



The

# Criterion

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## Sacrament of grace

Tips on how to make a good confession during Lent, page 10.

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## CRS staffers, humanitarian workers aboard Ethiopian jet that crashed

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



Pope Francis

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

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

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

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

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

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

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

See CRASH, page 15



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

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

By Natalie Hoefler

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

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

“Here” is at the entrance of the driveway of the Planned Parenthood abortion facility on the northwest side of Indianapolis. It is the state’s largest abortion provider.

Dye and Clawson are committed to standing, praying and hailing approaching cars with a wave and a smile for at least two hours there every Wednesday morning.

They are members of the Indianapolis North chapter of Sidewalk Advocates for Life. Per its website, the organization’s mission is to train and support volunteers “to be the hands and feet of Christ, offering loving, life-affirming alternatives to all present at the abortion center, thereby eliminating demand and ending abortion.”

### ‘Peaceful, loving sources of hope’

Dye and Debra Minott established the chapter in 2016 and currently serve as its coordinators.

“But there have been sidewalk counselors here for about 13 years,” says Dye, 54, ever since the facility opened in 2006. “It started as a grass-roots effort. ...

“Deb and I used to counsel together. We started talking about the need for more comprehensive training and getting more people involved. Sidewalk Advocates has a great training program.”

Each chapter designates the abortion facility it will cover. A chapter also exists in Bloomington, covering the Planned Parenthood abortion center near Indiana University.

Being a sidewalk counselor does not require any kind of degree or persuasive ability, says Minott, 63.

See COUNSELOR, page 9

## Conference speakers challenge listeners to share the faith, renew the Church during difficult times

By Sean Gallagher

ST. LEON—Men with a mission. Men loved by God as his beloved sons. Men chosen by God to help renew the Church in a time of crisis.

These were the descriptions given by speakers on Feb. 23 of the more than 1,200 men who attended the fourth annual E6 Catholic Men’s Conference at East Central High School in St. Leon.

All Saints Parish in Dearborn County organized the conference. “E6” refers to the sixth chapter of St. Paul’s Letter to the Ephesians in which the Apostle calls his audience to “put on the armor of God so that you may be able to stand firm against the tactics of the devil” (Eph 6:11).

Popular Catholic speaker and writer Mark Hart opened the conference by telling his

See CONFERENCE, page 8



Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, gives a reflection during a time of eucharistic adoration during the fourth annual E6 Catholic Men’s Conference on Feb. 23 at East Central High School in St. Leon. (Photo by Sean Gallagher)



World Youth Day pilgrims from the Dominican Republic pose for a photo on Jan. 24 at a vocations festival in a Panama City park, where they learned what different religious communities have to offer. Answering the Lord's call demands the courage to take a risk, but it is an invitation to become part of an important mission, Pope Francis said on March 9 in his message for the 2019 World Day of Prayer for Vocations. (CNS photo/Chaz Muth)

## Answering God's call demands courage to take a risk, Pope Francis says

VATICAN CITY (CNS)—Answering the Lord's call demands the courage to take a risk, but it is an invitation to become part of an important mission, Pope Francis said.

God "wants us to discover that each of us is called—in a variety of ways—to something grand, and that our lives should



Pope Francis

not grow entangled in the nets of an ennui that dulls the heart," the pope said.

"Every vocation is a summons not to stand on the shore, nets in hand, but to follow Jesus on the path he has marked out for us, for our own happiness and

for the good of those around us," he said in his message for the 2019 World Day of Prayer for Vocations. The Vatican released the pope's message on March 9.

The day, which was to be celebrated on May 12, was dedicated to the theme: "The courage to take a risk for God's promise."

That kind of risk-taking can be seen when Jesus was at the Sea of Galilee and called his first disciples, who were fishermen going about their daily lives, dedicated to their demanding work, the pope said in his message.

"As with every call, the Gospel speaks of an encounter. Jesus walks by, sees those fishermen, and walks up to them," the pope said. "The same thing happened when we met the person we wanted to marry, or when we first felt the attraction of a life of consecration: we were surprised by an encounter, and at that moment we glimpsed the promise of a joy capable of bringing fulfillment to our lives."

Jesus drew near the four fishermen and broke through the "paralysis of routine," making them the promise, "I will make you fishers of men" (Mk 1:17), he said.

Pope Francis acknowledged in his message that totally consecrating one's life to service in the Church could be difficult in the current climate. But, he said, "the Church is our mother because she brings us to new life and leads us to Christ. So we must love her, even when we see her face marred by human frailty and sin, and we

must help to make her ever more beautiful and radiant, so that she can bear witness to God's love in the world."

"The Lord's call is not an intrusion of God in our freedom; it is not a 'cage' or a burden to be borne," the pope said.

On the contrary, it is God extending a loving invitation to be part of a great undertaking, opening "before our eyes the horizon of a greater sea and an abundant catch."

"God in fact desires that our lives not become banal and predictable, imprisoned by daily routine, or unresponsive before decisions that could give it meaning," he said. "The Lord does not want us to live from day to day, thinking that nothing is worth fighting for, slowly losing our desire to set out on new and exciting paths."

But embracing God's invitation to be part of something greater demands the courage to risk making a decision, just as the first disciples did when they "immediately left their nets and followed him," he said.

"Responding to the Lord's call involves putting ourselves on the line and facing a great challenge. It means being ready to leave behind whatever would keep us tied to our little boat and prevent us from making a definitive choice."

People are called to be bold and decisive in seeking God's plan for their lives, looking out onto the vast "ocean" of vocations, he said.

In order to help people better discern their vocation, the pope asked the Church to provide young people with special opportunities for listening and discernment, a renewed commitment to youth ministry and the promotion of vocations through prayer, reflecting on God's word, eucharistic adoration and spiritual accompaniment.

Pope Francis urged everyone, especially young people, to not be "deaf to the Lord's call."

"If he calls you to follow this path, do not pull your oars into the boat, but trust him. Do not yield to fear, which paralyzes us before the great heights to which the Lord points us.

"Always remember that to those who leave their nets and boat behind, and follow him, the Lord promises the joy of a new life that can fill our hearts and enliven our journey," the pope said. †



## Public Schedule of Archbishop Charles C. Thompson

March 15 – March 26, 2019

**March 15**  
St. Patrick's Day Parade, Indianapolis

**March 19 – 8 a.m.**  
Mass and keynote speaker for Catholic Charities Statewide Conference at Wellington Conference Center, Fishers (Lafayette Diocese)

**March 20 – 10 a.m.**  
Department heads meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

**March 20 – 7 p.m.**  
Lenten lecture at Our Lady of the Greenwood Parish, Greenwood

**March 21 – 10 a.m.**  
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center

**March 21 – 3:30 p.m.**  
Catholic Community Foundation pre-board meeting at Archbishop Edward T. O'Meara Catholic Center

**March 23 – 9 a.m.**  
Day of Prayer with vocations office discerners at SS. Peter and Paul Cathedral parlor, Indianapolis

**March 23 – 5 p.m.**  
Mass at Christ the King Church, Indianapolis

**March 24 – 1 p.m. CST**  
Mass at Branchville Correctional Facility, Branchville

**March 25 – 6 p.m.**  
Called by Name Dinner at St. Paul Catholic Center, Bloomington

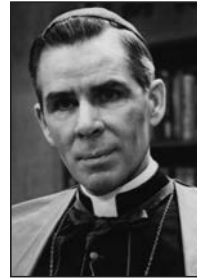
**March 26 – 1 p.m.**  
Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center

(Schedule subject to change.)

## N.Y. court rules Archbishop Sheen's remains should be transferred to Peoria

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

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



Archbishop Fulton J. Sheen

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

The decision was the third time the court system has ruled in Cunningham's favor, the diocese noted in a statement and called on the New York Archdiocese to end its "failed legal contestation."

"Further appeal is not only unprecedented but extremely costly to all the parties involved. Further litigation will only delay the execution of the court's decision," the Peoria Diocese said.

In response to the ruling, Joseph Zwilling, spokesman for the New York Archdiocese, told Catholic News Service (CNS) in an e-mail on March 8: "The trustees of St. Patrick's Cathedral

disagreed with the court's decision, and their attorneys are reviewing the ruling as they contemplate possible next steps."

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

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

The diocese said it looks forward to working with the New York Archdiocese to carry out the court's decision that the archbishop's remains should be transferred to Peoria's St. Mary's Cathedral, where Archbishop Sheen was ordained on Sept. 20, 1919.

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

In September 2015, his cause was suspended indefinitely when the Archdiocese of New York denied a request from Bishop Jenky, president of the Archbishop Sheen Foundation, to move the archbishop's body to Peoria, and the courts got involved.

In 2002, Archbishop Sheen's canonization cause was officially opened. In 2012, Pope Benedict XVI announced that the Vatican Congregation for Saints' Causes of Saints had recognized the prelate's life as one of "heroic virtue," and proclaimed him "Venerable Servant of God Fulton J. Sheen." †



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# House passes budget that includes new school choice incentives

By Victoria Arthur

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

Changes to income eligibility requirements for private school vouchers and an increase in the current scholarship



tax credit cap are among the provisions in the House budget supported by the

Indiana Catholic Conference (ICC) and other advocates for school choice. These small but significant adjustments would address gaps that have existed since the groundbreaking school choice legislation that led to the School Scholarship Tax



Rep. Robert Behning

Credit and the Indiana Choice Scholarship (voucher) programs in 2009 and 2011, respectively.

“Indiana has embraced a culture in which parents are empowered, as they should be, to make decisions as to how and where to educate their children.”

said Glenn Tebbe, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. “Our state’s school choice programs were designed to give all parents that ability. We applaud our lawmakers for continuing to look for ways to strengthen these programs so that more children may attend the school that is the best fit for them.”

The biggest proposed change in the House budget with regard to school choice is the creation of a third level of funding for the state’s voucher program in between the two tiers that are now in place.

Currently, a family whose household income is up to 100 percent of the guidelines for free or reduced lunch is eligible to receive a voucher covering 90 percent of what the state would spend to educate the child at the public school corporation in which he or she resides. The voucher then may be applied toward tuition and fees at the private school the family selects. A family with a household income of up to 150 percent of reduced-lunch eligibility receives a 50 percent voucher.

Under the proposed budget, now under consideration by the Indiana Senate, a new tier of funding would be added in the middle of the two existing levels. Families

with a household income of 125 percent of reduced-lunch eligibility requirements would receive a 70 percent voucher. This addition would offer new possibilities for middle-income parents who find themselves caught in the wide disparity between the two current levels, according to John Elcesser, executive director of the Indiana Non-Public Education Association (INPEA).

“Some families are getting lost in the middle,” said Elcesser, whose organization represents the more than 7,000 teachers and close to 100,000 students at the state’s 400 private schools. The majority of those schools are religious, whether Catholic, Lutheran or nondenominational. “For many parents, the 50 percent voucher is not enough to make the school of their choice affordable.”

Elcesser also shares the concern of House members who say that the current voucher eligibility structure actually punishes parents for even modest gains in their income levels.

“In some regards, the current guidelines create a disincentive to move up in life,” said Rep. Robert Behning (R-Indianapolis), chairman of the House education committee and a longtime leader in school choice initiatives. “I frequently hear from parents who, because of a raise or a better job, suddenly are slightly over the threshold for the 90 percent voucher and then have



Rep. Todd Huston

to take a pretty big hit in the value of their children’s vouchers. These proposed changes would minimize the cliff effect that is a very real factor for many families.”

Creation of the new tier would cost approximately

\$4 million—a fraction of the \$7.3 billion proposed budget, according to the budget’s primary author, Rep. Todd Huston (R-Fishers). Overall, House leadership is calling for \$611 million more in spending on schools over the next two years.

In final discussion leading to the Feb. 25 vote on the House floor, Rep. Vernon Smith (D-Gary) challenged the need for any enhancements to the voucher program, saying that urban public schools should be the primary beneficiaries of additional funds.

“This is not equitable,” Smith said. “You should put the money where students need it the most, so that this becomes the land of opportunity that we say it is.”

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

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

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



Glenn Tebbe

The House budget, which passed on Feb. 25 by a vote of 65-32, included another incentive for school choice: an increase in the scholarship tax credit cap to \$15 million from the

current \$14 million, with the possibility of additional increases in subsequent years. Indiana offers tax credits for individuals and corporations contributing to Scholarship Granting Organizations—

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

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



nonprofits that distribute private school scholarships.

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

To follow priority legislation of the ICC, visit [www.indianacc.org](http://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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## Editorial



Bishop Mark J. Seitz of El Paso, Texas, holds photos of two migrant children who died in U.S. custody. He spoke during the Feb. 26 Interfaith Service for Justice and Mercy at the Border near Sunland Park, N.M. (CNS photo/David Agren)

## Saying no to political parties

Does the Catholic Church always have to say no?

In order to be a good Catholic, must we also have to say no? It often seems so.

Just look at recent events. We recently editorialized about the dispute between New York Cardinal Timothy M. Dolan and New York Gov. Andrew Cuomo over the new law passed by the New York legislature enshrining the right of abortion in that state. Obviously, the Catholic Church must say no to anything that allows a mother to kill her child, whether born or unborn.

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

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

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

Therefore, when President Trump called a national state of emergency after the U.S. Congress refused to budget the money he wanted to build a wall on our southern border, the U.S. Catholic bishops had to oppose the president.

The bishops who live along the southern border issued a statement that said, “In our view, a border wall is first and foremost a symbol of division and animosity between two friendly countries. Furthermore, the wall would be an ineffective use of resources at a time of financial austerity. It would also destroy parts of the environment, disrupt the livelihoods of ranchers and farmers, weaken cooperation and commerce between border communities, and, at least in one instance, undermine the right to the freedom of worship.”

The statement was signed by the bishops of San Diego, Laredo, San Antonio, Tucson, Santa Fe, and Las Cruces, whose dioceses are along the border, but also by Cardinals Joseph W. Tobin (former archbishop of Indianapolis, now of Newark, N.J.), Blase J. Cupich of Chicago and Sean P. O'Malley of Boston, among others.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Bishops (USCCB),

and Bishop Joe Vasquez of Austin, chairman of the USCCB Committee on Migration, made a separate statement, saying, “We remain steadfast and resolute in the vision articulated by Pope Francis that at this time we need to be building bridges and not walls.”

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

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

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

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

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

—John F. Fink

Be Our Guest/Carole Norris Greene

## A letter to Archbishop William Lori on his pastoral on racism

Dear Archbishop Lori:  
Thank you.

What you wrote in “The Journey to Racial Justice: Repentance, Healing and Action” touched me deeply. I've read other pastoral letters on racism, from the 1979 “Brothers and Sisters to Us” to more recent groundbreaking treatises on the subject.

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

You wrote:

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

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

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

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

But I wasn't.

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

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

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

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

I was the founding director of the Office of Black Ministry for the

Diocese of Brooklyn, N.Y.

I served on the U.S. bishops' Black Liturgy Subcommittee that contributed to the bishops' development of “In Spirit and Truth: Black Catholic Reflections on the Order of the Mass” (1987) and its companion “Plenty Good Room: The Spirit and Truth of African American Worship” (1990).

If I had to point to one thing that stunted my motivation to evangelize, to go beyond highlighting cultural contributions of blacks to Catholicism to confidently asking others to become Catholic too, I'd have to admit it was racism.

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

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

But your plan to listen helps!

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

Would I invite someone to be Catholic today?

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

Ethel Ennis died in Baltimore on Feb. 17. Here she is revered as “The First Lady of Jazz.” When asked why she kept returning to her hometown of Baltimore, she replied, “You bloom where your roots are planted.”

I feel the same about my ability to continue blooming here in my own Catholic faith. Whether the watering comes from silent tears or the soothing balm of a shepherd who stands by the hurting through every storm, growth in Christ at any age is still possible!

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

## Letters to the Editor

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

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

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

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

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

Father Joseph Moriarty was our sacramental minister at Our Lord Jesus Christ the King Parish in Paoli for some years. I thought he was a great priest. I had lost track of him and was delighted to see his reflection in the March 1 issue of *The Criterion* and that he is rector of Bishop Simon Bruté College Seminary in Indianapolis.

I know this clergy sex abuse is quite an issue now and should be stopped. It

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

What I feel is the fact that honoring local soldiers who died in World War I with cross-shaped markers in Europe used for American soldiers who died there is honorable and intends no bias to those not connected with Christians. In short, let us deal with issues that bring us together and not cases that in no way were meant to divide the population.

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

**Bob Desautels**  
Indianapolis

**Clarence Krebs**  
Paoli



# Christ the Cornerstone

## We believe that death is not the end of life, but a new beginning

*“Christ will change our lowly body to conform with his glorified body by the power that enables him also to bring all things into subjection to himself” (Phil 3:21).*

The Gospel reading for the Second Sunday of Lent (Lk 9:28b–36) provides us with a rare glimpse into life after death. We know very little about what happens to us immediately following our death, but one of the most consistent images used in sacred Scripture and in the testimony of those who believe they have experienced death briefly and then returned to life is of an extremely bright light.

One way or another, life after death is frequently seen to be luminous, a more revealing experience than “ordinary” experiences. We Christians believe that life as we know it now pales by comparison to eternal life as experienced by those who are united with Christ in heaven. Whereas our earthly existence is blurred and darkened by the realities of sin and suffering, the life to which we are called is made infinitely brighter by the joy and peace experienced by all the saints.

In the story of the transfiguration, St. Luke tells us that Jesus’ “face changed in appearance and his clothing became dazzling white” (Lk 9:29). We’re also told that the two figures who appeared with him, Moses and Elijah, “appeared in glory” (Lk 9:31), which means that they were resplendent with light and beauty.

Why did Jesus display his glory to Peter, James and John at this particular moment in his journey toward his passion and death? Was he calling them out of their comfort zones, as Pope Francis would say, in order to help them see that something extraordinary was happening through him?

Peter’s reaction is characteristically bold and impulsive. He wants to build three shrines to forever mark the place where Jesus was transfigured alongside these two giants of the Old Testament, Moses and Elijah. St. Luke tells us that Peter had no idea what he was proposing. The time was not right. First, Jesus had to endure great suffering and death. For him, as for us, the road to glory can only be the way of the cross.

After his resurrection, the Gospels tell us, Jesus’ appearance was changed.

Often his disciples did not recognize him until he performed some action or sign that revealed to them his identity. Mary Magdalen thought he was a gardener. The disciples on the road to Emmaus thought he was just another traveler. Until he showed them the nail marks on his hands and feet, the disciples who were hiding behind locked doors did not know him.

The paradox of the risen Lord’s appearance is that he was both the same man and yet different. His body was the same, but after the resurrection it was glorified—enlightened, illuminated and resplendent, not necessarily “dazzling white” in its outward appearance, but definitely changed inwardly to reflect his dramatically changed circumstances.

In the second reading next Sunday (Phil 3:17-4:1), St. Paul tells us that what the Apostles experienced immediately after his resurrection is our destiny as faithful disciples. “Our citizenship is in heaven,” St. Paul writes, “and from it we also await a savior, the Lord Jesus Christ. He will change our lowly body to conform with his glorified body by the power that enables him also to bring all things into subjection to himself” (Phil 3:20-21).

This is why we proclaim our faith in the resurrection of the body. It’s also why we believe in the communion of saints—all the members of Christ’s body, living and deceased, who will be united in glory on the last day.

Our Lenten journey toward Easter is a sacramental sign of the journey to heaven that all of us are called to make over the course of our lifetime. We undergo the Lenten sacrifices of prayer, fasting and almsgiving in order to prepare for the joy of Easter. We suffer through life’s dark days and nights in order to be ready for the dazzling white light that awaits us when our earthly pilgrimage has ended.

The story of our Lord’s transfiguration gives us a hope-filled view of the glory that can be ours if we follow Jesus on the way of the cross. During this Lenten season, let’s pray for the confidence to move forward to the dawning of light that is symbolized by our celebration of Easter.

Let’s also use this glimpse into our future glory as motivation to step out of our comfort zones, embrace our faith-filled journey and become the light of Christ for all whom we meet along the way. †



## Cristo, la piedra angular

## Creemos que la muerte no es el final de la vida sino un nuevo comienzo

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

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

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

En el relato de la transfiguración, san Lucas nos dice que el rostro de Jesús “cambió de aspecto y sus vestiduras se volvieron de una blancura deslumbrante” (Lc 9:29). También nos dicen que las dos figuras que aparecieron con él, Moisés y Elías estaban “revestidos de gloria” (Lc 9:31), lo que significa que resplandecían con luz y belleza.

¿Por qué Jesús mostró su gloria a Pedro, Santiago y a Juan en este momento específico de su travesía hacia su pasión y muerte? ¿Acaso intentaba sacarlos de su comodidad, tal como lo expresaría el papa Francisco, para ayudarlos a ver a través de él que algo extraordinario estaba sucediendo?

Como es característico en él, Pedro reacciona de forma audaz e impulsiva: desea construir tres santuarios para dejar una huella indeleble del lugar donde Jesús se transfiguró junto con dos personajes muy importantes del Antiguo Testamento, Moisés y Elías. San Lucas nos dice que Pedro no tenía idea de lo que proponía; no era el momento adecuado. Antes de ello, Jesús tendría que soportar un gran sufrimiento y la muerte. Para él, al igual que para nosotros, el camino hacia la gloria solo puede alcanzarse a través de la cruz.

Después de su resurrección, el Evangelio nos dice que el aspecto de Jesús cambió. A menudo sus discípulos

no lo reconocían hasta que realizaba alguna acción o daba algún signo que revelara su identidad. María Magdalena pensó que era el jardinero; los discípulos de camino a Emaús pensaron que se trataba de otro viajero. Hasta que no les mostró las marcas de los clavos en sus manos y pies, los discípulos que estaban escondidos a puertas cerradas no lo reconocieron.

La paradoja de la apariencia del Señor resucitado es que era la misma, pero distinta. Su cuerpo era el mismo, pero después de la resurrección estaba glorificado, resplandecía, irradiaba y estaba iluminado, no necesariamente de un “blanco enneguecedor” en apariencia exterior, pero ciertamente había cambiado en el interior y reflejaba su drástico cambio de circunstancias.

En la segunda lectura del próximo domingo (Fil 3:17-21), san Pablo nos dice que lo que los apóstoles vivieron inmediatamente después de su resurrección es nuestro destino como discípulos fieles. “Nosotros somos ciudadanos del cielo—escribe san Pablo—y esperamos ardientemente que venga de allí como Salvador el Señor Jesucristo. Él transformará nuestro pobre cuerpo mortal, haciéndolo semejante a su cuerpo glorioso, con el poder que tiene para poner todas las cosas bajo su dominio” (Fil 3:20-21).

Es por esto que proclamamos nuestra fe en la resurrección del cuerpo y

también el motivo por el cual creemos en la comunión de los santos: todos los miembros del cuerpo de Cristo, vivos y difuntos, unidos en gloria en el Día Final.

Nuestro recorrido cuaresmal hacia la Pascua es un signo sacramental de nuestro camino hacia el cielo que todos estamos llamados a hacer a lo largo de la vida. Nos sometemos a los sacrificios cuaresmales de la oración, el ayuno y la limosna para prepararnos para la alegría de la Pascua. Soportamos los días y noches oscuros de la vida para estar listos para la maravillosa luz blanca que nos espera al final de nuestra peregrinación terrenal.

La historia de la transfiguración de nuestro Señor nos otorga una visión llena de esperanza de la gloria que puede ser nuestra si seguimos a Jesús en el camino de la cruz. Oremos durante esta temporada de Cuaresma para tener la confianza de seguir adelante hacia la luz naciente que simboliza nuestra celebración de la Pascua.

Aprovechemos también este destello de nuestra gloria futura como motivación para abandonar nuestra comodidad, entregarnos a nuestra travesía llena de esperanza y convertirnos en la luz de Cristo para todos los que encontramos a lo largo del camino. †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## March 18

St. Therese of the Infant Jesus (Little Flower) Parish Center (enter door 11), 4720 E. 13th St., Indianapolis. **SoulCore Contemplative Workout Session**, nourish body and soul while meditating on the life of Jesus through the rosary, bring a mat or towel and 1-3 lb. weights (optional), freewill offering, 6:30-7:30 p.m. Information: Joan Bullock, 317-727-1167, [joane632003@yahoo.com](mailto:joane632003@yahoo.com), [soulcore.com](http://soulcore.com).

## March 19

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Little Sisters of the Poor 150th Celebration**, marking 150 years of service in America, 6 p.m. Mass celebrated by Archbishop Christophe L. Pierre, apostolic nuncio to the U.S., followed by Taste of America food and stories of the Little Sisters' beginnings, no charge. RSVP by March 12: 317-415-5767 or [prindianapolis@littlesistersofthepoor.org](mailto:prindianapolis@littlesistersofthepoor.org).

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Abide" Adoration Service**, sponsored by Catalyst Catholic, 7-8 p.m.,

every third Thurs. of the month, featuring guest speaker, praise band, silence and confessions, child care available. Information and child care reservations: Chris Rogers, [chris@nadyouth.org](mailto:chris@nadyouth.org), 812-923-8355.

## March 20

St. Luke the Evangelist Parish, 7575 Holliday Dr., E., Indianapolis. **Evening of Reflection and Lenten Supper**, speakers from the Awaken to the B.E.S.T. program, 5:30 p.m. Mass, followed by simple soup supper, 7-9 p.m. presentation. Registration requested: [dcarollo@stluke.org](mailto:dcarollo@stluke.org). Information: [www.awakentothebest.com](http://www.awakentothebest.com).

## March 21

St. Joseph Parish, 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.

## March 22

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Fish Fry Friday**, sponsored by the Santo

Rosario Knights of Columbus Council #14449, fish and chips with coleslaw and drink, 5-8 p.m., \$10 full order, \$6 half order, carry out available. Information: 317-636-4478.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Fish Fry Fiesta/Cenas Cuaresmales**, 6-8 p.m., fried and baked fish, fish tacos, quesadillas, rice and beans, live entertainment, \$9 dinners, kids' meals and *a la carte* options available. Information: 317-546-4065, [fishfryfiesta@gmail.com](mailto:fishfryfiesta@gmail.com).

St. Anthony of Padua School gymnasium, 320 N. Sherwood, Clarksville. **Men's Club Fish Fry**, baked and fried fish, oyster and shrimp dinners with two sides, cheese pizza, drinks and homemade desserts, prices vary, 5-7:30 p.m. Information: [parish.office@st.anthony-clarksville.org](mailto:parish.office@st.anthony-clarksville.org), 812-282-2290.

## March 22-April 4 (weekdays)

Blackburn Gallery at Mount St. Francis Center for Spirituality, 101 St. Anthony Dr.,

Mt. St. Francis. **"Selected Works from the Permanent Collection" exhibit**, featuring pieces from the collection of the spirituality center's Mary Anderson Center for the Arts, 10 a.m.-5 p.m. Mon.-Fri., noon on March 30. Information: Steven Cheek, 404-242-0839, [info@maryandersoncenter.com](mailto:info@maryandersoncenter.com).

## March 23

St. Therese of the Infant Jesus (Little Flower) Parish Center (enter door 11), 4720 E. 13th St., Indianapolis. **SoulCore Contemplative Workout Session**, nourish body and soul while meditating on the life of Jesus through the rosary, bring a mat or towel and 1-3 lb. weights (optional), freewill offering, 6:30-7:30 p.m. Information: Joan Bullock, 317-727-1167, [joane632003@yahoo.com](mailto:joane632003@yahoo.com), [soulcore.com](http://soulcore.com).

## March 24-26

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Parish Mission: Kingdom of Happiness, Living the Beatitudes in Everyday Life**, Father Jeffrey Kirby of Diocese of Charleston, S.C., presenting, 7-8 p.m. each evening

followed by reception. Information: 317-257-4297, [bulletin@saintmatt.org](mailto:bulletin@saintmatt.org).

## March 27

St. Luke the Evangelist Parish, 7575 Holliday Dr., E., Indianapolis. **Evening of Reflection and Lenten Supper: "Rerun of the Beatitudes,"** Benedictine Father Lambert Reilly, former Saint Meinrad Archabbey abbot, presenting (first of three, Apr. 3, Apr. 10), 5:30 p.m. Mass followed by simple soup supper, 7-9 p.m. presentation. Registration requested: [dcarollo@stluke.org](mailto:dcarollo@stluke.org).

## March 29

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Fish Fry Friday**, sponsored by the Santo Rosario Knights of Columbus Council #14449, fish and chips with coleslaw and drink, 5-8 p.m., \$10 full order, \$6 half order, carry out available. Information: 317-636-4478.

St. Anthony of Padua School gymnasium, 320 N. Sherwood, Clarksville. **Men's Club Fish Fry**, baked and fried fish, oyster and shrimp dinners with two

sides, cheese pizza, drinks and homemade desserts, prices vary, 5-7:30 p.m. Information: [parish.office@st.anthony-clarksville.org](mailto:parish.office@st.anthony-clarksville.org), 812-282-2290.

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. **Fish Fry**, all-you-can-eat breaded fish, or breaded and grilled shrimp, cheese pizza, clam chowder, fettuccine, mac and cheese, prices vary according to menu selection, 5-7:30 p.m. Information: Jan Baele, [janjoe9@aol.com](mailto:janjoe9@aol.com), 317-257-4297.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Spring Rummage Sale, 8:30 a.m.-2:30 p.m. Information: 317-223-3687, [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Fish Fry Fiesta/Cenas Cuaresmales**, 6-8 p.m., fried and baked fish, fish tacos, quesadillas, rice and beans, live entertainment, \$9 dinners, kids meals and *a la carte* options available. Information: 317-546-4065, [fishfryfiesta@gmail.com](mailto:fishfryfiesta@gmail.com). †

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

A concert called "Meditations on the Passion" will be held at St. Bartholomew Church, 1306 27th St., in Columbus, at 7 p.m. on March 23.

The concert will feature a vocal ensemble accompanied by baroque instrumentalists Echo Air.

As with all of the events in the St. Bartholomew Concert Series, there is no cost to attend, although freewill offerings will be accepted.

The series also includes "An Easter Celebration Concert" at 7 p.m. on April 27, featuring the St. Bartholomew's adult, children and brass choirs.

For a complete list of concerts, go to [www.saintbartholomew.org](http://www.saintbartholomew.org), then choose Music Ministry from the menu on the left.

For more information, contact Bogdan Minut, parish director of music ministry, at [bminut@stbparish.net](mailto:bminut@stbparish.net). †

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## April 2

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Popes of the 19th Century: Pius VII and the French Revolution**, four Tuesdays (April 9, 16, 23), Benedictine Father Matthias Neuman

presenting, 7-8:30 p.m., \$25 per session, \$90 for four. Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

## April 2-May 7

Oldenburg Franciscan Center, 22143 Main St., Oldenburg.

**"Boundless Compassion" Book Circle**, based on the book by Joyce Rupp, (first of six, April 9, 16, 23, 30 and May 7), Franciscan Sister Marj English presenting, 6:30-8 p.m., \$85 includes book. Information and registration: 812-933-6437, [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org). †

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

An art exhibit called "Saints Inside and Out" is available for viewing at Saint Meinrad Archabbey Library Gallery, 200 Hill Dr., in St. Meinrad, through March 30.

The exhibit features the works of Indiana artists Chris Elam of Bloomington and Karen Glanders of Nashville.

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

Glanders studies the saints to find a shared human experience of struggles and

joys. She calls on her spiritual connection to portray through acrylic painting and mixed media the emotion that best describes a saint's life. Using images and symbols, she makes Christian ideas accessible to our modern culture.

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

For library hours, call 812-357-6401 or 800-987-7311, or visit the Archabbey Library's website: [www.saintmeinrad.edu/library/library-hours](http://www.saintmeinrad.edu/library/library-hours). †

## Catholic Charities offers caregiver support groups in Indianapolis, Brownsburg

Caregiving can be emotionally and physically demanding. To help, Catholic Charities Indianapolis offers support groups for family and friends caring for adults aged 60 and older.

The groups are a way for individuals to meet, share with and learn from others experiencing caregiving issues. Depending on the month, the groups may be an open discussion or there may be a focused presentation. Benefits can include feeling less isolated, the ability to speak honestly without judgment, improving coping skills and increasing knowledge of resources.

The locations, frequency and meeting times are as follows:

- Indianapolis north side: Indiana Interchurch Center, 1100 W. 42nd St., 5:30-7 p.m., fourth Thursday of the

month, next meeting is on March 28.

- Indianapolis south side: St. Mark School, 541 E Edgewood Ave., 5:30-7 p.m., third Monday of the month, next meeting is on March 18.

- Brownsburg: Brownsburg Older Adult Alliance, 554 Pitt Road, 1-2:30 p.m., fourth Wednesday every other month, next meeting is on March 27. (An Education on Aging group meets at the same day and time on off months.)

Registration is required for the support groups, which are made possible with funding from the Central Indiana Council on Aging and In-Home Solutions.

For more information, go to [bit.ly/2Ua7PV9](http://bit.ly/2Ua7PV9). To register or for questions, contact Monica Woodsworth at 317-261-3378 or [mwoodsworth@archindy.org](mailto:mwoodsworth@archindy.org). †



## On this day 110 years ago ...

Mary Weir holds a bouquet of flowers given to her by Father George Nangachiveetil, her pastor at St. Thomas the Apostle Parish in Fortville, after the distribution of Communion during an evening Mass on Feb. 16, Weir's 110th birthday. Behind her is her daughter, Peggy Hunt, who helps care for Weir and takes her to Mass. (Photo by Natalie Hoefler)

## Abuse summit results in recommendations for diocesan best practices

WASHINGTON (CNS)—Leadership Roundtable CEO Kim Smolik sees two crises “plaguing our Church”: abuse by clergy and failures by leadership.

In an interview with Catholic News Service (CNS), Smolik frequently referred to these “twin crises.”

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

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

The Archdiocese of Indianapolis is currently working with the Leadership Roundtable and has done so for several years. With the issuance of a grand jury report last summer by the Pennsylvania attorney general’s office on six dioceses in the state on alleged abuse by clergy and other Church workers over a 70-year period beginning in 1947—and how bishops responded to the allegations there—more dioceses have expressed an interest in what the Leadership Roundtable has to offer.

“In the past six months, we have received requests from over 50 dioceses,” Smolik said. Prior to that, she added, “We have been working closely in the last year with approximately 50 dioceses—this is a different 50 than what I was referring to before, although there is some overlap.”

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

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

In her preface to the report, Smolik said, “United, we must address the root causes, as well as promote a new culture of leadership and a new response to abuse. The underlying conditions creating these crises were decades in the making; solving these problems will require a long-term, culture change that must begin with immediate steps, putting survivors first.”

One recommendation calls for committing to “a preferential option

for abuse victims and families; make it a priority to meet with survivors; keep survivors, families and affected parishioners at all levels of decision-making.”

Asked by CNS what would constitute a culture change within the Church, Smolik replied it would be one that “addresses a new culture of a new collaboration between clergy and laity. It creates a plan for co-responsibility—lay and ordained, nationally and in the diocese—to address these twin crises.”

Clericalism and the lack of bishop accountability, transparency and co-responsible governance structures are “root causes” behind the crisis that need to be addressed in order to bring about culture change, the report said.

Bishop W. Shawn McKnight of Jefferson City, Mo., a summit participant, has said clericalism occurs when a member of the clergy—be it bishop, priest or deacon—uses his position in the Church for personal gain.

Cardinal Joseph W. Tobin of Newark, N.J. (former archbishop of Indianapolis), another summit participant, expressed his hope in a February message that the Vatican’s abuse summit held later that month—bringing together the presidents of bishops’ conferences, the heads of Eastern Catholic Churches, superiors of men’s and women’s religious order and Roman Curia officials—would result in a “a revolutionary flourishing of a Church of synodality” much like that which happened at the Second Vatican Council.

“We were aware of Cardinal Tobin’s statement, and at the [Leadership Roundtable] summit, we addressed the topic of synodality,” Smolik said. “We support the cardinal’s statement and the co-responsibility that we have been promoting for 15 years. We believe that co-responsibility is one of the key ways forward to address the twin crises,” she added.

In the wake of the Vatican summit, Smolik said, “We believe it’s now up to the bishops’ conferences to hold up both of these crises as equally important.”

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

Other recommendations include:

March 8 during his early morning Mass in the chapel of the Domus Sanctae Marthae.

Pope Francis’ homily focused on the day’s first reading from the beginning of Isaiah 58. In the passage, the Lord scolds his people for boasting about their fasting while they take advantage of others and quarrel endlessly.

The reading says that what the Lord wants instead is for the people to free the oppressed, feed the hungry, house the homeless and cloth the naked.

The corporal works of mercy are the kind of fasting God wants most, he said. “When you share your bread with someone who is hungry, invite into your home someone who doesn’t have one or is a migrant, when you look for clothing for someone who is without—when you focus on that, you are truly fasting.”

Lent, the pope said, is a time to practice humility and try to bring the reality of one’s life closer to what he or she pretends to be.

Too often, he said, people feel they are righteous because they belong to some association that does good or because they go to Mass every Sunday and are not like “those poor things who don’t understand anything.”

“They focus only on appearances and never recognize they are sinners, and if you tell them, ‘But you’re a sinner, too,’ [they respond], ‘Yes, we all are’ and relativize everything,” the pope said.



Chicago Cardinal Blase J. Cupich, left, speaks during a Feb. 1 panel discussion at the Leadership Roundtable’s Catholic Partnership Summit in Washington to put forth possible solutions to the church’s sex abuse crisis. He is joined at the table by Cardinal Joseph W. Tobin of Newark, N.J., center, and Boston Cardinal Sean P. O’Malley. (CNS photo/Ralph Alswang, courtesy Leadership Roundtable)

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

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

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

On a national level, Smolik said, something that was discussed at the Vatican’s summit was to “establish a ...

national structure of laity assessing bishop complicity. That is a structural change we would support.”

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

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

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

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

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

“I must appear to be what I am, and that is our work in Lent,” the pope said on



Pope Francis celebrates Mass on March 8 in the chapel of his Vatican residence, the Domus Sanctae Marthae. (CNS photo/Vatican Media).

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

During the Synod of Bishops on young people in October, he said, “perhaps the

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

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# CONFERENCE

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listeners that God “has a plan for your future, a plan for the people he wants to touch through you, by you and in you.”

But to carry out that plan, Hart said, men need to realize that the words God the Father spoke after Jesus’ baptism—“You are my beloved Son; with you I am well pleased” (Mk 1:11)—also applies to each of them.

“You can’t be a man of God until you acknowledge the fact that you are a son of God,” said Hart, executive vice president of Life Teen International, “until you and I both take ownership of our sonship. The challenge for each and every one of us, especially as men, is to ask yourself, ‘Do you believe that God’s talking about you?’”

God loves them as his sons, Hart said, even though they fail and sin often in their lives.

“That’s why we go to confession,” he said. “You’re going to need to press reset a lot.”

But this truth should also move them in gratitude to give of themselves even more to their families and parish.

That’s what Andrew Schneider, 42, an All Saints parishioner, has been trying to do over the past few years. Before that time, he had been away from the Church for about 20 years.

Then his father brought him to the second E6 conference and his faith was reignited.

“It’s changed my life and brought me back to the Church,” Schneider said. “I’ve never been as happy as I am now.”



Trent Horn

Conferences like E6 can move participants to go forth to share their faith with others. But sometimes it’s still a challenge because many people feel that they might not be able to explain the faith effectively.

Horn, a staff apologist at the El Cajon, Calif.-based Catholic Answers, encouraged his listeners who felt that way.

“You don’t need to have all of the right answers,” Horn said during his presentation. “When you want to stand up for our Catholic faith and make a defense of the truth, goodness and beauty of the Catholic faith, you do not need to have all of the right answers. You just need to have the right questions.”

These questions, asked in a friendly way, might point out the inconsistency in the other person’s position.

“It should be done with a genuine sense of wanting to yearn for the truth,” Horn said.

Such encounters with those who disagree with us should not be seen as a fight, Horn said.

“We should not be standing toe-to-toe in a fight,” he said. “Instead, it’s shoulder-to-shoulder and we’re walking together. We’re giving them these ideas and asking them questions to get them to rethink issues.”

Staying calm in the face of opposition can be hard, Horn said, but it’s what God has called believers to do in order to allow the Holy Spirit to work through them to draw others closer to him.

Horn pointed out a group of students from Covington Catholic High School in Covington, Ky., who were attending the conference as good examples of this important principle in sharing the faith.

The students had been in Washington on Jan. 18 for the annual March for Life. Afterward, they stood between groups representing different causes and were confronted by a Native American tribal leader. Videos of the encounter soon went viral, along with accusations that the students were yelling racial epithets and showing disrespect in other ways.

Single out for criticism was student Nick Sandmann, who is seen in videos smiling while standing inches away from the Native American leader, Nathan Phillips, who faced him as he chanted and beat a drum.

An independent investigation into the incident later cleared Sandmann and all Covington students of wrongdoing.



Catholic speaker and author Mark Hart gives a presentation before more than 1,200 attendees of the fourth annual E6 Catholic Men’s Conference on Feb. 23 at East Central High School in St. Leon. (Photos by Sean Gallagher)



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

“I’m very proud of how they handled themselves,” Horn said at the conference. “A lot of times, we get lulled into a false sense of security, that we can have our faith as just a normal part of our lives. Our faith is not normal to many people.”

While many people outside the Church are ready to attack it and Catholics should be ready to stand up to defend it, Father Jonathan Meyer reflected during the conference on the difficult situation the Church finds itself in because of the terrible sins of clergy who have sexually abused children and the poor response to it in the past by its leaders.

During a time of eucharistic adoration during the conference, Father Meyer, pastor of All Saints Parish, noted that the event took place on the memorial of St. Polycarp, a second-century bishop who was martyred. On the day of his death, Father Meyer explained, St. Polycarp prayed, “I bless you, Lord, for judging me worthy of this day and this hour.”

“God has judged every single one of you to be worthy to be a member of the Church right now, to endure these sufferings, embarrassments, struggles and challenges right now,” Father Meyer said. “In God’s divine providence, you are called to be the fathers, husbands and men of this Church. You are called to offer your sacrifices and prayers.”

“He has called you at this moment, at this hour, to remember what the Church is truly all about. The Church is not about her bishops and priests. The Church is truly about our Lord Jesus Christ present before us.”

Paul Rhodes, a member of St. John Paul II Parish in Sellersburg who attended the conference, agreed that the Church is in a difficult crisis at present. But he was encouraged by the conference and seeing so many men on fire for their faith.

“Coming to this has helped me realize that we have so many things to be

thankful for in the Catholic faith,” Rhodes said. “What has happened—this, too, shall pass by prayer and change in the Church.”

After lunch, speaker Justin Fatica gave a rousing exhortation to attendees, pleading with them, often at the top of his voice, to realize God’s love for them, and to love those around them more concretely.

One simple way to do that is to write notes of love and encouragement to children or grandchildren on post-it notes, which Fatica says he does often for his five children.

“When I go into my kids’ rooms, they’re all over the place, because they don’t want to throw them away,” said Fatica, founder of Hard as Nails Ministries, which he serves as executive director.

Giving themselves to the mission God has given them—even if it’s in such seemingly small gestures—has great meaning, Fatica said.

“Your ‘yes’ today matters, more than you realize,” he said. “St. Ignatius says that few souls understand what God would accomplish in them if they were to



Justin Fatica, founder and executive director of Hard as Nails Ministries, gives a rousing presentation during the conference.

abandon themselves unreservedly to him, if they were to allow the love of the Father, his grace, to mold them accordingly.”

Hart ended the conference by inviting his listeners to reach out to men they know who weren’t at the conference who might be struggling with their faith or with various kinds of sin, just as they might be themselves.

“God looks at you and looks at me,” Hart said. “He knows our sin, our weakness, our shame, our guilt—those things that handicap us, keep us frozen and trap us in fear. But he says, ‘I can still work with him. With my grace, I can still work with him.’”

“What’s great is that you’re here. You have a lot of other guys who need to be but aren’t. Then the question becomes, ‘What are you going to do about it?’ Are you bold enough to invite somebody next year? Are you bold enough to share your faith in a new way?” †



Charles Ringle, left, Robby Schneider, Paul Rhodes and Christopher Schneider laugh during a light moment during the conference.



# COUNSELOR

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“First and foremost [it requires] a very strong faith,” she says. “Because to be successful, you need to recognize you are an instrument of the Holy Spirit, and it’s not anything you’re doing.”

“Second is a passion for life. If you’re not there believing that this is a life to be saved, it’s going to come through to the person you’re talking to.”

Having “thick skin” is needed, too, “because some of the things people say aren’t very nice,” admits Minott, a member of St. Marie Goretti Parish in Westfield, Ind., in the Diocese of Lafayette.

“If you have that desire to help women, particularly in these critical situations, God will use the qualities you have,” Dye assures.

Both agree on several misconceptions about what sidewalk counselors do—that they are there to yell and protest against the abortion center, or there to shame the women as they drive in.

“No matter what is said to us, no matter what goes on, we are peaceful, loving sources of hope,” says Dye, a member of St. John the Evangelist Parish in Indianapolis. “Our goal is to let [the women] know there’s help, that there’s pain that can come with abortion, and that they’re better than that and don’t have to experience that.”

## ‘I believe my prayers have an impact’

One might say the counselors’ first goal is to get a car to stop.

“We just wave and offer a big smile and make eye contact,” Dye says of the counselors’ approach to cars entering the drive.

“There are times when you get no one to stop, then sometimes you get eight cars to stop” during the two- to two-and-a-half hour shifts, Minott adds.

When a car does stop, a counselor offers the driver brochures and information on alternative pro-life organizations that will help them at no charge. For instance, 1st Choice for Women is a pregnancy clinic less than a mile from the abortion center. It is a ministry of Great Lakes Gabriel Project, which also sponsors the north Indianapolis Sidewalk Advocates chapter.

**‘No matter what is said to us, no matter what goes on, we are peaceful, loving sources of hope. Our goal is to let [the women] know there’s help, that there’s pain that can come with abortion, and that they’re better than that and don’t have to experience that.’**

—Sidewalk counselor Sheryl Dye, a member of St. John the Evangelist Parish in Indianapolis

Counselors also offer to walk over immediately and meet the woman at the Women’s Care Center that abuts the north boundary of the Planned Parenthood property.

“Even if I talk to someone for a minute—and that’s really about all the time you have—and they still go in [to the abortion center], I believe my prayers have an impact,” Minott says of what counselors spend most of their time doing by the drive: praying.

Counselors often use a rosary booklet with tailor-made intentions Minott designed. But with volunteers from different faith backgrounds, any and all prayers are welcome, she says.

“If I didn’t have faith that being there praying was having an impact, I couldn’t go on doing it because there’s just not enough tangible rewards coming back to you,” Minott says.

Occasionally there are tangible rewards, though. Dye told the story of a woman who stopped not long ago to talk to a specific counselor.

“This woman said she had been driving up and down Georgetown Road for a year trying to find the counselor,” Dye says. “She wanted her to know that even though she went on in for her abortion after the counselor talked with her, she changed her mind, and she was now the mother of a healthy baby boy.”

At 69, Larry Clark has been a sidewalk counselor at the Planned Parenthood abortion center in Indianapolis for about 10 years. He, too, knows the joy of seeing a woman choose life for her baby.

“I’ve got to be here—it’s the right thing to do,” says Clark, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese. “[The clients] need somebody—not only the children, but the moms and dads need us, too. ... There’s nothing more cheering and exciting than when someone chooses life here in this driveway.”

## ‘Society tells them it’s no big deal’

Dye and Minott agree the mission of sidewalk counselors has become more urgent.

Dye says that in the six years since she’s been a counselor outside the abortion facility, “it’s getting harder to get [the women] to see that it’s something that could potentially cause harm to them. It’s hard because society tells them it’s no big deal.”

And with only 13 full-time sidewalk advocates, about 10 part-time and substitute volunteers, and the need to always have two counselors on each shift, the task is even more challenging, says Minott.

The facility is open from 8 a.m.-4 p.m. Monday through Friday. She notes that, while surgical and chemical abortions are performed there on Tuesdays, Wednesdays and Fridays, women arrive for other reasons on other days, such as abortion consultations on Mondays and Thursdays.

Even women simply seeking a pregnancy test or ultrasound need the help of the sidewalk counselors. Planned Parenthood charges for these services, whereas places like 1st Choice for Women and the Women’s Care Center offer the



On a chilly Feb. 20 morning at the driveway entrance to the Planned Parenthood abortion center in Indianapolis—on a day when abortions are performed—sidewalk counselor Ann Clawson holds a “blessing bag” filled with information and resources, ready to present it to a person pulling in the drive should they stop when she smiles and waves. (Photo by Natalie Hoefler)

same services for free—and in a positive, pro-life environment.

“We need at least double our current number” of counselors in order to be present during all of Planned Parenthood’s operating hours, Minott says.

## ‘Think about it, pray about it’

There is no “typical” counselor, says Dye.

“We have women and men, people who are outgoing and people who are more quiet, people who work and people who don’t work or are retired,” she says.

She herself is a teacher at Lumen Christi Catholic School in Indianapolis.

“They always block off Wednesday morning, and I go in at noon,” says the married mother of two grown children.

Minott is also married with two grown children. She is retired, running for the Carmel City Council, and has “a lot of other things going on.”

Clawson, a retiree in her mid-60s who also worships at St. Maria Goretti, is in her third month of volunteering.

“The training was really helpful,” she says. “When I was thinking about [becoming a counselor], I worried that there

would be a lot of nastiness with people involved. But they give you suggestions for how to handle the people who are angry.”

She encourages those who are considering becoming a sidewalk counselor to “think about it, pray about it. If someone is considering it, they’re probably doing so because God has put it on their heart to do it.”

And it does have its rewards, says Clawson. She had a “save” on her first day of counseling—a woman she spoke with who decided to go to the Women’s Care Center instead of Planned Parenthood.

“That’s like being on cloud nine,” she says with a smile. “Those are the things that keep you coming.”

(For information on becoming a sidewalk counselor at the Planned Parenthood facility on the northwest side of Indianapolis, contact Sheryl Dye at 317-407-6881 or [sheryl@goangels.com](mailto:sheryl@goangels.com). To become a sidewalk counselor outside the Planned Parenthood facility in Bloomington, contact Monica Siefker at 812-345-7988 or [monica.siefker@gmail.com](mailto:monica.siefker@gmail.com).) †

## Sidewalk counselor training for Indianapolis North chapter set for May 4

Training at the Indianapolis North chapter of Sidewalk Advocates for Life will take place at 1st Choice for Women, 5455 W. 86th St., in Indianapolis, from 9 a.m.-3 p.m. on May 4.

The training is open to anyone wanting to be a sidewalk counselor or a prayer partner who serves with a sidewalk counselor at the driveway entrance to the Planned Parenthood facility at 8590 Georgetown Road in Indianapolis.

According to its national website, the mission is “to be the hands and feet of Christ, offering loving, life-affirming alternatives to all present at the abortion center, thereby eliminating demand and ending abortion.”

Sidewalk counselors peacefully approach cars pulling into the drive, ready to speak with the driver or to give them information on pro-life organizations that can help with their needs for no charge. Prayer partners stand or sit by in constant silent prayer.

Those who complete the training and wish to serve are asked to commit to at least one shift of two- to two-and-a-half hours a week during regular weekday working hours.

Prayer partners may sit while volunteering, but counselors must be able to stand and approach a slowly moving vehicle.

Volunteers must be able to serve when the facility is open, regardless of weather conditions.

The training was developed by the national organization based on years of experience. It addresses the logistics of abortion, common characteristics of those seeking an abortion facility’s service, various scenarios and how to handle them, legal information and more.

Volunteers are asked to sign a pledge of integrity to uphold the mission of Sidewalk Advocates for Life, to

show Christ’s love, to always serve in a peaceful manner, to only use approved signs with peaceful messages, to abide by laws, and to have no association whatsoever with any abortion business.

The cost is \$10, which covers lunch and training materials. Registration ends on May 1.

Online registration is available at [bit.ly/2tw3U9d](http://bit.ly/2tw3U9d). For questions or more information, contact Sheryl Dye at 317-407-6881 or [sheryl@goangels.com](mailto:sheryl@goangels.com). †

## 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:

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**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](mailto:carlahill@archindy.org)

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# HOW TO MAKE A GOOD CONFESSION

## Before confession

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

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

## Going to confession

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

## After confession

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



CNS photo/Karen Callaway, Catholic New World

## Lenten penance services are scheduled at archdiocesan parishes

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

### Batesville Deanery

- March 21, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
- March 24, 1:30 p.m. for St. Maurice, Napoleon: St. John the Baptist, Osgood; and Immaculate Conception, Millhousen, at St. Maurice, Napoleon
- March 26, 7 p.m. at St. Mary, Greensburg
- April 1, 7 p.m. at St. Lawrence, Lawrenceburg
- April 2, 6:30 p.m. at St. Michael, Brookville
- April 2, 6:30 p.m. for St. Joseph, Shelbyville, and St. Vincent de Paul, Shelby County, at St. Vincent de Paul
- April 3, 6:30 p.m. at St. Peter, Franklin County
- April 4, 7 p.m. for St. Catherine of Siena, Decatur County, at St. John the Evangelist Campus, Enochsburg
- April 5, 10 a.m.-10 p.m., "12 Hours of Grace" for All Saints, Dearborn County, at St. Martin Campus, Yorkville
- April 10, 7 p.m. at St. Louis, Batesville
- April 11, 7 p.m. at Holy Family, Oldenburg

### Bloomington Deanery

- April 2, 7 p.m. at St. Martin of Tours, Martinsville
- April 4, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- April 10, 6:30 p.m. at St. Jude the Apostle, Spencer
- April 10, 7 p.m. at St. Agnes, Nashville
- April 11, 6 p.m. at St. John the Apostle, Bloomington

- April 17, 4-9 p.m. for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center

### Connersville Deanery

- March 25, 6 p.m. at St. Elizabeth of Hungary, Cambridge City
- April 4, 6:30 p.m. at St. Mary, Rushville
- April 9, 6 p.m. for St. Elizabeth Ann Seton at St. Mary Church, Richmond

### Indianapolis East Deanery

- Tuesdays in Lent 6-7 p.m. at St. Mary
- March 18, 7 p.m. for Holy Angels and St. Rita, at St. Rita
- March 25, 7 p.m. for St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes, at Our Lady of Lourdes
- April 5, 6-8 p.m. at St. Michael, Greenfield
- April 6, 10 a.m.-noon at St. Michael, Greenfield
- April 9, 7 p.m. at St. Philip Neri
- April 11, 7 p.m. at St. Thomas, Fortville

### Indianapolis North Deanery

- April 7, 2 p.m. at St. Simon the Apostle
- April 8, 7 p.m. at St. Lawrence
- April 9, 7 p.m. at St. Lawrence

### Indianapolis South Deanery

- March 19, 7 p.m. at St. Jude
- March 20, 6:30 p.m. for St. Ann and St. Joseph (Indianapolis West Deanery) at St. Joseph
- April 4, 7 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd, Indianapolis, at Holy Name of Jesus
- April 10, 7 p.m. for St. Barnabas, St. Mark the Evangelist and St. Roch, at St. Barnabas
- April 11, 7 p.m. at Nativity of Our Lord Jesus Christ

- April 13, 9 a.m. at SS. Francis and Clare of Assisi, Greenwood
- April 15, 7 p.m. at Our Lady of the Greenwood, Greenwood

### Indianapolis West Deanery

- Tuesdays in Lent, 7 p.m. at Mary, Queen of Peace, Danville
- March 18, 6:30 p.m. for St. Joseph and St. Ann (Indianapolis South Deanery) at St. Joseph
- March 18, 7 p.m. for Holy Angels and St. Rita, at St. Rita
- April 8, 7 p.m. at St. Thomas More, Mooresville
- April 9, 7 p.m. at St. Susanna, Plainfield
- April 11, 7 p.m. at St. Malachy, Brownsburg
- April 12, 7 p.m. for St. Michael the Archangel, St. Gabriel the Archangel and St. Monica, at St. Michael the Archangel

### New Albany Deanery

- Wednesdays in Lent, 5-7 p.m. with adoration at St. Michael, Charlestown
- Wednesdays in Lent, 6:30-7:30 p.m. at St. Mary-of-the-Knobs, Floyd County
- Wednesdays in Lent, 6:30-7:45 p.m. at St. Mary, New Albany
- Thursdays in Lent, 5-7 p.m. with adoration at St. Francis Xavier, Henryville
- Saturdays in Lent following 8 a.m. Mass and at 4-4:45 p.m. at Holy Family, New Albany
- Sundays in Lent, 5-5:50 p.m. at Holy Family, New Albany

- March 20, 7 p.m., confession at St. Michael, Bradford
- March 27, 7 p.m., confession at St. Michael, Bradford
- March 28, 7 p.m. at St. Mary, Lanesville
- April 4, 6:30 p.m. for St. John Paul II, Sellersburg, at St. Paul Church, Sellersburg

- April 4, 7 p.m. at St. Anthony of Padua, Clarksville
- April 10, 7 p.m. at St. Mary, Navilleton
- April 11, 8 a.m.-8 p.m., "12 Hours of Grace" at Our Lady of Perpetual Help, New Albany
- April 11, 7 p.m. at St. Augustine, Jeffersonville
- April 12, 7 p.m. at St. Mary, New Albany
- April 14, 1 p.m. at St. John the Baptist, Starlight

### Seymour Deanery

- March 21, 7 p.m. at St. Rose of Lima, Franklin
- March 27, 6:30 p.m. at St. Patrick, Salem
- March 27, 7 p.m. at St. Ambrose, Seymour
- March 28, 6 p.m. at American Martyrs, Scottsburg
- April 3, 6:30 p.m. for St. Ann, Jennings County; St. Joseph, Jennings County; and St. Mary, North Vernon, at St. Mary
- April 11, 7 p.m. for St. Bartholomew, Columbus, and Holy Trinity, Edinburgh, at St. Bartholomew

### Terre Haute Deanery

- March 19, 1:30 p.m. at St. Margaret Mary, Terre Haute
- April 2, 7 p.m. at St. Benedict, Terre Haute
- April 10, 7 p.m. at Sacred Heart, Clinton
- April 15, 7 p.m. at St. Paul the Apostle, Greencastle
- April 17, 11 a.m. at St. Joseph, Rockville

### Tell City Deanery

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

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

## Transfiguration calls believers to loving obedience, self-denial

By Mike Nelson

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

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

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

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

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

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

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

Listening leads us to self-denial, which in traditional Lenten practice generally involves sacrifice or foregoing earthly pleasures. But Lent is less about “giving up” or “sacrificing” our desire for pleasure than it is about being attentive to the word of God, about discovering true and lasting pleasure—joy, really—in serving God.

Self-denial means pushing aside our human traits and tendencies and absorbing more of God.

It is not sinful, for example, to enjoy chocolate (a frequently forsaken “pleasure” during Lent). But indulging ourselves in chocolate? Hoarding it? Sneaking it into our mouths when (we



In St. Luke’s Gospel, the transfiguration offers significant lessons to us not simply in obedience, but in self-denial—all of which are part and parcel of Lent, the season in which we are called to allow ourselves to be transfigured by grace into new creations of God. (CNS photo/Greg Tarczynski)

think) no one is looking? Those are the human tendencies we are called to address and rectify during Lent and beyond.

It’s about putting God first, as in, “I decrease as God increases.” That realization was expressed by St. John the Baptist, shortly before he baptized Jesus, a moment where God, speaking (as at the Transfiguration) in a cloud, declared, “This is my beloved Son, with whom I am well pleased” (Mt 3:17).

Self-denial signals a change of heart, turning our lives from rebellion to obedience toward God—the very thing that John, in that not-so-long-ago

season of Advent, was urging all who would listen. “Repent!” he pleaded.

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

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

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

Significantly, the transfiguration episode—which we will hear again this summer, on the Aug. 6 feast day of the event—marks the end of Jesus’ ministry in Galilee. Soon thereafter, he and his followers turn toward Jerusalem, where, Jesus knew, he

would be put to death but also raised to everlasting life.

In his book *How to Read the New Testament*, Etienne Charpentier, the late French priest and biblical scholar,

suggested that in the transfiguration, God is offering more than his declaration, “Listen to him”: “The Father shows Jesus the conclusion of his going up to Jerusalem,” wrote Charpentier. “Beyond death he will find the glory promised at the end of time to the son of man.”

Moreover, Charpentier said, seeing

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

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

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

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



Traditional Lenten practice generally involves sacrifice or foregoing earthly pleasures, like cookies, chocolate or other sweets. (CNS photo/Manu Junemann, *The Compass*)

## Our Global Family/Carolyn Woo

## Lent invites us to cultivate our humanity toward others

Recently, I was captivated by an opinion editorial in *USA Today* titled "I've played a role in toxic public debate" by CNN political analyst Kirsten



Powers. I am not familiar with the author and have not watched her on television. Powers took a leave from social media to reflect on her role in the "increasingly toxic public square."

Her subsequent assessment: "I cringed at many of the things I had written and said. Many I would not say or write today, sometimes because my view has changed on the issue and sometimes just because I was too much of a crusader, too judgmental and condemning. ... I will continue to stand on the side of equality and justice, but also mercy and grace. My goal is to speak in a way that remembers the humanity of everyone involved."

Our society is not shy about expressing our opinions as people resort to the many channels of social media to give these the loudest amplification.

We opine quickly before we see all the angles, nuances of context and underlying complexity. We gloat in acerbic mockery and derive certain satisfaction in the public humiliation of

offenders. We forget that we are dealing with human beings and, not surprisingly, fail miserably in our ability to address any serious issue, may it be global warming, immigration, health care, gun safety, etc.

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

Powers had the humility to acknowledge how her lifelong professional, creative and heartfelt work may have been an obstacle. By so doing, her priority pivoted toward "the other" as she recognized the importance of grace and mercy: ultimately the grammar for constructive discourse.

Powers set the tone for Lent by seeking to recover in her writing "the humanity of everyone involved." Taking the cue from her, our goal for prayer, fasting and almsgiving can reorient us toward a way of thinking, communicating and acting that restores the barren and scorched commons in our own civil neighborhoods for thoughtful and caring dialogue.

In our prayer, we ask God to help us hear him, recall his image particularly in the people we dismiss or denigrate, and heed his call for mercy. Understanding our own limits, we pray for his help to imitate his tenderness, and mind his

warning to leave the judging to him. We seek his imagination to address the fears and insecurities that harden us and pitch us against the other.

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

Almsgiving turns us to the needs of others. There is so much we can give to the other: attention, genuine listening, understanding of their positions and the fears that padlock these in place, legitimacy of their needs, and the dreams we hold in common.

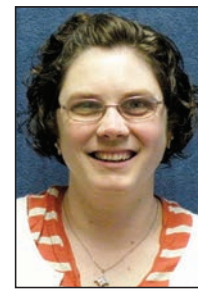
Lent is the season for heart work: from heart of stone to heart of flesh. It is an invitation to cultivate our humanity toward each other so that we do not make a mockery of Christ's ultimate sacrifice for all of us.

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

## Worship and Evangelization Outreach/Erin Jeffries

## Called to holiness: a saint who is just you

It is the week before an event. Phone calls and e-mails flood in, last details to check off, and deadlines loom.



All of a sudden, my (usually) even-keeled and reasonable self becomes someone I don't recognize and don't like much.

Anxiety, irritability, tears, fog on the brain, worst-case scenarios running through my head, and lots of

apologies. I could go on, but you get the idea.

I used to think that if I just prayed more, if I consciously worked on developing my spiritual life, these quirks would fade, and I would respond better.

Honestly, some of them have, praise God, and others I still struggle with. However, I've also come to the realization that my personality is what it is, and if I grow in virtue, it will be as who I am—as who God made me—albeit perfected by cooperating with his grace in my life.

One of the things I have learned over the years in spending time with the saints is precisely how unique they are in their personalities, which in great part shapes their relationship with God.

You have St. Maximilian Kolbe rightly known for his sacrificial love. But did you know that he was an incredibly competitive chess player? Perhaps it was in part this competitive drive which helped him to say confidently "I want both!" when presented with the two crowns of purity and martyrdom, and to build up a periodical of tremendous circulation, using the most modern means available.

St. Elizabeth of the Trinity was well known in her youth for having a temper and stubbornness. She found a direction for her passion in love for her bridegroom, which resulted in beautiful poetry, and perhaps it was in that same stubbornness that she found perseverance as she waited to join the Discalced Carmelites, and then as she faced Addison's disease.

Saint Benedict Joseph Labré tried several times to enter a monastery, but because of mental illness was never able to do so and ended up living as a homeless pilgrim in Rome. Yet he shared everything he received with others; prayer and his breviary were his constant companions as he visited holy sites around the city.

While we can and should look to the saints as examples for living virtuously and ask for their intercession to grow in virtue, we cannot be and are not called to be carbon copies. We are called to holiness, to love and to resemble Jesus more and more in a unique way that only we can.

Like the three saints mentioned, we each have our unique gifts, challenges, temptations, experiences and personalities. We are called to holiness through and with these aspects of who we are, not despite them.

Particularly as we journey through Lent, I would like to invite you to consider two questions: In what ways can your temptations, imperfections and challenges be opportunities for growing in holiness?

As the saints' witness, personality traits such as competitiveness and stubbornness can be directed toward the good.

In what ways can the personality traits you might see as spiritually inhibiting be a spiritual strength?

(Erin Jeffries is the coordinator of Ministry to Persons with Special Needs in the archdiocesan Office of Catechesis. She can be reached at 317-236-1448 or [ejeffries@archindy.org](mailto:ejeffries@archindy.org).) †

## Our Works of Charity/David Bethuram

## Grandparents raising grandchildren must be held in prayer

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

Across the United States, more than 13 million children are living in homes with their grandparents. In Indiana 60,179



grandparents are in households responsible for their grandchildren who live with them and do not have parents present. Nearly 70 percent of these grandparents are under the age of 60, 60 percent are

in the workforce, 19 percent live in poverty, 27 percent have a disability and 28 percent are unmarried.

([www.grandfamilies.org/resources](http://www.grandfamilies.org/resources))

I had an amazing conversation with a lady named Ruth who has had custody of her granddaughter Autumn since the girl was 5.

Autumn's mother brought her over to Ruth's house, so she could baby-sit while the mother was going to work. Autumn's mother never came back. Instead she went to another city miles away with her boyfriend. That was 10 years ago.

Autumn was an active young lady. It took her a while to settle into her new home. She was confused as to what was happening. She loved seeing her grandmother, but she wanted to go home to her mom. She had lots of questions, and being 5, she couldn't put those questions into words. She adjusted, but when she turned 13 she began to have pains in her legs and muscles. She stopped playing basketball because she was hurting so much. She was diagnosed with multiple sclerosis.

Ruth said that it took a while before she could get any kind of financial help. It was really a struggle for her emotionally. Ruth said she remembered the conversations she had with God at the kitchen sink. She kept asking, "Why me?" and then she said she received a sense of comfort, and the question was turned to, "Why not me?"

Ruth said she has had help from her church and Catholic Charities. Catholic Charities helped Ruth with community referrals for both her and Autumn. In addition, Catholic Charities helps her from time to time with food and utilities assistance. Ruth feels she now has people to call on at Catholic Charities. She said

that kind of support means the world to her.

She said Autumn's mother passed away six years ago. In the beginning, Ruth felt resentment, but over time she realized her daughter's life was starting to go downhill with alcohol and drugs. She said she had more sympathy for her daughter and more compassion.

Ruth worries about what will happen to Autumn when she is not able to take care of her. She says she worries day and night. She says that sometimes when she is driving, she pulls over and cries. When she is done crying, she puts the car in drive and keeps going.

In our 30-minute conversation, I could see the face of Jesus in Ruth. She asked me to keep her in prayer. She looked to God to comfort her and give her strength.

It was a privilege to hear Ruth's story. She and other grandparents who are raising their grandchildren are held in prayer for the loving care they are providing their grandchildren.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at [dbethuram@archindy.org](mailto:dbethuram@archindy.org).) †

## The Human Side/Fr. Eugene Hemrick

## When restlessness gets you, don't let the weather stop you

Wintery skies, perpetual rain and cold dampness typified my family visit to Lake Oswego, Ore.



I had expected to return to Washington, D.C., after a two-week trip. Instead, a minor medical problem delayed me for a month and a half.

Being with family was wonderful. Not so wonderful was

restlessness because my usual home routine was absent.

In the book, *Make Your Bed: Little Things That Can Change Your Life ... And Maybe The World*, retired Adm. William H. McRaven counsels, "If you make your bed every morning, you will have accomplished the first task of the day. It will give you a small sense of pride, and it

will encourage you to do another task and another and another."

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

As much as we tend to procrastinate with certain tasks, when we embrace them as therapy for overcoming restlessness, they help us focus outside ourselves and away from distasteful situations.

After practicing making my bed first thing in the morning, I began searching for other tasks to do. Suddenly I remembered my mother's motto: Never let the weather stop you.

Bundling up and grabbing my umbrella, I had my next task: taking a walk in the rain. On it, I came across elderly persons walking in the rain enjoying the outdoors despite inclement weather.

That experience put me into a task-searching mood.

My next task was to read a chapter daily of *Washington: A Life*, a biography

about President George Washington by Ron Chernow.

Then came the practice of e-mailing friends I had not contacted in some time.

Reading and e-mailing, however, caused me to sit too much and become stiff. So I made it a task to walk around the house periodically looking for things to clean or repair.

As tasks multiplied, so did my restlessness decline. Reflecting on this experience, I realized one cause of restlessness comes from being out of rhythm: a vitalizing order is missing.

In music, it is important to intone the first notes as perfectly as possible to get into a good rhythm. So, too, in life starting the day with an energizing task is one way to create a vitalizing order leading to other such order.

(Father Eugene Hemrick writes for *Catholic News Service*.) †

Second Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 17, 2019

- Genesis 15:5-12, 17-18
- Philippians 3:17-4:1
- Luke 9:28b-36

The Book of Genesis is the source of the first reading for Mass this weekend. It is a story about Abraham, whom the Jews regard as the father of their race. Abraham is also seen as the spiritual father of all who know and honor the one God; hence he is a special figure in the religious traditions of Christians and Muslims.



Scholars believe that Abraham was an actual person, not the figment of imagination or a figure constructed in some literary effort.

Several points are important in hearing or reading this passage. First, God communicates with Abraham. God is in Abraham's world, but also above and beyond Abraham's world. He is no human's peer. People do not relate to God as if he were an equal. Nevertheless, God is present and interacts with them.

God has command over nature and the living beings of nature. He can order Abraham to capture animals and sacrifice them. Since the animals that Abraham captured were sacred, as they were intended for sacrifice to praise God, Abraham protected them from being taken away by predators. It is not as if birds of prey were inherently evil, although Jewish tradition later would proscribe eating the flesh of any bird of prey, or any other predator. Rather, they simply were victims of their own instincts and impulses. God is merciful and protects the good.

Abraham himself is vulnerable. Darkness overtakes his heart and mind. Literally, the sun sets. He is terrified. God promises him and his offspring life in a place of their own, of utter security.

The second reading is from St. Paul's Epistle to the Philippians. Philippi was in northern Greece, its name honoring the father of Alexander the Great, but home to a Christian community. For Christians, temptations to defect were many.

Paul wrote to the Christian Philippians to give them direction and

encouragement. He expanded their knowledge of Jesus. He challenged them to be loyal and fervent disciples.

In this reading St. Paul says that human beings are imperfect, even more so because of their willful sinning. Human bodies are "lowly" because they are subject to death, Paul declares (Phil 3:21). Christ elevates and restores humans. In Jesus, human beings will never die if they earnestly follow the Lord.

St. Luke's Gospel provides the last reading. It is Luke's story of the transfiguration, a story found also in Mark and Matthew.

The story is powerful. As is so often the case in New Testament accounts, Apostles are with Jesus at a very important moment. In this case, Peter, James and John accompany Jesus. The Apostles knew Jesus. They interacted with him. They certainly saw his human characteristics.

Because of the transfiguration, they saw the divinity of Jesus. The Lord showed them this divinity. On their own, being only human, they were unable to see it. Strong symbols from Hebrew tradition conveyed the reality of this divine identity. God spoke from a cloud. Gleaming light surrounded Jesus.

Jesus perfected the tradition of God's relating to people and protecting them. Beside Jesus were the prophets Moses and Elijah, with whom God also had communicated.

## Reflection

The Church this weekend offers us several important lessons intended to strengthen us in our Lenten resolve, and ultimately in our Christian commitment.

First, we are not almighty or all-knowing. We are humans. Second, in our human limitation we are shortsighted, even blind at times. Third, we all physically will die. Fourth, God loves us with the love shown Abraham and the prophets. He loves us in Jesus, the Son of God. Jesus is our only hope. He is our only access to true and eternal life.

Therefore, using Lent better to relate to Jesus is worth every effort. †

## Daily Readings

### Monday, March 18

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

### Tuesday, March 19

St. Joseph, spouse of the Blessed Virgin Mary  
2 Samuel 7:4-5a, 12-14a, 16  
Psalm 89:2-5, 27, 29  
Romans 4:13, 16-18, 22  
Matthew 1:16, 18-21, 24a or Luke 2:41-51a

### Wednesday, March 20

Jeremiah 18:18-20  
Psalm 31:5-6, 14-16  
Matthew 20:17-28

### Thursday, March 21

Jeremiah 17:5-10  
Psalm 1:1-4, 6  
Luke 16:19-31

### Friday, March 22

Genesis 37:3-4, 12-13a, 17b-28a  
Psalm 105:16-21  
Matthew 21:33-43, 45-46

### Saturday, March 23

St. Turibius of Mogrovejo, bishop  
Micah 7:14-15, 18-20  
Psalm 103:1-4, 9-12  
Luke 15:1-3, 11-32

### Sunday, March 24

Third Sunday in Lent  
Exodus 3:1-8a, 13-15  
Psalm 103:1-4, 6-8, 11  
1 Corinthians 10:1-6, 10-12  
Luke 13:1-9

## Question Corner/Fr. Kenneth Doyle

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

**Q**I was married by a minister/attorney 40 years ago. My husband was Jewish, and the marriage ended in a divorce after nine months. I now want to marry a man who is a widower. We are both active Catholics, and we want to be married in the Church. Will I need to apply for an annulment? If so, how long will it take? (California)



**A**Presuming that 40 years ago you never received a dispensation from the Church to marry a non-baptized person, you do not need a full-scale annulment process, which normally can take upward of a year.

Instead, you simply need an administrative proceeding called a declaration of nullity for absence of canonical form. This would involve your meeting with a priest and filling out some short paperwork regarding your earlier wedding: where it took place, who officiated, etc.

The priest would then submit this petition to your diocese requesting a formal declaration that the earlier ceremony did not constitute a valid Catholic wedding—which would then leave you free now to marry in a Catholic ceremony. This would almost surely be a relatively quick process.

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

**Q**I know that there is some leeway as to whether to receive the Eucharist in the mouth or in the hand—and also as to whether to receive kneeling or standing. But what about the "Amen" response just before taking Communion?

When the priest says, "the body of Christ," is it ever appropriate to say something different, such as "yes," "I believe" or even "thank you"? Or what if the recipient simply says nothing at all? With any of these or other possible responses, could the priest refuse to distribute Communion? (Indiana)

**A**The response to "the body of Christ" is "Amen." In the Church's liturgical norms, there is no suggestion of—or permission for—an alternative response. The "General Instruction of the *Roman Missal*" says: "The priest raises the host slightly and shows it to each, saying, the body of Christ. The communicant replies, 'amen,' and receives the sacrament" (#161).

The U.S. Conference of Catholic Bishops' document "Norms for the Distribution and Reception of Holy Communion" explains that "the act of Communion, therefore, is also an act of faith. For when the minister says, 'the body of Christ' or 'the blood of Christ,' the communicant's 'amen' is a profession in the presence of the saving Christ, body and blood, soul and divinity, who now gives life to the believer" (#14).

I'm sure that part of the reason for this universal conformity is to assure the dignity and respect that should surround the Eucharist. What if the Church allowed for creative variations, simply permitted recipients to say whatever they wanted?

Your own examples—"Yes," "I believe" and "thank you"—are respectful, but suppose someone chose to say, "I am very grateful" or even, "This makes my day." Might it then be difficult for those nearby to give their full attention to the sacred sacrament?

Now to your final question—whether the priest should refuse to give Communion to someone who uses a different response. I don't think so; that doesn't mean the person doesn't believe in the Eucharist or is unworthy to receive.

If the recipient, however, made no response at all, the priest might wonder whether the person had ever received before. I can imagine a priest, in that situation, quietly asking if the person were a Catholic.

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

## My Journey to God

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

By John Shaughnessy

I promise, God, to stand by Mary  
I promise to always love your son  
I promise through the joys and struggles  
To always see that your will be done.

I've never asked for any glory  
I always want to be true to you  
I just ask as you write his story  
Remember, Jesus is my son, too.

My love for my Mary grows stronger  
I'm awed by her magnificent "yes"  
She kindly tells me I've done the same  
I'm just trying to give you my best.

We begin the journey together  
We know you'll be with us all the way  
Still, a father wants more for his son  
Than to sleep in a manger of hay.

The angel comes again to warn me  
To escape from the death and the strife  
It stirs a feeling deep within me  
I'll do everything to save his life.

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

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

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

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

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

I'm sure you will do what's best for him  
It is what we fathers try to do  
I don't know the plan you have for him  
Still he will do what you ask him to.

Thank you for making me a father  
It's a gift beyond any compare  
To know and love a child so deeply  
Is the everlasting bond we share.

Please keep him in your care forever  
Let his heart and his soul remain true  
Let his life serve all your dear children  
I believe that's what our son will do.

I've never asked for any glory  
I always want to be true to you  
I just ask as you write his story  
Always remember, he's my son, too.

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

# 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.

**BARNHART, Mary C. (Denzio)**, 85, St. Christopher, Indianapolis, Feb. 13. Mother of Steven Barnhart. Sister of Nancy Parker and Larry Denzio. Grandmother of one.

**BOHMAN, Roy F.**, 77, St. Maurice, Napoleon, Feb. 28. Father of Joann Dominquez, Anna and Albert Bohman. Brother of Arthur, Carl, David and George Bohman. Grandfather of three. Great-grandfather of six.

**DELL, Peggy C.**, 92, St. Bartholomew, Columbus, Feb. 14. Mother of Colleen Silverberg, Mike, Nick and Tom Dell. Grandmother of six. Great-grandmother of eight.

**ETIENNE, Catherine**, 99, St. Augustine, Leopold, Feb. 15. Aunt of several.

**FANGER, Shirley M.**, 83, St. Vincent de Paul, Bedford, March 2. Mother of Mary Beth Frye, Kattie Johnson, Mollie Watson, Noreen and Michael Fanger. Sister of Jack Donlon. Grandmother of 15. Great-grandmother of one.

**FOX, Mildred**, 97, All Saints, Dearborn County, Feb. 25. Mother of Darlene Callaway.

Sister of Marion Gutzwiller and Bob Gindling. Grandmother of one. Great-grandmother of four.

**FREIBERGER, Evans J.**, 86, St. Mary-of-the-Knobs, Floyd County, Feb. 28. Father of Charles and Duane Freiberger. Brother of Eugene and Omer Freiberger. Grandfather of four. Great-grandfather of four.

**HERBER, Renate**, 81, St. Bartholomew, Columbus, Feb. 20. Mother of Ingrid Lee, Kristina Shures, Jason and Ron Herber. Grandmother of four. Great-grandmother of two.

**HIBBELN, Carolyn**, 78, Christ the King, Indianapolis, Feb. 28. Mother of Michelle McClellan and Matt Hibbeln. Sister of Ila Rae, Terri and Trish. Grandmother of six.

**KOTTLOWSKI, Donald W.**, 68, St. Michael, Greenfield, Feb. 17. Husband of Rosemarie Kottlowski. Father of Andrew, Steven, Thomas and Timothy Kottlowski. Brother of Daniel, Randy and Roger Kottlowski. Grandfather of five.

**MAURER, Kenneth R.**, 38, St. Jude, Indianapolis, Feb. 28. Husband of Lisa Maurer. Father of Ralyn and Isaiah Maurer. Son

of Kenneth and Judy Maurer. Brother of Maria Tinkle, Brian, Gary and Mikey Maurer.

**MITCHELL, Mildred E.**, 97, St. Jude, Indianapolis, Feb. 23. Mother of Sharon Tetreault, Susan Young, Bob and John Mitchell. Sister of Marilyn Lee. Grandmother of 17. Great-grandmother of 22. Great-great-grandmother of 10.

**NESTER, Pauline**, 100, St. Christopher, Indianapolis, Jan. 25. Mother of Donald, Robert and William Nester. Sister of Louise Goddard. Grandmother of nine. Great-grandmother of 10.

**PAGE, Vernie R.**, 94, St. Anthony of Padua, Clarksville, Feb. 23. Father of Carol, Dave and Steve

Page. Grandfather of three. Great-grandfather of five.

**RIDENER, James**, 72, St. Augustine, Leopold, Feb. 5. Husband of Melody Ridener. Father of Sabrina Sleppy, Shane Ernst, Aaron and Chris Ridener. Brother of Lois Dunn, Delores Rohl, Carolyn Sommers, Bob and Chuck Ridener. Grandfather of seven.

**WARREN, Jr., James E.**, 23, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 22. Son of James Warren, Sr., and Ruthann Parmerlee. Brother of Jamie and Maebre Warren. Grandson of Ruth Parmerlee. †



## Honoring St. Joseph

Members of St. Joseph Parish in Shelbyville take part on March 2 in a procession in front of the parish campus to honor their faith community's patron saint, whose feast day is on March 19. The Batesville Deanery parish kicked off a monthlong celebration of St. Joseph on March 2 with the procession, an indoor carnival, a bilingual Mass, dinner and dancing. (Submitted photo)

## Ancient model for modern dialogue: St. Francis in the sultan's court

VATICAN CITY (CNS)—In Catholic chronicles, St. Francis of Assisi's meeting with the sultan of Egypt 800 years ago is enmeshed in pious legends. In Muslim sources, there's barely a trace of the story of the Italian friar crossing battle lines during the Crusades.

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

The pope sent Cardinal Leonardo Sandri, prefect of the Congregation for Eastern Churches, to Damietta in early March as his official representative at celebrations marking the 800th anniversary of the meeting.

At the main celebration on March 1, Cardinal Sandri referenced both the early biographies of St. Francis, which insisted the friar undertook his voyage in the hopes

of converting the sultan to Christianity, and more recent presentations of the story as St. Francis trying to bring peace in the midst of the Crusades.

"The encounter at Damietta could be seen as a failure," Cardinal Sandri said. "The sultan did not convert, nor did his troops, and, for the most part, it did not modify the outcome of the Crusades."

"Yet the memory of that dialogue has remained," he said. "At Damietta, Francis was not afraid of Muhammad and the sultan was not afraid of the Gospel."

For the Catholic Church, ecumenical dialogue and interreligious dialogue are fundamentally different activities with different aims, although both usually begin by looking at beliefs and values the dialogue partners share.

Ecumenical dialogue, though, is part of the search to restore Christian unity, reaching a situation where Christians—even if they have some differences in

worship, spirituality and rules—recognize each other as belonging to the one Church of Christ.

Interreligious dialogue, on the other hand, promotes tolerance, respect and mutual understanding. While the hope is that members of different religions can learn something from each other about the spiritual life, there is no goal of creating one world religion.

After Pope Francis met Sheikh Ahmad el-Tayeb, the grand imam of al-Azhar, in the United Arab Emirates in early February and signed a declaration with him on promoting "human fraternity" and respect, the pope said he thought providence had wanted "a pope named Francis" to mark the anniversary of Damietta.

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

The intersection between dialogue and proclamation—sharing one's faith while at the same time speaking and listening respectfully to the religious faith of another person—was clear in the pope's words.

But reaction to his visit on social media made it evident that his critics did not see that.

"You're no St. Francis," one person tweeted. "He was there preaching Christ to the sultan, not spewing nonsense..."

While Cardinal Sandri was in Egypt and as Pope Francis was planning to visit Morocco, another predominantly Muslim nation, on March 30-31, members of the European Academy of Religion were meeting in Bologna. They had planned a panel discussion on the meeting of St. Francis and the sultan and its implications for interreligious dialogue.

Mustafa Cenap Aydin, a Muslim involved in dialogue and one of the panelists in Bologna, told Catholic News Service (CNS), "St. Francis left us a very good example of friendship and respect. But some people would rather see an angry and warrior Francis, rather than a Francis who talks calmly and respectfully."

He has no doubt that St. Francis would have tried to share the Gospel with the sultan. "If he didn't talk about this faith, that would be astonishing."

Aydin said he once ran into a Catholic he hadn't seen in a couple years and the man asked, "Are you still a Muslim?"

"I was not offended," Aydin said, because true dialogue involves sharing what you believe and wanting the best for the other person, which does not mean going into dialogue with the goal of converting the other, but it does mean "giving a witness of their faith in a non-threatening way."

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

St. Francis left nothing in writing about why he went to Damietta, Father Jason said, but it clearly "transformed his understanding of mission. When he returned to Italy and wrote the Earlier Rule, he describes two ways that the friars could go among the Muslims. First, the friars could live among Muslims by being subject to them and not engaging in arguments or disputes, while always acknowledging that they were Christians. Second, when they see that it pleases the Lord, the friars could proclaim the Gospel and call Muslims to conversion."

"This possibility of non-proselytizing mission was absolutely novel in Francis' day—no one else in the Latin West foresaw a presence among Muslims without either hostility or direct attempts to convert them," Father Jason told CNS.

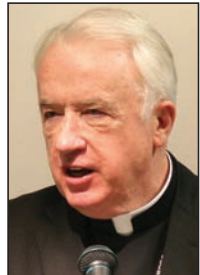
"St. Francis emerged from his time among the Muslims with a new vision for Christian engagement among Muslims that no one could have foreseen," he said. And Pope Francis "is doing fundamentally the same thing: he's providing pastoral guidance about how to live with our neighbors, in the light of prayerful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



Cardinal Leonardo Sandri, prefect of the Congregation for Eastern Churches, meets with Coptic Orthodox Pope Tawadros II in Egypt on March 2. Cardinal Sandri was in Egypt for celebrations marking the 1219 visit of St. Francis with Sultan al-Malik al-Kamil. (CNS photo/courtesy Congregation for Eastern Churches)

# Archbishop Lori restricts ministry of former West Virginia bishop

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



Bishop Michael J. Bransfield

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

The Vatican announced

Bishop Bransfield's retirement from the diocese on Sept. 13, and Pope Francis appointed Archbishop Lori as apostolic administrator, with a mandate to investigate the allegations against the bishop.

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

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

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

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

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

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

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

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

"Since that time, he has not resided in or received any assignment in the Archdiocese of Baltimore or the Diocese of Wheeling-Charleston," the news release said. "In May 2006, the archdiocese learned of an allegation of sexual harassment of a young adult by Bishop Bennett. Upon receiving the allegation, the archdiocese immediately reported it to the apostolic nunciature in Washington, D.C."

Bishop Bennett, who is a Jesuit, resigned from the Diocese of Mandeville in August 2006 at age 60. At the time, it was announced that he had resigned for health reasons.

Catholic News Service reported then that Father John McGarry, provincial of the Jesuit California province, to which Bishop Bennett had been attached before



Archbishop William E. Lori of Baltimore and apostolic administrator of the Diocese of Wheeling-Charleston, W.Va., right, listens to the homily during Mass in the Chapel of the Immaculate Conception at Mundelein Seminary on Jan. 3 at the University of St. Mary of the Lake in Illinois, near Chicago. (CNS photo/Bob Roller)

becoming a bishop, said in an e-mail to province members that Bishop Bennett "will be returning to California for medical assessment and treatment for fatigue and depression."

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

Boston Cardinal Sean P. O'Malley announced similar protocols for allegations against bishops in the Archdiocese of Boston in a letter on March 8.

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

EthicsPoint is the same system the Archdiocese of Baltimore uses for anonymous reporting of ethical, financial

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

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

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

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

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

## CRASH

continued from page 1

their families and all of those who lost a loved one as a result of this tragedy."

Catholic Relief Services is the U.S. bishops' international relief and development agency. In Washington, Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, expressed sadness at the "deaths of four of our esteemed colleagues."

In a letter to Maronite Bishop Gregory Mansour of Brooklyn, N.Y., chairman of the board of CRS, the cardinal said he had asked all bishops in the U.S. to pray



Four Catholic Relief Services staff members on their way to a training session in Nairobi, Kenya, were among the passengers aboard an Ethiopian Airlines flight that crashed moments after takeoff in the east African nation. Pictured in this composite photo are Sintayehu Aymeku, top left, Sara Chalachew, Mulusew Alemu, bottom left, and Getnet Alemayehu. (CNS photo/courtesy Catholic Relief Services)

for the repose of the souls of the four workers.

"May the consolation of the Savior's embrace be now a source of comfort to their loved ones and co-workers on this difficult and painful day," Cardinal DiNardo wrote on March 11.

Cedric Asiavugwa, a third-year law student at Georgetown University and campus minister, was among the passengers. A letter sent to the Georgetown community late on March 10 said he was on his way home to Nairobi because of the death of his fiancée's mother.

"With his passing, the Georgetown family has lost a stellar student, a great friend to many, and a dedicated champion for social justice across East Africa and the world," said the letter from Jesuit Father Mark Bosco, executive vice president and dean at Georgetown's law school.

Asiavugwa was a residential minister at Georgetown. He had served as assistant director of advancement at St. Aloysius Gonzaga Secondary School, a free high school for orphans with HIV/AIDS in Nairobi, before enrolling at the law school. He also had served refugees and marginalized people of Zimbabwe, Kenya, Uganda and Tanzania and Zimbabwe before enrolling at Georgetown, the letter said.

During the current semester at Georgetown, Asiavugwa was enrolled in the Center for Applied Legal Studies clinic, working with refugees seeking asylum in the U.S.

"Cedric's goal was to return to Kenya after his studies to pursue a career promoting the rights of refugees in East Africa and beyond," Father Bosco wrote.

The day of the crash, the Ethiopian Catholic bishops also sent condolence and offered prayers "for those who have lost their lives, that they may rest in peace in heaven."

"We ask our Lord to console the hearts of the families of those who died, all the staff of Ethiopian Airlines and the people of Ethiopia," said the bishops' statement, issued in the country's Amharic language.

"We particularly pray for the staff of Ethiopian Airlines, so that the Holy Spirit may grant them the strength to continue their well-praised services to all the clients of Ethiopian Airlines," the bishops said.

David Beasley, World Food Program (WFP) executive director, mourned the loss of his agency's seven staffers in a March 10 statement.

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

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

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

The plane has been the workhorse for airlines worldwide and has been the company's best-selling aircraft. China and Ethiopia grounded all flights involving the modern airliner on March 11. †

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## Church blessing in Crawford County

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

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at [jmotyka@archindy.org](mailto:jmotyka@archindy.org).)

# Scholarships awarded from international mission work fund

Criterion staff report

Recipients of this year's scholarships from the Brooke Nicole Lahr Memorial Fund for International Mission Work were honored on March 4 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

The youths and young adult recipients from across central Indiana received scholarships to fund international mission trips this year through a fund managed by the archdiocesan Catholic Community Foundation.

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

For more information about the Brooke Nicole Lahr Memorial Fund for International Mission Work, including how to apply for scholarships and contribute to the fund, visit [www.archindy.org/ccf/scholarship.html](http://www.archindy.org/ccf/scholarship.html). †



Recipients of scholarships for 2018 from the Brooke Nicole Lahr Memorial Fund for International Mission Work pose on March 4 in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. They are, from left, front row, Regan Happe, Dakota Dorsett, Elizabeth Poynton, Isabelle de Castro, Colleen Scheer and Ella Johnson. Back row, Katelynn Hexamer, left, Sally Jones, fourth from left, and Nicholas O'Connor, third from right. Also pictured, in the back row, Colleen Lahr, second from left, Brook Lahr's mother, Mike Sexton, third from left, Brook's uncle, Mark Lahr, second from right, Brook's father, and Father Michael O'Mara, pastor of St. Gabriel the Archangel Parish in Indianapolis. (Photo by Sean Gallagher)

# Youths learn significance of ashes in fiery Lenten tradition

By Katie Rutter

Catholic News Service

COLUMBUS (CNS)—Smoke billowed from a small fire pit, rising nearly as high as the steeple of St. Bartholomew Church in Columbus.

About 100 students watched from a safe distance on March 4 as parish staff stoked the flame and periodically tossed in handfuls of dry palm branches.

To see a related video, go to <https://youtu.be/k9FwajDgo00>.

The smoldering ashes that remained were destined to mark the foreheads of parishioners on Ash Wednesday, the beginning of Lent, which was on March 6 this year.

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

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

"I just think this is such an opportunity to teach them, to get them involved and get them hands-on rather than just talking about it in the classroom," said Connie

Sandlin, coordinator of liturgy at the Seymour Deanery faith community.

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

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

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

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

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

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

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

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

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

As the young people worked at the palms, Sandlin and several other religious educators explained the process and symbolism of the ashes. They also challenged the students to commit themselves to charitable actions during Lent.

"It's important that they learn that the whole celebration of Lent is more than just about giving something up, but it's about others too," said Deacon William Jones, kneeling on the floor next to the students.

Staff members estimate that they have made their own ashes for at least two

decades. While their process has been cemented with repetition, there are no official Church guidelines about how the ashes are created.

"There is no required norm for burning the ashes, and there is no specific rite that accompanies it," noted Timothy O'Malley, academic director for the Center for Liturgy at the University of Notre Dame in northern Indiana.

Church law "kind of leaves all of those details to the local Church to figure out how they're going to do it," Father Witczak said.

At many parishes, the pastor or a staff member burns the palms without accompaniment. A large portion of churches simply purchase ready-made ashes from a religious goods supply store.

Should ashes need to be disposed, they should be "returned to the ground," O'Malley said.

To complete the palms-to-ashes transition in Columbus, the sixth-, seventh- and eighth-grade classes from St. Bartholomew School gathered behind the church building on March 4. Deacon Jones led the young people in prayer, and a student proclaimed a short Scripture reading.

Then, the palms were ignited. "It shows that we are dust and to dust we shall return," said Ricardo Roman, an eighth-grade student at St. Bartholomew School. "It's our soul that matters, and we should be focusing on it."

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

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

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

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



Children from a religious education class at St. Bartholomew Parish in Columbus, cut palm branches into smaller pieces more convenient for burning at the church on March 3. Church leaders involve children in their ash-making process to help them better understand Ash Wednesday.

(CNS photo/Katie Rutter)



Palm branches are rapidly diminished to ashes outside of St. Bartholomew Church in Columbus, on March 4. Parish leaders involve children in their ash-making process to help them understand the meaning of Lent.

(CNS photo/Katie Rutter)