatened by partisan interests. I would like to appeal to those with political responsibility to examine their consciences seriously before God, who is the God of peace and not of war; who is the Father of all, not just of some, who wants us to be brothers and not enemies.”

The Holy Father has consistently urged us to “build bridges, not walls,” and to recognize that the Earth belongs to all the children of God, but especially to those who are meek and humble of heart. The rich and the powerful may attempt to control the land by any means at their disposal, including warfare and

genocide, but, in the end, they will be unsuccessful.

The Quakers have a saying, “There is no way to peace. Peace is the way.” Catholic teaching supports this insight—provided we understand that it is the *Pax Christi*, the Peace of Christ, that is “the way” to achieve lasting peace in our hearts and in our world. We seek this way of peace through the intercession of Mary, the Mother of God and our mother.

When Archbishop José H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops, issued a statement on Ukraine, he said: “I echo the Holy Father’s call for prayer and fasting to end the war in Ukraine. In times of trouble, we call on the tender mercy of God ... to guide our feet to the way of peace [Lk 1:78-79]. May our prayers, joined with those of people around the world, help guide those waging war to end the meaningless suffering and restore peace. Our Lady, Queen of Peace, pray for us.”

“Blessed are the peacemakers for they shall be called sons of God” (Mt 5:9). We become children of God when we are reconciled to him—through our baptism and our communion with him in and through the Church. But when we lose sight of God, through our blindness, selfishness and sin, peace disintegrates and violence proliferates to a formerly unimaginable degree of cruelty.

As Pope Francis wrote in his encyclical *“Fratelli Tutti: On Fraternity and Social Friendship,”* “Every war leaves our world worse than it was before. War is a failure of politics and of humanity, a shameful capitulation, a stinging defeat before the forces of evil” (#261).

We Christians believe that true peace comes only through Jesus Christ, who was sent into the world by his Father to be the Prince of Peace. We readily join our hands and hearts with people of diverse faiths and political points of view to seek peace by whatever nonviolent means are available to us.

“My heart aches greatly at the worsening situation in Ukraine,” Pope Francis said. There is only one way to peace. Christ is the way. May we follow him always.

—Daniel Conway

Reflection/Sean Gallagher

Martyrs of Ukraine, pray for us and for your beloved homeland

The people of Ukraine are suffering grievously after Russian president Vladimir Putin ordered his country’s military forces on Feb. 23 to invade the eastern European country.



Unfortunately, the people of this country, populated by millions of Orthodox and Catholic Christians, has endured similar suffering throughout much of its history.

This was especially the case after the Communist Revolution in Russia that established the Soviet Union about 100 years ago.

In the decades that followed, scores of the faithful of the Greek Ukrainian Catholic Church died as martyrs during a merciless persecution carried out by communist authorities.

Many of these martyrs have been beatified since the downfall of European communism in the 1990s.

Here are the stories of a handful of these martyrs of Ukraine, provided by catholicsaints.info, where information on more saints and blessed from Ukraine can be found.

• Blessed Mykolai Charnetskyi—Born in 1884, he was ordained a priest in 1909 and joined the Redemptorist order in 1919. He later served as a bishop during a time of severe persecution, was arrested for his faith in 1945 and sent to do hard labor in Siberia. After his release, he ministered covertly, was subject to constant surveillance and occasional torture. He died in 1959 as a martyr.

• Blessed Zenon Kovalyk—Born in 1903 in Ukraine, he joined the Redemptorist order and was ordained a priest in 1937. He was arrested for his faith

three years later while preaching during a Mass on the Solemnity of the Immaculate Conception of the Blessed Virgin Mary. He died as a martyr in 1941 by being crucified against a wall in Lviv, Ukraine.

• Blessed Symeon Lukach—Born in 1893, he was ordained a priest in 1919 and later served as a seminary professor. He may have been secretly ordained a bishop in 1945 during a period of severe persecution of the Church by Soviet authorities. Arrested for his faith in 1948, he was imprisoned until 1955. He ministered covertly after his release until he was imprisoned again in 1962. He died as a martyr in confinement in 1964.

• Blessed Ivan Slezziuk—Born in 1896 in Ukraine, he was ordained a priest in 1923 and appointed a bishop in 1945. Communist authorities imprisoned him because of his faith, and sentenced him to hard labor in Siberian prison camps on several occasions. He died in 1973 as a martyr.

• Blessed Klymentii Sheptytskyi—Born in 1869 in Ukraine, he became a monk in 1911 and an abbot in 1944. During World War II, he gave refuge to persecuted Jews. He was arrested for his faith in 1947 by Soviet authorities and was imprisoned in forced labor camps where he died as a martyr in 1951.

These are only a few of the long list of holy martyrs who have strengthened the Church in Ukraine. At any time, their stories should inspire us in our own lives of faith.

At this time of intense suffering for the people of Ukraine, however, let us call on the prayers of that country’s martyrs so that, through their intercession, our heavenly Father might bring about a true and lasting peace for Ukraine.

Martyrs of Ukraine, pray for us and for your beloved homeland.

(Sean Gallagher is a reporter for The Criterion.) †

Be Our Guest/Ann Wolski

A glimpse of heaven and a few of ‘my favorite things’

In my desperation to sing old nursery rhymes and ditties for my granddaughter, I suddenly burst out with a beloved show tune from *The Sound of Music*.

“My Favorite Things” describes a dog bite, a bee sting and feeling sad, but then refrains with: “I simply remember my favorite things / and then I don’t feel so bad.”

I began to recite all my favorite things, which my 2-year-old heartily agreed with and even added a few of her own—Cheerios, a good book, a dry diaper. Due to the lengthy car ride, our list grew longer and longer.

Suddenly, I realized I was naming all the things in my life that are dear to me—little pieces of my personal heaven on Earth.

My list of favorite things that give me peace includes enjoying a beautiful sunrise, hearing the roar of ocean waves as I wriggle the sand between my toes, and a friend’s welcoming smile. I am comforted

by a coffee chat with my mother, a quiet night by a warm fire, and, of course, the yumminess of chocolate chip cookies. My children’s hugs, our family gatherings and my puppy’s wagging tail of greeting bring me so much love.

I like to think these favorite things that bless me with peace, comfort and love are God’s promise of what is to come upon entering heaven, only infinitely more.

Until that time when I’m ready to leave this earthly world, I will continue to add to my list of amazingly wonderful things that make my life meaningful. I will continue to live life glimpsing my heaven on Earth.

What are your glimpses of heaven on Earth? Simply remember your favorite things.

(Ann Wolski is a member of St. Matthew the Apostle Parish in Indianapolis.) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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Christ the Cornerstone

This Lent, embrace the greater good that God wants for us

Three fundamental themes are reflected in Pope Francis' message for Lent 2022. These Lenten themes speak powerfully to the challenges and opportunities of our time.

The first theme is *obedience*. We ordinarily think of obedience in terms of "following orders" or obeying rules set down by a higher authority, but the fullest, spiritual meaning of this term suggests "openness" or "docility."

When we freely set aside our own will, our desires, and even our perceived rights, we are being obedient. We do this out of love and respect for others, because we trust that those who are in positions of authority have the common good in mind when they establish the laws and regulations we are asked to obey.

Being obedient to God's will requires openness, trust and love. We must surrender our selfish interests and embrace the greater good that God has in mind for us. This requires prayerful listening with a heart that is pure and uncluttered. "This brings us great joy," Pope Francis says. "It summons us to become God's co-workers" (1 Cor 3:9).

When we are truly obedient, letting go of our own will in deference to God's will

for us, we are free to live as children of God and as missionary disciples of Jesus Christ. This call to be obedient daughters and sons of our Father in heaven, made possible by the power of the Holy Spirit, "should not be seen as a burden," the pope says, "but a grace whereby the Creator wishes us to be actively united with his own bountiful goodness."

The second theme is *conversion*. Pope Francis describes the obstacles we face this way: "Bitter disagreement at shattered dreams, deep concern for the challenges ahead, and discouragement at the poverty of our resources, can make us tempted to seek refuge in self-centeredness and indifference to the suffering of others." To break out of the prison of selfishness that we have built for ourselves, we must open our eyes and ears, and we must change our hearts.

This is what conversion means—to change our minds and hearts so that, as Pope Francis says, "life's truth and beauty may be found not so much in possessing as in giving, not so much in accumulating as in sowing and sharing goodness."

Truth and beauty are found not in closed communities surrounded by walls and barbed wire. They are found

in openness to "the hidden power of goodness" which, as the pope teaches, "frees us from narrow self-interest, infuses our actions with gratuitousness, and makes us part of the magnificent horizon of God's benevolent plan."

Lent calls us to repentance and renewal. It invites us to let the Holy Spirit bring about a true conversion in the way we think, feel and act. Conversion means a radical change in our attitude—from selfishness to generous service of others.

The third Lenten theme is *doing good*. "Let us never grow tired of doing good," St. Paul says in his letter to the Galatians, "for in due time we shall reap our harvest, if we do not give up. So then, while we have the opportunity, let us do good to all" (Gal 6:9-10).

Pope Francis' 2022 Lenten message expands on this theme by adding:

- Let us not grow tired of praying.
 - Let us not grow tired of uprooting evil from our lives.
 - Let us not grow tired of fighting concupiscence.
 - Let us not grow tired of doing good in active charity toward our neighbors.
- During Lent, fasting and abstinence are important because they are forms of

spiritual discipline that prepare us for the foretaste of joy that we will experience at Easter when we celebrate Christ's resurrection and his decisive victory over sin and death. At the same time, "doing good" (active charity toward our neighbors) is also central to our observance of Lent.

The Benedictine monks of Saint Meinrad in southern Indiana have a time-honored Lenten tradition. Each monk writes down on a piece of paper the good works (*bona opera* in Latin) that he plans to do during the Lenten season. On Ash Wednesday, the abbot blesses all the good works that the monks have pledged to do during Lent. So, when we ask ourselves: "What should I give up for Lent this year?" perhaps we should add: "What good things am I going to do for others this Lent?"

Of course, obedience, conversion and doing good should always be an integral part of daily Christian living, but Lent is a time of heightened awareness.

This Lent, let's use the readings, prayers and intentions offered to us by the Church to listen attentively to the word of God, deny ourselves, and perform acts of Christian charity in Jesus' name. †



Cristo, la piedra angular

En esta Cuaresma acojamos el bien superior que Dios quiere para nosotros

El mensaje del Papa Francisco para la Cuaresma de 2022 refleja tres temas fundamentales que nos hablan con fuerza acerca de los retos y las oportunidades de nuestra época.

El primer tema es la *obediencia*. Normalmente pensamos en la obediencia en términos de "seguir órdenes" u obedecer reglas establecidas por una autoridad superior, pero el significado más completo y espiritual de este término sugiere "apertura" o "docilidad."

Somos obedientes cuando dejamos de lado libremente nuestra propia voluntad, nuestros deseos e incluso aquello que percibimos como un derecho y hacemos esto por amor y respeto a los demás, porque confiamos en que quienes ocupan puestos de autoridad tienen en mente el bien común al estipular las leyes y las normas que se nos pide que cumplamos.

Ser obediente a la voluntad de Dios requiere apertura, confianza y amor. Debemos renunciar a nuestros intereses egoístas y acoger el bien superior que Dios nos tiene preparado, lo que a su vez requiere escuchar piadosamente con un corazón puro y despejado. "Esto ya es un motivo de alegría," asegura el Papa Francisco. "Somos colaboradores al servicio de Dios" (1 Cor 3:9).

Cuando somos verdaderamente obedientes, dejando de lado nuestra propia voluntad en deferencia a la voluntad de Dios para nosotros, somos

libres para vivir como hijos de Dios y como discípulos misioneros de Jesucristo. Esta llamada a ser hijas e hijos obedientes de nuestro Padre Celestial gracias al poder del Espíritu Santo, "no tenemos que verla como un peso," dice el Papa, "sino como una gracia con la que el Creador quiere que estemos activamente unidos a su magnanimidad fecunda."

El segundo tema es la *conversión*. El Papa Francisco describe así los obstáculos a los que nos enfrentamos: "Frente a la amarga desilusión por tantos sueños rotos, frente a la preocupación por los retos que nos conciernen, frente al desaliento por la pobreza de nuestros medios, tenemos la tentación de encerrarnos en el propio egoísmo individualista y refugiamos en la indiferencia ante el sufrimiento de los demás." Para salir de la prisión del egoísmo que nos hemos construido, debemos abrir los ojos y los oídos, y cambiar nuestros corazones.

Esto es lo que significa la conversión: cambiar nuestras mentes y corazones para que, como dice el Papa Francisco, "la verdad y la belleza de nuestra vida no radiquen tanto en el poseer cuanto en el dar, no estén tanto en el acumular cuanto en sembrar el bien y compartir."

La verdad y la belleza no se encuentran en comunidades cerradas rodeadas de muros y alambradas. Se encuentran en la

apertura a "las fuerzas secretas del bien que se siembra" que, tal como nos enseña el Sumo Pontífice, "nos libera de las estrechas lógicas del beneficio personal y da a nuestras acciones el amplio alcance de la gratuidad, introduciéndonos en el maravilloso horizonte de los benévolos designios de Dios."

La Cuaresma nos llama al arrepentimiento y a la renovación. Nos invita a dejar que el Espíritu Santo provoque una verdadera conversión en nuestra forma de pensar, sentir y actuar. La conversión implica un cambio radical en nuestra actitud: del egoísmo al servicio generoso a los demás.

El tercer tema de la Cuaresma es *hacer el bien*. "No nos cansemos de hacer el bien," dice san Pablo en su carta a los Gálatas, "porque a su debido tiempo cosecharemos si no nos damos por vencidos. Por lo tanto, siempre que tengamos la oportunidad, hagamos bien a todos" (Gal 6:9-10).

El mensaje de Cuaresma de 2022 del Papa Francisco amplía este tema al añadir:

- No nos cansemos de orar.
 - No nos cansemos de extirpar el mal de nuestra vida.
 - No nos cansemos de luchar contra la concupiscencia.
 - No nos cansemos de hacer el bien en la caridad activa hacia el prójimo.
- Durante la Cuaresma, el ayuno y la

abstinencia son importantes porque son formas de disciplina espiritual que nos preparan para el anticipo de la alegría que experimentaremos en la Pascua, cuando celebremos la resurrección de Cristo y su decisiva victoria sobre el pecado y la muerte. Al mismo tiempo, "hacer el bien" (la caridad activa hacia el prójimo) también es fundamental para nuestra observancia de la Cuaresma.

Los monjes benedictinos de San Meinrad, en el sur de Indiana, tienen una tradición cuaresmal muy arraigada: cada monje escribe en un papel las buenas obras (*bona opera* en latín) que piensa realizar durante el tiempo de Cuaresma y el Miércoles de Ceniza el abad las bendice. Por eso, cuando nos preguntamos "¿A qué debo renunciar este año en la Cuaresma?" quizás deberíamos añadir: "¿Qué buenas obras me comprometo a hacer por los demás en esta Cuaresma?"

Por supuesto, la obediencia, la conversión y el hacer el bien deben ser siempre una parte integral de la vida cristiana diaria, pero la Cuaresma es un tiempo para desarrollar aún más la conciencia.

En esta Cuaresma, aprovechemos las lecturas, las oraciones y las intenciones que nos ofrece la Iglesia para escuchar atentamente la Palabra de Dios, negarnos a nosotros mismos y realizar actos de caridad cristiana en nombre de Jesús. †

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 4, 11, 18, 24, April 1

St. Anthony Parish, 316 N. Sherwood Ave., Clarksville. **Men's Club Fish Fry**, 5-7:30 p.m., dine in or carry out, baked fish, fried fish, oysters and shrimp, choice of two sides, adult dinner \$11-\$12, child dinner \$3-\$7. Information: 812-282-2290 or parish.office@stanthony-clarksville.com.

March 4, 11, 18, 24, April 1, 8

St. John Paul II Parish, St. Joseph Campus, 2605 St. Joe Rd. West, Sellersburg. **Lenten Fish Fry**, 5-7 p.m., dine in or drive-through, fried or baked fish, fried shrimp, baked potato, French fries, Cole slaw, mac and cheese or baked beans, fish sandwich \$7, sandwich and fries \$9, dinners \$12. Information: 812-246-2512.

All Saints Parish St. Martin Campus, 8044 Yorkridge Rd., Guilford. **Lenten Fish Fry**, 5-7 p.m., includes hand-breaded cod, French fries, green beans, mac and cheese, coleslaw, applesauce, cheese pizza, drink, dessert, \$12 adult, \$6 children. Information: 812-576-4302 or emilyalig.asp@gmail.com.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Lenten Fish Fry**, 11 a.m.-5:30 p.m., dinners include choice from eight entrées, two sides,

soda, white or wheat bread and dessert, \$11.50-\$14.75, entrée only \$10.25-\$13, side orders à la cart \$.70-\$4, mask required, walk-in or order in advance, to-your-car delivery available. Advance orders must be received by 9 a.m. Friday: call 317-536-1047 or 317-632-9349, ext. 111; fax 317-426-5004; or e-mail stريتاسecretary71@yahoo.com.

March 8

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Taizé Prayer at the Woods**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available at cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

March 9, 23

Group Lectio via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

March 12

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Teen Volunteering Opportunity**, 9 a.m.-2 p.m., ages 12-18, assist with retired Providence Sisters. Information and registration:

812-535-2952, provctr@spsmw.org or spsmw.org/events.

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **13th Annual Men's Lenten Prayer Breakfast**, 8-10 a.m., Mass followed by breakfast with talk by Father James Farrell, confession available 10-11 a.m., free. Information and registration: Barry Pachciarz, pachciarz@sbcglobal.net or 317-442-5542.

March 16

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

March 17

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

March 18

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Joy's House Founder Tina McIntosh

presenting "Lessons Learned from People of All Ages," rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on March 15. Information and registration: cutt.ly/CBE-Reg.

March 21

Sr. Thea Bowman Black Catholic Women Monthly Prayer Gathering, via Zoom, third Monday of each month, sponsored by archdiocesan Black Catholic Ministry, 7 p.m. Join meeting: cutt.ly/SrTheaPrayer, meeting ID: 810 3567 0684 or dial-in at 301-715-8592. Information: Pearllette Springer, pspringer@archindy.org or 317-236-1474.

St. Simon the Apostle Parish, St. Elizabeth Room, 8155 Oaklandon Rd., Indianapolis. **SHIP (Singles Hoping Involved Partnership)**, 6:30 p.m., fellowship ministry for singles ages 40-65, potluck pitch-in, personal safety presentation by school police officers, free. Information: martinlow8@cs.com or 317-826-6000.

March 23

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **A Cry for Justice: A Prayer of Lamentation**, prayer service and talk, Indiana Catholic Conference executive director Angela Espada presenting, virtual option available, free.

Information: 317-255-6244 or staindy.org/church.

March 26

Our Lady of the Most Holy Rosary Catholic Church, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: faithful.citizens2016@gmail.com.

March 26-27

St. Gabriel Church, 232 W. 9th St., Connerville. **Bruté Weekend**, Sat. 5:30 p.m. Mass, Sun. 10:30 a.m. Mass celebrated by Bishop Simon Bruté College Seminary spiritual director Father Daniel Bedel, talk on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

March 7

St. Brigid of Ireland Church, 404 E. Vine St., Liberty. **Bruté Weekend**, 8:15 a.m. Mass celebrated by Bishop Simon Bruté College Seminary spiritual director Father Daniel Bedel, talk on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

April 1

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass 5:45 p.m. followed by rosary, stations of the cross and adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

April 1-2

Planned Parenthood, 8590 Georgetown Rd., Indianapolis. **Indiana Knights of Columbus Vigil for Life**, Fri. 7 p.m.-Sat. 7 a.m., Archbishop Charles C. Thompson leading rosary and Stations of the Cross 7 p.m. Information: life@indianakofc.org or 317-223-4892.

April 2

St. Malachy Church, 9833 E. County Rd. 750 N., Brownsburg. **Healing Service**, 6:30 p.m., adoration and healing service, Father Sean Danda presiding, free. Information: 317-852-3195 or indianapolis@encounterschool.org.

April 6

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605. †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

March 14, 21, 28, April 7

The Scriptures of Lent 2022, 6:15-7:45 p.m., virtual program hosted by the Sisters of Providence, stand-alone sessions, \$5 each, register within three days of each session. Information and registration: 812-535-2952, provctr@spsmw.org or spsmw.org/events.

March 18-20

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **St. Catherine of Siena: Honoring God, Sanctifying Souls**, Benedictine Father Adrian Burke presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Weekend of Peace: Women's Retreat**, 7 p.m. Fri.-noon Sun., Judy Ribar facilitating, limit of five participants, \$200 includes two nights and four meals. Information and registration: mountsaintfrancis.org/weekend-of-peace or 812-923-8817.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Surrender All: Lenten Women's Weekend Retreat**, Fri. 7 p.m.-Sun. 1 p.m.,

Cheryl McSweeney and Georgene Beiriger facilitating, includes program, meals, snacks, overnight accommodations and copy of

Surrender All by Jen Norton, \$215. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org. †

Marriage enrichment day to be held at St. Malachy in Brownsburg on March 19

A marriage enrichment day called "Marriage on Purpose: Rediscovering Joy and Sanctity in Marriage" will be held at St. Malachy Parish, 9833 E. County Road 750 N., in Brownsburg, from 8 a.m.-4 p.m. on March 19.

The event will be presented by Dan and Amber DeMatte. The couple are the authors of *Three Secrets to Holiness in Marriage* and serve as lay evangelists based at Damascus Ministries in central Ohio, whose mission is to awaken, empower and equip Catholics to live the adventure of their faith.

The goal of this conference is to

offer a taste for what is possible in marriage and igniting the fire that marriage is for sanctity and joy.

The event is sponsored by FIAT (Forever in Adoration Together), St. Malachy's marriage ministry.

The day will consist of daily Mass and several sessions, with time to work with your spouse on what you have learned.

The cost, which includes lunch, is \$50 per couple or \$30 for an individual.

To register online, go to cutt.ly/stmalachyFSG. For more information or to register by phone, call 317-852-3195. †

Remembering lost lives



Pink and blue flags are shown in front of Holy Name of Jesus Church in Beech Grove on Feb. 12. They represent the 2,411 aborted fetuses discovered on the property of Dr. Ulrich Klopfer, an abortion provider in northern Indiana, after his death in February 2020. The parish held a Mass on Feb. 12 in memory of these innocent, lost lives. (Submitted photo by Nancy Garber)

Talks for Catholics suffering any form of addiction are set for March 13 in Indy

Two "A Catholic Solution to Addiction" talks will be offered at St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis, at 1 p.m. and 7 p.m. on March 13.

The talks will be presented by Scott Weeman, founder of Catholic in Recovery. His non-profit organization serves those suffering from addictions and unhealthy attachments, including alcoholism, substance abuse, pornography, sex and relationship addiction, compulsive overeating

and food addictions, gambling and co-dependency.

Weeman found healing and new life through the help of 12-step recovery and the sacramental love and mercy provided by the Catholic Church. He founded Catholic in Recovery to share the good news that God can bring about healing and recovery, even in the most hopeless of cases.

There is no charge for the talks.

For more information or to register, call 317-826-6000, ext. 159, or e-mail brutski@saintsimon.org. †

Lent: 'A time when faith can really come alive in the home'

By John Shaughnessy

Gabriela Ross brings her gifts as a wife and a mother to her ministry as the director of the Office of Marriage and Family Life for the archdiocese.



Gabriela Ross

She also brings these gifts to helping married couples and families make the most of Lent—hoping to lead them to a deeper relationship with God and with each other.

"Lent is a time when faith can really come alive in the home," Ross says. "Whether a couple is newly married, empty nesters or raising kiddos, Lent offers all the sights, sounds and, yes, even smells that point us to the holiness of the season.

Family life is always holy—the Church calls the home a 'domestic Church.' But Lent is a great time to take it up a notch and embrace the gift of the season."

Ross offers a three-pronged approach to making Lent more meaningful—an approach that includes adding small changes to the décor of your house, adapting works of mercy to family life, and planning meatless menus together for Fridays during this season.

"Get everyone involved in planning a meatless menu for

Fridays in Lent. Cheese pizza, tuna melts, lentils, macaroni, a parish fish fry," she says. "Whatever your family likes to eat, plan out a menu and post it on the fridge so everyone knows we'll be eating our way through Lent this year."

Her tips also turn to including touches of the desert to the décor of the home, tying into Lent as a season to reflect on the time that Jesus spent in the desert, drawing closer to God in prayer.

"You can try to include components of desert décor or visuals in your home—a vase of sand instead of a vase of flowers," Ross says. "Or go the route of simplifying and having more bare décor. Put extra throw pillows and blankets in storage for Lent.

"Don't forget to bring home your blessed palms from Palm Sunday and place them behind a crucifix or holy picture to symbolize that Christ is welcome in your home."

The creative touches also extend to adapting the corporal and spiritual works of mercy to everyday family life in Lent.

"Lent is a great time to practice the works of mercy because family life provides many opportunities to offer up our service to others and receive God's grace," Ross says.

In married and family life, according to Ross, "Forgive all injuries" can be applied as, "Say 'sorry' and mean it. Say 'I forgive you' and mean it. Give more hugs."

"Counsel the doubtful" becomes "Listen when

someone has a problem."

"Bear wrongs patiently" can be adapted as, "Don't lose your cool, and love the person who is making you frustrated."

"Shelter the homeless" takes on a different twist as "Bring Lent into your home. Invite friends over to pray and have a meatless meal."

"Pray for the living and the dead" takes a more concrete emphasis as "Learn the Divine Mercy Chaplet and pray it as a family, especially on a Friday or at 3 p.m., the hour of mercy, and offer it for the souls in most need of God's mercy."

When possible, Ross says, couples and families should also take their focus in Lent beyond the home.

"If a couple's situation allows them to be active participants in parish life during Lent, they should definitely take advantage of the many book studies, prayer services and parish missions available during Lent. The Church gives us a whole season of mini-retreats to prepare our hearts, minds and souls for the coming of Christ at Easter.

"However, if family obligations make it a challenge to plug into a variety of resources and events, couples are encouraged to make the most of their domestic Church by adding some sights, smells and plenty of works of mercy to their everyday life. May this be a blessed and fruitful Lent for all our families." †

LENT

continued from page 1

hope to be at the end of this, when Easter comes."

Morrisey says that one of her most transformative Lenten experiences occurred during her college days at Auburn University when she decided to give up one of the joys of her life—music.

"I just felt like there was no break in my day, there was no silence," she recalls. "I was in class, or I was with my roommates. Or I was watching TV. So then when I did get to Mass or I did get to eucharistic adoration, I could not focus at all. Because that was the only time I actually had any quiet in my week.

"Somebody had challenged me, 'What is God saying to you in prayer?' I realized I'm not giving him the chance to talk because there's no silence in my day at all. Not everyone is called to be a monk. But having some intentional silence in there is really good."

She also realized that giving up music during Lent was extremely hard, especially considering her personality—and her life that year.

"It happened to be that Lent I was doing a bunch of traveling, and I was in the car by myself for a really long time," she recalls. "I am an external processor. I'm super extroverted. Being alone in general is really hard for me. But it was really good. It was actually a total surprise that when I got to Easter, I actually enjoyed the silence. I wasn't just craving that constant noise.

"That experience helped me think this was so much more transformative than other Lenten experiences when I just gave up something for the sake of giving something else up."

The influence of that Lent on her faith continues today.

"Everybody prays at different times. I found that morning was really the best time for me. Realizing that if I don't look at my phone, if I don't listen to these 30 things before I actually go pray, whether it's in a chair at my house or at the chapel, it's a lot easier for me to actually pray."

That approach has deepened her relationship with God. She also believes Lent can be a time to strengthen relationships with family and friends.

"Think about what you want in a relationship to be different," she says. "Obviously, relationships are a two-way street. Just because you want to have a more intentional relationship with someone doesn't mean they do. But maybe it's hard for you to pray for them so you pray for them intentionally.

"Or I'm going to call this family member more often or make the effort to ask them how they're doing. Or I'm going to work on forgiving this person for something they did, even if I'm not necessarily talking to them about it."

There will also be Lenten seasons when the best approach a person may have is to be more accepting, loving and kind to yourself, she says.

"Sometimes, you're just in a really hard season of life, and that's hard enough. My spiritual director last year was really good about that. I was just in

a really, really hard season mentally. A lot of anxiety, I was in a long-distance engagement, and I was just not doing well. Then I was distressed and more anxious because I could not figure out what I was going to do for Lent.

"He was like, 'I think you have enough going on.' He was encouraging me to take that to prayer basically. 'Why don't you use this time to intentionally give those things to Jesus?' Sometimes your life circumstances just might be enough of a sacrifice."

(If you would like to share an approach, sacrifice and/or act of joy that has brought you closer to God during Lent, The Criterion would still like to hear from you. Send your submission—and your story of how you were drawn closer to Christ—to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.) †

Christian vocation is to build bridges north to south, Pope Francis says

CHICAGO (CNS)—Reflecting themes he has emphasized throughout his pontificate, Pope Francis participated on Feb. 24 in a webinar with university students from North and South America to discuss "building bridges" north to south.



Pope Francis

"This is the Christian vocation, to build bridges. Christ came to be the bridge between God the Father and us. If a Christian

does not build bridges, it means they forgot their own baptism, because to build bridges is part of our vocation," the pope said in his opening remarks for the session.

In the encounter, the pope dialogued with 16 university students in four groups of four, who made presentations on migration, the environment and nonviolence. Pope Francis responded to each group, and could be seen on the video taking copious notes as the students spoke.

Sponsored by Loyola University Chicago and the Pontifical Commission for Latin America, the session was interpreted and captioned in English, Spanish and Portuguese. The pope spoke in Spanish.

Formally titled "Building Bridges North-South," the session was organized by the Institute of Pastoral Studies, Hank Center for the Catholic Intellectual Heritage, and the

Department of Theology at Jesuit-run Loyola University Chicago.

More than 130 students from 58 universities in 21 countries participated in the discussions in seven regional groups that were held during the past several weeks to prepare for the dialogue with Pope Francis.

The pope said that universities play an important role in solutions to the problems facing the world. Universities, with a range of disciplines and influence nourish the minds of students with concepts and ideas.

However, he noted, "a man or woman who just fills their mind with concepts, eventually they are cold, they are heartless, because they have this only in their mind. But university students must follow their studies ... so they merge their heart and their hands."

The pope said he likes to talk to young people, because it makes him feel younger.

The program, scheduled to last an hour, ran for almost two hours. As groups of four students and scholars, including representatives from the South and the North were introduced to the pope, they presented their topics in about 90 seconds each.

Some of the students asked the pope for his support or advice on how to move forward with their concept, including a request that he make such a dialogue with college students a new tradition for popes. He responded to them by name, referring to points they had made.

In his response to the first group, he noted that the students had several times

used the word roots in their discussion about migration issues.

"Everyone takes their energy from the roots," Pope Francis said, noting that his own family had immigrated to Argentina from Italy when his father was in his 20s. He noted that those who did not learn the language of their new country did not do well.

"They have to learn the language without losing their roots," he said, adding, "We cannot integrate the migrant by making them forget about their roots."

In his opening remarks, he said, "Migrants must be received, accompanied, promoted, integrated." Referring to many nations, he said, "We are countries built by immigrants. My land, Argentina is a cocktail of migrants."

Another group talked to the pope about poverty and food insecurity, which often forces people to leave their homes, their land and their cultural roots. The students proposed a program to help people remain in place, creating "centers of permanence" which would act as research hubs for technologies and initiatives for sustainable development.

Another student noted that based on an analysis, no U.S. diocese has committed to carbon neutrality and that bishops and priests don't discuss climate change regularly.

Another student urged more centers to train people on nonviolent direct action to address the climate crisis.

The pope responded to these concerns by saying, "You propose a harmony with

nature. Violence always destroys nature, never builds it up. Nonviolence is based on dialogue and respect. ... We must act in such a way that people don't have a desire to migrate.

"They should be able to remain in a good life in harmony with nature. When there is violence, there is no life," he said.

He recalled a Spanish proverb: "God forgives always, we forgive sometimes, nature never forgives."

The pope added, "If we destroy nature, then we create a chain of violence."

A third group of students brought to the pope ideas about pastors not being close to their people; about collaboration and health care, especially in light of the pandemic; and noting the inhumane conditions of migration often exclude migrants from housing and health care.

They encouraged the pope to continue to fight for those who are forgotten or without a voice and asked for advice on how to get corporations and governments to rethink public policy that exploits natural resources.

Pope Francis paused to think before responding and acknowledged that the students had said they wanted to improve the world. "Am I able to leave the world better than the one I am living in now?" the pope asked. To do so, "we have to change from the inside," he said.

(The video sessions with Pope Francis are available on YouTube in English, Spanish and Portuguese at <https://www.youtube.com/user/LoyolaChicago>.) †

GALA

continued from page 1

to become the next generation of priests.

It was an evening filled with touching stories about how lives have been changed by faith, compassion and generosity despite heartbreaking circumstances. (See related story on page 9.)

But mostly it became an evening to celebrate the life and faith of Msgr. Koetter—a gentle priest who always seemed to have a warm, welcoming smile for everyone, a joyful spirit who so often has found a way to fulfill the one main goal of his life: to draw people closer to God.

After Archbishop Charles C. Thompson presented him with the archdiocese's Legacy Award during the gala at the JW Marriott hotel, Msgr. Koetter shared his thoughts about the impact that being a priest has had on him—and the impact he has strived to make through his priesthood.

'I have been blessed'

Msgr. Koetter was able to "talk" to the gala's audience through the use of a computer and special software that has stored previous recordings of him speaking.

"This year, I will celebrate my 45th anniversary as a priest," he began. "Through those years, I have been incredibly blessed through the people I have come to know. My priesthood was a call to help people draw closer to God and his Son, Jesus Christ, primarily through two avenues—the sacraments and preaching.

"Many times, I received a late-night phone call to go and anoint someone who was getting close to death. I never was thrilled to receive those calls, but later, as I was leaving the home or the hospital, having shared the anointing with the dying person, I always walked to my car so thankful that I was a priest.

"I remember the many conversations with a young, engaged couple about the sacrament of marriage. It gave me the opportunity to speak about God in their life, and oftentimes there was a positive response from the couple.

"Each sacrament is a gift. I have been blessed in offering this gift to so many people."

In closing, Msgr. Koetter told the gala audience that the theme for his priesthood has always been, "God is good."

His thank-you served as a bookend to the video that began the award ceremony for him—a video in which he talked movingly about the challenge of living with ALS, the abbreviation for the degenerative nerve order with

the scientific name amyotrophic lateral sclerosis.

"I struggle with my ALS, and it's hard to carry the symptoms as they become more restrictive. But I have always believed in the goodness of God. That has not changed. There are real graces that have come to me through the illness, and a key one is hearing people express their appreciation for my ministry. I have received beautiful letters and e-mails that have shared that with me. And it has really confirmed my vocation as a priest.

"Why I have this illness I will never know, but I do not blame God. Rather, I continue to look for his blessings, and they appear over and over. So, I hope I can bring a little hope to people who bear heavy burdens, realizing that in the midst of the struggles, God is still blessing us. I hope my legacy is that God is with us, God is good, and there is much love around us. And we need to say thank you."

Archbishop Thompson returned the gratitude to Msgr. Koetter in his salute to the priest.

'Genuine love of God and people'

"We honor Msgr. Paul Koetter tonight with our Legacy Award not because of how bravely and gracefully he has carried on in the face of great personal health challenges. And he has done so," the archbishop said. "We honor him tonight for his legacy."

Speaking directly to Msgr. Koetter, the archbishop continued, "You've been a great pastor, assistant chancellor, vocations director, vicar for ministry personnel and a dean. I think you would agree that the many assignments and titles aren't what you would want to be honored or remembered for. What's more important is that you are a holy priest who has been there for others and brought them closer to God."



Msgr. Paul Koetter acknowledges the standing ovation he received near the end of the archdiocese's Legacy Gala in Indianapolis on Feb. 25. Behind Msgr. Koetter is one of his eight siblings, Benedictine Sister Mary Ann Koetter, the subprioress of Our Lady of Grace Monastery in Beech Grove, and Father Patrick Beidelman. (Photo by Rob Banayote)

Turning again to the people at the gala, the archbishop said, "We should all try to model our lives after Msgr. Koetter. He has lived a Christ-centered life. He continues to inspire us to see the world through the eyes of Jesus, and he gives us confidence that, no matter what comes our way, with Christ there is always peace and there is always hope."

Besides the archbishop, about 35 of Msgr. Koetter's brother priests from across the archdiocese attended the gala in his honor.

So did people from each of the parishes he has served in the archdiocese where he was regarded as a beloved priest and pastor—St. Agnes in Nashville, Our Lady of Perpetual Help in New Albany, and Holy Spirit, St. Anthony, St. Monica and St. Therese of the Infant Jesus (Little Flower), all in Indianapolis.

Six of his eight siblings also were there to cheer and support their brother, including Benedictine Sister Mary Ann Koetter, who drove him to the gala. She noted how proud their family is of him, and how grateful they are to the archdiocese that he was being honored.

Most of all, she expressed how much he means to their family, from his "fun-loving teasing" to "sharing in our joys and sorrows."

"We, like many others, have witnessed Paul's genuine love of God and people—and bringing the two together with his gifts and commitment," said Sister Mary Ann, a member of Our Lady of Grace Monastery in Beech Grove.

"He continues to do this with his witness of traveling this difficult journey of ALS with a love of life. He seeks the blessings that are present in his day, and we see the strength he receives from God who he has loved his whole life long."

'A precious gift'

As part of a video tribute to Msgr. Koetter, Benedictine Sister Nicolette Etienne smiled as she shared the story of how he always gave her leeway with her carefree counting of her strokes when they played golf together. But mostly she talked about the gift of his friendship.

"It's a precious gift to have a friend who is loyal and faithful," she said. "I am forever grateful for God putting him into my life."

In his closing remarks about the Legacy Gala, Archbishop Thompson was thankful that so many people attended after the past two years of dealing with the impact of COVID-19.

"Even though everything seems to be improving, we are still dealing with the effects of COVID," the archbishop told the gala audience. "The pandemic has changed many aspects of how we live life day to day, but one thing that hasn't changed is our commitment to carrying out the mission of Jesus Christ.

"We continue through the pandemic to minister every day to the people of central and southern Indiana. People are receiving the sacraments, our Catholic schools are educating and forming our children, our seminarians continue their formation to serve as priests, and our Catholic Charities agencies continue to provide help to thousands of people who need us more than ever."

That continuing ministry echoed the approach that Msgr. Koetter has always brought to his priesthood—and that he shared during the gala.

"Many years ago, I told the story of a village in Africa that would greet each visitor with the words, 'God is good,' and the visitor would respond, 'All of the time,'" Msgr. Koetter recalled. "Then they reverse roles with the visitor leading with, 'All the time,' with the response being, 'God is good.' This story has become a theme for my ministry. So I say to you, 'God is good.'"

After sharing that belief, Msgr. Koetter soon turned from the stage and began to leave the gala in his motorized wheelchair, heading down the middle aisle of the ballroom in the same way that a priest leaves the altar during the recessional hymn of a Mass.

As he did, the 800 people stood in unison and saluted him one more time, singing the lyrics of "Holy God, We Praise Thy Name."

Praising God. It's the way Msgr. Koetter has always lived. It's the way he continues to live every day. †



Judy Palmer, left, Father Thomas Schliessmann, Kevin O'Brien, Theresa O'Brien and Jolinda Moore are all smiles as they enjoy the Legacy Gala at the JW Marriott hotel in Indianapolis on Feb. 25. The O'Briens were the chairpersons of the gala. (Photo by Rob Banayote)

Three touching stories capture the theme of Legacy Gala: gratitude

By John Shaughnessy

A young mother who is losing her sight to glaucoma—and who once lived in Holy Family Shelter in Indianapolis—shares the story of how she is rebuilding her life with the help of Catholic Charities.

A young man who had to flee his homeland in Africa because of threats on his father's life talks about his poignant journey to becoming a seminarian and placing his life in God's hands.

A family devastated by the random killing of their 24-year-old son and brother embraces the joy of his life by creating a scholarship in his honor.

These three touching stories were shared with the nearly 800 people who attended the archdiocese's Legacy Gala on Feb. 25 at the JW Marriott hotel in Indianapolis—a celebration that honored Msgr. Paul Koetter and served as a fundraiser for the archdiocese's Catholic Charities, Catholic schools and the formation of seminarians.

Featured during a video presentation, the three stories shared the common theme of the Legacy Gala: gratitude. Gratitude for the gift of life.

Gratitude for the blessing of family, friends and even strangers who touch our lives with light, love and hope.

Gratitude for the presence of God in our lives and in the world.

'Be the light for other people'

The theme of gratitude and the connection with God and others was first expressed during the gala by Trivia Hervey, a young mother who has found a new home and made a new life with the help of Catholic Charities.

"I'm stable for the first time in my life," Hervey said. "I'm grateful."

After Hervey shared her story, the executive director of Catholic Charities in the archdiocese talked about the difference that the agency makes to people in central and southern Indiana.

"Pope Francis says that among the darkness in our

world right now, we need to be able to see the light in people, but also we need to be able to be the light for other people," said David Bethuram. "And that's what we do at Catholic Charities.

"The men and women who serve—both volunteer and staff—we are that light. We want to be that light for those who come to us in darkness, who have lost a job, who are unable to feel as if they are able to do it on their own, who are depressed, a senior who is lonely, a child that feels like they are unwanted. They're all people that have light in them."

Bethuram thanked everyone who contributes to Catholic Charities' continuing effort to offer hope and dignity to people in need.

"It's so important that you are able to share not only just your treasures, but to share your gifts and talents with us at Catholic Charities. It's a way of you shedding your light upon those who need to see the light in themselves."

'It was God's plan for me'

Seminarian Evrard Muhoza also shared his life story of transforming darkness into light.

He grew up in the East African country of Burundi in the midst of a civil war. When his father, a public official, received assassination threats, the family fled to the United States in 2010 after being granted asylum here. Muhoza's personal journey eventually led him to Bishop Simon Bruté College Seminary in Indianapolis, as a seminarian for the Louisville, Ky., Archdiocese.

"I'm very happy where God has taken me," he said. "Ever since I came here, I think it was God's plan for me. He decided to call me to become a seminarian.

"This place is very special in the way they help us to discern what God is calling us for. And I'm very grateful for that."

As the rector of the college seminary, Father Joseph Moriarty also shared his thanks for everyone who provides financial contributions and prayers of support to help the archdiocese educate and form young men like Muhoza as priests.

"Evrard is a sign that vocations and the Church are universal," Father Moriarty said. "Without priests, we would not have the Eucharist. And without the Eucharist, we cannot function as a Church. We are grateful for your support of vocations."

From heartbreak to hope

Steve and Cheryl Shockley know the darkness in the world, having lost their 24-year-old son Jack in an unprovoked, random killing in August of 2020. Still, the couple from Christ the King Parish in Indianapolis is striving to add light to the world, because that's the way the youngest of their three children lived his life.

"He lived a full, happy life, and it should be celebrated," Cheryl said.

To honor Jack, the Shockleys established a scholarship in his memory through the archdiocese's Catholic Community Foundation. The scholarship is given annually to a graduate of a center-city Catholic grade school in Indianapolis to help the student continue his or her education in a Catholic high school. The scholarship also includes the offer of a mentor to the student, to help guide him or her through high school.

The first scholarship recipient—Xochitl (pronounced So-Chee) Murillo—is in her freshman year at Roncalli High School in Indianapolis. And Jack's sister, Grace Liegibel, is her mentor.

"Stories like Xochitl's take place every day within our schools where students are given an opportunity to have a high-quality academic education that is instilled deeply in the Gospel values," said Brian Disney, the superintendent of Catholic schools in the archdiocese.

"These opportunities are because of generous donors like you, generous people like the Shockleys who took the tragedy in their life and have turned it into something good."

The theme of gratitude and connection echoed through the celebration. †



Archbishop Charles C. Thompson poses for a photo with some of the archdiocesan seminarians at the Legacy Gala at the JW Marriott hotel in Indianapolis on Feb. 25. (Photo by Rob Banayote)

Do good unto others, ditch digital addictions for Lent, pope says

VATICAN CITY (CNS)—Christians must persevere in generously doing good in the world, bolstered by prayer and by fighting evil in their own lives, including an addiction to digital media, Pope Francis said.

"Lent is a propitious time to resist these temptations and to cultivate instead a more integral form of human communication made up of 'authentic encounters'—face-to-face and in person," the pope said in his message for Lent, which began on March 2 for Latin Rite Catholics.

"Let us ask God to give us the patient perseverance of the farmer and to persevere in doing good, one step at a time," and to know that "the soil is prepared by fasting, watered by prayer and enriched by charity," the pope wrote.

Released by the Vatican on Feb. 24, the pope's Lenten message was titled, "Let us not grow tired of doing good, for in due time we shall reap our harvest if we do not give up. So then, while we have the opportunity, let us do good to all" (Gal 6:9-10), which is from St. Paul's Letter to the Galatians.

Christians are called to sow goodness

their entire lives, but even more so during Lent, he wrote.

The first fruit "appears in ourselves and our daily lives," radiating the light of Christ to the world, he wrote. And sowing goodness "for the benefit of others frees us from narrow self-interest, infuses our actions with gratuitousness and makes us part of the magnificent horizon of God's benevolent plan."

Christians must not grow tired of praying, he wrote. "We need to pray because we need God. Thinking that we need nothing other than ourselves is a dangerous illusion.

"Let us not grow tired of uprooting evil from our lives," he added, underlining the importance of fasting and asking for forgiveness in the sacrament of penance and reconciliation.

Christians must resist "concupiscence," the tendency to sin, which is a weakness that leads to "selfishness and all evil, and finds in the course of history a variety of ways to lure men and women into sin," he wrote.

One sign of such weakness, he said, is an addiction to "digital media, which impoverishes human

relationships." Lent is an opportune time to cultivate healthy communication and face-to-face encounters.

"Let us not grow tired of doing good in active charity toward our neighbors" and of giving joyfully, he wrote.

"Lent is a favorable time to seek out—and not to avoid—those in need; to reach out—and not to ignore—those who need a sympathetic ear and a good word; to visit—and not to abandon—those who are lonely," he wrote.

"Let us put into practice our call to do good to all," he wrote, "and take time to love the poor and needy, those abandoned and rejected, those discriminated against and marginalized."

And, Pope Francis said, doing good "with love, justice and solidarity are not achieved once and for all; they have to be realized each day" and require patience, prayer and hope.

Salesian Sister Alessandra Smerilli, interim secretary of the Dicastery for Promoting Integral Human Development, was among the speakers presenting the Lenten message at a Vatican news conference.

Around the world, she said, one

sees the "winds of war, after decades of reckless rearmament," a deadly pandemic, increasing inequalities and fundamental problems with economic and social systems.

But, she said, "God believes in the Earth and cares for it in the same way that a farmer does not abandon his land," so in his message, Pope Francis is inviting people "to be that fertile soil that creates the conditions for the seeds to grow" and create something "different from the present."

Italian Cardinal Francesco Montenegro, a dicastery member and retired archbishop of Agrigento, said bringing about these changes requires a different way of facing problems.

People must not turn their back and believe someone else will take care of things but must know "each one of us can do something" and must look for where there is a need and see others as brothers and sisters, he said.

(The text of the pope's message in English is online at: cutt.ly/LentEnglish. His message in Spanish is online at: cutt.ly/LentSpanish.) †

'With a heart broken,' Pope Francis prays for peace in Ukraine

VATICAN CITY (CNS)—Pope Francis said his heart was “broken” by the war in Ukraine, and he pleaded again, “Silence the weapons!”

“Many times, we prayed that this path would not be taken,” he told people gathered in St. Peter’s Square for the midday recitation of the *Angelus* prayer on Feb. 27, three days after Russian forces invaded Ukraine. But rather than giving up, he said, “we beg God more intensely.”

With many of the people in the square holding Ukrainian flags, Pope Francis greeted them the way Ukrainians traditionally greet each other, “*Slava Isusu Chrystu*,” meaning, “Glory to Jesus Christ.”

Pope Francis has continued to personally express his concern about Russia’s invasion of Ukraine and to appeal for peace. The previous evening, he phoned Ukrainian President Volodymyr Zelenskyy.

The Vatican press office confirmed the call on Feb. 26, but provided no details.

Zelenskyy tweeted that he had thanked Pope Francis “for praying for peace in Ukraine and a cease-fire. The Ukrainian people feel the spiritual support of his Holiness.”

The Ukrainian Embassy to the Holy See tweeted, “The Holy Father expressed his deepest sorrow for the tragic events happening in our country.”

The call to Zelenskyy came a day after Pope Francis made the diplomatically unusual gesture of going to the Russian Embassy to the Holy See to express his concern about the war. Usually, a head of state would have an ambassador come to him.

Pope Francis also had phoned Archbishop Sviatoslav Shevchuk of Kyiv-Halych, the head of the Ukrainian Greek

Catholic Church, who remained in Kyiv with his people, taking refuge with others in the basement of Resurrection Cathedral and sending out daily videos of encouragement.

As Feb. 27 dawned with people under a curfew and many still sheltering in basements and subway stations, Archbishop Shevchuk promised that priests would be joining them underground to celebrate the Sunday Divine Liturgy.

“The Church is with its people,” he said. “The Church of Christ brings the eucharistic Savior to those who are experiencing critical moments in their life, who need the strength and hope of the resurrection.”

And he called on anyone who could go to confession and receive the Eucharist, remembering those unable to go to services and, especially, the Ukrainian soldiers defending the nation.

But also, he said, make a “sacrifice for those who are wounded, for those who are discouraged, for the refugees who are on the roads” fleeing the war.

Speaking after the *Angelus* prayer, Pope Francis also remembered the Ukrainians in the bunkers and those fleeing the war, especially “the elderly, those seeking refuge in these hours, mothers fleeing with their children. They are our brothers and sisters for whom humanitarian corridors must be opened as a matter of urgency and who must be welcomed.

“In these days, we’ve been shaken by something tragic: war,” he told the people in the square.

One who wages war, he said, is not and cannot be thinking about people, but is putting “partisan interests and power before everything.”

One who wages war “relies on the diabolical and



A mother gives water to her daughter at a temporary camp in Przemysl, Poland, on Feb. 28 as they flee the Russian invasion of Ukraine. (CNS photo/Yara Nardi, Reuters)

perverse logic of weapons, which is the furthest thing from God’s will, and distances himself from the ordinary people who want peace,” the pope said. In every conflict, “the ordinary people are the real victims,” and they “pay for the folly of war with their own skin.”

“With a heart broken by what is happening in Ukraine—and let’s not forget the wars in other parts of the world, such as Yemen, Syria, Ethiopia—I repeat: Silence the weapons!” Pope Francis said.

“God is with the peacemakers,” he continued, “not with those who use violence.” †

Ending conflict requires dialogue; Vatican ready to help, cardinal says

VATICAN CITY (CNS)—The Vatican is ready to facilitate negotiations between Russia and Ukraine, said Cardinal Pietro

Parolin, Vatican secretary of state.

“The only reasonable and constructive way to settle differences is through dialogue, as Pope Francis never tires of repeating,” he said.

“The Holy See, which in recent years has followed the

events in Ukraine constantly, discreetly and with great attention, offering its willingness to facilitate dialogue with

Russia, is always ready to help the parties to resume that path,” said the cardinal.

In a joint interview with four Italian newspapers on Feb. 28, Cardinal Parolin said, “Although what we feared and hoped would not happen has happened—the war unleashed by Russia against Ukraine—I am convinced that there is always room for negotiation. It is never too late!”

He reiterated the same appeal he said Pope Francis made during his visit to the Russian ambassador to the Holy See on Feb. 25, “stop the fighting and return to negotiations.”

“First and foremost, the military attack, the tragic consequences of which we have all already witnessed, must be stopped immediately,” the cardinal said.

“Communication and listening to each

other is necessary in order to fully know and understand the reasons of others,” he said. “When people stop communicating and listening sincerely to each other, they look at each other with suspicion and end up exchanging only mutual accusations.”

He said, “this mutual deafness” has led to open conflict.

“The aspirations of each country and their legitimacy must be the subject of a common reflection, in a broader context and, above all, taking into account the choices of citizens and respecting international law,” he said.

Despite their divisions, both the Orthodox and Catholic Churches “agree in expressing grave concern about the situation and in affirming that, apart from any other consideration, the values of

peace and human life are what is truly at the heart of the Churches, which can play a fundamental role in preventing the situation from worsening further.”

Asked about the risks of the conflict spreading to other European countries given the decision of several Western nations to send weapons to Ukraine, Cardinal Parolin said, “It would be a catastrophe of gigantic proportions, even if, unfortunately, it is not an outcome that can be completely excluded.”

An additional concern, he said, is the “possible return to ‘a new cold war with two opposing blocs.’”

This “disturbing scenario,” he said, “goes against the culture of fraternity that Pope Francis proposes as the only way to build a just, solidarity-based and peaceful world.” †

UKRAINE

continued from page 1

with President George W. Bush, and he sent Cardinal Roger Etchegaray to Baghdad to meet with President Saddam Hussein. The United States and its coalition partners launched their attack three weeks later.

Speaking months later about his meeting with Bush, Cardinal Laghi, a former *nuncio* to the United States, said it seemed clear that Bush had already made up his mind.

The president acted almost as if he were divinely inspired and “seemed to truly believe in a war of good against evil,” Cardinal Laghi told a conference in October 2003.

“We spoke a long time about the consequences of a war. I asked: ‘Do you realize what you’ll unleash inside Iraq by occupying it?’ The disorder, the conflicts between Shiites, Sunnis and Kurds—everything that has, in fact, happened,” the cardinal said.

But Bush insisted that democracy would be the main result, he said.

Papal appeals for peace and dialogue always look first to the impact violence and war will have on civilians, especially the elderly and children. In military calculations, they are “collateral damage,” but as Pope Francis noted on Feb. 27, they are always the first victims of conflict.

The advent of atomic and nuclear weapons at the end of

World War II changed papal discourse about international conflicts and is one reason why the war in Ukraine has shocked so many people in Europe and beyond.

Leading prayers for peace on Feb. 24, the first day of the Russian offensive against Ukraine, Andrea Riccardi, a historian and founder of the Community of Sant’Egidio, said the conflict “seems to me the biggest war on European soil since 1945, at least for the size of the country it involves and for the fact that it involves a superpower.”

Putin said on Feb. 27 that he had put his nuclear forces onto a higher state of alert.

The most thorough papal examination of the folly of war to date is “*Pacem in Terris*,” an encyclical letter published in 1963 by St. John XXIII.

It was addressed to all people of good will and not just Catholics, and it tried to address people’s hopes and fears at the height of the Cold War and in the wake of the Cuban missile crisis. The pope called for international and interreligious cooperation in the promotion of world peace, emphasizing the importance of human rights and dignity.

In June, the Vatican publishing house released *Peace on Earth: Fraternity is Possible*, a collection of Pope Francis’ words and speeches on the importance of praying and working for peace.

In the final chapter, written specifically for the book,

he moved closer than any previous pope had done to adopting a stance of total nonviolence.

Already in “*Fratelli Tutti: On Fraternity and Social Friendship*,” he questioned whether in modern warfare any conflict could be judged a “just war” because proportionality and the protection of civilians seem to be difficult if not impossible to guarantee.

“We can no longer think of war as a solution because its risks will probably always be greater than its supposed benefits,” one of the main criteria of just-war theory, he wrote in the document. “In view of this, it is very difficult nowadays to invoke the rational criteria elaborated in earlier centuries to speak of the possibility of a ‘just war.’ Never again war!” (#258).

And, in *Peace on Earth*, Pope Francis wrote that nations and factions too easily turn to war, using “any kind of excuse,” including claiming they are attacking another as a humanitarian, defensive or preventative measure, “even resorting to the manipulation of information” to support their argument.

When Jesus was about to be arrested, Pope Francis wrote, he did not claim a right to self-defense and even told the disciple who drew a sword to defend him, “Put your sword back into its sheath” (Mt 26:52).

“The words of Jesus resound clearly today, too,” he wrote. “Life and goodness cannot be defended with the ‘sword.’” †

Organizations accepting donations to help victims, refugees of war in Ukraine

Several Catholic relief organizations are accepting donations specifically to help victims and refugees of the war in Ukraine.

Per the Catholic Relief Services (CRS) website, there are already nearly 3 million people in need of assistance as result of Russia’s attacks. The site notes that there is

“great risk of additional suffering both within Ukraine and for those who may flee to neighboring countries for safety.”

CRS and other Catholic relief organizations need immediate assistance to provide victims in Ukraine and those fleeing the country with safe shelter, hot meals, hygiene supplies, fuel to keep

warm, transport to safe areas, counseling support and more.

Below is a list of those organizations and how to donate online to this cause:

CRS: cutt.ly/CRS4Ukraine

Caritas: www.caritas.org/ukraine-appeal-22

Ukrainian Catholic Archeparchy of Philadelphia: cutt.ly/UkrEparchy

Pontifical Catholic Near East Welfare Association: cnewa.org/campaigns/ukraine

Pontifical Aid to the Church in Need: www.churchinneed.org.

Knights of Columbus Ukraine Solidarity Fund: cutt.ly/KnightsAidUkraine

Jesuit Refugee Service: www.jrsusa.org. †

Faith *Alive!*

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A Franciscan blesses a Christian pilgrim at the baptismal site known as Qasr el-Yahud on the Jordan River near the West Bank city of Jericho. Repentance is a commitment to being a true follower of Christ who invites us to accept and embrace this new life. (CNS photo/Debbie Hill)

True repentance involves a complete embrace of life in Christ

By Mike Nelson

As we begin the season of Lent—knowing that this, of all liturgical seasons, entails a certain amount of time, energy and commitment that takes us out of our comfort zones—how many of us can say we are “filled with the Holy Spirit?”

Yet, the Gospel reading for the First Sunday of Lent begins with exactly those words (Lk 4:1).

Jesus—having been baptized by his cousin John in the River Jordan, and with the words of God the Father, “You are my beloved Son” (Lk 3:22), ringing in his ears and pounding in his heart—embarks on 40 days of fasting and prayer in the desert, a zone in which few find comfort.

Upon completion of his fasting, he is quickly accosted by the devil who offers a series of promises—food, power, everlasting life—if Jesus will but worship him.

Who among us, exhausted and hungry, would not be sorely tempted, if not inclined, to accept at least one of these offers?

Jesus, however, will have none of it. He resists each temptation, rebuking the devil at every turn with the word of God. The devil finally slinks away, in search of more gullible and less-resistant subjects—i.e., all of humanity including, we would have to admit, us.

And that brings us to repentance, which, in the context of Christian living, can be defined as a change of heart, an inner conversion to a new way of life, a life in Christ that rejects worldly temptations, that sets selfish desires aside.

Rejecting temptation—the act of putting God first in our lives, as Jesus did with the devil—is one form of repentance that we are called to practice during Lent and beyond.

That makes repentance more than simply

acknowledging our sins and promising to do better as one might do in the confessional. (“I’m sorry, it won’t happen again.”)

Repentance is a commitment to being a true follower of Christ who invites us to accept and completely embrace this new life. For God’s love is a constant presence, as Moses reminds the Israelites in the first reading on the First Sunday of Lent (Dt 26:4-10).

Moses recounts what God has done to free them from slavery in Egypt and to bring them to a land “flowing with milk and honey” (Dt 26:9). He lets them know that God hears them and loves them despite their weaknesses.

Pointedly, Moses reminds them to give thanks for God’s gifts, a gesture of humility that is essential in any act of repentance.

The responsorial psalm reiterates that hope and promise that God is with us always in times of trouble. “He shall call upon me, and I will answer him; I will be with him in distress” (Ps 91:15).

St. Paul continues this theme in the second reading (Rom 10:8-13). “If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead,” says Paul, “you will be saved” (Rom 10:9).

And then, in the Gospel, Jesus wins the battle of wits and words with the devil by letting him know that God, and no one else, comes first. “You shall worship the Lord, your God,” says Jesus, “and him alone shall you serve” (Lk 4:8).

These, I would suggest, are encouraging Scripture passages, messages of love, hope and promise that should fuel our desire for a closer relationship with Jesus.

Those of us who have been through Lent many times in our lives—and, in challenging times like these, may be less than “filled with the Holy Spirit”—

might do well to take notice of those in our midst who are unbaptized, the catechumens who, on the First Sunday of Lent, become the elect.

These are adults and children who are entering their final preparation for receiving the sacraments of initiation at the Easter Vigil.

This process—including the scrutinies, Gospel-based rites for self-searching and repentance—are designed to bring “purification and enlightenment” of hearts and minds, and a deeper knowledge of and relationship with Christ (Rite of Christian Initiation of Adults, #141-149).

But attaining that relationship is one thing; maintaining it is quite another. Notice the final words of this Gospel passage: “When the devil had finished every temptation, he departed from Jesus for a time” (Lk 4:13).

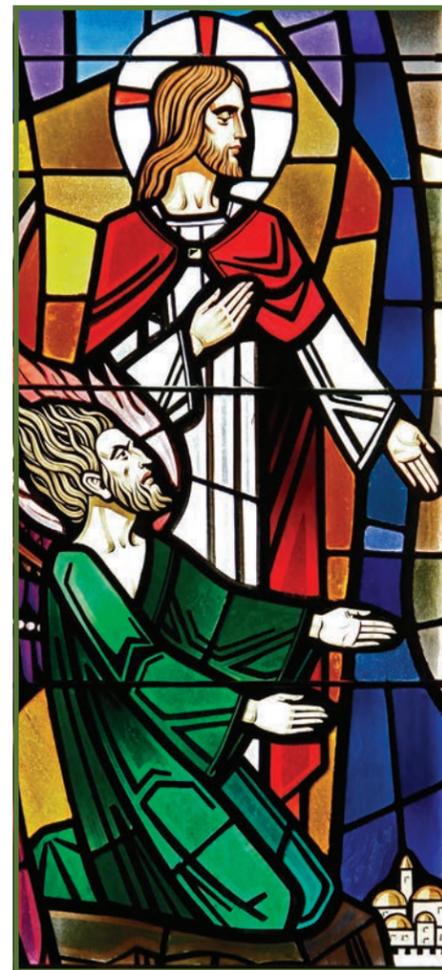
“For a time.” That has a more ominous ring than much of what Scripture says today. It is certainly a sobering reminder that the devil, in the form of temptation, is ever-lurking in our midst.

And the past two pandemic-filled years have offered a stern test of our capacity to cope with our daily challenges to put others’ needs ahead of our own desires, and of our lifelong quest for conversion of heart in search of life in Christ.

Repentance, then, is an ongoing process, during and beyond Lent. But let us remember that while the devil is ever-lurking, God is ever-present, providing the comfort zone of all comfort zones.

And that is plenty of reason to be filled with the Holy Spirit.

(Catholic journalist Mike Nelson writes from southern California.) †



Christ’s temptation in the desert is depicted in a stained-glass window at St. Francis of Assisi Church in Greenlawn, N.Y. In the Gospel reading for the First Sunday of Lent, Jesus wins the battle of wits and words with the devil by letting him know that God, and no one else, comes first. “You shall worship the Lord, your God,” says Jesus, “and him alone shall you serve” (Lk 4:8). (CNS photo/Gregory A. Shemitz)

Pastoral Ministries/Gabriela Ross

The season of Lent, according to your season

Several years ago, someone shared a resource page with me full of ideas for celebrating Lent. In true “mommy-blogger” style, the website came with printable worksheets to plan out meatless meals, faith-based movie nights, prayer and service activities, and even a music playlist for Lent and Easter. I loved the opportunity to dive into Lent with multiple layers of participation and get the most out of this spiritual season which the Church gives us to grow in holiness.

I look back fondly on seasons of life that included “sacrifice beans” in a jar. For every little sacrifice offered up, a bean went into a jar. And on Easter Sunday, the sacrifice beans were replaced with jellybeans or chocolate Easter eggs, because every sacrifice was transformed by the ultimate sacrifice of Christ, who brought new life.

I remember watching YouTube videos from the Food Network, trying to figure out how long lamb chops needed to be cooked on a frying pan before they were

done. We had lamb chops and fresh bread one year for Holy Thursday, because Jesus is the Lamb of God, and he broke bread with the disciples on Holy Thursday when he instituted the Eucharist.

I remember hopping on a bus with members of my parish and traveling on pilgrimage from church to church around Indianapolis during Holy Week and visiting the “altar of repose” at each parish, to adore our Lord on the eve of his Passion.

I recently came across my old binder of Lenten resources, tucked away in the bottom of a bookshelf, and I marveled as I flipped through it. So much has changed in my life from the time when I was putting together the Lenten binder, and so many of those activities, which were part of a particular season of life, are no longer present.

Yet Lent has not changed. It continues to be an opportunity to enter more deeply into prayer, fasting and almsgiving, and to evoke a conversion of heart.

I think this last part is the measure by which we can measure our Lenten season. While some seasons of life come with Lenten pilgrimages, and others come with Lenten popsicle stick crafts, every season of Lent and season of life comes with the

question: Is this changing my heart and drawing me closer to Jesus?

What is your season of life, right now? Are you able to participate in opportunities at your parish and with your faith community, to grow closer to God this Lent? Do you take joy in having those opportunities during this season of life? Or do you take them for granted? What will prayer, fasting and almsgiving look like for you during this season of life? What activities and traditions will serve as external reminders of the Lenten journey that you are on? What internal devotions will draw you to conversion of heart?

Life looks different whether you are single, married, have small children or are an empty-nester; whether you’re widowed, divorced or living in a care facility; whether you’re a parish volunteer, lay minister, religious or clergy.

But no matter what our circumstances are, or what our season in life may be, all of us are called to enter into Lent and respond to God’s invitation to let him change our hearts.

(Gabriela Ross is the director of the archdiocesan Office of Marriage and Family Life. She may be reached at gross@archindy.org or 317-592-4007.) †



For the Journey/Effie Caldarola

Lessons from Monte Cassino

The hairpin turns were gasp-inducing, especially to someone afraid of heights. As we climbed higher and higher, I alternated between covering my eyes and then peeking out at the remarkable landscape unfolding beneath the narrow Italian road that spiraled up toward the peak of Monte Cassino.



I was on my way to one of Christianity’s greatest landmarks as well as the site of a controversial World War II Allied bombing that obliterated the monastery at the peak.

Monte Cassino, southeast of Rome, is where St. Benedict of Nursia is traditionally believed to have founded his monastery in 529, bequeathing to the world what became known as the *Rule of St. Benedict*. There are Benedictines in Orthodox, Catholic and Anglican communities throughout the world.

In ancient times, Monte Cassino once held a pagan temple to Apollo, and as a monastery it once hosted St. Thomas Aquinas.

Feb. 15 marked the anniversary of the Allied bombing in 1944 that turned the monastery into rubble and killed an unknown number of refugees seeking asylum there. Fortunately, some ancient artifacts had been evacuated earlier, but the human and cultural loss was still heartbreaking.

On Feb. 10, we celebrated the feast of St. Scholastica, believed to be the twin sister of St. Benedict. Tradition tells us that the siblings were very close and were buried together at Monte Cassino.

The destruction of the monastery was particularly devastating because the bombing may have been based on false information. The Allies, struggling to reach Rome, heard conflicting reports of Germans occupying the monastery. They were more likely sequestered in the hills beneath the site.

When the bombs dropped, some monks and refugees were in the crypt beneath the monastery. They heard the percussions, and the screams of those above. The devastation was near total, although famous bronze doors, built in 1066, were salvaged.

The day I visited Monte Cassino it was peaceful and beautiful. It was very early spring and there were few tourists as we wandered the monastery, rebuilt with large American contributions.

When the clergy abuse scandal and the subsequent cover-up in the Church first broke several years ago, an old friend wrote to me, lamenting, “What ever happened to our Church of the mystics, the monks and the Mass?”

It seemed to me that Monte Cassino was that Church, looking down on the plains of Italy.

World War II was not the only occasion of destruction on Monte Cassino, however. History tells us that in the late sixth century, the Lombards stormed the monastery. In 884, it was the Saracens. In 1030, the Normans sacked the place.

And yet, the *Rule of St. Benedict* prospered and continues to enrich the Church.

War is a terrible thing, and as I write this, the world is watching as the Russian army invades Ukraine. History is a tale of so many fruitless and brutal wars. Will we ever learn?

“We can no longer think of war as a solution because its risks will probably always be greater than its supposed benefits,” wrote Pope Francis in the encyclical *“Fratelli Tutti: On Fraternity and Social Friendship.”*

Monte Cassino reminds us of the two sides of human experience: the humble quest for the mystery that is God and the horror and destructiveness of sin.

(Effie Caldarola writes for Catholic News Service.) †

Finding God in All Things/Elise Italiano Ureneck

How Tom Brady can inspire our Lenten discipline

Tom Brady has retired. Even as I write these words, I can still hardly believe it. The “greatest of all time” NFL quarterback’s career began when I was 16. I’m now nearly 38.

Since he was drafted, I graduated from high school, college and graduate school. I’ve had two different careers, gotten married and given birth to two sons. From what I can tell, I have more gray hair than he does, and I’m without any doubt in worse physical shape than he has ever been.

I’ve been reading a good deal about his career recently, marveling at his longevity as well as the many records he set during 22 years in the league. As has been noted by many, his skills not only didn’t diminish in two decades, but improved as time went on.

For all of the seemingly miraculous moments Brady gave sports fans—even those like me who were conditioned to root against him by virtue of loyalty to home teams—there was no mystery as to how he pulled off what seemed like the impossible: Brady was single-minded in pursuit of his goals.

From what I can tell, he had two of them: winning and being the best quarterback while marching his team down the field to victory.

There was also no mystery as to how he succeeded—in fact, all of those come-back-from-several-scores-down-in-the-fourth-quarter moments he attributes to self-discipline. Brady has been the first to admit that if he didn’t work hard at his craft, he’d naturally be an average player.

In 2021, sports columnist Sally Jenkins of *The Washington Post* broke this down for readers: While Brady’s restrictive diet and demanding physical training program are well known and widely marketed, self-discipline really comes down to the choice to delay instant gratification for a later reward, and to continue to do it over an extended period of time.

“The more good behaviors you have, the better things turn out,” Brady has remarked. “It’s just, do people have the discipline to repeat those behaviors? That’s the tricky part.”

Brady’s throwing coach Tom House shared that “what

separates ... elite athletes, the Hall of Famers, is that they try to get better every day not by 20% but just 1 or 2%.”

Brady dedicated himself to small, incremental improvements, not growth by leaps and bounds. The broken records and Super Bowl rings might seem to the average sports fan to be feats of great strength, but they were, in the end, goals that he inched toward.

To my mind—and I can’t believe I’m writing this as a Philadelphia Eagles fan—this is Brady’s lasting gift to anyone out there who feels average but who has big dreams.

It’s also a lesson for people trying to kick bad habits, addictions or negative behaviors. Virtue is cultivated day in and day out, through small choices made over and over again. Practice doesn’t always make perfect, but it does make things more permanent.

And it’s certainly helpful for us Catholics to take this aspect of the “TB12 Method” into Lent, a season marked by the three disciplines of prayer, fasting and almsgiving.

These disciplines are not corporal punishments, though they should hurt a bit. That pain, delayed gratification or absence of something good all help us to remember through our body what we are pursuing with all our mind, heart and strength—heaven.

What we fast from should remind us of the bread for which we truly hunger. The time we give to prayer instead of activity, recreation or work should help us to better enter into that which is eternal. And by giving not from our surplus but from our poverty, we make room not to consume more goods but to receive the one who wants to occupy our hearts and homes.

What we choose to do for our Lenten disciplines should help us make incremental progress toward holiness. In other words, they should be things that we can do for 40 days, over and over.

But they should be just the first step in building habits that we want to continue well beyond Easter. That’s the method for the ultimate victory, the race well run.

(Elise Italiano Ureneck is a communications consultant and a columnist for Catholic News Service.) †

Intellect and Virtue/John Garvey

Citizens must have a voice in what children are learning

When I was in high school, my English class read Ovid’s *Metamorphoses* in an edition that showed Daphne in the altogether, as she was transformed into a laurel tree.

The principal caused a minor flap when he directed us to use a different version. Nowadays, that instruction would land him in federal court.

The issue of what children can read has taken on cultural and political significance lately. *The Washington Post* reports that “at least

27 states are considering legislation this year that would limit how race, and in some cases gender, can be taught in schools.”

Alongside disputes over the curriculum, we see efforts to remove controversial books from school libraries.

There is a lot of pearl-clutching on the left over these conflicts. Terry McAuliffe, running for governor of Virginia last fall, said, “I don’t think parents should be telling schools what they should teach.”

The idea that parents should venture to instruct school boards, or worse, that legislatures should wade into the business of teaching, somehow upsets the natural order of things. I’d like to make a few observations that we might

keep in mind in this discussion.

First, this is not a free speech problem. The First Amendment forbids the government to regulate the content of speech by private parties. But this regime doesn’t make sense for speech by the government.

Government speech necessarily takes one point of view (e.g., in favor of immigration or higher taxes) and rejects others. The way we control government speech is by voting the speaker out of office.

Public schools are run by the government, and they have always taken a particular point of view. McGuffey Readers, widely assigned in the 19th

See GARVEY, page 14



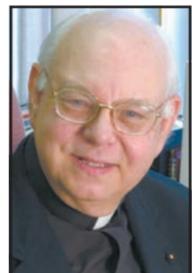
First Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 6, 2022

- Deuteronomy 26:4-10
- Romans 10:8-13
- Luke 4:1-13

The Book of Deuteronomy provides the first reading for Mass on the first Sunday of Lent. Deuteronomy looks to the days when the Hebrews were fleeing from Egyptian slavery and making an uncertain way across the treacherous Sinai Peninsula.



Even so, Deuteronomy is not a story of doom and gloom. It is hopeful. All will be well for

God's people if they simply love God and follow his commandments. God already had proven to be merciful and protective. He would not change.

The decision to obey God, however, and truly to be his faithful people rested solely with the people themselves.

For its second reading this weekend, the Church provides us with a reading from St. Paul's powerful Epistle to the Romans. The Apostle wrote this letter to the Christians living in Rome, the imperial capital and the center of the Mediterranean world in the first century.

As was the case with the other communities to which Paul sent epistles, the Christian community of Rome was living in a culture that was utterly at odds with the letter and the spirit of the Gospel. Surely many of the Christian Romans had doubts. Surely many were afraid since the popular mood and indeed the political order were against Christians.

Paul urged these people to be strong by uniting themselves to God through faith in Jesus. Paul expressly mentioned the resurrection, the miracle by which Jesus, crucified and dead, rose again to life.

Reassuringly and strong with his own determined faith, Paul told the Romans that if they trust in the Lord they would not be put to shame.

Finally, Paul insisted, God's mercy and life, given in Christ, are available to all, Greeks or foreigners, as well as to Jews, who were part of the Chosen People.

St. Luke's Gospel gives us a scene also seen in Mark and Matthew, namely a story of the temptation of Christ by the devil. The identity of Jesus is made clear. The Gospel says that Jesus is "full of the Holy Spirit" (Lk 4:1). He is the Son of God. He also is human, obviously, because the devil used food to tempt Jesus. (Fasting was a discipline for Jesus.)

In the exchange, the devil, often depicted as very powerful—indeed the devil is powerful—comes across as indecisive and struggling. The devil cannot grasp the full meaning of Christ's identity. He foolishly seeks to tempt Jesus not to be faithful to God but rather to worship him.

Jesus, by contrast, is serene and strong. He is in control.

Although defeated for the moment, the devil does not relent but only lies in wait for another opportunity.

Reflection

On Ash Wednesday, the Church invited us to use the season of Lent as a means to grow in holiness.

Never deluding us by implying that the path to holiness is a walk along an imagined primrose path, the Church tells us frankly that holiness requires discipline, focus and unflinching faithfulness to God despite difficulties and the forces, very real in the world, that are absolutely at odds with the Gospel of Jesus.

In so many ways, we are similar to the Hebrews as they fled from Egypt and slavery to the land of prosperity and peace God had promised them. We are in flight from the slavery and hopelessness of sin.

The first to hear this reading from Romans, and the reading from Luke, also were in flight from sin, death and anxiety. They were weak. We also are weak, because selfishness attracts us. They could not see. Neither can we.

God alone gives strength and insight. Lent, through God's grace, gives us the opportunity to strengthen our own resolves to resist sin, to be with God, and in God, to find our way. †

Daily Readings

Monday, March 7
St. Perpetua, martyr
St. Felicity, martyr
Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Tuesday, March 8
St. John of God, religious
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, March 9
St. Frances of Rome, religious
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, March 10
Esther C:12, 14-16, 23-25
Psalm 138:1-3, 7c-8
Matthew 7:7-12

Friday, March 11
Ezra 18:21-28
Psalm 130:1-8
Matthew 5:20-26

Saturday, March 12
Deuteronomy 26:16-19
Psalm 119:1-2, 4-5, 7-8
Matthew 5:43-48

Sunday, March 13
Second Sunday of Lent
Genesis 15:5-12, 17-18
Psalm 27:1, 7-9, 13-14
Philippians 3:17-4:1
or Philippians 3:20-4:1
Luke 9:28b-36

Question Corner/Fr. Kenneth Doyle

Four Catholic women murdered in El Salvador in 1980 may be martyrs

Recently, four men were beatified as martyrs in El Salvador. In 1980, Archbishop Oscar Romero was murdered while celebrating Mass. In 2018, he was declared a saint.



Is there any effort underway to beatify Maryknoll Sister Ita Ford and the three other Catholic women who answered Archbishop Romero's plea for help? They were brutally murdered also in 1980. Are they not martyrs as well? (Virginia)

Sister Ita Ford was a Maryknoll Sister who grew up in Brooklyn. She served as a missionary in Bolivia, Chile and El Salvador, working primarily with the poor.

On Dec. 2, 1980, she was beaten, raped and murdered by members of

the El Salvador military along with three fellow missionaries—Maryknoll Sister Maura Clarke, Ursuline Sister Dorothy Kazel and lay missionary Jean Donovan.

In January 2022, a Mass was celebrated in El Salvador at the tomb of Sisters Maura Clarke and Ita Ford by retired Bishop Octavio Cisneros of Brooklyn, and Bishop Oswaldo Escobar Aguilar of Chalatenango, El Salvador. Following the Mass, Bishop Aguilar told Catholic News Service that Salvadoran bishops are working on a canonization cause that will include the four Catholic women murdered there.

If someone has left the Catholic Church for a different Christian community and is no longer a practicing Catholic, should he or she be allowed to receive Communion in the Catholic Church?

Recently, my wife and I were helping a priest to prepare her father's funeral, and I asked the priest whether someone who is no longer a practicing Catholic would be allowed to receive Communion at the funeral. He said that they should not receive, but that he was not going to monitor the situation.

At the funeral Mass, this same priest announced that non-Catholics and Catholics who were not prepared should not receive. But, in fact, some of those very people did come forward to receive Communion.

What should be the consequences for these people, after they heard it announced that they should not receive? And should a priest who knows that someone is not eligible to receive deny that person Communion when he or she comes forward? (Virginia)

As a general rule, you are right: Those who are not Catholics should not receive Communion.

There are certain exceptions: Orthodox Christians, for example, are welcome to receive; a Protestant spouse marrying a Catholic may be given permission to receive Communion at the wedding Mass. In any of those circumstances, the non-Catholic must share our faith in the meaning of the Eucharist, and he or she must lack normal access to a minister of their own faith tradition.

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

My Journey to God

Give Him Everything

By Maria Harr

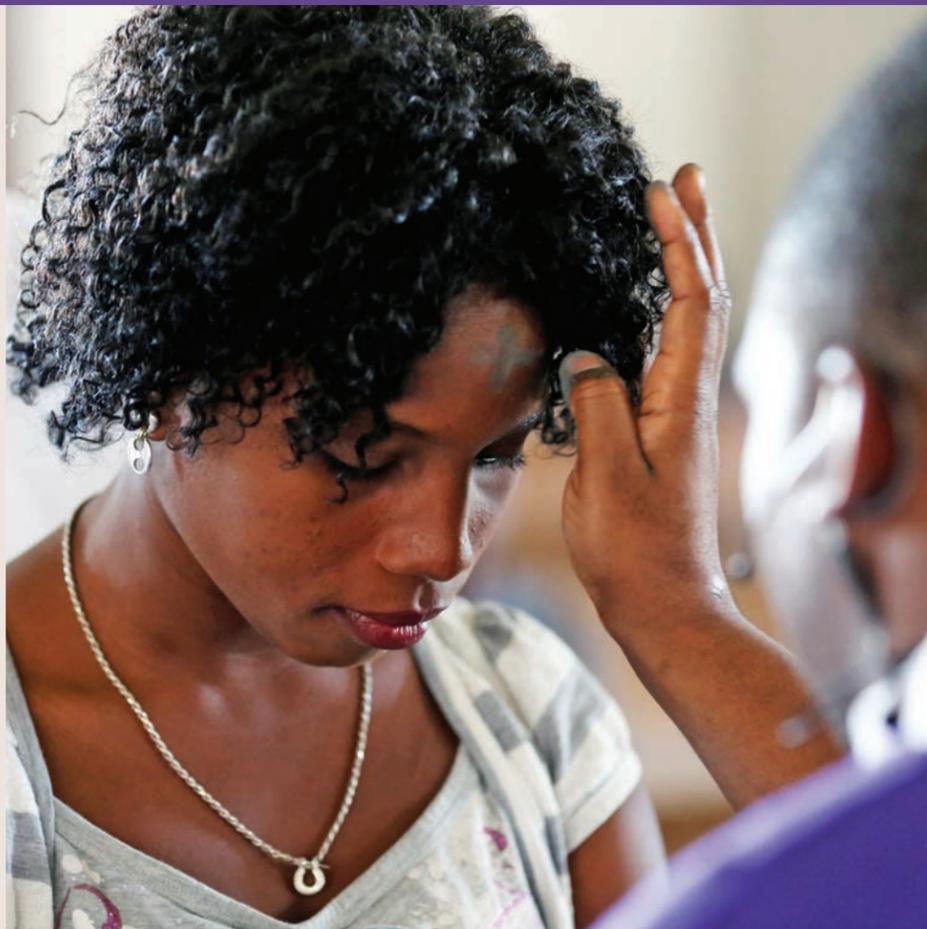
He wants more of your heart.
But, where do you start
allowing Him in
to your poverty and sin?

He does not dare
desire despair.
His mercy is extended
while your heart is mended.

And here is a hint
it is time to repent.
In the ashes
Pride often clashes

With the poverty

But making room
for His love in contrition
Is where He longs
to change your heart's condition.



(Maria Harr is a member of Christ the King Parish in Indianapolis. Photo: A woman receives ashes during Mass on Ash Wednesday on Feb. 18, 2015, at the transitional cathedral in Port-au-Prince, Haiti.) (CNS photo/Bob Roller)

Rest in peace

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

ACOSTA DOMINGUEZ, Alejandra, 31, St. Lawrence, Indianapolis, Jan. 13. Daughter of Pedro Acosta and Reyna Dominguez-Rodriguez.

BEDEL, William R., 71, St. Mary of the Immaculate Conception, Aurora, Jan. 31. Husband of Debbie Bedel. Father of Diane Rummel, Richard and Robert Bedel. Brother of Terri Bauer, Mary Ann Beeker, Patty Blankenship, Lois Vollrath, Jim, Mike and Tommy Bedel. Grandfather of five. Great-grandfather of one.

BUENING, Joseph E., 83, St. Vincent de Paul, Shelby County, Jan. 29. Husband of JoAnn Buening. Father of Mary Linville, Kathleen McGuire, Helen Ramsey, Juanita Rogers, Trisha Stevens, Janice, Rebecca, George and Timothy Buening. Brother of Mildred Busch, Ruth, Jerome, John, Philip and Robert Buening. Grandfather of 17. Great-grandfather of 11.

BULLOCK, James E., 89, St. Vincent de Paul, Bedford, Feb. 5. Husband of Sally Bullock. Father of Kevin, Mark and Mike Bullock. Grandfather of seven.

CHAVEZ, Rual Martinez, 46, St. Lawrence, Indianapolis, Jan. 7. Husband of Maritza Amaya. Father of Heylley, Ruby and Jason.

FRIESEL, Dennis L., 79, St. Charles Borromeo, Bloomington, Feb. 5. Husband of Donna Friesel. Father of Eric and Michael Friesel. Grandfather of four. Great-grandfather of one.

GRADY, Katherine F., 85, St. Lawrence, Indianapolis, Jan. 28. Mother of Angel Brown, Antoinette Brown-Williams, James and Leland

Brown, Sr. Sister of Gloria Adams, Ester Black and Helen Smith. Grandmother of six. Great-grandmother of five.

GRADY, Patrick L., 95, St. Luke the Evangelist, Indianapolis, Feb. 2. Husband of Mary Grady. Father of Colleen Colvin, Kathleen Douglass and Marianne Koby. Brother of Mary Hawkins and Thomas Grady. Grandfather of four. Great-grandfather of eight.

GRAUE, Ronald P., 76, St. Mary, Greensburg, Feb. 6. Husband of Helen Graue. Father of Geoffrey and Gregory Graue. Brother of Terry Graue. Grandfather of three.

HEIDELBERGER, Betty E., 71, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 31. Wife of Harry Heidelberg. Mother of Joseph and Luke Heidelberg. Sister of Jimmy and Mike Ray. Stepsister of Carolyn Hunter. Grandmother of three.

HOSBEIN, Mary R., 91, St. Lawrence, Indianapolis, Jan. 24. Mother of Jayne Grusak, Julie Johns, Karen Mersereau, Mark and Tom Hosbein. Sister of Joanne Hester. Grandmother of 11. Great-grandmother of six.

JOHNSON, Pamela (Wagner), 60, St. Pius X, Indianapolis, Jan. 29. Daughter of Ella Wagner. Sister of Janet Eisenhut, Susan Sapp, Andrew and Matthew Wagner.

KENNEDY, Thomas J., 93, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 28. Father of Joan Bruce, Marie Chorpenning, Charles and John Kennedy. Grandfather of 11. Great-grandfather of 13.

MATERN, Agnes M., 91, St. Ann, Jennings County, Feb. 9. Mother of Mary Jo Kent, Patty Kintner, Sharon Low, Tammy, Chuck, Danny, Donnie and Roger Matern. Sister of Mary Ann Maschino and Theresa Young. Grandmother of 24. Great-grandmother of 55. Great-great-grandmother of three.

MATERN, Ann M., 82, St. Ann, Jennings County, Feb. 6. Mother of Ellen and Linda Capes and Allan and Glen Matern. Grandmother of 14. Great-grandmother of 12.

MEISENHELDER, Dr. George T., 94, St. Gabriel, Connersville, Feb. 2. Father of Jan Anderson, Cara Salyer, David, Eric, Joseph, Mark and Thomas Meisenhelder. Grandfather of 16. Great-grandfather of 15.

Praying for Ukraine



Students at St. Michael School in Ridge, Md., pray before a tabernacle for peace in Ukraine on Feb. 17 and for the safety of students in Chortiv, Ukraine, with whom they have become pen pals. The school was reaching out to students in Ukraine to offer support and prayers. Russian military forces began a full-scaled invasion of the eastern European country on Feb. 23. (CNS photo/courtesy Theresa Rossi, St. Michael's School via Catholic Standard)

MOSTER, Leo J., 89, St. Peter, Franklin County, Feb. 4. Husband of JoAnn Moster. Father of Jenny Paetow, Julie Williams, Jeff and Jim Moster. Brother of Anthony and Bernard Moster. Grandfather of 11. Great-grandfather of one.

PATTERSON, Thomas D., 66, St. Martin of Tours, Martinsville, Jan. 28. Husband of Leoncia Patterson. Father of Kelly McCreery, Aimee Shafer, Leslie, Olivia, Charles, Joel and Nolan Patterson. Brother of Vicki Atherton, Linda Carlson, Laurella Fuller and Robin Mann. Grandfather of seven. Great-grandfather of one.

PURDIE, John A., 79, St. Luke the Evangelist, Indianapolis, Jan. 24. Husband of Pam Purdie. Father of Denise Purdie Andrews, Elaine Bush, Claire Hampton and Andrew Purdie. Grandfather of four.

RENNIER, Clarissa A., 93, Holy Spirit, Indianapolis, Jan. 31. Mother of Susan Castner, Joan Pearson, Diane Pickett, Joyce Van Treese, Gary, Mark and Ronald Rennier. Sister of Marilyn

Smith, Jack and Morris Jansing. Grandmother and great-grandmother of several.

RINGWOOD, Rita M., 96, St. Christopher, Indianapolis, Feb. 1. Mother of Lori Dimond, Kris Greene, Penny Tandy and Brian Ringwood. Grandmother of 10. Great-grandmother of 10.

SABINA, Stephanie R., 45, St. Jude, Indianapolis, Feb. 4. Wife of Jim Sabina. Mother of Carrienne Sabina. Daughter of Betty Haney.

SANCHEZ, Genaro Maldonado, 16, St. Joseph, Shelbyville, Jan. 29. Son of Esther Sanchez and Galdino Zarate, Jr. Brother of Christina Sanchez, America, Yuridia and Yuriana Zarate, Luis Rojas, Lionheart and Moises Sanchez. Grandson of Cecilia Cinto, Epifania Carbajal, Joseluiz Sanchez and Galdino Zarate, Sr.

SIMER, Mary Cecelia, 82, St. Lawrence, Indianapolis, Jan. 12. Mother of Deborah and Jeanne Simer. Grandmother of four. Great-grandmother of eight.

SPALDING, Mona G., 64, St. Joseph, Shelbyville,

Jan. 29. Wife of Daniel Spalding. Mother of Mindy Baxter, Andrea Powell and Thomas Spalding. Sister of Janice Kuhn, John, Michael, Richard and William Harding. Grandmother of one.

STEPHENS, Kathleen G., 73, St. Pius X, Indianapolis, Jan. 29. Wife of Mark Stephens. Mother of Colleen New, Jodie Searcy, Jackie Zangrilli, David and Gregory Stephens. Sister of Linda Shevlin. Grandmother of 12. Great-grandmother of three.

STONE, Virginia R., 98, St. Charles Borromeo, Bloomington, Feb. 3. Mother of Sharon Lucas, Mary Beth Osburn, Patricia Thompson, Andrew, Joseph and Richard Stone. Grandmother of 15. Great-great-grandmother of one.

STRATTMAN, William, 58, St. Lawrence, Indianapolis, Jan. 6.

THOMAN, Rex L., 89, St. Pius X, Indianapolis, Jan. 26. Father of Jennifer Whaley, Radford, Reginald, Scott, Steven and Timothy Thoman. Grandfather of 18. Great-grandfather of five.

THOMPSON, Mary Rose (Lord), 86, St. Joseph, Corydon, Jan. 26. Mother of Sherry Noon and Bruce Thompson, Jr. Grandmother of seven. Great-grandmother of four.

TORMOEHLEN, Kenneth, 85, St. Ambrose, Seymour, Feb. 3. Father of Kevin Tormoehlen. Grandfather of four. Great-grandfather of eight.

VAUGHT, Louise E. (Henze), 91, St. Paul, Tell City, Feb. 7. Sister of Margie Elder. Aunt of several.

VEERKAMP, Rita Marie, 88, St. Joseph, Shelbyville, Feb. 1. Mother of Susan Veerkamp and Mary Ann Wentzel. Sister of Martha Sneed, Bert and Casper Wilmer. Grandmother of three. Great-grandmother of three.

WEBB, Russell E., 75, St. Vincent de Paul, Bedford, Jan. 22. Father of Giuseppina Bartlett, Andrew, Franco, Jay and Russell Webb. Brother of Marsha Enochs and Ronnie Webb. Grandfather of 10. Great-grandfather of one. †

Online Lay Ministry Formation

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

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

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



GARVEY

continued from page 12

century, taught early Americans a set of Calvinist values: piety, righteousness, honesty, industry.

Horace Mann, the father of the common school movement, proposed bringing together students from a variety of backgrounds and teaching them principles of character appropriate for a free society. The Pledge of Allegiance that children recite today is designed to promote the value of patriotism.

Second, a public school teacher works for the government. When she is on the job, she can't claim the same First Amendment freedom a private citizen has.

She may want to design a class around the 1619 Project or ask the library to purchase *Melissa* (an Alex Gino book about a transgender girl in fourth grade). Those may well be appropriate lessons for her students.

But government speech is subject to democratic control. It is both natural and appropriate that the legislature should weigh in on how we teach about race and gender.

And because the ultimate authority in a democracy lies with citizens, it is equally fitting that parents should speak to teachers, and if need be, to school boards, about what

they want their children to learn.

Third, if we look at the problem from the other side of the classroom, we reach the same conclusion.

Last fall, a group of students and educators sued Oklahoma to prohibit a law governing the teaching of race and gender in public schools. The law violated the First Amendment, they said, because it would "rob [them] of the information, ideas, and instructional approaches ... essential to the preservation of America's democratic system."

But as I said above, when the government speaks, it necessarily takes a point of view. That's how a democracy works.

It would turn the system upside down if we allowed courts to order government employees to put forward a different and competing set of ideas. It would be particularly undemocratic to do this at the behest of a group who are not yet allowed to vote.

Mind you, I've said nothing about what we should be teaching. Only that this is a matter for the people to decide, not courts or bureaucrats or teenagers.

(John Garvey is president of *The Catholic University of America in Washington*. Follow him on Twitter @CatholicPres. Catholic University's website is www.cua.edu.) †

REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point**
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

USCCB offers novena for those on path to adoption

Criterion staff report

Among St. Joseph's many patronages are families, fathers and expectant mothers. In light of these patronages, the U.S. Conference of Catholic Bishops (USCCB) created an online novena to St. Joseph for those on the path to adoption, available in English and Spanish. The novena begins on March 10 and ends on March 18, the day before the saint's feast day.

Each day of the online novena includes an intention for the day, a Scripture reading, a prayer, a petition to St. Joseph and concluding prayers.

At cutt.ly/AdoptionNovena, participants can access the novena each day, register to receive it daily via text or e-mail, or download a printable copy of the novena.

The site also includes a link to parish resources, such as graphics and bulletin announcements about the novena.

For those who would like to pray the novena but do not have access to the Internet, the daily intentions are as follows:

- Day 1: For mothers who place their children for adoption.
- Day 2: For fathers who place their children for adoption.
- Day 3: For family members of children placed for adoption.
- Day 4: For children awaiting adoption.
- Day 5: For married couples pursuing adoption.
- Day 6: For adopted children.
- Day 7: For adoptive mothers.
- Day 8: For adoptive fathers.
- Day 9: For family members welcoming children through adoption. †

St. Joseph Adoption Novena

March 10-18

Praying For All Who Travel Upon the Path of Adoption





respectlife.org/adoption-novena

Researchers estimate 5.2 million children orphaned during pandemic

CLEVELAND (CNS)—An estimated 5.2 million children in 21 countries, including the United States, lost at least one parent, a custodial grandparent or a primary caregiver to COVID-19 during the first 20 months of the pandemic, social researchers and child well-being advocates said in a new study.

Notably, the researchers estimated that the number of children orphaned because of the pandemic nearly doubled during the six-month period ending on Oct. 31, 2021, a period corresponding largely with the surge in the delta variant of the coronavirus.

The total number of orphaned children during the study period parallels the roughly 5 million COVID-19-caused deaths during the same time frame, the study said.

"This finding means that, globally, for every one reported COVID-19 death, at least one child experienced orphanhood or caregiver death," the researchers concluded.

The study was published online on Feb. 24 by the British medical journal *The Lancet*.

The study defined orphanhood as the death of one or both parents, one or both custodial grandparents, or a primary caregiver.

Catholic Relief Services (CRS)

representatives described the estimates as "eye-opening" and agreed with the researchers' conclusion that "an evidence-based emergency response is becoming increasingly urgent" to meet the challenges faced by children pushed into orphanhood by the pandemic.

Jomey Joseph, CRS's head of office in Chennai, India, said the agency and its partners have introduced broader mental health counseling and case management services to help children deal with the loss of a parent or caregiver. The goal is to help children avoid being sent to an orphanage or other group setting so they can maintain a connection to their community, she told Catholic News Service.

Researchers concluded that children who are in orphanages or other mass-residence settings face higher risks of acting violently, teenage pregnancy, mental illness, living a life in poverty and being trafficked for labor or sex.

"Just providing food and cash assistance to vulnerable children was not sufficient. Therefore, we shifted our approach to virtual monitoring and provision of food and cash, a cash-plus-care approach," Joseph said.

She explained how one boy, 8, suddenly stopped interacting with his mother and others after his father died

from COVID-19. The mother, who had no formal schooling and was unable to find work, turned to extended family for support. But the setup ended before long, because family members could not afford to support two more people.

"So we had to provide psychosocial counseling [for the boy] and get [government] support for the family," Joseph said.

Researchers focused on 21 countries, including economically prosperous nations, such as the U.S. and Germany, as well as developing nations such as Zimbabwe and India.

The report also reviewed how the estimates of the number of orphaned children were arrived at through data obtained from various government agencies, such as the U.S. Census Bureau, and analytical practices widely used by social scientists.

The study used data from government and public health agencies on deaths that amounted to more than might be expected in the years before the start of the pandemic as well as fertility data to model increases in minimum estimates of COVID-19-associated orphanhood.

Statistically, the United States, with an estimated 149,300 orphaned children, ranked fourth in the world. India had the most orphaned children with more than 1.9 million, followed by Mexico with 192,500 and Brazil with 169,900.

On the opposite end of the spectrum, an estimated 2,400 German children were considered orphaned by COVID-19.

Since the World Health Organization declared a pandemic two years ago, the U.S. has had more deaths than any country—941,909 as of Feb. 24—according to the Coronavirus Resource Center at Johns Hopkins University. †

Employment

Principal - St. Michael Catholic School, Muncie, Indiana

St. Michael Catholic School located in Muncie, Indiana is seeking a leader to serve as Principal beginning July 1, 2022. Areas of responsibility include the Spiritual Leadership, Educational Leadership, and Professional Leadership for preschool through 8th grade. As the administrative lead, the principal has responsibility for the effective operation of the school following the policies and guidelines established by the office of Catholic Schools in the Diocese of Lafayette in Indiana. Applicants must be an active practicing Catholic committed to the educational mission of the Church.

St. Michael Catholic School is dedicated to providing a Catholic, Christ-centered, academically excellent education that empowers children to know, love, and serve God. Please send letter of interest and resume by March 30, 2022 to:

Andrew Kremer
Interim Superintendent
Diocese of Lafayette-in-Indiana Catholic Schools
akremer@dol-in.org

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Cathedral wrestler's state title is just one of his defining moments

By John Shaughnessy

With graduation less than three months away, Zeke Seltzer is like most high school seniors—focusing on the close friendships he has, looking forward to the good times still to come, and savoring the memories that have already been made.

One memory that will last a lifetime for Zeke occurred on Feb. 19 when the senior at Cathedral High School in Indianapolis became a state champion in wrestling for the third straight year.

In earning the title in the 132-pound weight class, the member of St. Simon the Apostle Parish in Indianapolis also completed his high school wrestling career with a record of 161 wins and just three losses. As remarkable as that record is, the scene that followed his latest championship was just as touching.

After winning his match 10-5, Zeke headed toward his father Brian—the head assistant wrestling coach at Cathedral. The son and father hugged, holding onto each other in an emotional embrace.

“It means so much to share it with him,” Zeke says. “He’s been my coach since I started wrestling. The bond between him and me is insane. He’s always been there for me, and he will always be there for me.”

As for his third straight championship, Zeke says, “It was such an awesome way to finish my senior year.”

Two other memories from his senior year of wrestling are just as telling about Zeke—including a challenge he took that reveals just what kind of competitor he is.

The moment happened in early January at the Team State Duals of the Indiana High School Wrestling Coaches Association. In the semifinals of the team competition that day, Cathedral faced the wrestlers from Crown Point High School—the team of one of Zeke’s friends, Jesse Mendez.

The two became friends through being on national teams together as they are both among the top high school wrestlers in the country. While Zeke has won three state championships in his weight class, Jesse has won four.

As Zeke wrestled in the 132-pound weight class this year, Jesse competed in the 138-pound class. Yet on that day in January, Zeke agreed to wrestle against Jesse in a 138-pound match to help his team.

Cathedral’s head coach Sean McGinley describes it as the match that everyone involved in Indiana high school wrestling wanted to see. McGinley also says that Zeke’s willingness to take that challenge defines him.

“He wanted to wrestle the best,” McGinley says. “That’s what makes a guy great. People stopped their matches to watch that one. It was big for Indiana wrestling.”

The intense, hard-fought match between them kept everyone’s attention, going down to its final seconds, with Jesse winning 6-4, and the respect for each other reaching another level. It was the only match Zeke lost in his senior season, as he won the other 43.

“It was just fun,” Zeke says. “We’re friends.

Everyone in the state of Indiana wanted to see him and me wrestle. I wanted to do it for the sport.”

That leads to the third memory that defines Zeke.

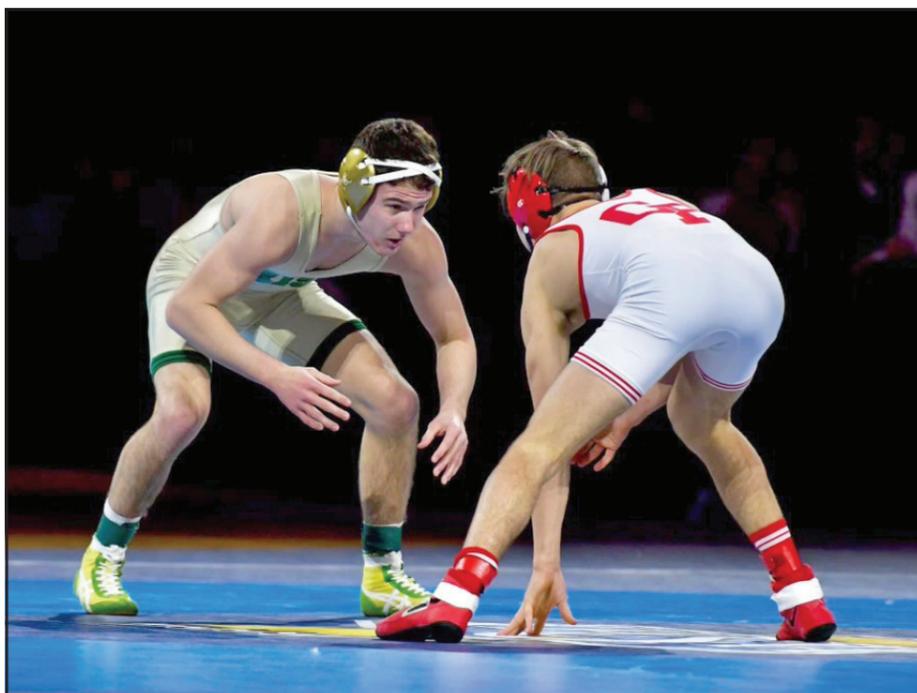
At the level that he wrestles, the temptation is there to just focus on an individual pursuit of greatness. But excellence has many layers, and one of them includes being a leader, a mentor and a good friend to teammates.

Zeke checks all those boxes, says his head coach.

“I can’t say enough about how much he is as a team player and a role model,” McGinley says. “He’s basically a coach on the team, showing them moves.

“He also knows how to have fun. Wrestling can be a grueling sport. To have a little fun before practice makes it good for all the guys. Zeke set up a ‘spike ball’ tournament, getting everyone involved.

“I really enjoy this team. I really like this team from



Zeke Seltzer, left, of Cathedral High School in Indianapolis, earned a state championship in wrestling for the third straight year on Feb. 19. (Submitted photo)

top to bottom. They are competitive, and they like to have fun and they like each other. And Zeke spearheaded that. It makes it fun for everyone—teammates and coaches.”

Zeke says he’s just following the example of the seniors who came before him, who were his role models in his younger years. Then his thoughts turn to this year’s team.

“This team is so close. We do everything together. I love these guys. And there’s so much potential for the younger kids. I want the best for them. I cheer them on the sidelines when I’m not wrestling. If I can help them with something, I will.”

It’s all part of an amazing four years for Zeke.

“When I look back, I take time to remember all the memories along the way—and bonding with everyone. These guys mean everything to me. They will be my lifelong friends.” †

Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

- March 8, 7 p.m. at St. Mary, Greensburg
- March 9, 6:30 p.m. at St. Vincent de Paul, Shelby County
- March 15, 7 p.m. at St. Catherine of Siena, St. Maurice Campus, Decatur County
- March 18, 9 a.m.-9 p.m. at St. Joseph, Shelbyville
- March 18, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora
- March 25, 9 a.m.-1 p.m. and 2-6 p.m. at St. Louis, Batesville
- March 29, 7 p.m. at Holy Family, Oldenburg
- March 31, 5-8 p.m. at St. John the Baptist, Osgood
- April 1, 9 a.m.-9 p.m. at All Saints Parish, St. Martin Campus, Dearborn County
- April 1, 9 a.m.-1 p.m. and 2-6 p.m. at St. Anthony of Padua, Morris
- April 1, 7-9 a.m. at St. John the Baptist, Osgood
- April 5, 7 p.m. at St. Michael, Brookville
- April 6, 6:30 p.m. at St. Peter, Franklin County
- April 7, 7 p.m. at St. Louis, Batesville
- April 8, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora

Additionally, recurring opportunities for reconciliation in the Batesville Deanery are as follows:

- Wednesdays 5-6 p.m. at St. Charles Borromeo, Milan
- Fridays 6-7 p.m. at St. Nicholas, Ripley County
- Saturdays 4-5 p.m. at St. Charles Borromeo, Milan
- Before and after weekend Masses at St. Maurice, Napoleon
- Before weekend Masses at SS. Philomena and Cecelia, Oak Forest

Bloomington Deanery

- April 5, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- April 7, 6 p.m. at St. Martin of Tours, Martinsville
- April 13, 6-9 p.m. for St. Charles Borromeo, St. John the Apostle and St. Paul Catholic Center, Bloomington; St. Agnes, Nashville; and St. Jude the Apostle, Spencer, at St. Paul Catholic Center

Connersville Deanery

- March 16, 6:30 p.m. at St. Bridget of Ireland, Liberty
- March 18, 1-3 p.m. at St. Anne, New Castle
- March 27, 1-3 p.m. at St. Elizabeth of Hungary, Cambridge City
- March 31, 6:30 p.m. at St. Mary, Rushville
- April 5, 6 p.m. at St. Elizabeth Ann Seton, Holy Family Campus, Richmond

Indianapolis East Deanery

- March 16, 7 p.m. for Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at Little Flower
- March 31, 7 p.m. at Holy Spirit

Indianapolis North Deanery

- March 7, 7 p.m. at St. Simon the Apostle
- March 8, 7 p.m. at St. Pius X, Indianapolis

Indianapolis South Deanery

- March 23, 7 a.m.-7 p.m. at Nativity of Our Lord Jesus Christ, Indianapolis
- March 23, 7 p.m. for St. Jude and St. Mark the Evangelist at St. Jude
- April 2, 8:30 a.m. at SS. Francis and Clare of Assisi, Greenwood
- April 5, 6:30 p.m. for St. Ann and St. Thomas More, Mooresville (Indianapolis West Deanery), at St. Ann
- April 7, 6:30 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd at Holy Name of Jesus

Indianapolis West Deanery

- April 5, 6:30 p.m. for St. Thomas More, Mooresville, and St. Ann (Indianapolis South Deanery) at St. Ann

Additionally, recurring opportunities for reconciliation in the West Deanery are as follows:

- Tuesdays 7-8 p.m. at St. Malachy, Brownsburg (March 15, 22 and 29), and 6-7 p.m. at St. Monica
- Wednesdays after 9 a.m. Mass at St. Anthony; 6-7 p.m. at Mary, Queen of Peace, Danville (March 9-April 13); and 6-7 p.m. at St. Monica
- Thursdays after 9 a.m. Mass at St. Anthony, and 6-7 p.m. at St. Monica

- Fridays after 9 a.m. Mass at St. Anthony; 3:30-4:30 p.m. at St. Christopher; and 5-7 p.m. at St. Monica
- Saturdays 3:30-4 p.m. at St. Anthony; 3:45-4:30 p.m. at Mary, Queen of Peace, Danville; 4-4:45 p.m. at St. Monica; and 4:30-5 p.m. at St. Christopher
- Sundays 8-8:30 a.m. at St. Anthony, and 1:45-2:45 p.m. at St. Monica

New Albany Deanery

- March 10, 6:30 p.m. at St. John Paul II, Sellersburg
- March 15, 6:30 p.m. at St. Michael, Bradford
- March 16, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
- March 30, 7 p.m. at Our Lady of Perpetual Help, New Albany
- March 31, 7 p.m. at St. Mary, Navilleton
- April 5, 6:30 p.m. at St. Anthony of Padua, Clarksville
- April 6, 7 p.m. at St. Mary, Lanesville
- April 7, 7 p.m. in English and Spanish at St. Mary, New Albany
- April 10, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

- March 31, 6-8 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
- April 6, 4-6:30 p.m. at St. Patrick, Salem
- April 6, 6-8 p.m. at St. Ambrose, Seymour
- April 7, 7 p.m. at St. Rose of Lima, Franklin
- April 7, 6-8 p.m. at American Martyrs, Scottsburg

Tell City Deanery

- March 20, 3 p.m. at St. Boniface, Fulda
- March 27, 3 p.m. at St. Paul, Tell City

Terre Haute Deanery

- March 23, 7 p.m. at St. Joseph University, Terre Haute
- April 8, 9 a.m.-9 p.m. for St. Patrick and St. Margaret Mary, Terre Haute, at St. Margaret Mary

Additionally, recurring opportunities for reconciliation in the Terre Haute Deanery are as follows:

- Wednesdays 7-8 p.m. at St. Benedict, Terre Haute †