



The

Criterion

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Celebrating the lives of Fathers Kevin Morris and Glenn O'Connor, page 3.



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'It was in God's hands'



Dee Anne and Paul Sinclair, teachers at Father Thomas Scecina Memorial High School in Indianapolis, smile before their climb up Mount Kilimanjaro in Tanzania in eastern Africa during the summer of 2018. The Sinclairs were able to take part in their adventure thanks to two grants awarded through the Lilly Endowment's Teacher Creativity Fellowship program, a program that helps "educators to pursue their dreams and passions." (Submitted photo)

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

By John Shaughnessy

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

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

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

Still, none of those adventures created the unsettling, high level of danger

that the Sinclairs experienced during their trek to the snow-covered summit of Mount Kilimanjaro, which rises 19,341 feet to the highest point on the African continent.

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

For Paul—who is 67—the climb was shaping up as more than the ultimate physical challenge for him, Dee Anne,

Ryan and their 28-year-old son, Brett. It was also shaping up as a challenge to his belief that God would be there for him and his family through anything.

A spiritual and personal quest

The connection of God to their adventures has been a longstanding one for the Sinclairs, ever since they took a monthlong honeymoon camping across the United States.

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

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

See **TEACHERS**, page 10

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

CHRISTCHURCH, New Zealand (CNS)—Tears flowed during a Mass for peace at St. Mary's Pro-Cathedral in Christchurch, New Zealand, on March 16, one day after terrorist attacked two mosques, leaving at least 50 people dead and dozens more injured.

"When a family member dies, we feel deep grief and loss," said Christchurch Bishop Paul Martin. "Such grief is raw

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and real, and words are completely inadequate.

"Today is such a day," he told the packed pro-cathedral. "We are unable to express the confusion and pain we feel. Our grief threatens to overwhelm our community at the tragic loss of our sisters and brothers and the act of hate that has been inflicted.

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

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

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

"Some of our parishioners knew some of those who were in the mosque," he said.

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

See **NEW ZEALAND**, page 2

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

By Natalie Hoefler

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

"It's not a film inspired by my life story," she said. "It is my life story."

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

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

See **UNPLANNED**, page 9



Actress Ashley Bratcher, portraying Abby Johnson, reacting to what she sees on an ultrasound screen while assisting with an abortion in this clip from the movie *Unplanned*. The movie will officially be released on March 29, although in some locations it can be seen as early as March 25. (Film clip courtesy of www.Unplanned.com.)



Bishop Patrick Dunn of Auckland, New Zealand, speaks at the Al-Jamie Mosque on March 17 during an interfaith service for victims of the March 15 mosque attacks in Christchurch. Also pictured are mosque officials Ayyub Bhikoo, left, and Jacob Patel, middle right, and Father Rory Morrissey of Sacred Heart Church in Auckland. (CNS photo/Michael Otto, NZ Catholic)

NEW ZEALAND

continued from page 1

of Assisi. There were special prayers of intercession, and the eucharistic prayer for reconciliation was used.

At a Mass Father Head celebrated at the Carmelite monastery in Christchurch the day after the shootings, two of the altar servers, who attend Cashmere High School, told him that “three from their school are among the list of those who are missing.”

In Auckland, Sacred Heart Church is directly across the road from the Al-Jamie Mosque. The two communities have been good neighbors for many years, with Muslims using Catholic parking lots when they attend Friday prayers.

On March 17, in an overflowing Sacred Heart Church, people of many faiths gathered to show solidarity with the local Muslim community. But in light of the events two days before, armed police were stationed outside the church.

Bishop Patrick Dunn started by welcoming “our Muslim brothers and sisters—we want you to know that we love you, we care for you, we treasure you as fellow citizens and brothers and sisters in Aotearoa New Zealand.” But the bishop also referred to the “horrific and cowardly” attack in Christchurch, which has made this country “a land of heartbreak.”

Bishop Dunn read a message from Pope Francis. The bishop also prayed for those injured in Christchurch, those who died and those who had lost loved ones.

Ikhlaq Kashkari of the New Zealand

Muslim Association told the congregation he had received thousands of e-mails, phone message and texts, all expressing support in some way. He had not been able to answer most, but he appreciated their being sent.

“I don’t have any words to express the gratitude and thanks for all we have received from all walks of life in New Zealand,” he said. He added that people who wanted to promote hatred and division, such as the Christchurch shooter, had only succeeded in bringing the communities closer together.

Ayyub Bhikoo, an official of Al-Jamie Mosque, said the Muslim community is vigilant about detecting and rooting out any shoots of hate-filled radicalism that might attempt to emerge in their communities in this country. Some years ago, local Muslim authorities closed an Auckland mosque at which hatred was being preached, he added.

Bhikoo said the people who have gathered outside the mosque since the killings have touched his heart.

“I saw a wonderful, wonderful people,” he said.

At the end of the service, people sang several verses of the national anthem “God Defend New Zealand,” then the Muslim community led people across the street to the mosque, at which men and women were hosted in different rooms.

The attacks “affected all of us deeply,” Bishop Dunn told his Muslim hosts, “but we cannot even begin to imagine how deeply it has affected you and your community.”

“I would like to stress once again our love and our respect for you.” †



Public Schedule of Archbishop Charles C. Thompson

March 23 – April 2, 2019

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, Indianapolis

March 27 – 9:10 a.m.
Grandparents Mass at Bishop Chatard High School, Indianapolis

March 27 – 5:15 p.m.
Mass at Sisters of St. Benedict Our Lady of Grace Monastery, Beech Grove

March 30 – 10 a.m.
Archdiocesan Pastoral Council meeting at St. Agnes Parish, Nashville

March 30 – 6:30 p.m.
Mass at St. John the Evangelist Church, Indianapolis

March 31 – 11:30 a.m.
Mass at St. Susanna Church, Plainfield

April 1 – 8 a.m.
Indiana Bishops and Major Superiors Meeting at Our Lady of Fatima Retreat House, Indianapolis

April 2 – 9 a.m.
Clergy Lenten Day of Prayer at Our Lady of Fatima Retreat House

(Schedule subject to change.)

With heavy hearts, U.S. bishops condemn mosque attacks

WASHINGTON (CNS)—Catholic bishops in the U.S. condemned the two mosque attacks in Christchurch, New Zealand, on March 15 that left at least 50 people dead and dozens injured, and they also pledged their solidarity with the Muslim community.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, said he was “deeply saddened by the senseless attacks” and joined with New Zealand’s bishops in “expressing solidarity with the Muslim community and in calling Catholics to join in prayer for the victims of this shooting, their families and the Muslim community that was directly targeted.”

“May almighty God change the hearts of those who hate to recognize the inherent dignity of all people and bring consolation to all those affected by this heart-rending loss,” he said in a March 15 statement.

The cardinal also said he agreed with the New Zealand bishops, who said they were “particularly horrified that this has

happened at a place and time of prayer.”

Pittsburgh Bishop David A. Zubik similarly expressed sadness and shock over the shooting, recalling what his own community endured five months ago when a gunman opened fire in a Pittsburgh synagogue killing 11 and wounding six others.

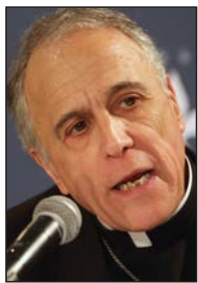
“Together with so many others, my heart hurts to learn of yet another mass shooting in a place of worship,” he said. “The senseless taking of innocent life is only made more disturbing when people are targeted because of their beliefs and as they gather to pray.”

The bishop said his local community “knows all too well the shock and horror of a massacre such as this. Yet, an act intended to tear people apart can instead build up a community that is ‘Stronger than Hate.’”

In his March 15 statement, he said he hopes the Muslim community in Christchurch will “know the love and support of their neighbors near and far in the face of the evil they have experienced.” †

Cardinal DiNardo, USCCB president, ‘resting comfortably’ after suffering stroke

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



Cardinal Daniel N. DiNardo

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

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

The statement quoted the cardinal as saying, “With so much to do, I am

looking forward to getting back to work as soon as possible.”

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

During his recovery, Cardinal DiNardo has assigned his USCCB duties to Los Angeles Archbishop Jose H. Gomez, vice president of the conference, as provided for by the USCCB bylaws.

Cardinal DiNardo and Archbishop Gomez were elected USCCB president and vice president, respectively, during the


bishops’ annual fall general assembly in Baltimore in November 2016. They began their three-year terms at the close of the meeting.

Cardinal DiNardo, who served as USCCB vice president for three years before being elected president, has headed the Archdiocese of Galveston-Houston since 2006, when as coadjutor archbishop, he immediately succeeded Archbishop Joseph A. Fiorenza when he retired. Then-Archbishop DiNardo was named a cardinal in 2007, making him the first cardinal from Texas. †


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Father Glenn O'Connor went full speed to serve God, others

By John Shaughnessy

Befitting his love for the Indianapolis 500, Father Glenn O'Connor always went full throttle in his efforts to reach out to people—and connect them to the life and love of Jesus Christ.



Fr. Glenn O'Connor

He did it as a parish priest in the archdiocese for 39 years. He did it as a beloved son of the Indianapolis Irish community. He did it as a chaplain for prisoners, and as a chaplain and racing team crew member at “The Greatest Spectacle in Racing.”

The pastor of St. Susanna Parish in Plainfield also did it through his work with Seeds of Hope, a center for women who are trying to reclaim their lives after their addiction to drugs and alcohol.

Indeed, Father O'Connor—who died of cancer on March 15 at the age of 66—leaves a legacy of planting seeds of hope, love and faith in people's lives, and helping them grow through his humor, healing, energy and generosity.

Visitation for Father O'Connor will be on March 22 at St. Susanna Church in Plainfield from 12-7 p.m., followed by a vigil service at 7 p.m.

Visitation will continue on March 23 from 9-11 a.m. at SS. Peter and Paul Cathedral in Indianapolis. The Mass of Christian Burial will immediately follow at 11 a.m., with Archbishop Charles C. Thompson as the principal celebrant and Msgr. Joseph Schaedel as the homilist. Burial will follow in the priests' circle at Calvary Cemetery in Indianapolis.

“Father Glenn will be most remembered for his generous spirit,” said Father Joseph Feltz, pastor of Our Lady of Perpetual Help Parish in New Albany. “He would give you the shirt off his back. People will also remember his sense of humor. Within moments of meeting him, he will be saying something to make you laugh. Ultimately, he loved being a priest, and he loved being with people.”

He also had a special love for the “underdog,” said Marvetta Grimes, executive director of the Seeds of Hope program located on the grounds of St. Joseph Parish in Indianapolis, where Father O'Connor previously served as pastor and co-founded the program.

“Father Glenn meant the world to us,” Grimes said. “We're all recovering addicts here. If it wasn't for Father Glenn opening his arms and his heart to us, a lot of us would be lost. We wouldn't have anywhere else to turn. Because of Father Glenn, we were able to help ourselves.”

His connection with people also extended to the cross-section of humanity that came to the Indianapolis 500 every year. Known as “the priest in the pits,” he walked comfortably amid—and joked naturally with—fans and famous drivers alike for more than 40 years there.

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

“His devotion to serving God and people through his various ministries fueled a life of inspiration, giving and character. Father Glenn had such a warm personality, with a wide smile and hearty laugh that he shared with everyone he met, whether he was celebrating Mass in Gasoline Alley with his trademark checkered flag stole or turning a wrench for an Indy 500 team. We're going to miss him dearly.”

Father Feltz recalled walking with him at the Speedway. “When he was at the race track, he would wear his clerical shirt unless he was actually working for a race team. The Catholics quickly got to know him, and his outgoing personality made him known and liked by people who were not Catholic. He was present and visible. He would take holy Communion to those who, because of scheduling conflicts, could not attend the Sunday morning Mass.”

His outgoing nature combined with his sense of humor and his love of all things Irish especially endeared him to that ethnic community in Indianapolis.

“He took great pride in being Irish, and he was at all the Irish affairs,” said Jim McGinley Sr., four-time president of the Indianapolis chapter of the Ancient Order

of Hibernians. “But here's what really stood out.

“We own the Golden Ace, and a lot of people would come into the bar and tell me a story about their grandfather or mother or someone being in the hospital, and how he would walk into their room at 10 or 10:30 at night to be with them. I heard that story so many times, I thought, ‘Does this man ever sleep?!’

“He could mix with people and break down barriers. He had a strong sense of humor, and he'd have everyone laughing.”

He used that humor often in his homilies, but he always made sure the laughs helped lead people closer to God.

As an example, he once shared this part of one of his homilies with *The Criterion*:

“This guy walked on a tightrope, and he got really good at it,” Father O'Connor began. “He went farther and higher, and pretty soon he took the net away. Then he pushed a wheelbarrow across the tightrope. And next he put a person in the wheelbarrow and pushed it across the tightrope.

“A guy saw him and was so impressed that he offered him a half a million dollars to walk across Niagara Falls on a tightrope pushing the wheelbarrow. He did it successfully, and he came back to get his money. He asked the guy who was paying him, ‘Did you believe I could do it?’ The guy says, ‘Yeah, I believe. I just saw you do it.’ He asks again, ‘But did you really believe I could do it?’ The guy says, ‘Yeah.’ So he says, ‘Well good, then get in the wheelbarrow this time.’ ”

Father O'Connor waited for the laugh, let the story sink in and finally made his point, “It's a story of faith. Get in the wheelbarrow and trust God.”

Helping others to trust in God was the essence of Father O'Connor's life and his ministry as a priest, said Deacon Charles Giesting, who served with him at St. Susanna Parish.

“I saw him preach to prisoners in such a way that I'm sure many of them, while listening to him, likely forgot they were actually even in prison,” Deacon Giesting noted. “They were intent on hearing his messages that would always get grounded with the sacred Scripture. A joke or two along the way always helped, too.”

Deacon Giesting said he marveled at how Father O'Connor “was a fast mover” in performing “all the priestly duties” that included leading the parish, visiting the sick, preparing couples to be married, administering sacraments, working with the school children, and serving as the Catholic chaplain of the Indianapolis International Airport.

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

Glenn Leo O'Connor II was born on July 6, 1952, in Washington, D.C., to the late Glenn and Eileen (Hughes) O'Connor.

After moving to Indianapolis, he attended St. Matthew the Apostle School and the former Latin School, both in Indianapolis. He received priestly formation at the Latin School, the archdiocese's former high school seminary, the former Saint Meinrad College and Saint Meinrad Seminary and School of Theology, both in St. Meinrad.

Archbishop Edward T. O'Meara ordained Father O'Connor a priest on May 17, 1980 at SS. Peter and Paul Cathedral in Indianapolis. His first pastoral assignment was as associate pastor at St. Gabriel Parish in Connersville, where he served from 1980-82.

He then ministered as associate pastor of St. Simon the Apostle Parish in Indianapolis from 1982-85. He became pastor of St. Philip Neri Parish in Indianapolis 1985, where he served for six years.

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

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

He also served as the chaplain of the Indianapolis chapter of the Ancient Order of Hibernians, a chaplain for the

See FR. GLENN, page 16

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

By Sean Gallagher

Father Kevin Morris, pastor of St. Elizabeth Ann Seton Parish in Richmond, died on March 12 in an automobile accident near the eastern Indiana city. He was 63.



Father Kevin Morris

The Mass of Christian Burial was celebrated on March 12 at SS. Peter and Paul Cathedral in Indianapolis. Archbishop Charles C. Thompson was the principal celebrant of the Mass. Father Patrick Beidelman was the homilist.

Burial followed in Washington Park East cemetery in Indianapolis.

Beth Van Der Burgt knew Father Morris well in her ministry as sacristan at the St. Andrew Church campus of St. Elizabeth Ann Seton Parish and in helping to lead music ministry there.

“He was very down to earth,” she recalled. “He enjoyed being one of us. He said that a lot. ‘I just want to be one of the guys, one of the people.’ I think that's how he'll be remembered.”

In her ministry, Van Der Burgt often saw Father Morris minister compassionately to people grieving the death of a friend or loved one.

Then, two and a half years ago, her own father died and she experienced that compassion firsthand.

“He was a guide for me,” Van Der Burgt said. “He was always there for me. There was something about him. It didn't always

come across in words, but there was a spirituality there that just made you feel that everything was going to be all right.”

His approach to serving those who were grieving was grounded in his own experience of grief when Carol, his wife of nine years, died in 1990 after suffering from cancer for several years.

“Caring for Carol during her battle with cancer made him, as a man and as a priest, very sensitive to people's pain, all types of pain—physical, mental and spiritual,” said Father Todd Riebe, pastor of Christ the King Parish in Indianapolis. “He was a man of great compassion.”

Father Riebe was pastor of the then-three parishes of the Richmond Catholic Community when Father Morris served there as associate pastor from 1997-99.

After Carol's death, Father Morris discerned a call to the priesthood and became an archdiocesan seminarian in 1992.

In a 1997 *Criterion* article published just before his priestly ordination, Father Morris recalled seeing a baptism of a baby and imagining the dreams the parents had for their child.

“Suddenly it occurred to me that God had hopes and dreams for me. The feeling was so strong that I felt like Christ himself was sitting on my right. It was one of those, ‘Kevin, you're on the sidelines. You've got to get in the game,’ things.”

Father Beidelman was ordained a year after Father Morris and spent several years in priestly formation with his friend at Saint Meinrad Seminary and School of Theology in St. Meinrad.

“He was authentic,” said Father Beidelman, who is executive director of the archdiocesan Secretariat for Worship and Evangelization. “What you saw was what you got. He was self-possessed and was not pretentious in any way, shape or form. And when you spoke to him, you felt like he was genuinely interested in you.”

Toward the end of his life, Father Morris experienced many health challenges. Yet his positive outlook on life never wavered, said Van Der Burgt.

“Every time he would come into the sacristy, even in the last two months during his health issues, I would always say, ‘Good morning, Father. How are you?’ ” she tearfully recalled. “And he would say, ‘I am blessed.’ He always said that, no matter how sick he was feeling.”

Kevin J. Morris was born on Oct. 28, 1955, in Bitburg, Germany, to Joseph F. and JoAnn (Mortimer) Morris.

He attended Holy Spirit School in Indianapolis and the former St. Columba School in Columbus for his elementary education. A 1973 graduate of Cathedral High School in Indianapolis, Father Morris went on to earn a bachelor's degree in business from Indiana University-Purdue University Indianapolis in 1978. He later worked as an accountant at Jenn-Air Corporation in Indianapolis.

In 1980, he married Carol Bixler. She died in 1990.

After the death of his wife, Father Morris discerned a call to the priesthood and became an archdiocesan seminarian in 1992. He received his priestly formation at Saint Meinrad Seminary and School of Theology, earning a master of divinity degree there in 1997.

Archbishop Daniel M. Buechlein ordained him a priest on June 7, 1997, in SS. Peter and Paul Cathedral in Indianapolis. Later that day, Father Morris celebrated a Mass of Thanksgiving at St. Gabriel Church in Connersville. He celebrated another liturgy on June 8 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis.

Father Morris' first pastoral assignment was as associate pastor of Holy Family Parish, St. Andrew Parish and St. Mary Parish, all in Richmond. He served the Richmond Catholic Community as its associate pastor from 1997-99.

Father Morris then served as pastor of St. Susanna Parish in Plainfield from 1999-2012.

He returned to the Richmond Catholic Community in July 2012 to serve as its associate pastor again. In September of that year, Father Morris became its pastor.

In 2016, the three parishes were merged into one faith community with the new name of St. Elizabeth Ann Seton Parish. Father Morris served as its pastor until his death.

Surviving are his siblings Terri Morris Downs of Indianapolis, Angela Jump of Indianapolis, Laure Taksar of Longmeadow, Mass., Patrice Morris of San Francisco and Michael Morris of Indianapolis.

Memorial contributions may be made to: Pre-Cana Ministry, Office of Marriage and Family Life, Catholic Center, 1400 N. Meridian St. Indianapolis, IN 46202; St. Elizabeth Ann Seton Parish, 240 S. 6th St. Richmond, IN 47374; or the Immigrant Welcome Center, 901 Shelby St. B300, Indianapolis, IN 46203 or immigrantwelcomecenter.org. †



The Criterion

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Editorial



High school students attend a vigil on March 18 for victims of the mosque attacks in Christchurch, New Zealand. Prayer services are being held across the country and abroad after two mosque attacks in Christchurch on March 15 left at least 50 people dead and dozens seriously injured. (CNS photo/Jorge Silva, Reuters)

Mercy, compassion and understanding must be central to our faith journey

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

Our world is sorely lacking in mercy today.

Think about it: Some see people different than themselves, and they quickly judge them.

They speak a different language, and they are foreigners.

They dress differently, and they are weird or out of step with society.

They practice a different faith that we know little or nothing about, and they are our enemies.

We need only turn to the March 15 shooting tragedies in two mosques in New Zealand that left at least 50 dead and dozens wounded to witness how a lack of mercy, compassion and understanding led to another horrific tragedy.

And again, we wonder how a person can commit such heinous crimes in places of worship, which should be sacred no matter what faith traditions are being practiced there. Hatred and violence have no place in these sanctuaries.

“In these days, in addition to the pain of wars and conflicts that do not cease to afflict humanity, there have been the victims of the horrible attack against two mosques in Christchurch, New Zealand,” Pope Francis said on March 17 during his Sunday *Angelus* address. “I am close to our Muslim brothers and sisters and their entire community. I renew my invitation to unite with them in prayer and gestures of peace to counter hatred and violence.”

As people who are our brothers’ and sisters’ keepers, we must do our part to address the ongoing hatred and violence, and get to the root cause of these problems.

Some will say a lack of understanding is at the heart of the New Zealand tragedy. Others will bring gun control into the debate. Still others will mention social media, its various outlets and its effects—including some bad and evil offerings—on so many people. But no matter where we think the problems

come from, we must do our part to plant seeds of mercy, compassion and understanding into the discussion.

During his morning Mass on March 18 in the Domus Sanctae Marthae Chapel at the Vatican, the Holy Father reminded listeners that the Lenten season is a time for Christians to reflect on and practice the mercy of God toward others, and not waste time sitting in judgment of others.

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

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

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

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

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

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

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

Some in the world have little or no interest in reaching out to those who are different.

But during the Lenten season and beyond, our faith reminds us that indifference is not an option, and just as important, we are all God’s people.

—Mike Krokos

Be Our Guest/Phyllis and Bob Burkholder

Sidewalk counselors serve as evangelists outside abortion clinics

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

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

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

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

At the abortion center in Louisville where my husband Bob and I pray, we often encounter street and homeless people, who are out in all kinds of weather, day and night, just going from here to there. Some will even pray for

the end to abortion with us. Oftentimes, we can talk about our faith, as our rosary beads get their attention and they ask questions. Some of those who pray with us have even taken persons to the doctors, barber, helped them find a job; just a few of the things that happen on the sidewalk while praying.

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

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

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

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

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

Letter to the Editor

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

In her Faith Alive! article, “Fasting shows how a choice can have wide-ranging effects,” in the March 8 issue of *The Criterion*, author Stephanie Clary makes several important points about the value of fasting and self-denial.

However, I feel her example that “buying a tomato” can “hinder the will of God” unless the tomato is “local, organic, and fair-trade” is badly misinformed.

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

While there are many considerations when evaluating the value of organic farming practices, I will give just one for brevity: long-term data from the

United States Department of Agriculture have consistently shown conventional farming to be significantly higher yielding than organic farming.

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

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

Dr. Patrick Knerr
Plainfield

CATHOLICS IN THE WORLD

The percentage of Catholics in the world has remained steady, while the number of priests has decreased for the first time in almost a decade, according to the latest Vatican statistics covering 2017. Here is a sampling of the numbers from the Statistical Yearbook of the Church, released March 6.

1.31
BILLION

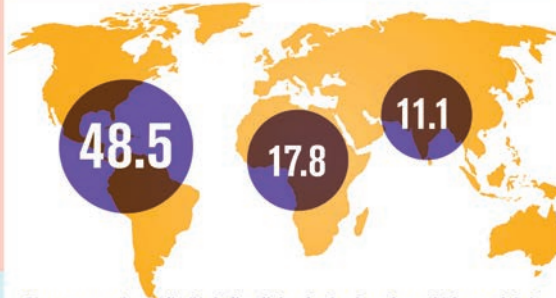
Catholics worldwide
17.7 per cent of world population.



414,583
Number of priests
—diocesan and religious order—
down 387 from 2016.



648,910
Women religious, down from
792,000 in 2001.



Percentage of world's Catholics living in the Americas, Africa and Asia.

5,389
Number of bishops,
up from 5,133 in 2012.

15.6 Million
Baptisms worldwide

2.3 million
Catholic weddings
worldwide



Christ the Cornerstone

Like the Samaritan woman, Jesus offers us the gift of living water

“The Samaritan woman said to him, ‘How can you, a Jew, ask me, a Samaritan woman, for a drink?’ [For Jews use nothing in common with Samaritans.] Jesus answered and said to her, ‘If you knew the gift of God and who is saying to you, ‘Give me a drink,’ you would have asked him and he would have given you living water’” (Jn 4:9-10)

For the third Sunday of Lent, the Church gives us the option of using readings from Year A or Year C. Some parishes use the readings from Year A of the three-year cycle of Sunday Mass readings on the third, fourth and fifth Sundays of Lent because rituals called “scrutinies” are celebrated on these days for people to be received into the Church at the Easter Vigil. The texts of the rituals are related to the Scripture readings for Year A.

The Gospel reading for the Third Sunday of Lent in Year A (Jn 4:5-42) tells the story of Jesus’ encounter with a Samaritan woman who came to draw water from Jacob’s well. This story is remarkable for several reasons.

First, Jesus breaks multiple religious and cultural taboos by engaging in conversation with a woman from Samaria. As the woman herself

says, “How can you, a Jew, ask me, a Samaritan woman, for a drink?” (Jn 4:9). To which St. John adds in parenthesis, “For Jews use nothing in common with Samaritans” (Jn 4:9).

Next, Jesus offers to this stranger the most intimate insight into his identity and mission. “If you knew the gift of God and who is saying to you, ‘Give me a drink,’ you would have asked him and he would have given you living water” (Jn 4:10).

St. John tells us that at first the Samaritan woman interpreted his words literally, saying, “Sir, you do not even have a bucket and the well is deep; where then can you get this living water? Are you greater than our father Jacob, who gave us this well and drank from it himself with his children and his flocks?” (Jn 4:11-12)

Jesus responds, “Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life” (Jn 4:13-14).

The woman’s response is immediate. “Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water” (Jn 4:15).

Then Jesus engages in a frank discussion with the woman about her marital situation: As St. John tells

us, Jesus said to her, “Go call your husband and come back” (Jn 4:16). The woman answered and said to him, “I do not have a husband” (Jn 4:17). Jesus answered her, “You are right in saying, ‘I do not have a husband.’ For you have had five husbands, and the one you have now is not your husband. What you have said is true” (Jn 4:17-18). The woman said to him, “Sir, I can see that you are a prophet” (Jn 4:19).

Finally, Jesus reveals to this stranger the truth about himself: The woman said to him, “I know that the Messiah is coming, the one called the Anointed; when he comes, he will tell us everything” (Jn 4:25). Jesus said to her, “I am he, the one who is speaking with you” (Jn 4:26).

At that moment, Jesus’ disciples returned and were amazed that he was talking with a woman. But they didn’t dare question him about it. Instead, they simply offered him something to eat, which he declined saying, “My food is to do the will of the one who sent me and to finish his work” (Jn 4:34).

The Gospel reading concludes with St. John’s report that many of the Samaritans of that town began to believe in Jesus because of the word of the woman who testified, “He told me everything I have done” (Jn 4:39).

The Gospel story continues: “When the Samaritans came to him, they invited him to stay with them; and he stayed there two days. Many more began to believe in him because of his word, and they said to the woman, ‘We no longer believe because of your word; for we have heard for ourselves, and we know that this is truly the savior of the world’” (Jn 4:42).

The gift of living water that Jesus offered to the Samaritan woman is what each of us received at baptism. This gift has transformed us from people cut off from God and from one another, and it has made us sisters and brothers in the one family of God. No one is a stranger to us. No one is alienated from God’s love and mercy.

As Pope Francis reminds us, Christianity should not be reduced to a set of rules and regulations. At its heart, Christianity is about the personal encounter with Jesus Christ that frees us from the slavery of sin and death and unites us with God and one another.

Let’s pray that this Sunday’s Gospel will inspire us to open our minds and hearts to Jesus, to ask for his forgiveness, and to share his Good News with everyone we meet: “For we have heard for ourselves, and we know that this is truly the Savior of the world” (Jn 4:42). †



Cristo, la piedra angular

Al igual que la samaritana, Jesús nos ofrece el obsequio del agua viva

“La samaritana le respondió: ‘¿Cómo! ¿Tú, que eres judío, me pides de beber a mí, que soy samaritana?’ Los judíos, en efecto, no se trataban con los samaritanos. Jesús le respondió: ‘Si conocieras el don de Dios y quién es el que te dice: “Dame de beber,” tú misma se lo hubieras pedido, y él te habría dado agua viva” (Jn 4:9-10).

Para el tercer domingo de Cuaresma la Iglesia nos da la opción de tomar las lecturas del año A o del C. Algunas parroquias toman las lecturas del año A del ciclo de tres años de las lecturas de la misa dominical en el tercer, cuarto y quinto domingo de Cuaresma, por los rituales llamados “escrutinios” que se celebran en esos días para recibir a la gente en la Iglesia en la vigilia pascual. Estos rituales guardan relación con las lecturas de las Escrituras del año A.

La lectura del Evangelio del tercer domingo de Cuaresma del año A (Jn 4:5-42) narra la historia del encuentro de Jesús con una samaritana que fue a sacar agua del pozo de Jacobo. El relato es extraordinario por varios motivos.

Primero, porque Jesús rompe con varios tabús religiosos y culturales al entablar una conversación con una mujer de Samaria. Tal como le dice la propia mujer “¿Cómo! ¿Tú, que eres

judío, me pides de beber a mí, que soy samaritana?” (Jn 4:9). Y Juan agrega la aclaratoria: “Los judíos, en efecto, no se trataban con los samaritanos” (Jn 4:9).

Segundo, Jesús comparte con una completa extraña una parte muy íntima de su identidad y misión. “Si conocieras el don de Dios y quién es el que te dice: ‘Dame de beber,’ tú misma se lo hubieras pedido, y él te habría dado agua viva” (Jn 4:10).

San Juan nos dice que al principio la samaritana tomó sus palabras en sentido literal: “Señor, le dijo ella, no tienes nada para sacar el agua y el pozo es profundo. ¿De dónde sacas esa agua viva? ¿Eres acaso más grande que nuestro padre Jacobo, que nos ha dado este pozo, donde él bebió, lo mismo que sus hijos y sus animales?” (Jn 4:11-12).

“Jesús le respondió: “El que beba de esta agua tendrá nuevamente sed, pero el que beba del agua que yo le daré, nunca más volverá a tener sed. El agua que yo le daré se convertirá en él en manantial que brotará hasta la Vida eterna” (Jn 4:13-14).

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

Entonces Jesús se enfrasca en una conversación franca con la mujer acerca

de su situación marital. Tal como nos dice san Juan, Jesús le dijo a la mujer: “Ve, llama a tu marido y vuelve aquí” (Jn 4:16). A lo que la mujer le contesta: “No tengo marido” (Jn 4:17). Y Jesús le dice: “Tienes razón al decir que no tienes marido, porque has tenido cinco y el que ahora tienes no es tu marido; en eso has dicho la verdad” (Jn 4:17-18). La mujer le dice entonces: “Señor, veo que eres un profeta” (Jn 4:19).

Por último, Jesús le revela a esta extraña la verdad sobre su identidad: La mujer le dijo: “Yo sé que el Mesías, llamado Cristo, debe venir. Cuando él venga, nos anunciará todo” (Jn 4:25). Y en esto, Jesús le dice: “Soy yo, el que habla contigo” (Jn 4:26).

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

La lectura del Evangelio concluye con el relato de san Juan de que muchos samaritanos del pueblo comenzaron a creer en Jesús por la mujer que atestiguaba: “Me ha dicho todo lo que hice” (Jn 4:39). El relato del Evangelio prosigue: Cuando los

samaritanos se le acercaron, lo invitaron a que se quedara con ellos y así lo hizo por dos días. Muchos más comenzaron a creer en él debido a su palabra y le dijeron a la mujer: “Ya no creemos por lo que tú has dicho; nosotros mismos lo hemos oído y sabemos que él es verdaderamente el Salvador del mundo” (Jn 4:42).

El obsequio del agua viva que Jesús le ofreció a la samaritana es lo que cada uno de nosotros recibió en el bautismo. Este obsequio nos ha transformado de personas desvinculadas de Dios y de nuestro prójimo, para convertirnos en hermanos de una misma familia de Dios. Ya nadie nos resulta extraño; nadie es ajeno al amor y la misericordia de Dios.

Tal como el papa Francisco nos recuerda, el cristianismo no debe reducirse a un conjunto de reglas y normas. En esencia, el cristianismo es acerca del encuentro personal con Jesucristo que nos libera de la esclavitud del pecado y la muerte y nos une con Dios y con el prójimo.

Oremos para que el Evangelio de este domingo nos inspire a abrir nuestras mentes y corazones a Jesús, a pedir su perdón y a compartir la Buena Nueva con todo el que encontremos: “Nosotros mismos lo hemos oído y sabemos que él es verdaderamente el Salvador del mundo” (Jn 4:42). †

Events Calendar

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

March 24-26

St. Matthew the Apostle Parish, 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.

March 24-27

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **Parish Mission: "No Ifs, Ands or Buts, God is With Us... Now What?"** Missionary Oblate of Mary Immaculate Father John Mark Ettensohn presenting, 6:30-8 p.m., childcare available, informal morning sessions after 8:15 a.m. Mass Mon.-Wed. Information: 317-253-1461, www.staindy.org/church/parish-mission.

March 25-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.

March 27

The Well Community Center, 554 Pit Road, Brownsburg. **Caregiver Support Group**, sponsored by Catholic Charities Indianapolis, 1-2:30 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.org.

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 archabbot, 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.

March 28

Indiana Interchurch Center, 1100 W. 42nd St., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities Indianapolis, question-and-answer session for family and friends caring for adults age 60 and older, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.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, 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, 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.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Fish Fry Fiesta/Cenas Cualesmales**, 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.

March 30

Holy Name of Jesus Parish, 21 N. 16th St., Beech Grove. **Altar Society Spring Rummage Sale**, linens, clothes, electronics, household items, jewelry and more, 8 a.m.-3 p.m., Information: 317-784-6860, p108cmaster@sbcglobal.net.

Blackburn Gallery at Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Reception to celebrate "Selected Works from the Permanent Collection"** exhibit, curator will speak informally about the selected pieces from the collection of the spirituality center's Mary Anderson Center for the Arts, light refreshments, wine, 6-8 p.m. Information: Steven Cheek, 404-242-0839, info@maryandersoncenter.com.

April 2

Mission 27 Resale, 132 Leota St., Indianapolis.

Senior Discount Day, every Tuesday, 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

April 3

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 archabbot, presenting (second of three, Apr. 10), 5:30 p.m. Mass followed by simple soup supper, 7-9 p.m. presentation. Registration requested: dcarollo@stluke.org.

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

Retreats and Programs

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

April 9

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Popes of the 19th Century: Pius VII and Napoleon**, second of four (April 16 and 23), Benedictine Father Matthias Neuman presenting, 7-8:30 p.m., \$25 per session. Information and registration: 317-788-7581, www.benedictinn.org.

April 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Lenten Movie Series**, viewing of movie *The Lady in Number 6: Music Saved My Life* followed by discussion led by Fatima retreat facilitator Father Keith Hosey, 5:30 p.m. light supper, 6:30 p.m. movie, \$25. Information and registration: Kristine Meyer, 317-545-7681, kmeyer@archindy.org, www.archindy.org/fatima.

April 12-14

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Spring "Come and See" Weekend**, single women ages 18-42 invited to learn more about the community and becoming a Sister of Providence. Information and registration: 812-535-2952, provctr@spsmw.org or www.comeandsee.sistersofprovidence.org. †

Regnum Christi to host women's Lenten retreat in Greenfield on April 6

"My Soul Thirsts" is the theme of a one-day women's Lenten retreat planned by Regnum Christi of Indianapolis at Our Lady of the Apostles Family Center, 2884 N. 700 W., in Greenfield, from 9:30 a.m.-4 p.m. on April 6.

Retreatants will experience the Ignatian Spiritual Exercises of silence, prayer, meditation, Mass and reconciliation.

The cost to attend is \$30 through March 23 and \$40 after. Lunch is included. The deadline to register is on March 31.

To register, send a check made payable to Summit Seekers, Inc., to Lisa Richart, 2801 Whitney Way, Seymour, IN, 47274.

For additional information, contact Lisa at 812-216-7122 or e-mail drichart1@frontier.com. †

Deadline is April 1 for college internships in New Albany Deanery

Catalyst Catholic (formerly New Albany Deanery Catholic Youth Ministry) is offering two college office internships, one for three months this summer (May 14-Aug. 8), and one for 12 months (July 1, 2019-June 30, 2020).

Applicants must have completed one year of college and be involved in course work within the ministry field or a helping profession.

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

The deadline to apply is April 1. To register, go to catalystcatholic.org/college. For more information, call 812-923-8355. †

St. Bartholomew Choir selected for 2020 Beethoven Festival in Europe, all invited

All are invited to accompany the choir of St. Bartholomew Parish in Columbus on a tour of Austria and Czechoslovakia on June 19-27, 2020. The choir will perform in Prague and Vienna for the 2020 International Beethoven Festival. There is even room for a few singers to join the choir.

The festival will celebrate the 250th anniversary of the birth of Ludwig van Beethoven with two concerts featuring his masterworks for chorus, orchestra and soloists in St. Vitus Cathedral in Prague and in the Musikverein in Vienna.

Singers wishing to perform with the choir should possess musical knowledge, vocal skills and have experience singing choir parts. Weekly practices will begin in late 2019, with a performance at the parish in April 2020.

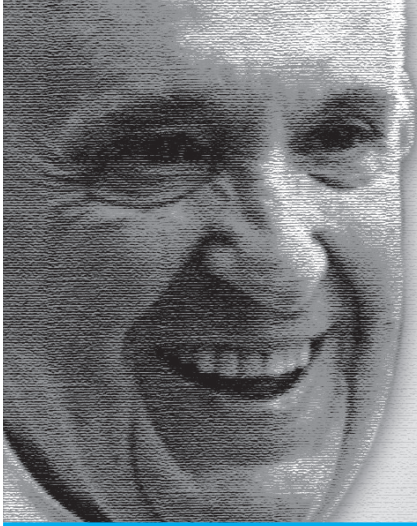
A \$100 "early-bird" discount on the trip is available through March 31.

For additional information, including pricing, full itinerary and interest in performing with the choir, contact Bogdan Minut at 812-379-9353, ext. 237, or e-mail bminut@stbparish.net. †



Thank You Tour

Kindergarten students of Amanda Farmer from St. Louis School in Batesville smile as they pose at the Batesville fire station on Feb. 5. They delivered thank you notes to the firemen as part of their thank you to the local community in honor of Catholic Schools Week. Other stops on the tour included WRBI radio station and the office of Batesville Mayor Mike Bettice. (Submitted photo)



The Face of Mercy

(from Pope Francis' papal bull "Misericordiae Vultus")

By Daniel Conway

Church must 'spare no effort' to combat evil of sexual abuse

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

The Holy Father went on to say that there can be no explanation, or excuse, for the abuse of minors and others who are vulnerable. That's why it's important to "recognize with humility" that the Church stands "face to face with the mystery of evil." Even one case—one unspeakable instance of atrocity—must be "faced with the utmost seriousness," the pope says.

"Acts of violence take place not only in the home, but also in neighborhoods, schools, athletic facilities and, sadly, also in Church settings," the Holy Father said. This is a "universal problem," and the evil is no "less monstrous when it takes place within the Church." It's actually more scandalous, the pope said, because it's "incompatible with the Church's moral and ethical credibility."

Pope Francis' remarks were given at the conclusion of an unprecedented meeting of the presidents of bishops' conferences, heads of the Eastern Catholic Churches, superiors of men's and women's religious orders and Roman Curia officials. As was predicted, the pope's observations were not applauded

by everyone. Some thought he said too much about "pressure from the media" and "journalistic practices that exploit tragedy." Others argued that the pope didn't go far enough in condemning the Church's role in the "universal problem" of sexual abuse.

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

What are these best practices?

As summarized by Courtney Grogan writing for the Catholic News Agency, these are:

- A "change of mentality" to focus on protecting children rather than "protecting the institution."
- A recognition of the "impeccable seriousness" of these "sins and crimes of consecrated persons."
- A genuine purification beginning with "self-accusation."

- Positive formation of candidates for the priesthood in the virtue of chastity.
- Strengthening and reviewing of guidelines by episcopal conferences, reaffirming the need for "rules."
- The accompaniment of those who have been abused with an emphasis on listening.
- Ensure that seminarians and clergy are not enslaved to an addiction to pornography.
- Combat sexual tourism around the world.

The primary goal of every measure, Pope Francis said, has to be the protection of minors from any form of psychological and physical abuse. To achieve this, "a change of mentality is needed to combat a defensive and reactive approach to protecting the institution and to pursue, wholeheartedly and decisively, the good of the community by giving priority to the victims of abuse in every sense."

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

Finally, beyond preventing abuse, Pope Francis said that the Church needs a "constantly renewed commitment to the holiness of pastors," constantly questioning how best to protect children,

avoid these crimes and bring healing to survivors and victims.

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

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

Let's pray for Pope Francis and all bishops throughout the world. May the power of God's grace fill them with holy zeal and the commitment to do whatever is necessary to protect all and heal the wounds caused by the grave sin of clergy sexual abuse and its cover-up.

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

El rostro de la misericordia/Daniel Conway

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

El abuso sexual es la obra del demonio, según lo expresó el papa Francisco al final de la reunión de obispos de todo el mundo celebrada en el Vaticano en febrero. Y el personal de la Iglesia que participa en estas actividades o las encubre, se convierte "en instrumento de satanás."

El Santo Padre prosiguió diciendo que no había ninguna explicación o excusa que justificara el abuso a los menores y a otros seres humanos vulnerables. Por ello es importante "reconocer humildemente" que la Iglesia "se enfrenta cara a cara al misterio del mal." Aunque se tratara de un solo caso, una sola instancia de nefasta atrocidad, se debe "afrentar con la máxima seriedad" señaló el papa.

"Teatro de la violencia no es solo el ambiente doméstico, sino también el barrio, la escuela, el deporte y también, por desgracia, el eclesial," expresó el Santo Padre. "La universalidad de esta plaga" y el mal que acarrea "no disminuye su monstruosidad dentro de la Iglesia." En realidad resulta incluso más escandaloso, según señaló el papa, puesto que es incompatible con la credibilidad moral y ética de la Iglesia.

El papa Francisco pronunció estas declaraciones al final de una reunión sin precedentes de los presidentes de las conferencias de obispos, jefes de las Iglesias Católicas Orientales, superiores de órdenes religiosas de hombres y mujeres, y oficiales de la curia romana. Tal como se había predicho, las observaciones del papa no fueron bien

recibidas por todos. Algunos consideraron que había hablado mucho acerca de la "presión de los medios de comunicación" y las "prácticas periodísticas que explotan la tragedia." Otros argumentaron que el papa no hizo lo suficiente a la hora de censurar el papel de la Iglesia en el problema universal del abuso sexual.

Aunque el Vaticano había advertido a los observadores que al final de la reunión de una semana de duración no se anunciarían acciones definitivas, el papa Francisco enumeró ocho "prácticas adecuadas" para afrontar "las causas y las consecuencias de estos graves delitos." Conforme a la designación del abuso sexual como un problema universal, según lo indicó el papa, las prácticas adecuadas que enumeró se basan en las directrices publicadas por la Organización Mundial de la Salud, así como también la labor realizada por la Comisión Pontificia para la Protección de los Menores y las reflexiones presentadas por los 190 obispos que participaron en la reunión de presidentes de conferencias.

¿Cuáles son estas prácticas adecuadas?

Según las resumió Courtney Grogan en su artículo para Catholic News Agency, estas son:

- Un "cambio de mentalidad" para concentrarse en la protección de los menores y no en la "protección de la institución."
- Reconocimiento de la "seriedad impecable" de estos "pecados y crímenes de las personas consagradas."

- Una purificación genuina que comience con "acusarnos a nosotros mismos."
- Formación positiva de los candidatos al sacerdocio en la virtud de la castidad.
- Fortalecimiento y repaso de las directrices en el contexto de las conferencias episcopales para reafirmar la necesidad de que existan "normas."
- Acompañar a aquellos que han sido víctimas de abuso con énfasis en el escuchar.
- Cerciorarse de que los seminaristas y el clero no caigan en la esclavitud de la adicción a la pornografía.
- Combatir el turismo sexual en todo el mundo.

Según apuntó el papa Francisco, el objetivo principal de cada medida debe ser proteger a los menores contra cualquier forma de abuso psicológico y físico. Para lograr esto "es necesario cambiar la mentalidad para combatir la actitud defensiva-reaccionaria de salvaguardar la Institución, en beneficio de una búsqueda sincera y decisiva del bien de la comunidad, dando prioridad a las víctimas de los abusos en todos los sentidos."

El Santo Padre también dijo que la Iglesia Católica no "escatimará esfuerzos" para que se haga justicia para aquellos que han sido lastimados, jamás se quedará callada ni dejará de tratar cada caso con la seriedad que se merece.

Por último, más allá de prevenir el abuso, el papa Francisco dijo que la Iglesia necesita un "un renovado y perenne empeño hacia la santidad en los

pastores," cuestionando constantemente la mejor forma para proteger a los menores, evitar estos delitos y brindar sanación a los sobrevivientes y las víctimas.

El abuso sexual es un problema universal "monstruoso" que resulta "incompatible con la credibilidad moral y ética de la Iglesia" pero precisamente porque se trata de una obra del demonio se necesitan medios más que "naturales" para combatirla. La santidad, la renovación espiritual y el poder de la oración son indispensables para confrontar la esencia del mal.

Las medidas prácticas son importantes e indispensables para combatir el problema universal del abuso sexual, especialmente en la Iglesia. Pero estar abiertos al poder de la gracia de Dios es incluso más importante. Es por ello que un elemento clave de la respuesta de la Iglesia a este mal de proporciones incalculables debe ser la formación constante sacerdotes y obispos santos que estén completamente dedicados a llevar vidas castas y a servir al pueblo de Dios con humildad e integridad moral.

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

(Daniel Conway es integrante del comité editorial de The Criterion.) †

Program pairs churches, child welfare workers to meet critical needs

By Victoria Arthur

Keeping kids out of foster care is one of Doug Weinberg's most important objectives.

For years, he led child welfare efforts for two state governments. But recently, his mission took on a more personal and targeted approach when he made a



special delivery to a desperate family. The item in this case—a washing machine

provided by Weinberg's home parish, Holy Spirit at Geist in Fishers, Ind., in the Lafayette Diocese—represents far more than a means for handling the family's laundry. Indeed, it could spell the difference in whether the children in that household stay with their parents, or are removed due to hygiene concerns flagged by state authorities.

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

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

that churches are so good at meeting already—we can do better at keeping families together."

In this particular case, a teacher had grown increasingly concerned about the condition of one of her student's clothes. She reported it to the child abuse and neglect prevention hotline. A DCS caseworker investigated, noted that the family did not have a washing machine, then logged the need into the CarePortal website being piloted in northeast Marion County and the surrounding area. Holy Spirit Parish had access to a donated appliance, and Weinberg delivered it.

Success stories like this could be replicated statewide if Senate Bill 365 passes the Indiana House of Representatives, according to the bill's author, Sen. Andy Zay (R-Huntington). The lawmaker says that the public/private partnership represented by CarePortal can go a long way in addressing what he



Sen. Andy Zay

terms the "trauma and tragedy" of children being removed from their families.

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

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



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

—Glenn Tebbe, executive director of the Indiana Catholic Conference

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

Although CarePortal engages churches of all denominations, Zay said that the Catholic Church—"with its structure and organization, has the opportunity to have a huge impact." The Indiana Catholic Conference (ICC) supports the bill.

"The Catholic Church has a 2,000-year-old history of responding to people's needs," said Glenn Tebbe, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "This program, by making connections between the needs of individuals and families and the services that are available within the community, is a win for all concerned."

Wherever CarePortal operates in the United States, there is an implementing sponsor that serves as a bridge between DCS and the faith community. In the case of the pilot program in Indiana, that partner is Hands of Hope, an adoption and orphan care ministry based in Noblesville. The organization was co-founded by Suzy Roth, who is now heavily involved in recruiting additional churches in addition to the eight now involved with the pilot.

"We are trying to raise up an army," said Roth, a member of Grace Church in Noblesville, one of the CarePortal-sponsoring churches. In addition to Holy Spirit, other Indianapolis area churches currently involved in the effort include Traders Point Christian Church and Common Ground Christian Church. "It's really going to take a lot of people stepping in to make the impact that we want to see. The more churches we can get engaged, the more needs we can meet."

Roth cites the recent example of delivering twin-sized beds for three

young girls who had nowhere to sleep in their home—a factor that could have led to a move to foster care. She said that churches appreciate the careful vetting of families' needs that takes place by DCS being involved in the CarePortal process.

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

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

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

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

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

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

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

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UNPLANNED

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As suggested in the film's tagline, "What she saw changed everything," Johnson said the movie "will expose [viewers] to the truth of what happens inside the abortion industry."

But mostly, she noted, the film is about the "amazing, ready mercy of Jesus Christ that is available to everyone—whether you've been touched by abortion or not—that Christ is so ready to redeem us."

'I signed on to truly amplify God'

Johnson admitted that the release of the film has made her feel "vulnerable."

After watching the film for the first time with her husband Doug in their Colorado home, she felt a bit of panic.

"I looked at Doug and said, 'Is it too late? Can I back out?' I felt so exposed, especially the scene with my RU-486 [chemical] abortion," Johnson said.

"I had to remind myself that I didn't sign on to do this film to make 'Abby Johnson' a household name. I signed on to truly amplify God and make *him* a household name and show his redeeming power. None of this is about me. This is his story," she said emphatically.

Johnson's story of God's redemption in her life began to unfold in September 2009. Johnson, then one of Planned Parenthood's youngest facility directors, was called in to assist with an abortion.

What she saw on the ultrasound convinced her that what she'd been told about abortion—and what she'd repeated to women for nearly 22,000 abortions during her eight years working for Planned Parenthood—was grossly wrong.

This story, said Archbishop Joseph Naumann of Kansas City, Kan., "has the power to open hearts, change minds and inspire people." He is chairman of the United States Conference of Catholic Bishops' Secretariat for Pro-Life Activities and spoke during the webinar.

He compared Johnson's story of conversion to that of Saul-to-St. Paul, but "for the pro-life movement."

"I think stories are the way people are moved today, not so much by reason," Archbishop Naumann said. "And film in particular has the ability to inspire people."

While her story had already been told in her book, Abby agreed to spread that story further when she was approached by two men roughly five years ago about making her book into a movie.

"It's one thing to read something in a book, but we know that visual [images] can be very impactful for us," she said.

'It's about ... hope, forgiveness and love'

Johnson didn't say yes to just anyone to share her story on film. Chuck Konzelman and Cary Solomon are devoutly Catholic Christian men with years of experience in the film industry.

The two men, friends since childhood, have written and co-produced numerous Christian box office movies, including *The Book of Daniel*, *Do You Believe?*, and three *God's Not Dead* films. They wrote the script for *Unplanned*, and also donned directors' hats for the film.

Konzelman and Solomon, who were not part of the webinar, granted an

interview with *The Criterion* the same evening.

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

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

Solomon noted one person long on the pro-choice side of abortion who nevertheless shared the same positive reaction after watching the film: a former nurse of abortionist Kermit Gosnell, who was sentenced to life in prison with no parole in 2013 for his illegal abortion practices, and for at least one woman and three born infants who died under his care.

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

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

"So if a woman is in a crisis pregnancy, needs help after an abortion, if a man needs post-abortion help, if someone works or worked in the [abortion] industry—there will be help for them right after the film ... staffed 24/7," she explained.

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

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

Johnson agreed.

"I think women who have had an abortion will have some vindication" after watching *Unplanned*, she said. "Their voices are silenced. They're told that [having an abortion] is no big deal. ... That's what happened to me. ..."

"This film shows it's not normal, it's not an easy process to go through. ... It will help them find their voice."

Archbishop Naumann also pointed out the film's depiction of the positive role that pro-life sidewalk counselors played in Johnson's walk from the abortion industry.

"It shows how pro-life advocates that pray and respectfully interact with those involved with abortion or that are thinking about having an abortion, that they can really have an impact," he said.

'Not a political event, but a conversion story'

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

She's even given them a place to turn for help. In 2012, Johnson started a non-profit organization called "And Then There Were None" to help abortion clinic workers leave the abortion industry.

So far, the ministry has "helped almost 500 people leave their job, find Christ and get into our program with therapy that can help them," she said.

The film has also provided Johnson a second way to reach abortion workers. She purchased and is mailing tickets for *Unplanned* to abortion facilities near theaters showing the film. She'll include a letter inviting feedback on the movie.

The goal is to "open up a dialogue with those who are pro-choice," she explained. "We have to always be open to plant those seeds that the Holy Spirit can nurture in their life. ..."

"On the other hand, some have said it's only going to be Christians who see the



This is a scene from the film *Unplanned*, the story of Abby Johnson, a former Planned Parenthood clinic director, and her decision to join the pro-life movement. Faith, forgiveness and healing were some of the central topics that emerged during a recent panel discussion about the forthcoming film. (CNS photo/Unplanned.com)

film. I say fantastic. If half of the people sitting in our churches were taking more action," she said, then abortion might not exist today.

Archbishop Naumann encouraged priests to talk to their congregations about the film.

"Talk about it from the whole idea of a conversion story," he said. "[T]ell them this is a film you can invite people to go with you [to see], and it can help open up conversations. It isn't a judgmental film, but a film that speaks the truth about this issue ..."

Archbishop Naumann admitted that priests "sometimes get shy on this issue because we think its political. This [film] isn't a political event. It's a chance to invite someone to a see a conversion story, and that makes a big difference."

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

Film 'will equip people with the truth'

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

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

Archbishop Naumann noted two ironies about the film's rating.

First, he said, "I never thought I'd promote an R-rated film.

"But the great irony is that a 15-year-old girl can't go to this movie, but she could have an abortion and her parents will never know it."

Johnson commented that if a young person has watched a PG-13 movie or cable television, "they have seen far worse than they will see in *Unplanned*."

While she acknowledged that parents need to consider the readiness of a junior high student to see the film, she said

for high school students the movie is "a must see because that's who the abortion industry is targeting.

"I've heard parents say they don't want to expose their kids to abortion. We performed abortion on girls as young as 10 and 11.

"You're not doing your children any favors by sheltering them from abortion and not having these conversations. If you're not talking with them about this, somebody else will, and 99 percent of the time the message they get is not what you want them to hear."

As for the film's upcoming release, Johnson credited God with the timing.

"We were ready to go [about] five years ago," she said. "But the Lord said, 'Wait.'"

She said none of those involved with the film could have foreseen the prevalence of abortion in the news now in terms of various state and federal legislation on both sides of the issue.

Despite the many aspects of abortion making the news today, Johnson said that "the conversation we really need to be having is that the majority of abortions are in the first trimester. And that's what this film talks about. ..."

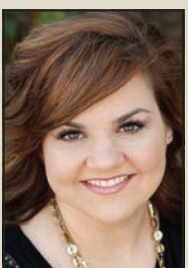
"I think [*Unplanned*] will really change the dialogue about abortion in this country," Johnson said.

"For far too long, people haven't really known how to talk about abortion. People are scared of the topic. They don't know what to say, so they don't say anything.

"I think this film will equip people with truth."

(For information about the film, when and where it will be showing, how to buy out a theater and more, go to www.Unplannedfilm.com. The film can also be shown with Spanish subtitles. For more information, go to www.inesperadolapelicula.com.) †

'For far too long, people haven't really known how to talk about abortion. People are scared of the topic. They don't know what to say, so they don't say anything. ... I think this film will equip people with truth.'



I think this film will equip people with truth.'

—Abby Johnson

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TEACHERS

continued from page 1

personal connection for Paul. In doing research on his ancestry, he learned his roots extend to Tanzania, the country where Mount Kilimanjaro is located.

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

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

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

"Like most of his students, Paul did not come from a life of privilege," their application noted. "He came from Chicago's south side, rough and constraining. As a school boy from the projects, he did not dream of becoming a teacher, photographer, artist or traveler. But that changed when he was a student in Miss Rita Lohmeir's class. She was a world traveler who shared her experiences with her students.

"She said, 'Paul, you live in the projects, but the projects don't live in you.' The seed was now planted, and the growth of change began. Social statistics show that students are more inclined to remain in the same social environment as their parents. Paul's passion for teaching is driven by a desire to change that. By presenting his students with cultural experiences that are different from what they know, Paul implores them to open their minds and consider possibilities."

A science teacher at Scecina, Dee Anne had her own doubts to overcome. Reluctant to be daring in life, she decided to face her fears in a dramatic way in 2013—by committing to a 12-day trek to the Mount Everest Base Camp. Then 54, she hired a personal trainer and spent nine months training for the 17,598-foot climb with Paul.

"The Everest trek was completed," their grant application noted. "The experiences of climbing above 17,000 feet, sleeping at the highest human settlement on Earth, overcoming oxygen deprivation, waking up to frozen water bottles and frozen contact lenses, five-day stretches without a shower, and dodging altitude sickness are enjoyable to share with students. But even more rewarding is sharing the many small steps it took to move beyond apprehension toward a resolute plan."

Yet Dee Anne was a long way from joy and a sense of satisfaction when she collapsed in the ice-covered snow as guides led her family toward the summit of Mount Kilimanjaro.

A time of desperation and prayer

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

As the cold cut through the five layers of clothing that their hiking party wore, she somehow kept moving, although each step seemed achingly slow to

'Going through the jungle, my brain just kept repeating the 23rd Psalm. It gave me peace. I said it was in God's hands. It was one of those moments where you either have faith or you don't.'

—Scecina teacher Paul Sinclair



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

her. All the time she fought the feeling that she was holding her family back and letting them and herself down.

Finally, after eight hours—two hours past the time the guides had hoped to arrive—the family of four stood together on the summit. Yet while they were united in the moment, they weren't in emotion.

Paul was moved to tears when the guides congratulated him on his triumphant journey in his ancestors' homeland, telling him, "Welcome home, brother, to your native motherland!"

Dee Anne was happy for her husband and her sons, but she was "so angry at the mountain," she didn't even look at the summit.

"It was bittersweet," Paul recalls. "Once we got to the summit, I could tell Dee Anne was really beaten. And our older son was struggling."

Still, Paul pulled the family together to share a prayer at the summit.

At the time, none of them knew all the prayers they would say during what would become a harrowing return trip.

'It was in God's hands'

They all struggled as they began their descent on the ice-covered mountain. At one point, Brett became so overwhelmed and sick that a rescue team had to be called.

The older son was strapped to a stretcher, and the emergency crew rushed him down the mountain to get him medical attention. While his brother Ryan joined that group on its frantic descent, the guides kept Paul and Dee Anne with them.

All the plans to stop at their base camp after seven hours were cast aside, replaced by an urgency to get to the bottom of the mountain. The guides decided there would be no stopping, not even for food—a plan that matched Paul and Dee Anne's concern to know about Brett, to be with their sons as soon as possible.

Morning turned into afternoon, afternoon turned into night, and night turned into another morning. And still the trailing party that included Paul and Dee Anne pushed on.

They pushed on as they descended from the mountain and into a jungle. They pushed on as they wearily stumbled through the darkness of the jungle without headlamps. They pushed on through the screeching of the monkeys in the trees. They pushed on through the fog and the torrential rain.

And when they couldn't push on anymore, the guides carried them on their backs for stretches.

All the time, Paul and Dee Anne worried about their sons. All the time, they prayed.

All the time, Paul and Dee Anne worried about their sons. All the time, they prayed.



Paul and Dee Anne Sinclair use their classrooms at Father Thomas Scecina Memorial High School in Indianapolis to share their life and adventures with students. (Photo by John Shaughnessy)

"From the very first step, I was always in some form of prayer," Dee Anne says.

"Going through the jungle, my brain just kept repeating the 23rd Psalm," Paul recalls. "It gave me peace. I said it was in God's hands. It was one of those moments where you either have faith or you don't."

Their prayers were answered when their descent journey came to an end safely, about 24 hours after they

had reached the summit of Mount Kilimanjaro. The mutual joy that had eluded them at the summit suddenly overflowed through Paul and Dee Anne as they were reunited with Ryan and a now-healthy Brett.

"That was the moment of pure joy," Paul says. "We saw our son, and he was OK. We were all safe. It was at that point where I relished what we did. We had set out to be

challenged, and we were challenged. We came through it."

The challenge also led to lessons to be shared—lessons about fear and faith.

"I hope the adventures continue," Dee Anne says. "You can't let weariness overcome you. You can't let fear overcome you."

Paul nods and adds, "When you're in a situation where you know you have absolutely no control, and you have God to depend on, you can feel his peace." †

'I hope the adventures continue. You can't let weariness overcome you. You can't let fear overcome you.'

—Scecina teacher Dee Anne Sinclair

REPORT SEXUAL MISCONDUCT NOW

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

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

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

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

Online Lay Ministry Formation

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

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

For more information, please log on to
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Indianapolis Monthly Milliman

Accompanying people facing challenges can give them hope

By David Gibson

It ranks among life's biggest temptations. Confronted by a highly difficult, ongoing life situation that feels overwhelming, a call to surrender hope begins to form within. Its tempting, weary words go like this:

"I have tried everything. Nothing works. I've given everything I possibly can."

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

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

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

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

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

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

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

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

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



The final document of the October 2018 session of the world Synod of Bishops on young people includes a valuable discussion of listening. It calls listening "the manner in which God himself relates to his people." (CNS photo/Paul Haring)

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

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

Let's assume that the difficult situations I mention involve not me or you, but someone else whose hopes

appear dashed. Should prayer on behalf of this person adopt a new form, asking God to enable us to see and hear that he already is working in his or her life?

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

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

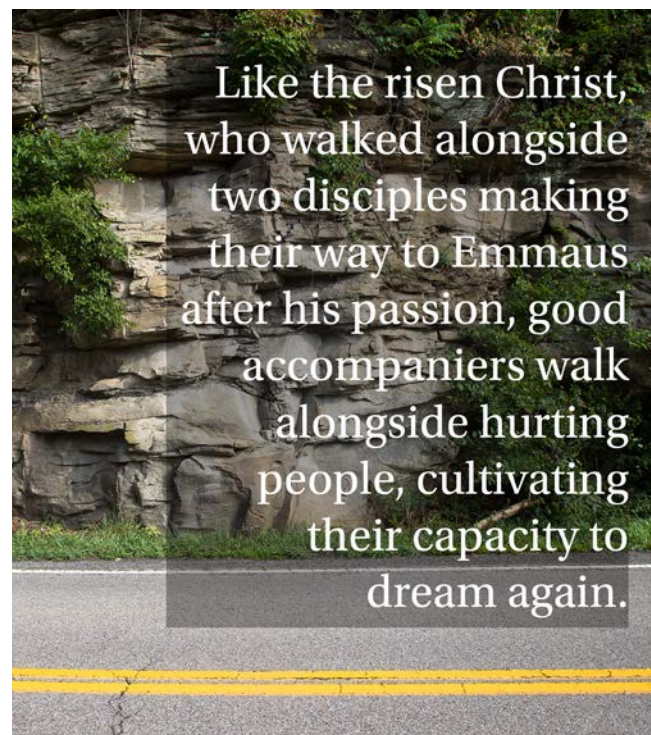
It views listening as a way to demonstrate respect for someone else. Listening, it points out, "requires humility, patience, readiness and a commitment to formulate answers in a new way."

An added benefit is that listening "transforms the hearts of those who do it," according to the synod. Listening approaches others in a way that allows their own questions "to emerge in their freshness."

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

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

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



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

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

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

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

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

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †



Pope Francis accepts a gift of a fig tree cutting from Anglican Archbishop Justin Welby of Canterbury, spiritual leader of the Anglican Communion. The Gospel for the Third Sunday of Lent tells the parable of the barren fig tree (Lk 13:6-9). (CNS photo/L'Osservatore Romano)

Emmaus Walk/Debra Tomaselli

No matter what the situation, God gives what we need

"I'm not leaving."

I sat beside my brother's hospital bed.

My husband frowned. "What?" he said. "Nobody said anything about leaving."



True. Moments earlier, however, I'd mentally decided to check out. Maybe it was a defense mechanism. Maybe I couldn't handle the truth.

My brother, 33, was battling kidney failure. Jim was diagnosed three weeks earlier, when my husband and I announced the birth of our youngest daughter. Immediately, desperately, we sought competent medical care for Jim.

But Jim, unable to tolerate dialysis, became hospitalized. Still, I was convinced he'd recover.

I stood there, observing Jim's slumbering form. *Why stay?* I thought. *Jim was sleeping. I needed to get home to my newborn. And Joe was supposed to play tennis that night.*

Yes, I'd silently decided. *We'd return tomorrow. For now, we'd leave.*

Almost immediately another thought hit: *I have to stay.*

Suddenly, I was filled with conviction.

I sat down. "I'm not leaving," I heard myself say.

Joe cocked his head.

"Go play tennis," I said. *Who put those words in my mouth? The tennis match was miles away.*

"No, I'm not," Joe protested.

However, with uncharacteristic persuasion, I insisted he go.

"What do you want me to do afterward?" he asked.

My words came without hesitation.

"Come back here," I said.

"Then what will you do?"

"I don't know," I heard myself say. "I'll tell you then."

He left, and I turned to Jim.

Inching closer to his face, I jiggled Jim's shoulder. "Jim," I said. "Jim."

Jim couldn't move. He couldn't speak. But his eyes flickered open. We made eye contact, enabling a communication, albeit without words.

He wore an oxygen mask. Sometimes he wanted it on, and sometimes he wanted it off, so I did that for him. Sometimes waves of pain washed over him, and I'd encourage him through that. Sometimes I'd just talk, and he'd watch, listening to my every word.

In the handful of hours that passed, time stood still. I remained freakishly calm, even when I lost the connection to Jim—even when he, moments

later, took his last breath—even when Sister Catherine appeared, apologizing for the unexpected delay that caused her to arrive after his passing.

But the nun's timing was perfect. She prayed with me. Jim wouldn't have wanted a stranger in the room.

After she left, I stood alone, still strangely calm, beside my brother's lifeless body. Moments later, a thought arose: *My job is done. I can go home now.*

With that, I turned to leave.

As I exited the hospital room, the elevator doors across the hallway opened. Amazingly, my husband emerged, returning from his tennis game. I collapsed into his arms.

Looking back, I didn't know how I remained calm. I didn't know how I knew what to do. I didn't know how Joe or the nun arrived with such perfect timing.

Jim's death, however, awakened my faith. With that, I realized, despite the sad outcome, that each one of us was held, like a royal diadem, in the hand of God. The orchestration was supernatural.

Indeed, God gives us what we need, when we need it. He can be trusted. His timing is perfect.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

Making A Difference

Tony Magliano

The radical call of Lent

Imagine you're sitting in front of your doctor, and he says that your health needs to improve. He then looks you square in



the eyes and says, "If you wish to live a healthy, long life, you must stop eating junk food and living a sedentary lifestyle. Start eating plenty of healthy foods and exercise every day."

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

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

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

Being crossed with ashes is meant to alert us that our bodies will soon be much like the ashes on our foreheads. It should be a sober reminder that this life is coming to a quick close, and that we have no time to lose in turning away from the evil of sin, that is, all that hurts and separates us from God, others, creation and ourselves. And to be faithful to the Gospel!

In this year's Lenten message, Pope Francis warns us that "Once God's law, the law of love, is forsaken, then the law of the strong over the weak takes over. The sin that lurks in the human heart (Mk 7:20-23) takes the shape of greed and unbridled pursuit of comfort, lack of concern for the good of others and even of oneself. It leads to the exploitation of creation, both persons and the environment, due to that insatiable covetousness which sees every desire as a right and sooner or later destroys all those in its grip."

But more than any other time, Lent is the season for conversion—a radical change of mind and heart, a time to walk out of the darkness of sin and into the merciful, peaceful, joyful, loving light of Christ Jesus! And the sacrament of reconciliation is a wonderful heavenly gift to help us advance along the lifelong process of conversion.

Additionally, the three holy practices of fasting, prayer and almsgiving—especially stressed during Lent—are indispensable to our growth in the life of the Spirit, which is the kingdom of God.

"Fasting," Pope Francis says, is about "learning to change our attitude toward others and all creation, turning away from the temptation to 'devour' everything to satisfy our voracity and being ready to suffer for love, which can fill the emptiness of our hearts."

"Prayer, which teaches us to abandon idolatry and the self-sufficiency of our ego, and to acknowledge our need of the Lord and his mercy."

"Almsgiving, whereby we escape from the insanity of hoarding everything for ourselves."

Every day, several thousand children die from hunger and hunger-related diseases. This is completely preventable. The anti-hunger/anti-poverty Christian organization Bread for the World is asking us to e-mail or call our two U.S. senators and representative—call the Capitol switchboard at 202-224-3121—urging them to support \$250 million for global malnutrition programs.

And please consider a Lenten donation to our starving brothers and sisters in South Sudan. (Visit bit.ly/2H7wt5w.)

"Turn away from sin and be faithful to the Gospel!"

(Tony Magliano is an internationally syndicated social justice and peace columnist. He can be reached at tmag@zoominternet.net.) †

That All May Be One/Fr. Rick Ginther

Dialogue with others leads to peace, say interreligious leaders

Since the Second Vatican Council (1962-65), popes have met with the heads of Christian denominations and the Eastern Orthodox Churches. They have met with



Buddhist Hindu, and Sikh leaders and Jewish rabbis, both in Rome and abroad.

Pope Francis has twice met with a major leader of Islam: Grand Imam of al-Azhar, Ahmad el-Tayeb.

Their initial meeting took place in 2017, when the two met to improve relations between Catholics and Muslims.

They met a second time on Feb. 3-5 in Abu Dhabi, the United Arab Emirates' capital. The occasion was a conference on interreligious relations. Jewish, Hindu, Buddhist and Christian faith leaders were present as well.

Fittingly, this papal-imam meeting occurred during the 800th anniversary year of the meeting during the fifth crusade of St. Francis of Assisi and Sultan al-Kamil.

The grand imam called upon all Muslims in the Middle East to "embrace" local Christian communities.

"Continue to embrace your brothers, the Christian citizens everywhere, for they are our partners in our nation," he said. He went on, addressing Christians: "You

are part of this nation. You are citizens, you are not a minority. You are citizens with full rights and responsibilities."

The grand imam also called on Muslims in the west to integrate in their host nations and respect local laws.

These words echo the thinking in "A Document on Human Fraternity for World Peace and Living Together," signed jointly by Pope Francis and the grand imam on Feb. 4. For the full text, go to www.archindy.org/ecumenism/news.html.

Here are some excerpts from the document:

"Faith leads a believer to see in the other a brother or sister to be supported and loved. Through faith in God, who has created the universe, creatures and all human beings (equal on account of his mercy), believers are called to express this human fraternity by safeguarding creation and the entire universe and supporting all persons, especially the poorest and those most in need" (from the introduction).

Following this powerful opening paragraph, the document goes on to make a series of statements that begin with "In the name of God," and then address various topics of importance: innocent human life, the poor, orphans, human fraternity, freedom, justice and mercy, etc.

The document addresses the present reality in our world (successes, solidarity in suffering, disasters and calamities).

endure. Their darkness shuts out life-giving light needed to be positive and joyful.

A closer look at the practice of thankfulness through the eyes of St. Gregory Nazianzen reveals how thankfulness can counter this and make our spirit soar.

"What benefactor," St. Gregory asks, "has enabled you to look out upon the beauty of sky, the sun in its course, the circle of the moon, the countless number of stars, with the harmony and order that are theirs, like music of a harp? Who has blessed you with rain, with the art of husbandry, with different kinds of food, with the arts, with houses, with laws, with states, with a life of humanity and culture, with friendship and the easy familiarity of kinship?"

"Is it not God who asks you now in your turn to show yourself generous above all other creatures and for the sake

of all other creatures? Because we have received from him so many wonderful gifts, will we not be ashamed to refuse him this one thing only, our generosity?"

Three common denominators are found in the wisdom of Ignatius and Gregory: Get outside your own little world, take global notice of your blessings and, in gratitude, pledge to enhance the world of those who need support and uplifting.

Some time ago, I came across a list of wise practices that enhance life. One suggestion was: "Watch a sunset at least once a year." Sts. Ignatius and Gregory would tell us: "Watch sunsets throughout the year, wonder about God's awesome gifts and pledge to be a gift to another needing your love and care."

(Father Eugene Hemrick writes for the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

(Father Eugene Hemrick writes for the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

The Human Side/Fr. Eugene Hemrick

Follow saints and enjoy God's awesome gifts around you

Has the news, weather or unexpected disappointments gotten you down?

St. Ignatius of Loyola's spiritual exercise of the "examen" prayer may contain just the lift you need.



The "examen" helps us to get into spiritual action through five practices with which to start each morning:

- Ask for the help of the Holy Spirit.

- Be thankful.
- Notice the presence of God.
- Notice the lack of the presence of God.
- Look to the future.

It is often difficult to see God's presence in everyday life due to daily violence and the faith-shaking trials many people

Third Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 24, 2019

- Exodus 3:1-8a, 13-15
- 1 Corinthians 10:1-6, 10-12
- Luke 13:1-9

The Book of Exodus, the source of the first reading for Mass this weekend, recalls the encounter between God and



Moses at the burning bush. Moses is reported as tending his father-in-law's flock. Suddenly an angel appeared and led Moses to a bush. The bush, although on fire, did not burn.

Then God spoke, the God of Abraham,

Isaac and Jacob. The message is simple. God always is with the people, aware of their plight. He always was—and is—merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance.

God has now chosen Moses as his instrument of relief, sending him to lead the people out of Egypt.

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

Finally, God revealed the divine name to Moses, a supreme revelation. In Hebrew tradition, names contained the very being of the person. To know a person's name was to touch the person's very identity.

St. Paul's First Epistle to the Corinthians provides the second reading. Corinth's Christian community challenged Paul since the city was an utter pit of excesses and moral outrages, and Christians were vulnerable.

Nevertheless, Paul insisted that Christians had to follow the Gospels despite the difficulties. He warned the Corinthians, encouraged them, scolded them, implored them, taught them and sought to inspire them. This reading is typical.

He referred to the history of God's people, giving it as proof that without his guidance, without the nourishment provided by God, people die. Earthly resources could never protect or sustain them. St. Paul insists that God alone is the source of true life.

St. Luke's Gospel furnishes the last reading, giving one of the rare glimpses of Pontius Pilate in the Gospels outside the passion narratives. It hardly is complimentary of him. Pilate, who so casually sentenced Jesus to an agonizing death, was ruthless and unmerciful in many cases. He also had no regard for the God of Israel or for the religion of the people who worshipped the God of Israel. (An ancient tradition is that he was recalled to Rome because of his brutality, a brutality too vicious even by the brutal standards of Roman imperial governance.)

Jesus said that the victims of Pilate's heartlessness did not deserve what they received. Jesus referred then to an accidental disaster, when 18 people were killed by a falling tower in Siloam. He noted that they, too, were innocent. The Lord made this basic point. All those to whom Jesus referred in the end died, innocent or not. None could control evil decisions by evil persons or the mishaps of nature or invented things.

Manner of death, however, is unimportant. All people die.

Jesus tells the people to reform, giving the parable of the barren fig tree. The owner wants to destroy the tree, but the vinedresser pleads for enough time to nourish the tree in the hope that it will bear fruit, but the tree must bear fruit.

Reflection

We continue to move through Lent. The Church in these readings is frank, telling us that abandoning God reaps a whirlwind of calamity, drawing even the innocent into its wake. Thus were killed the victims of Pilate's outrage.

Still, all humans will die under some circumstances. Death is, as physicians say, "inevitable." Even so, it is not necessarily eternal damnation. The Church gives us Lent to assist us in being with God, now and in the next life. If we stumble, God forgives and is ready to strengthen us.

Remember the fig tree. God is patient, but one day will be our last on Earth. It is up to us. †

Daily Readings

Monday, March 25

The Annunciation of the Lord
Isaiah 7:10-14; 8:10
Psalm 40:7-11
Hebrews 10:4-10
Luke 1:26-38

Tuesday, March 26

Daniel 3:25, 34-43
Psalm 25:4bc-5ab, 6-7bc, 8-9
Matthew 18:21-35

Wednesday, March 27

Deuteronomy 4:1, 5-9
Psalm 147:12-13, 15-16, 19-20
Matthew 5:17-19

Thursday, March 28

Jeremiah 7:23-28
Psalm 95:1-2, 6-9
Luke 11:14-23

Friday, March 29

Hosea 14:2-10
Psalm 81:6c-11b, 14, 17
Mark 12:28-34

Saturday, March 30

Hosea 6:1-6
Psalm 51:3-4, 18-21b
Luke 18:9-14

Sunday, March 31

Fourth Sunday in Lent
Joshua 5:9a, 10-12
Psalm 34:2-7
2 Corinthians 5:17-21
Luke 15:1-3, 11-32

Question Corner/Fr. Kenneth Doyle

Ashes on forehead on Ash Wednesday can be a means of evangelization

At Mass on Ash Wednesday, we heard the injunction from St. Matthew's Gospel, "Take care not to perform righteous deeds in order that people may see them" (Mt 6:1).



But I have found that wearing ashes is a recognizable reminder of the season for those whom I meet during the business day, and it can sometimes serve as a tool for evangelization.

Recently, I explained to an associate at lunch the significance of ashes and the rules of the Lenten fast, and I noticed that he wound up eating less—although maybe he was simply being polite! So my question is this: Should I wash off my ashes early in the day to honor the biblical directive, or wear them throughout the day with the hope of prompting conversation about them? (Pennsylvania)

I would say, "Wear the ashes all day." The passage you quote from (Mt 6:1) is taken from Christ's Sermon on the Mount, and earlier in that same sermon, Jesus had said, "Your light must shine before others, that they may see your good deeds and glorify your heavenly Father" (Mt 5:16).

It all has to do with motivation; what Jesus rules out is wearing ashes "to win the praise of others" (Mt 6:2). But that's not why you are wearing them; your goal, instead, is to have people look at your forehead and wonder what it means.

The ashes serve first as a sign of repentance. In the early Church, converts who were received into the Church at Easter were sprinkled with ashes during Lent as a sign of their need for forgiveness. We are not perfect people; all of us stand in need of God's mercy. Second, the ashes indicate our mortality—the fact that our bodies will one day return to the dust of the Earth.

When worn for the right reasons, ashes witness publicly to our belief. Matthew's Gospel discourages not the outward show of faith, but the interior pride that could undermine it. As you have found, the ashes can sometimes lead to a discussion about their meaning, and that is surely a worthy outcome.

Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. "Poems should be no longer than 25 lines (including lines between stanzas if applicable) of either 44 characters (including spaces) to allow room for a staff-selected photo, or 79 characters (including spaces) if no photo is desired." Please include name, address, parish and telephone number with submissions.

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

My Journey to God

Haiku for Lent

By Tom Yost

Forty days of Lent.
Who will you spend your time with?
Talk to Him in prayer.

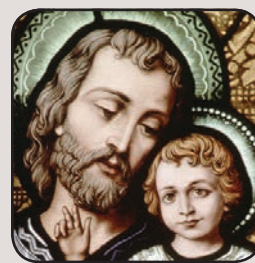
Forty days of Lent.
Fasting is not my strong suit.
Just feast on Jesus.

Forty days of Lent.
Take a look at all your stuff.
What can Jesus use?



(Tom Yost is a member of Our Lady of Perpetual Help Parish in New Albany, where he has served as pastoral associate for 37 years.

Photo: A woman prays during a special Mass in the Urakami Cathedral in Nagasaki, Japan, on Aug. 9, 2015.) (CNS photo/Paul Jeffrey)



Joseph

First Century

Feast - March 19

The husband of Mary, the mother of Jesus, and the legal father of Jesus according to Jewish law, Joseph is a model of humility and obedience to God's will. He followed God's instructions, given by angels in dreams, and took the pregnant Mary into his home as his wife, protected her and Jesus from the child's birth in Bethlehem through the family's sojourn in Egypt, and provided for them as a carpenter in Nazareth. This feast, which was celebrated locally as early as the ninth century, became a universal feast in the 16th century. Pope Pius IX named Joseph patron of the universal church in 1870; he is also the patron saint of carpenters, the dying and workers.

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.

BELOW, Daniel T., 19, St. Barnabas, Indianapolis, March 7. Son of Anthony and Janine Below. Brother of Giovanni and Joseph Below. Grandson of Ethel Adamo and Anna Marie Below.

BOOSEY, Michael A., 34, St. Jude, Indianapolis, March 1. Son of John and Stephanie Boosey. Brother of Jimmy and Joe Boosey. Uncle of two.

BUCHANAN, Alice G., 62, St. Vincent de Paul, Bedford, Feb. 15. Sister of Richard Buchanan. Aunt of several. (correction)

CORNWELL, John D., 74, St. Joseph, Corydon, March 9. Husband of Patricia Cornwell. Father of Lenora Heckel. Brother of Michael and Patrick Cornwell. Grandfather of one.

EMLET, Jerry, 67, St. Jude, Indianapolis, March 4. Husband of Karen Emlet. Father of Melissa Smith and Jerry Emlet, Jr. Brother of Patricia Gott and Michael Emlet. Grandfather of two.

GEIS, Marjorie A., 82, St. Catherine of Siena, Decatur County, March 2. Wife of Carl Geis. Mother of Carol Crowe, Diane Kirscher, Joyce, James, Larry, Mark, Nick, Steve and Wayne Geis. Sister of Sue Koors and Norma Shebler. Grandmother of 28. Great-grandmother of five.

KUNKEL, Ruth M., 86, St. Mary, Greensburg, March 6. Mother of Carol Kramer, Lynne Miller, Angie Wood, David, Gary, Mark and Rick Kunkel. Sister of Ralph Harmeyer. Grandmother of 12. Great-grandmother of 17.

LANE, Joseph M., 34, SS. Francis and Clare of Assisi, Greenwood, March 5. Father of Sean. Son of Bill and Tracy Lane. Brother of Beth Elpers.

LEONARD, Sue K., 85, St. Matthew the Apostle, Indianapolis, March 2. Mother of Carol Blankman, Sue Glaze, Jeanne Hutcherson, Bob, Dan, Dave, Ken, Steve and

Ted Leonard. Sister of Tish Brafford, Bob and Mike Kirby. Grandmother of 25.

MACDANIEL, Dr. Donald L., 96, St. Gabriel, Connersville, Feb. 28. Father of Elizabeth, Bill, Donald, James and R. Patrick MacDaniel. Grandfather of three. Great-grandfather of three.

MALLORY, Clara, 84, St. Augustine, Leopold, March 4. Wife of Charles Mallory. Mother of Cathy Reece and Richard Mallory. Grandmother of four. Great-grandmother of 11.

MCPIKE, Dr. Joseph D., Sr., 85, SS. Francis and Clare of Assisi, Greenwood, March 4. Husband of Suzanne McPike. Father of Cathy Schuetter, Cindy and Joseph McPike II. Brother of Robert McPike. Grandfather of two.

O'DWYER, Michael P., 81, Our Lady of Lourdes, Indianapolis, Feb. 19. Brother of Kathleen Hahn.

RECH, Patricia F. (Kerby), 80, Holy Spirit, Indianapolis, March 7. Wife of Donald Rech. Mother of Angela Green, Cindy Lopez, Lori Maier, Carolyn Mattingly, Debra O'Neal, David and Michael Rech. Sister of Richard and Roy Kerby. Grandmother of 17. Great-grandmother of 18.

REESE, Patricia M. (Jennings), 91, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 26. Mother of Judy Steffey, Michele, Kevin, Mark and Michael Reese. Grandmother of 11. Great-grandmother of 12. Great-great-grandmother of six.

RICKERT, Carla, 79, St. Pius X, Indianapolis, Feb. 28. Wife of Richard Rickert. Mother of Lousia Osborne, Adam and Richard Rickert III. Grandmother of four.

RIPBERGER, Robert L., 94, St. Gabriel, Connersville, March 6. Father of Linda Kay Jones and Robert Ripberger. Brother of Marilyn Anderson, Pat Boughner,



Lenten retreat

Benedictine Abbot Bernardo Gianni, right, is seen during the Lenten retreat for the Roman Curia in Ariccia, Italy, on March 10. Pope Francis, who participated in the retreat, invited Abbot Bernardo, who is the shepherd of a monastic community near Florence, to lead the retreat. (CNS photo/Vatican Media)

Phyllis Glaub, Carolyn Hall, Joyce Houseworth, David and Donald Ripberger. Grandfather of five. Great-grandfather of 12.

SPEARING, Thomas J., 92, Nativity of Our Lord Jesus Christ, Indianapolis, Feb. 28. Father of Joan Dudash, Carol Leonberger, Phyllis Shea, Edmund and Paul Spearing. Grandfather of 12. Great-grandfather of three.

TUCKER, John, 88, St. Christopher, Indianapolis, March 2. Father of Kim Sarabyn, Jeff, John and Nick Tucker. Grandfather of seven. Great-grandfather of seven.

TURCHAN, Gerrie, 86, St. Pius X, Indianapolis, March 5. Wife of Norman Turchan. Mother of Sharon Martin, Laura Ogle, Jean Schultz, Mary Shreve and Donald Turchan. Grandmother of 11. Great-grandmother of 10.

WATSON, Richard O., 89, St. Luke the Evangelist, Indianapolis, Feb. 10. Father of Cynthia Watson Beuoy and Elizabeth Watson Vandivier. Grandfather of six. Great-grandfather of five.

WILLIAMS, Mildred K., 98, St. Paul, Tell City, Feb. 27. Mother of Dan and Steve Williams. Sister of Alice Wittmer. Grandmother of five.

WITTKAMPER, Catherine J., 56, Immaculate Conception, Millhousen, March 8. Wife of Mark Wittkamper. Mother of Samantha, Stephanie and Nicholas Kohlman, Sophia and Brian Wittkamper. Sister of Jennifer Eads, Veronica Henderson, Ann Rolf, Linda Schuck, Flora and Suzie Wagner, Leonard, Jr. and Matt Brancamp. †

Father Jerome Robinson served in Indianapolis parishes

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

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

Father Robinson was born on Sept. 12, 1947, in Chicago. He was invested as a novice in the Order of Preachers (Dominicans) in 1968, professed temporary vows on Aug. 2, 1968, and solemn vows on June 6, 1973. He was ordained a priest on Nov. 1, 1975.

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

He did groundbreaking work as director of the Office of Black Ministries in the Diocese of Rochester, N.Y., in the 1970s. He also served on the board of directors of the National Black Catholic Clergy Caucus. Father Robinson later served as a hospital chaplain in Illinois, Texas and Wisconsin and as a campus minister at Texas Southern University in Houston and as a chaplain for the U.S. Navy in Rhode Island.

He incardinated into the Archdiocese of Mobile in 1995 and served in parishes there.

In 2016, he began to live in residence at St. Rita Parish in Indianapolis and offered sacramental assistance there and at Holy Angels Parish, also in Indianapolis. During his time in the Archdiocese of Indianapolis, Father Robinson also offered sacramental assistance in other parishes in Indianapolis.

He is survived by his twin sister Jewel Robinson. †

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

BALTIMORE (CNS)—Approximately 480 men and women work at the Baltimore headquarters of Catholic Relief Services (CRS), the overseas aid and development agency of U.S. Catholics.

None were more affected than Yishak "Isaac" Affin and Atli Moges by the March 10 Ethiopian Airlines crash that took the lives of all 157 on board—including four who were not just colleagues, but their fellow countrymen and women.

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

Like the four who perished, Moges and Affin are natives of Ethiopia, which has approximately 100 million residents. Almost half lack access to clean water.

Trying to better themselves so that they could better their country, the four CRS administrators were en route to a training session in Nairobi, Kenya, when their flight crashed minutes after takeoff

from Addis Ababa, the capital of the east African nation that sits in a region wracked by famine.

"They do their work from their hearts," Moges told the *Catholic Review*, Baltimore's archdiocesan news outlet. "They were the kind of people who stayed in the office until midnight or worked Saturday if that was necessary."

She speaks from experience.

A senior adviser for CRS in financial technical support, Moges came to Baltimore in 1988, but from August 2015 to March 2018 served in Ethiopia as the deputy country representative for operations.

Managing administration, finance, human resources and IT for a staff of approximately 200 during her time in Ethiopia, Moges said she worked with the four deceased staffers "very closely."

They were typical of the 7,000 people employed by CRS, which prioritizes hiring and training local people in the nations it serves.

Moges said that Mulusew Alemu, a senior finance officer, was devoted to his Ethiopian Orthodox faith and "a

delightful person, very respectful and hard-working."

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

"I had high hopes for him," Moges said. Sara Chalachew, who once spent three weeks in Baltimore on temporary duty, was promoted last December to senior project officer for grants. Moges said she was always smiling, and "got along with everyone on staff."

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

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

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

The Mass included a choir comprised

of CRS staff based in Baltimore.

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

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

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

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

Archbishop Lori said the four employees "died in pursuit of their mission to bring a measure of food security to regions of the world that are habitually plagued by famine. They met the Lord as they were dedicating themselves and their lives to the golden rule." †

Irish Catholics urged to abandon ‘weapons of mass distraction’

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

Parishioners in Navan, County Meath, are being urged to “reconnect with their families” in the weeks leading up to Easter by talking to one another rather than texting and browsing online. The “Invitation for Lent 2019” urges churchgoers to “reduce screen time in order to increase family time.”

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

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

“Even members of the clergy are guilty of being on their phones too much, and Pope Francis himself has highlighted this point when he chastised priests and

bishops who take pictures with their mobiles during Masses, saying they should lift up their hearts rather than their mobiles.”

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

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

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

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

“A good description of phones that I’ve heard is that they are ‘weapons of



A delegate at the Fifth National Encuentro in Grapevine, Texas, uses a smart phone on Sept. 21. Massgoers in Ireland are being urged to switch off their mobile phones during Lent.

(CNS photo/Tyler Orsburn)

mass distraction.’ If you’re in a position to switch them off, then do so and use that time positively,” he said.

“I hope people will heed this message during Lent, and that people will make

changes for life, and not just for this period,” the priest said. “People are spending too much time in the virtual world, and need to come back to the real world.” †

Lenten penance services 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 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 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 the Apostle, Fortville

Indianapolis North Deanery

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

Indianapolis South Deanery

- April 4, 7 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd, Indianapolis, at Holy Name of Jesus
- April 10, 7 p.m. for St. Barnabas, St. Mark the Evangelist and St. Roch, at St. Barnabas
- April 11, 7 p.m. at Nativity of Our Lord Jesus Christ
- April 13, 9 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

- Wednesdays in Lent, 6-7 p.m. at Mary, Queen of Peace, Danville
- April 8, 7 p.m. at St. Thomas More, Mooresville
- April 9, 7 p.m. at St. Susanna, Plainfield
- April 11, 7 p.m. at St. Malachy, Brownsburg
- April 12, 7 p.m. for St. Michael 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 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 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

- 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/.) †

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Third-grade class at St. John School

The third-grade boys' class from the former St. John the Evangelist School in Indianapolis appears in this Oct. 18, 1895, photo. St. John the Evangelist Parish had separate schools for boys and girls at different times in its history. The school for boys was staffed by Sacred Heart brothers until 1929, when it was taken over by the Sisters of Providence of Saint Mary-of-the-Woods, who staffed the girls' school. The grade school, which ultimately became a single coeducational institution, closed in 1959.

(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.)

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

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



Pope Francis

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

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

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

Cooperatives challenge a business model that puts profit over people by focusing not only on the bottom line, but also on the social impact of their activities, the pope said.

“This vision of cooperation, based on relationships over profit, goes against the mentality of the world,” which means it takes creativity, courage and dogged “obstinance” to persevere in wanting to protect what it means to be human in a world “that wants to commodify everything,” the pope said.

Pope Francis encouraged the cooperatives to focus and invest more in women, who he said are the ones most often carrying the burden of poverty, social exclusion and cultural marginalization.

Including more women is not “an ideological discourse,” as much as it is a necessity to have the unique points of view, approaches and strategies of women.

“I am convinced that Christian cooperation is the right path. Perhaps it can seem slow economically, but it is the most efficacious and secure,” he said. †

FR. GLENN

continued from page 3

Indiana Department of Corrections and a spiritual director for the Central Indiana Cursillo movement.

Even with his intense schedule, family members recall how he always found time to deliver birthday presents to each one of his more than 80 relatives.

Surviving are his siblings Maureen Guimont, Kathy Flynn, Thomas

O’Connor, Timothy O’Connor, Sean O’Connor, Mary Jubak and Molly Hoying. He also had 25 nieces and nephews, and 29 great-nieces and -nephews.

In lieu of flowers, memorial contributions may be sent to St. Susanna Parish, 1210 E. Main St. Plainfield, IN 46168, and/or Seeds of Hope, 1425 S. Mickley Ave., Indianapolis, IN 46241.

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



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