



The

Criterion

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Called to holiness

Archbishop's visit to Ritter House brings history to life, page 9.

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Mary inspires, assists those seeking their vocation, pope says

VATICAN CITY (CNS)—Signing his document dedicated to young people, faith and discernment, Pope Francis said Mary, the mother of God, is a source of inspiration and strength for everyone who



Pope Francis

seeks to understand their vocation and remain faithful to it.

Greeting some 10,000 people, many of them families and young people, in Loreto, Italy, on the feast of the Annunciation, the pope said Mary can help all believers

dedicate themselves to “the path of peace and fraternity, founded on welcoming and forgiving, on respect for others and on love as a gift of oneself.”

“Mary is the model of every vocation and the inspiration of every vocational pastoral program: Young people who are seeking or questioning their future can find Mary to be the one who helps them discern God’s plan for them and find the strength to follow it.”

The pope chose to visit the Italian seaside town of Loreto on the March 25 feast day to sign his postsynodal apostolic exhortation—titled in Spanish, “*Vive Cristo, esperanza nuestra*,” (“Christ, Our Hope, Lives”).

The document, based on discussions and input garnered from the world Synod of Bishops on “young people, faith and vocational discernment,” was to be released to the public on April 2, the anniversary of the death of St. John Paul II. The intention was “to connect two pontificates, so loved and close to the younger generations,” said Alessandro Gisotti, interim director of the Vatican press office.

The pope signed the document at the altar inside the small, one-room Holy House of Loreto, which tradition holds is where Mary was born and raised and where the Holy Family was thought to have lived

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Archbishop Christophe Pierre, apostolic nuncio to the U.S., preaches during a March 19 Mass in the chapel of the St. Augustine Home for the Aged in Indianapolis. The liturgy marked the 150th anniversary of the start of ministry in the U.S. of the Little Sisters of the Poor, who operate the retirement facility. (Photo by Sean Gallagher)

Little Sisters of the Poor host apostolic nuncio to celebrate 150 years of order’s U.S. ministry

By Sean Gallagher

It took more than two weeks by boat across the Atlantic Ocean from France to the United States. Finally, they arrived in Brooklyn on Sept. 13, 1868. They spoke no English, these religious women of the Little Sisters of the Poor, an order founded by St. Jeanne Jugan in France just 30 years prior.



Archbishop Christophe Pierre

How fitting, then, that Archbishop Christophe Pierre, apostolic nuncio for the United States, should celebrate the order’s 150 years of ministry in the United States with a Mass on March 19 at the Little Sisters’

St. Augustine Home for the Aged in Indianapolis. The St. Augustine Home has served the poor aged of Indiana since 1873.

Archbishop Pierre, like the order’s foundress, is a native of France. The parish in which he was baptized and raised, located in the Brittany region of France, was the home parish of St. Jeanne Jugan.

It was also the church in which St. Theodora Guérin, Indiana’s first saint and foundress of the Sisters of Providence of Saint Mary-of-the-Woods in 1840, was baptized.

And the Servant of God Bishop Simon Bruté, the first bishop of the Diocese of Vincennes, Ind., which later became the Archdiocese of Indianapolis, grew up in the Archdiocese of Rennes, France, for which Archbishop Pierre was ordained a priest in 1970.

“For us, to go to America is very far away,” he said after the Mass. “But to know that 150 years ago, some people from [there] decided to go shows what the Church is all about.”

Archbishop Pierre noted that his mother is still living in France—and that he feels especially close to the Little Sisters because she is cared for by members of the religious order.

March 19, the solemnity of St. Joseph, was a fitting day for celebrating the special Mass honoring the Little Sisters of the Poor’s 150 years of ministry in America. The sisters hold great devotion to the spouse of Mary and the foster father of Jesus, a love fostered by St. Jeanne Jugan.

“Her devotion to St. Joseph flowed from her confidence in divine providence,” Archbishop Pierre said

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Award winner uses heart and hands to help others

By John Shaughnessy

A joy for life often radiates from the face of Robert “Lanny” Rossman, and it’s on high beam as he stands in front of a house on the near west side of Indianapolis.

Rossman and his nephew Steve Adams spent 14 months tearing down and building up the interior of the once-abandoned

house—a complete overhaul that gives the 75-year-old Rossman an overwhelming sense of satisfaction.

Yet what brings the true joy to Rossman is knowing that he not only helped to transform the house, he helped to transform a family’s life. The house became a home for a single mother and her three children, a home that the family couldn’t otherwise afford.

“I remember she was extremely excited and thankful when they moved in,” says

See ROSSMAN, page 2



Robert “Lanny” Rossman smiles as he stands in front of the once-abandoned house in Indianapolis that he and his nephew Steve Adams spent 14 months transforming into a home for a single mother and her three children. (Photo by John Shaughnessy)

IndyCar driver Ed Carpenter to speak at Spirit of Service Awards Dinner

IndyCar driver Ed Carpenter will be the keynote speaker during the Spirit of Service Awards Dinner in Indianapolis on April 30.



Ed Carpenter

The dinner benefits Catholic Charities Indianapolis, which this year is marking 100 years of helping people in need in the archdiocese. The dinner will be held at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis.

Doors open at 6 p.m. and the evening's festivities begin at 6:30 p.m.

Four individuals will be honored with Spirit of Service awards during the event: Liz Stanton of St. Luke the Evangelist Parish in Indianapolis, Yan Yan of St. Mark the Evangelist Parish in Indianapolis, Robert "Lanny" Rossman of St. Agnes Parish in Nashville and St. Barnabas Parish in Indianapolis, and Jim Morris, vice chairman of Pacers Sports & Entertainment.

Individual tickets are available for \$250 while tables of eight are available for \$800. There are also opportunities to help sponsor the event.

For tickets, visit www.archindy.org/cc/indianapolis. For information contact Cheri Bush at cbush@archindy.org or 317-236-1411. †

ROSSMAN

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a smiling Rossman, one of the founding members of Hearts and Hands of Indiana, an organization that buys abandoned houses in the area and rehabilitates them as homes for low-income families. "I don't think there's a greater feeling than that, knowing you can provide a home for someone."

Rossman's efforts with Hearts and Hands is just one of the reasons he has been chosen for the archdiocese's Spirit of Service Award, an honor that he will receive on April 30 in Indianapolis during a celebration that will mark the 100th anniversary of Catholic Charities in central and southern Indiana.

The father of four has also coached football and basketball in the archdiocese's Catholic Youth Organization (CYO) for more than 40 years. And for the past 20 years, he has served as a volunteer with the St. Vincent de Paul Society in Brown County.

His commitment to making a difference in the lives of others can be summed up in a story shared by his longtime friend, Jim Simmons, who recalled when he once asked Rossman to join him for lunch.

"He declined because he was delivering food for St. Vincent de Paul and transporting a 78-year-old veteran he met during his St. Vincent work to the Veterans Administration Hospital for his monthly treatment," Simmons notes. "It is typical of Lanny's everyday routine."

Rossman's focus on helping people in vulnerable situations stems from his own experience of tough times.

"In 1981, I got fired from my air traffic controller job," recalls the grandfather of 13. "I went from making \$40,000 a year to being in poverty for more than a year. That's when I needed my faith more than ever.

I went to church and prayed. I knew God would help me."

He pauses before adding, "I don't know where I'd be without my faith. It's given me the belief to help others. It's enabled me to keep my marriage going. I don't know where I would be without the man upstairs."

Rossman also says he wouldn't be able to do all he has done for others without the support of his wife of 52 years, Paula.

"You got to be willing to help people," says Rossman, a member of both St. Agnes Parish in Nashville and St. Barnabas Parish in Indianapolis. "You got to be willing to sacrifice your time. And you've got to have a spouse who understands that."

He also gives praise to his brother Jack and his son Paul for the way they all coach CYO football together, putting the emphasis on effort instead of winning.

For Rossman, it all reflects the way he searches for the joy in life.

It all reflects his belief that joy only comes in helping and connecting with other people.

He says that belief was passed to him by his parents, Ed and Margaret Rossman.

"Everything I do has to revolve around happiness. It's great to receive, but to give back is much better. If you took the joy out of giving, you'd have a sad world to live in. There is so much to enjoy.

"We're only here for a short time, and I want to do what I can because I want to get to heaven and see my parents again."

(In upcoming issues, The Criterion will feature the three other recipients of the archdiocese's 2019 Spirit of Service Award: Liz Stanton of St. Luke the Evangelist Parish in Indianapolis, Yan Yan of St. Mark the Evangelist Parish in Indianapolis, and Jim Morris, vice chairman of Pacers Sports & Entertainment.) †

administrator pro tem of St. Elizabeth Ann Seton Parish in Richmond while remaining pastor of St. Gabriel Parish, St. Bridget of Ireland Parish, and dean of the Connersville Deanery.

(This appointment is from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †

Official Appointment

Effective immediately

Very Rev. Dustin M. Boehm, V.F., pastor of St. Gabriel Parish in Connersville and St. Bridget of Ireland Parish in Liberty, and dean of the Connersville Deanery, appointed



Public Schedule of Archbishop Charles C. Thompson

March 30 – April 10, 2019

<p>March 30 – 10 a.m. Archdiocesan Pastoral Council meeting at St. Agnes Parish, Nashville</p> <p>March 30 – 6:30 p.m. Mass at St. John the Evangelist Church, Indianapolis</p> <p>March 31 – 11:30 a.m. Mass at St. Susanna Church, Plainfield</p> <p>April 1 – 8 a.m. Indiana Bishops and Major Superiors Meeting at Our Lady of Fatima Retreat House, Indianapolis</p> <p>April 2 – 9 a.m. Clergy Lenten Day of Prayer at Our Lady of Fatima Retreat House</p> <p>April 4 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p>	<p>April 6 – 5 p.m. Mass at St. Anthony of Padua Church, Clarksville</p> <p>April 7 – 9 a.m. Mass at St. Joseph Church, Corydon</p> <p>April 9 – 8:30 a.m. Employee Lenten Day of Reflection at Our Lady of Fatima Retreat House</p> <p>April 9 – 5:30 p.m. Clayton Family Circle of Honor Induction Dinner at Marian University, Indianapolis</p> <p>April 10 – 10:30 a.m. Priest personnel board meeting at Archbishop Edward T. O'Meara Catholic Center</p>
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(Schedule subject to change.)

POPE

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when Jesus was a boy. It also is held to be the place where Mary received the angel's annunciation and conceived the Son of God through the Holy Spirit. According to tradition, the house was brought from the Holy Land to Italy in the 13th century.

In his talk to those gathered in the square in front of the basilica housing the sanctuary, the pope said he wanted to sign the document on the date and at the place of the Annunciation to highlight how the Annunciation reveals what is necessary in the vocational process: listening to God's word and God's will, inquisitive discernment and bold decision-making.

God always makes the first move, offering people the gift of his love, Pope Francis said.

"One must be ready and willing to listen and welcome God's voice," which is hard to recognize if life is too "noisy" or agitated, he said. Quiet and extended reflection is necessary, he said, if one is going to be able to go below the surface and discover the "moral and spiritual forces" at work in one's life.

And God is always at work, giving and providing for his disciples no matter how "poor and small" they may be, he added.

Because young people and families are not two separate realities, he said, pastoral programs and outreach must be dedicated to both at the same time because "very

often young people are what their family gave them with their upbringing."

"It is necessary to rediscover God's plan for the family," he said, which is "founded on marriage between a man and a woman," and to emphasize the family's "great and irreplaceable" role in serving life and the community.


The pope prayed that God, through Mary's intercession, would help the faithful bring the "Gospel of peace and life to our peers, who are often distracted, caught up in material interests" or surrounded by a spiritual desert.

"There is a need for people who are simple and wise, humble and courageous, poor and generous. In other words, people who, taught by Mary, welcome the Gospel without reservation into their life."

The pope began his visit to the sanctuary with a long moment of quiet prayer seated inside the Holy House. He venerated the statue of Our Lady of Loreto, which in 1922 was carved out of cedar trees from the Vatican Gardens to copy the 14th-century figure destroyed in a fire.

He then celebrated a private Mass inside the Holy House with a small number of people, while thousands watched on large screens inside the basilica and outside in the square.


When Mass was over, the pope signed the postsynodal document on the altar, under the image of Mary, so as to entrust to her the document and its fruitful pastoral outcome. The pope also placed a gift on the altar—a golden stem of roses in a small silver urn. †



Pope Francis' prayer intention for April

- **Doctors and their collaborators in war zones**—For doctors and their humanitarian collaborators in war zones, who risk their lives to save the lives of others.

(To see Pope Francis' monthly intentions, go to www.archindy.org/popesintentions.) †



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3/29/19

Deacon Frank Roberts was ‘all about service to other people’

By Sean Gallagher

Deacon Frank Roberts, who ministered at St. Elizabeth Ann Seton Parish in Richmond, died on March 19 at Reid Health in the eastern Indiana city. He was 79.



Deacon Frank Roberts

The Mass of Christian Burial was celebrated on March 25 at St. Andrew Church in Richmond. Archbishop Charles C. Thompson was the principal celebrant. Deacon Michael Slinger was the homilist. Burial followed at St. Andrew Cemetery in Richmond.

A member of the second class of permanent deacons in the history of the archdiocese, Deacon Roberts was ordained by Bishop Christopher J. Coyne on June 23, 2012, at SS. Peter and Paul Cathedral in Indianapolis.

In a profile of Deacon Roberts published in *The Criterion* two weeks before his ordination, he said there was “an unrelenting urge in my soul to pursue this calling. I know that God has a plan for me.”

Father Todd Riebe knew Deacon Roberts during his many years as pastor of the three parishes of the Richmond

Catholic Community, which were merged together in 2016 as one parish, St. Elizabeth Ann Seton.

“Deacon Frank was a true Christian gentleman and a man of the Church,” said Father Riebe, now pastor of Christ the King Parish in Indianapolis. “He loved the Church, and the Church was always at the center of his life.”

Before retiring, Deacon Roberts worked as a banker. His put his knowledge and experience in his career to the service of the Church by volunteering for several years as chairperson of the finance committee of the former St. Andrew Parish in Richmond.

“Frank would prepare the budget and he would present it to me saying, ‘Father, this is a faith-based budget,’” Father Riebe recalled. “He trusted that God would provide and, year after year, God responded to Frank’s faith and the needs of the parish were met, sometimes in miraculous ways.”

Father Riebe was pastor in Richmond during the years in which Deacon Roberts participated in the archdiocesan deacon formation program.

“The diaconate gave Frank the opportunity to use so many of his gifts and to offer his life in an even greater way to the Church,” Father Riebe said. “The parishes in Richmond benefitted not only from Deacon Frank’s ministry, but also from the quiet, steadfast support of [his

wife] Joyce, who was the wind beneath Frank’s wings.”

Deacon Michael East, archdiocesan director of deacons, said that Deacon Roberts embodied well the particular vocation of the diaconate.

“He was a deacon’s deacon,” said Deacon East. “He was all about service to other people. And he lived it. It was not about him or any pomp or any of that stuff. It was all about service. He loved being a deacon.”

Deacon James Miller said his friend was “in love with God more than anybody I know.”

“He just loved sharing his love of God with others,” said Deacon Miller, who also serves St. Elizabeth Ann Seton Parish in Richmond.

Deacon Roberts often shared that love with residents of the 11 nursing homes in Richmond. This wasn’t enough for him, though, said Deacon Miller.

“He still took Communion to several different nursing homes during the week, just to be present to the people,” Deacon Miller said.

Deacon Roberts, he said, also shared the love of God with others through his involvement with and promotion of eucharistic adoration, which happens at St. Elizabeth on Thursdays starting after its 8:30 a.m. Mass and ending with Benediction at 5:30 p.m.

Deacon Miller said his friend often exposed the Blessed Sacrament, would spend time afterward in adoration and later in the day preside over Benediction.

“I don’t think we’ll ever have adoration when you go in and sit down that you won’t think of Deacon Frank being there,” Deacon Miller said. “He talked often about it when we were in groups with different people, about how much joy and peace it brings.”

Frank Anthony Roberts was born on Dec. 17, 1939, in Richmond to Harold and Hilda (Haager) Roberts and grew up as a member of the former St. Andrew Parish in Richmond.

A veteran of the U.S. Army, Deacon Roberts was a graduate of the Earlham Institute of Executive Growth in Richmond and attended banking schools of Oklahoma University and the University of Virginia. He worked in Richmond for Second National Bank and retired as a vice president of First Bank Richmond.

Deacon Roberts was a member of the Knights of St. John. He and his wife of 60 years Joyce, who survives, enjoyed camping, making rosaries and square dancing, which they taught for 26 years.

Deacon Roberts is also survived by his half-brother Larry Bergfield.

Memorial contributions may be sent to St. Elizabeth Ann Seton Parish, 240 S. 6th St., Richmond, IN 47374. †

School safety bills include plans, funding for state’s private schools

By Victoria Arthur

John Elcesser was a school superintendent in West Virginia on the day that changed everything.

He doesn’t recall locked doors in his school facilities prior to April 20, 1999, and he certainly never dreamed of the need for active shooter drills. But the



Columbine High School massacre in Littleton, Colo., altered the trajectory of life

as everyone knew it. As the nation nears the 20th anniversary of that grim day, which has been followed by even deadlier mass shootings, lawmakers around the country continue their quest to make schools safer.

In Indiana, these issues hit close to home last year with school shootings in Noblesville and Richmond. Now, three bills making their way through the General Assembly aim to heighten school security and offer critical mental health services for students to prevent future tragedies.

“Columbine made us look at things that we typically took for granted and forced us to rethink them,” said Elcesser, who now serves as executive director of the Indiana Non-Public Education Association (INPEA). “Today we have a whole new vocabulary. Sheltering in place, lockdown—these were not part of our vernacular or our practices back then. Now it is critical that schools have plans in place to keep people safe. This is one of the major areas of focus at the Statehouse this year.”

The legislative session began in January with 16 bills related to school safety—an unprecedented number for one issue, according to Elcesser, whose organization, along with the Indiana Catholic Conference (ICC), has successfully advocated for private schools to be included in the enhanced safety proposals.

“We are pleased that our state recognizes that all students need to be protected, whether they attend public, charter or private schools,” said Glenn Tebbe, executive director of the ICC, the public policy voice of the Catholic Church in Indiana.

Many of the school safety bills introduced this session were in response to a report issued in August by Indiana Gov. Eric Holcomb in the wake of the

May 2018 shooting at Noblesville West Middle School that injured a student and a teacher. Just three months earlier, school safety had once again dominated the national spotlight when a gunman opened fire at Marjory Stoneman Douglas High School in Parkland, Fla., killing 17 students and staff members and injuring another 17 people.

The 2018 Indiana School Safety Recommendations report was the result of a task force led by the Indiana Department of Homeland Security, the Indiana Department of Education and other state agencies. The 18 proposals in the report include requiring active shooter drills in every school, adding security equipment and technology in and around school buildings, increasing local law enforcement presence inside schools, and expanding mental health services for students.

House Bill 1004, one of the school safety bills moving forward in the legislature, encompasses these and other plans, but it’s the last piece—mental health—that is the top priority of the bill’s author, Rep. Wendy McNamara (R-Evansville). As a teacher and now school principal in the state’s third-largest school district—Evansville Vanderburgh School Corporation—she says she knows firsthand the importance of addressing students’ mental and emotional well-being.

“There is nothing more important in a school’s life than relationships,” said McNamara in presenting her bill before the Senate Education Committee earlier this month. “We can put in all the bulletproof doors and windows, we can buy all the latest gadgets, and we can have a law enforcement officer walking down the hallway. But it all starts with relationships, and having a social worker or mental health professional available to our kids is, in my opinion, our number-one critical need.”

Tebbe and Elcesser point out that one of the strengths of private schools, especially Catholic and other religious schools, is that they tend to be smaller and more attuned to individual students’ lives and personal issues.

“I would contend that one of the strong suits of non-public schools—faith-based ones in particular—is that students don’t get lost in the numbers, and we can better identify and address problems from the very start,” Elcesser said. “In addition, the foundation of our faith-based schools is the values we teach, which guide our actions.”

Elcesser added, however, that “no school is immune” to safety breaches and issues and that everything must be done to protect students and staff from harm.

In her Senate committee testimony, McNamara described the regular drills that are now routine in her school

district—exercises that involve identifying an active threat, locking down the school, barricading students inside classrooms, and, if necessary, fighting back. Every school statewide would be required to conduct one active-shooter drill within the

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Editorial



Catholic Charities volunteers assist victims receiving relief goods at St. Joseph's Church in Burgaw, N.C., on Sept. 28 in the aftermath of Hurricane Florence. (CNS photo/Bob Roller)

Love God and your neighbor

Perhaps, before Lent ends, we could take a few minutes to meditate on what St. Paul called the greatest virtue—love (1 Cor 13:13).

We should start with the event that Lent leads up to: the amazing fact that “God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life” (Jn 3:16). That’s more than just a sign that is sometimes held up at sporting events; it’s our belief that God loves us so much that he sent his Son, “Who, though he was in the form of God” (Phil 2:6), “humbled himself, becoming obedient to death, even death on a cross” (Phil 2:8).

In return, what does God ask for? Jesus answered that question very directly: “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments” (Mt 22:37-40).

Love of God and love of neighbor are the most important, and consistent, commands to come from the Gospels and the letters in the New Testament. Perhaps St. John is the most insistent. He wrote, “Those who say ‘I love God’ and hate their brothers and sisters are liars, for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen” (1 Jn 4:20).

St. Paul, besides telling us that love is the greatest virtue, says that “the one who loves another has fulfilled the law. . . . The commandments . . . are summed up in this saying, ‘You shall love your neighbor as yourself.’ Love does no evil to the neighbor; hence, love is the fulfillment of the law” (Rom 13: 8-10).

And who is my neighbor? Surely we know the answer to that question, which a “scholar of the law” asked Jesus. Jesus replied with the story of the man

who had been injured by robbers and who was cared for by a much-despised alien from the country of Samaria after both a priest and a Levite passed him by. We know it as the Parable of the Good Samaritan (see Lk 11:25-37).

How do we show love of our neighbor? St. James told us clearly that “just as a body without a spirit is dead, so also faith without works is dead” (Jas 2:17), and he gave us a good example: “If a brother or sister has nothing to wear and has no food for the day, and one of you says to them, ‘Go in peace, keep warm, and eat well,’ but you do not give them the necessities of the body, what good is it?” (Jas 2:15-16).

That’s one example. But Jesus was even more explicit. He said that we must feed the hungry, give drink to the thirsty, welcome the stranger, clothe the naked, care for the ill and visit the prisoner (what we know as the corporal works of mercy). Those who don’t do those things, he said, “will go off to eternal punishment” (Mt 25:46).

That’s pretty harsh, to say the least. But that’s what he said will happen “when the Son of Man comes in his glory” (Mt 25:31) at the end of the world and judges us. That’s when the same person who suffered and died for us will condemn those of us who do not perform the works of mercy.

The good news, though, is that Jesus calls those of us who do perform those works “the righteous,” and he says that “the righteous [will go] to eternal life” (Mt 25:46).

The way for us to attain eternal life, therefore, is clearly set out for us. We must love God, and we must show our love for God by loving our neighbor, whoever is in need. And we do that through our works of mercy.

It’s something to think about during this Lenten season, and then resolve to do that throughout the rest of the year.

—John F. Fink

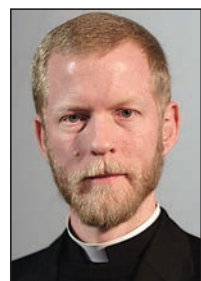
Making Sense of Bioethics/Fr. Tad Pacholczyk

It’s not just about the frozen embryos

I remember a conversation I had with a married Catholic couple a few years ago.

They were feeling lost and desperate over their inability to conceive a child. They were casting about for options.

They understood there were moral concerns with doing *in vitro* fertilization (IVF), though they weren’t sure about the specifics, so they asked: “Would it be OK for us to do IVF as long as we don’t make any extra embryos, and we’re careful to implant all the ones we make?”



The thinking behind their question was understandable, and they clearly recognized it would be wrong to produce and then store their embryonic sons and daughters in the deep freeze.

It’s important to note, however, that the possibility of “spare” embryos ending up in “frozen orphanages” would not be the only reason, or even the main reason, that IVF is morally unacceptable. The immorality of IVF is primarily due to the fact that the process turns human procreation into a method of production in which children are made, not begotten.

Embryos certainly face grave risks whenever they are cryopreserved, and a significant percentage of them do not survive the steps of freezing and thawing.

The cryostorage of embryos is a form of “collateral damage” that routinely occurs when IVF is done. Ethically speaking, doing IVF and making extra embryos would be more offensive than doing IVF without making extra embryos, in the same way that stealing jewels out of the bank vault and shooting the guards on the way out would be more objectionable than stealing the jewels nonviolently. Yet the action of absconding with the jewels remains seriously wrong in either case, apart from any considerations about whether the guards are harmed.

Similarly, IVF does not become morally acceptable merely by eliminating the collateral damage associated with the process, whether it’s the freezing of embryos, the “selective reductions” of twins and triplets, or any of the other objectionable practices that tend to be part of the process.

The heart of the IVF process itself, the practice of joining sperm and egg together in the fertility clinic, remains an intrinsic evil, flowing from the decision to allow our offspring to be “manufactured.”

The domain of procreation is a delicate arena, one in which our human vulnerability is uniquely laid bare. We have a particular responsibility to safeguard our own sexuality and the origins of our children from damaging forces in this arena, which implies a duty to respect the marital act as the unique

locus and setting for the engendering of new human life.

IVF is not really a “treatment” for infertility, given that the couple remains as infertile after doing IVF as they were before they started the process, with the underlying cause of their sterility remaining unaddressed and unresolved. The procedure offers little more than a workaround to completely bypass the marital act—an expensive, complex, unwieldy substitute, not a genuine therapy.

Through IVF, husband and wife use their own (or even another person’s) sex cells to become “donors,” while constructing their own offspring through a kind of programmed project, with the marital act no longer a part of the equation.

In the final analysis, however, only when the bodies of our children arise as the immediate fruit of our own bodily and spousal self-surrender can we say they have been freely and unconditionally received as gifts, rather than coerced into being as the result of human willfulness, financial planning and scripted biological technologies. Only then can we say that we have not dominated the process of procreation nor preponderated over the origins of our offspring.

By yielding to the project of fabricating our children in the cold, clinical and commercial venture that is *in vitro* fertilization, we act against the human dignity of our offspring by sanctioning inequality and setting up a subclass of those who originate in petri dishes and test tubes rather than in the intimacy of the mutual spousal donation that receives life within the protective maternal hearth.

These various explanations of the wrongness of IVF can seem distant and hard for infertile couples to accept. They yearn intensely for a child. The infertility industry appeals to their desire to be in control in an arena where control has been elusive, and part of the allure is also the carefully choreographed assembling of babies who have been planned, screened and quality controlled.

It is a tragic step when spouses opt for the production of their own offspring in glassware, because they move forward and violate the deepest meaning of their marital union, rather than holding firmly to the truth that their one-flesh communion is the unique and privileged interpersonal sanctuary in which a new and unrepeatable person appears by a power and a will that is not their own.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letters Policy

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

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

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

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

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

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †



Christ the Cornerstone

Story of prodigal son reminds us God always forgives

“Tax collectors and sinners were all drawing near to listen to Jesus, but the Pharisees and scribes began to complain, saying, ‘This man welcomes sinners and eats with them’” (Lk 15:1-2).

On the Fourth Sunday of Lent, the Church proclaims the astonishing news that God always forgives. The familiar parable of “The Prodigal Son” (Lk 15:11-32) is about a father’s willingness to forgive sons who have sinned against him—one by squandering his inheritance, and the other by being angry and resentful that he had to stay home and work while his brother was away “sowing wild oats.”

During the season of Lent, we acknowledge that we are a sinful people, and that our imperfections hurt us and others in ways that can be very damaging.

As sinners, we usually hurt the people who are closest to us—our parents, spouses and children, friends and co-workers. We make promises that we don’t keep. We often take advantage of others’ generosity, and we abuse their trust.

Only when we’ve sunk as low as any human being can possibly go and

we’re desperate, do we cry out for help: “Father, I have sinned against heaven and before you. I am not worthy to be called your son or daughter.” How does our heavenly Father respond? By rejoicing! By celebrating the fact that we were lost and are now found; we were dead and have now been returned to life! This is the prodigal love of God, the endless mercy and forgiveness that are available to us through the power of Jesus’ passion, death and resurrection.

We do not need to be stuck in our sins. The cross of Christ has redeemed us. Our sins have been forgiven, and we have been set free. Let us rejoice. We’re not perfect, but we are forgiven.

Our God is a forgiving God who is slow to anger and rich in mercy. This is one of the primary reasons why we will rejoice during the Easter celebration. Our experience of Lent and the coming Paschal Triduum focus our attention on the power and immensity of God’s love for us. We are keenly aware of the lengths to which our loving God is willing to go to redeem us from our selfishness and sin.

St. Luke’s story of the prodigal son—really the story of two brothers and their

generous and loving father—has captured the imagination of many great artists and writers during the past 2,000 years. It is a story of love and forgiveness that can’t fail to inspire us. We can all identify with the two brothers. At times, we’re like the younger brother who wastes his inheritance on loose living and sins of the flesh. At other times, we can feel the older brother’s pain and resentment: “Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf” (Lk 15: 29-30)!

The father’s response speaks directly to our hardened hearts: “My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found” (Lk 15:31-32).

There is no greater joy than the joy that flows from the experience of forgiving love. (The Hebrew word for “forgiving love” is *hesed*, which means the boundless loving mercy of God.) This

is what the father feels when his long-lost son returns. It is surely what the son who was lost feels when his father greets him with such overwhelming love and mercy. And it is what the older son is invited and challenged to feel if he can overcome his anger and resentment and learn to share his father’s joy.

God’s forgiving love doesn’t erase the effects of our sins, which can be quite serious. Even the younger son’s behavior had consequences that could not be totally erased. Amends have to be made and, in some cases, punishment for crimes must be administered.

During this Lenten season, we too are invited and challenged to experience the joy of God’s love and forgiveness. Yes, we are sinners—imperfect people who hurt ourselves and others. Yes, we too often waste the gifts that God has given us, and we can be resentful and angry when in truth we should be profoundly grateful for all that God has given us.

We are not perfect, but we are forgiven. Let’s thank God for his boundless mercy. Let’s rejoice and be glad this Lent because God always forgives. †



Cristo, la piedra angular

La parábola del hijo pródigo nos recuerda que Dios siempre perdona

“Todos los publicanos y pecadores se acercaban a Jesús para escucharlo. Los fariseos y los escribas murmuraban, diciendo: ‘Este hombre recibe a los pecadores y come con ellos’” (Lc 15:1-2).

En el cuarto domingo de Cuaresma la Iglesia proclama la maravillosa noticia de que Dios siempre perdona. La conocida parábola del “Hijo pródigo” (Lc 15:11-32) habla sobre la disposición de un padre para perdonar a sus hijos que han pecado contra él: uno por dilapidar toda su herencia y el otro por sentirse enfadado y resentido de ser el hijo que se quedó y trabajó, mientras su hermano andaba con mujeres.

Durante la Cuaresma reconocemos que somos un pueblo pecador y que nuestras imperfecciones nos lastiman a nosotros y a los demás de formas muy dañinas.

Como pecadores, normalmente lastimamos a quienes están más cerca de nosotros: a nuestros padres, cónyuges e hijos, amigos y compañeros de trabajo. Hacemos promesas que luego no cumplimos. A menudo nos aprovechamos de la generosidad de los demás y abusamos de su confianza.

Únicamente cuando hemos caído en lo más bajo como seres humanos y nos sentimos desesperados, imploramos

ayuda: “Padre, pequé contra el Cielo y contra ti. Ya no merezco ser llamado hijo tuyo.” ¿Y cómo nos responde nuestro Padre celestial? ¡Alegrándose! Celebrando el hecho de que estábamos perdidos y hemos vuelto; que estábamos muertos y hemos regresado a la vida. Este es el prodigio del amor de Dios, la misericordia y el perdón infinitos que recibimos a través del poder de la pasión, muerte y resurrección de Jesús.

No tenemos que quedarnos atascados en nuestros pecados; la cruz de Cristo nos ha redimido. Nuestros pecados han sido perdonados y ahora somos libres. Alegrémonos. No somos perfectos, pero nos han perdonado.

El nuestro es un Dios misericordioso que tarda en enojarse y es rico en misericordia. Este es uno de los principales motivos por el cual nos alegramos durante la celebración de la Pascua. Nuestra experiencia en la Cuaresma y el próximo triduo pascual centra nuestra atención en el poder y la inmensidad del amor de Dios por nosotros. Estamos muy conscientes de lo que nuestro Dios misericordioso está dispuesto a hacer para redimirnos de nuestro propio egoísmo y del pecado.

La historia del hijo pródigo de san Lucas, que en verdad es un relato sobre dos hermanos y su padre

generoso y amoroso, ha cautivado la imaginación de muchos artistas y escritores famosos en el transcurso de los últimos 2,000 años. Se trata de una historia de amor y perdón que sin duda es fuente de inspiración. Todos podemos identificarnos con los dos hermanos; en algunos momentos somos como el hermano menor que derrocha la herencia en una vida inmoral y de pecados de la carne. En otros momentos, sentimos el dolor y el resentimiento del hermano mayor: “Hace tantos años que te sirvo sin haber desobedecido jamás ni una sola de tus órdenes, y nunca me diste un cabrito para hacer una fiesta con mis amigos. ¡Y ahora que ese hijo tuyo ha vuelto, después de haber gastado tus bienes con mujeres, haces matar para él el ternero engordado” (Lc 15:29-30)!

La respuesta del padre apela directamente a nuestros corazones endurecidos: “Hijo mío, tú estás siempre conmigo, y todo lo mío es tuyo. Es justo que haya fiesta y alegría, porque tu hermano estaba muerto y ha vuelto a la vida, estaba perdido y ha sido encontrado” (Lc 15:31-32).

No existe una alegría más grande que aquella que emana de sentir un amor misericordioso. (En hebreo existe una palabra para “amor misericordioso,” *hesed*, que alude al amor misericordioso e infinito de

Dios). Esto es lo que siente el padre cuando regresa el hijo que creía perdido. Ciertamente es lo que siente el hijo que se había perdido cuando su padre lo recibe con semejante amor y misericordia. Y es lo que el hijo mayor tiene el reto de sentir, si es capaz de superar el enojo y el resentimiento, y aprender a compartir la alegría de su padre.

El amor misericordioso de Dios no borra los efectos de nuestros pecados, que pueden llegar a ser bastante graves. Incluso el comportamiento del hijo menor tuvo consecuencias que no desaparecieron por completo. Es necesario algún tipo de resarcimiento y, en algunos casos, administrar castigos por delitos cometidos.

Durante esta época de Cuaresma se nos invita y se nos desafía a vivir y sentir el amor y el perdón de Dios. Sí, somos pecadores, personas imperfectas que nos lastimamos a nosotros mismos y a los demás; sí, muy a menudo derrochamos los dones que Dios nos ha dado y nos sentimos resentidos y enojados cuando en verdad deberíamos estar profundamente agradecidos por todo lo que Dios nos ha dado.

No somos perfectos, pero nos han perdonado. Agradecemos a Dios por su infinita misericordia y alegrémonos en esta Cuaresma porque Dios siempre perdona. †

Events Calendar

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

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.

April 5

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. Elizabeth Ann Seton Parish Hall, 10655 Haverstick Road, Carmel (Lafayette Diocese). **Fish Fry**, baked salmon with crab cakes or all-you-can-eat fried pollock, three sides, cookie and drink, \$11 per person, \$5 ages 12 and under, includes children's mac-n-cheese meal or individual cheese pizza, \$4 includes drink, \$5 shrimp cocktails. 5-7:30 p.m.,

curbside pick-up available. Information: Larry Schultz, 317-582-0326, llschultz@outlook.com.

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

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

Cuaresmales, 6-8 p.m., fried and baked fish, fish tacos, quesadillas, rice and beans, live entertainment, \$9 dinners, kids meals and *a la carte* options available. Information: 317-546-4065, fishfryfiesta@gmail.com.

April 6

Bishop Simon Bruté College Seminary, 2500 Cold Spring Road, Indianapolis. **Optional Race for Vocations Training Event**, Mass followed by run or walk, ending with Theology Over Coffee, 7:30 a.m. Information: www.raceforvocations.org/events, Rick Radar, 317-796-5447, rrader317@gmail.com.

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

Our Lady of the Apostle Family Center, 2882 N. 700 W., Indianapolis. **"My Soul Thirsts" Women's Lenten Retreat**, hosted by Regnum Christi of Indianapolis, following the Ignatian Spiritual Exercises of silence,

prayer and meditation, Mass, reconciliation, \$30 through March 23, \$40 through March 31. Register: mail check payable to Summit Seekers, Inc., to Lisa Richart, 2801 Whitney Ray, Seymour, IN, 47274. Information: 812-216-7122, drichart1@frontier.com.

April 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Abbey-Caskets Open House**, 9 a.m.-3 p.m. Information: 800-987-7380, info@abbeycaskets.com.

April 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Leave the Light On" sacrament of reconciliation**, 9 a.m.-7 p.m. Information: Kristine Meyer, 317-545-7681, kmeyer@archindy.org, www.archindy.org/fatima.

April 9

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers,

simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

April 10

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

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Catholic Charities in Bloomington Breakfast Benefit**, speaker, program updates, breakfast, freewill offering, 7:45-9 a.m. Information: 812-332-1262 or Cheri Bush, cbush@archindy.org. †

Retreats and Programs

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

April 15-18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Holy Week Days of Silence**, 8 a.m.-4 p.m., \$35 per day, includes breakfast and lunch, room to use throughout the day, access to common areas and grounds. Depending on availability, overnight stay costs additional \$28, \$9 cold plate dinner when available. Information and registration: Kristine Meyer, 317-545-7681, kmeyer@archindy.org, www.archindy.org/fatima.

April 16

Benedict Inn Retreat &

Conference Center, 1402 Southern Ave., Beech Grove. **Popes of the 19th Century: Leo XII and Restoring Monarchy**, third of four (April 23), Benedictine Father Matthias Neuman presenting, 7-8:30 p.m., \$25 per session. Information and registration: 317-788-7581, www.benedictinn.org.

April 17-21

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Holy Week Retreat—The Leaven of Christ: That in All Things**

God May be Glorified, Benedictine Father Adrian Burke presenting, \$465 single, \$735 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

April 18-21

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Triduum Retreat**, 4:30 p.m. Thurs., through 1 p.m. Easter Sunday, \$325 per person includes meals and lodging. Information and registration: 317-788-7581, www.benedictinn.org.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Holy Week Retreat**, retreat director Franciscan Sister Olga Wittekind facilitating, Thurs., 2 p.m.-Sun., noon, \$350 includes lodging, meals and spiritual direction. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

April 19

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove.

Personal Day of Retreat, Good Friday, 9 a.m.-4 p.m., \$35 includes room for the day and lunch, spiritual direction available for \$35. Information and registration: 317-788-7581, www.benedictinn.org.

April 23

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Popes of the 19th Century: Gregory XVI and Catholic Modernism**, Benedictine Father Matthias Neuman

presenting, 7-8:30 p.m., \$25. Information and registration: 317-788-7581, www.benedictinn.org.

April 23-25

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Peace, the Benedictine Way**, Benedictine Brother Maurus Zoeller presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu. †

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

Marian Prayer Service planned at St. Luke the Evangelist on April 7

The Knights of Columbus Council #14895 is holding a Marian Prayer Service for persecuted Christians at St. Luke the Evangelist Church, 7575 Holliday Dr. E., in Indianapolis, after the 11:30 a.m. Mass (approximately 12:45 p.m.) on April 7. The event is intended to raise awareness

of the plight of Christians around the world being persecuted for their faith, and to stand in prayerful solidarity with them. The service will feature an icon of Our Lady Help of Persecuted Christians. For additional information, contact Mary Ann Atkins at 317-259-4373 or e-mail matkins@stluke.org. †

Pregnancy Care Center of SE Indiana to host annual Walk for Life on April 27

The Pregnancy Care Center of SE Indiana is holding its annual two-mile Walk for Life at Ivy Tech Community College, 50 Walnut St., in Lawrenceburg on April 27. Registration begins at 8:30 a.m. with the walk starting at 9 a.m. The goal of the walk is to raise

\$32,000 to enable the care center to continue to serve the community and defend the life of the unborn. This is a free, family-friendly event for people of all ages and children. For more information, to register or to make a donation, visit www.supportpccindiana.org, click on Events, or call 812-537-4357. †

Viewing and panel discussion on The Third Way documentary planned at St. John the Evangelist on April 9

A showing of the documentary *The Third Way: Homosexuality and the Catholic Church*, followed by a panel discussion, will be held in the Pan Am Plaza Building parish hall of St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis, at 6:30 p.m. on April 9. The 40-minute film features Catholics with same-sex attraction alongside commentary from renowned Catholic speakers like Daughters of St. Paul Sister Helena Burns and Chris Stefanick. It was produced by Blackstone Films, a Catholic

company. Father John Hollowell, pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle, was executive director of the 2014 film. The event is co-sponsored by St. John the Evangelist and Our Lady of the Most Holy Rosary parishes in Indianapolis. A simple supper will be served. There is no charge to attend. However, a freewill offering will be accepted. For additional information, contact Sheryl Dye at 317-407-6881 or e-mail smdye1@gmail.com. †

Easter Egg run/walk on April 20 will benefit Society of St. Vincent de Paul

The Indianapolis Society of St. Vincent de Paul is hosting its third Annual Easter Egg 5K Run/Walk and Children's Fun Run at Military Park, 100 N. West St., in Indianapolis, starting at 10 a.m. on April 20. The cost for adults is \$40 through April 11, \$45 the week of April 12-19, and \$50 on the day of the event, plus a \$3 registration fee. The cost for children is \$20 thru April 19, and \$25 on the day of the event, plus a \$2.50 registration fee. Participants will receive a T-shirt,

medal, one free beer/soda and the chance to participate in an all-ages egg hunt. Register online at www.svdpindy.org. Enter code "SVdP" to benefit St. Vincent de Paul and to receive a \$5 discount per entry. For additional information, contact Darlene Sweeney at 317-924-5769, ext. 238, or e-mail darlene.sweeney@svdpindy.org. Sponsorship opportunities are also available. Contact Jeff Blackwell at jeffblackwell@att.net or call 317-965-5079 for more information. †

Co-writers, co-producers and co-directors say God planned pro-life film ‘for such a time as now’

By Natalie Hoefler

As introductions were made and basic information was gathered, the voices of Chuck Konzelman and Cary Solomon were jovial and lighthearted.

But their sound changed as they began discussing their most recent film, *Unplanned*, to be released on March 29. It tells the true story of Abby Johnson’s conversion from pro-choice abortion facility director to pro-life advocate as told in her 2011 book, *unPlanned*.

As they spoke about the film, the voices of the two co-writers, co-producers, co-directors and best friends took on tones at times serious, at times incredulous, and even at times urgent.

Following are Konzelman’s and Solomon’s thoughts on the making and impact of *Unplanned* during a recent phone interview with *The Criterion*.

‘It was a story that needed to be told’

When Solomon moved to Wayne, N.J., in grade school, he made friends with his next-door neighbor. More than four decades later, Konzelman and Solomon are still best friends—and devout Catholic Christians—who now live on the other side of the country in Los Angeles.

Solomon noted that he and Konzelman are a bit like the television duo Penn and Teller, where “I’m Penn, the one who talks,” he admitted with a laugh.

The two worked together on the secular side of the film industry for about 17 years. Along the way, they wrote for major studios like Warner Brothers, Paramount, Sony-Columbia and 20th Century Fox; for well-known producers like Joel Silver and Stan Lee; and for famous actors like Bruce Willis and Sylvester Stallone.

But in 2008, both men felt called to “come over to serve the Lord” with their talents, said Solomon.

Since then, they’ve co-written and/or co-produced numerous faith-based box office films. Movieguide listed their 2010 film *What If...* as one of the year’s top 10 family movies, and their 2014 movie *God’s Not Dead* film ranked among the top 35 grossing films that year. It also won Movieguide’s top award in 2015. Their last film prior to *Unplanned* was *God’s Not Dead: A Light in the Darkness* in 2018.

Before all the awards, Solomon recalled when, about six years ago, he and Konzelman were at their “usual haunt, a coffee shop,” discussing ideas for their next project, when a woman approached them with a copy of Johnson’s book *unPlanned*.

“[She] tells us to read this book, and says we need to make it into a movie. I thought, ‘Yeah, sure—a chick flick! What do I know about being pregnant?’” Solomon said with a laugh.

But they took the book anyway.



Abby Johnson, left, is seen on the set of the movie *Unplanned* with actress Ashley Bratcher, who plays her. The movie details the story of Johnson, a former Planned Parenthood administrator who quit that job to join the pro-life movement after her up-close interaction with abortion. (CNS photo/courtesy Unplanned)

The next day, Konzelman “came into the office with one of those looks,” said Solomon. “I said, ‘Are you OK?’ And he said, ‘You need to read this [book].’ The way he said it I could tell something divine had happened. I read it, and I agreed it was definitely a story that needed to be told” on film.

Film is ‘coming out at exact time it’s needed’

Konzelman and Solomon prayed about the project, and both were surprised at the response they received.

“The Lord said, ‘Not yet!’” Solomon recalled, incredulous. “I said, ‘What do you mean, not yet? Babies are dying!’ We were bummed out—we were ready to go.”

Then, Solomon said, he heard the words, “Not yet doesn’t mean ‘no.’ It means, ‘Not yet.’”

Four years later, the two were working in the office of their production company, Believe Entertainment, Inc., when a peculiar thing happened.

“We both looked up at each other, and we both knew at that very moment the time [to make the film] was now,” said Solomon.

Both noted in retrospect that the moment happened 10 days before the election of President Donald J. Trump. Known for his pro-life stance, President Trump was labeled as “proving to be the most fearlessly pro-life president in history” in a May 23, 2018, article by the *Washington Post*.

“If you look at what’s happening, these infant death laws ...,” Solomon said, his voice trailing off. “We’ve been preparing for a time such as this through prayer. [The film is] coming out at the exact time it is needed.”

Konzelman agreed, even down to the date of the

film’s release. While the official box office opening is on March 29, some locations showed the film as early as March 25—the feast of the Annunciation of the Lord when “the Word was made flesh” in the womb of Mary.

“We figure having the film available as early as the Annunciation was likely a decision—but the Lord’s, not ours,” he said.

‘We could make a movie about making the movie’

To write the script, Solomon said interviews with Johnson were done early on.

“We wanted to make a movie that was real,” he explained.

With Johnson’s eight years of experience working in the abortion industry, they relied on her for technical information.

And for authenticity, even the actors portraying the abortion doctor and nurse in the film are an actual former abortion doctor and nurse who, like Johnson, “had already ceased doing that work and come to the Lord,” said Solomon.

When asked how the filming of *Unplanned* differed from their other Christian movies, Konzelman immediately responded.

“None of the other projects needed privacy,” he said. “Usually when you’re filming, particularly a faith movie, you look for all the publicity you can get. But we knew there was a strong possibility of protests or sabotage, so we shot the film under an assumed name, and we filmed in secret.”



Chuck Konzelman, standing, and Cary Solomon, right, review a scene during the filming of *Unplanned*. The two co-wrote and co-directed the film. They also joined others in co-producing the film. (Submitted photo by Annette Biggers)

They chose a studio in Stillwater, Okla., far from Los Angeles. And “somehow by the grace of God, in an age of social media,” there were no leaks about the film, Konzelman said, despite a cast and crew of 1,000 people.

Media silence is not the only grace that occurred during the process of making the film.

“From day one in the office to when we were on set we had miracles, healings, conversions,” said Solomon. “We could make a movie about making the movie.”

‘Do you want the \$1 million or not?’

As an example of both a healing and a

conversion, Solomon spoke of a woman who was “pro-choice and very, very sick with lupus,” who had somehow gotten hold of a screenplay of *Unplanned*.

“She said just reading the screenplay, she became pro-life and desperately wanted to be involved in the film,” he said.

But when she arrived at the set, it became obvious that her health would not allow for the 20-hour work days.

Suddenly the woman began to cry. One of the many priests and ministers frequently present on the set was called over, and the woman confessed for the first time to having an abortion at age 19.

“She was just standing there crying about this abortion—and right then and there, she was miraculously healed” of her illness, Solomon said with a bit of awe in his voice. She went on to do office work for the project.

Solomon’s favorite conversion story hits closer to home.

“My dad is 84, an atheist, liberal, pro-choice, far left, get-along-go-along, everything-is-allowed-and-permissible kind of guy,” he explained.

He asked Solomon to send him a clip from the film, which was still being shot. Solomon sent his dad a 10-second clip from a scene of pro-life advocates holding their hands through a Planned Parenthood fence, praying over a barrel of dismembered baby parts.

“The next day he called,” Solomon recalled. “He said—and he just doesn’t talk this way—he said, ‘The clip you sent me, this movie is going to change the world. You’ve shown us what we didn’t want to see. ... We need to make the Lord put an end to this abortion thing.’”

The movie itself almost came to an end one day when its bank account had a mere \$13.17 remaining, with filming yet to go.

“Before 5 p.m. the phone rang,” said Solomon. “The person says, ‘Hey, what’s

your routing number? Where can I wire you some money?’ I said, ‘Who is this?’”

The man was Michael Lindell, inventor of My Pillow and CEO of My Pillow, Inc. More importantly, Lindell is a devout Christian. He said he had been praying and felt called to make a \$1 million

donation to the directors—one-sixth of their \$6 million budget.

“My bank closes at 5 [p.m.]—do you want the \$1 million or not?” Solomon recalled Lindell asking. He rattled off the routing number, “then the [computer] screen blinked, and the account balance was \$1,000,013.17.”

‘The great lie is that you can walk into an abortion center, they can erase the baby, and you can walk away and forget about it. There’s grief the rest of their life, and this movie helps them get past that.’

—Chuck Konzelman, co-writer, co-producer and co-director of *Unplanned*

‘Grace, forgiveness, hope, healing, redemption’

The film has been shown to sample groups hundreds of times, Solomon said.

“Every place we [showed] it, not one person said it’s not good. Not one,” he said. “Some are crying, even men—they’re just as affected if they were involved in an abortion. And they say they feel freed, healed.”

Konzelman credits such feelings to the film’s overall message: “That there is grace and forgiveness, hope and healing and redemption no matter what you’ve done, and particularly for post-abortion women and men.”

His hope is that those scarred by abortion will find healing through the film.

And he hopes they will then become pro-life advocates, “telling others considering abortion, ‘This is the mistake I made. I suffered tremendously for it. You don’t need to make the same mistake. If you find yourself in a crisis pregnancy, let’s find another way to handle it.’”

“The great lie,” Konzelman continued, “is that you can walk into an abortion center, they can erase the baby, and you can walk away and forget about it. There’s grief the rest of their life, and this movie helps them get past that.”

Given the current trends and attitude of society regarding abortion, Solomon noted that “it’s for a time such as now” that God planned *Unplanned* to be created.

“If the world doesn’t end abortion, the Lord will,” he said. “And we are not going to like how he does it.”

(*Unplanned* will be available in theaters nationwide starting on March 29. How long the film will continue to be shown depends on how well it does on its opening weekend. For a list of theaters and times, go to www.unplanned.com.) †

SISTERS

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during his homily. “Just as God is the Father who watches over his children, providing for their every need, so too, she saw St. Joseph as the one who could obtain bread for the poor and protect her call and mission.”

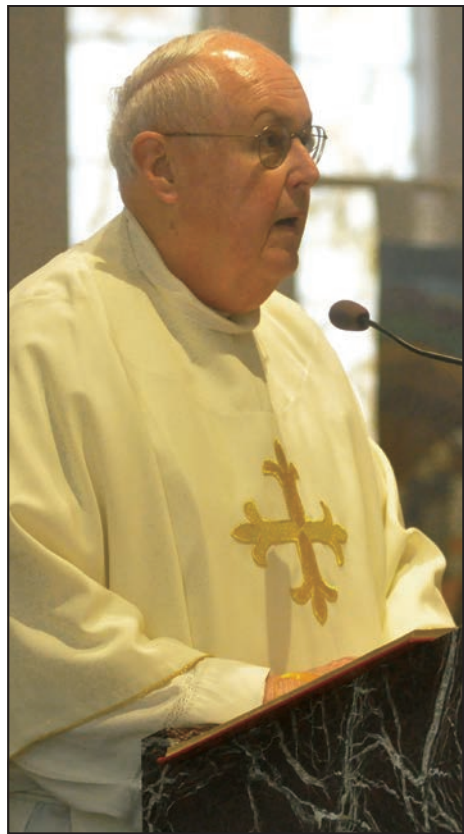
In his homily, Archbishop Pierre encouraged his listeners to learn from St. Joseph—“to live in a spirit of sacrifice with respect to our vocation.”

“We cannot have our vocation on our own terms. Rather, each vocation is a gift from God to be lived on his terms for his kingdom and for the good of the Church,” he said. “St. Joseph forgot himself and lived for his wife Mary and for his son Jesus. This degree of abandonment to divine providence is not so easy for us.

“And yet, we see the fruitfulness of this forgetfulness of St. Joseph. He forgot himself and remained faithful to God, living his vocation as a husband and as a foster father.”

Archbishop Pierre later said that the way in which St. Joseph protected Mary and Joseph is embodied today in the ministry of the Little Sisters of the Poor.

“In these days, the Little Sisters continue to follow his example in protecting the little ones of the Earth, especially the elderly poor from the throwaway culture that threatens human dignity and the gift of life,” he said. “Your accompaniment of these little ones at the end of life’s journey reaffirms the value of each person and points them to eternal life with God. This is your mission, and we are grateful for it.”



Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, proclaims the Gospel during the March 19 liturgy.



Archbishop Christophe Pierre, apostolic nuncio to the United States, elevates a chalice during a March 19 Mass in the chapel of the St. Augustine Home for the Aged in Indianapolis. Benedictine Father Julian Peters, left, serves as master of ceremonies for the Mass. Msgr. William F. Stumpf, archdiocesan vicar general, concelebrates the Mass. Archbishop Pierre came to the St. Augustine home to mark the 150th anniversary of the start of ministry in the U.S. of the Little Sisters of the Poor, who operate the retirement facility. (Photos by Sean Gallagher)

Mother Francis Gabriel King, the superior of the Little Sisters of the Poor in Indianapolis, was grateful that Archbishop Pierre came to celebrate the anniversary at the St. Augustine Home on the feast of St. Joseph.

“It was like having a little bit of France, a little bit of our heritage and our history with us,” she said after the liturgy. “It reaffirms us to live for God at the hands of St. Joseph’s intercession, who has always, in the history of our congregation, been a powerful intercessor.”

In the reception that followed the Mass, three rooms were set up at the St. Augustine Home to highlight the first three cities in the U.S. where the Little Sisters began their ministry in 1868: Brooklyn, N.Y., Cincinnati and New Orleans.

In the New Orleans room, where visitors enjoyed beignets, a French pastry popular in the city, resident Dori Hartter told the story of Mother Marie de la Conception, the Little Sister of the Poor who helped start their ministry in the city known as the “Big Easy.” She was dressed in a habit resembling the one the members of the order would have worn in 1868.

Hartert, 80, has lived at the St. Augustine Home for three years and values the hospitality that the Little Sisters of the Poor show to their residents and all their visitors.

“They continually give themselves in hospitality,” she said. “It’s understanding in a different way what our Lord really means in terms of going out to the poor himself.” †



The chapel of St. Augustine Home for the Aged in Indianapolis was filled on March 19 for a Mass marking the 150th anniversary of the start of ministry in the U.S. of the Little Sisters of the Poor, who operate the retirement facility.



Archbishop Christophe Pierre blesses Claire Schank during the Mass. Claire is a member of SS. Francis and Clare of Assisi Parish in Greenwood.



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A Special Word to Those Who Have Had an Abortion ...

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and trust to repentance. The Father of mercies is ready to give you
his forgiveness and his peace ...
~Saint John Paul II, The Gospel Life*

Archbishop's visit to Ritter House brings history to life

By John Shaughnessy

NEW ALBANY—As he toured the childhood home of Cardinal Joseph E. Ritter in New Albany, Archbishop Charles C. Thompson focused intently on the major accomplishments of a man who helped shape the archdiocese, the United States and the universal Church.

Archbishop Thompson read the museum display that noted how Cardinal Ritter desegregated Catholic schools in Indianapolis over the opposition of the Ku Klux Klan and even some of his priests—17 years before *Brown v. Board of Education*, the landmark 1954 U.S. Supreme Court decision which held that racial segregation of children in public schools was unconstitutional.

The archbishop also absorbed the reference to Cardinal Ritter's influence during the Second Vatican Council that reshaped the Church in the 1960s, and how Pope Paul VI invited Cardinal Ritter to celebrate the first public Mass in English in the United States—a 1964 Mass that drew more than 12,000 people in St. Louis where Cardinal Ritter served as archbishop following his time as the spiritual leader of the Church in central and southern Indiana.

After heading upstairs in the house, Archbishop Thompson displayed a look of appreciation as David Hock—the board chairman of the Cardinal Ritter Birthplace Foundation—showed the archbishop the small, second-floor room where Cardinal Ritter had been born above his family's bakery.

And the archbishop shared a smile and an expression of surprise and delight when Hock noted that Ritter family members brewed beer in the basement of the house during the years of Prohibition in the United States.

All those elements came together in the archbishop's mind later during his remarks to a standing-room-only audience at the annual "Lecture and Irish Coffee" event on March 14 at the Cardinal Ritter House.

Asked about the impact that the museum and the tour had on him, Archbishop Thompson said, "I know there are some who would like to see

him get canonized. But what I think this does for people is that we always want to think of saints—or people who do great things—as a particular breed [that's different] from us. And hopefully the people who come here find a person and a human being who is just like us. He was a Hoosier from New Albany, close to the Ohio River, who went on to do great things.

"That's the potential that all of us have. The last document Pope Francis gave us was on holiness. He talked about the call to holiness, that it's not just for a few, it's for all of us. That's our baptismal call. We're all called to holiness. We're all called to become saints. This man born in a room upstairs over a bakery, above where beer was being made, can go on to do the great things he did in Indianapolis and St. Louis and the Second Vatican Council. It reminds all of us that that potential is in all of us.

"God doesn't call us to anything that God doesn't give us the grace to do. So what stands out is that this ordinary person, like us, went on to do great things. And he did it not because he was in a privileged position, but he was a man of faith who allowed the Spirit to guide him, who took seriously his baptismal call to serve, to love, to proclaim the Good News, to live the faith. And that's an example for all of us."

During his talk, Archbishop Thompson also noted that the challenges of racism that Cardinal Ritter faced because of his desegregation efforts are still with the United States and the Church today.

The archbishop mentioned that the United States Conference of Catholic Bishops (USCCB) adopted and published a pastoral letter on racism in November of 2018. He also referred to his own personal experience of being in high school in Louisville during the first year of busing there—a time that he has previously described as being marked by "a lot of violence."

"To come to the Archdiocese of Indianapolis where Cardinal Ritter desegregated the schools, that's kind of a neat connection for me," Archbishop Thompson told the audience.

He then referred to a "listening session" on racism that the USCCB hosted



When Archbishop Charles C. Thompson came to the childhood home of Cardinal Joseph E. Ritter in New Albany on March 14, he received a personal tour from David Hock, chairman of the Cardinal Ritter Birthplace Foundation. (Photo by John Shaughnessy)

at the University of Dayton in Ohio on March 8.

"With this pastoral letter on racism, different dioceses are hosting these listening sessions, and we're hoping to do one in Indianapolis. We have to listen. Dayton, Ohio, just had one. A lot of people were getting up and sharing their story of how they experienced racial treatment not only in the city, but in our Church. So, it's important that we listen."

The importance of listening is an approach that Pope Francis has stressed during his time of leading the Church, the archbishop noted.

"People on both sides tend to misunderstand Pope Francis. He's never changed one issue of content of our Church. He's pushing for tone—that we can listen and dialogue, and encounter and come together in those painful, difficult moments.

"Pope Francis also talks a lot about accompaniment. That word accompaniment implies movement. He said to meet people where they are, listen to their hurts and then start teaching them. We have to lead them to Christ."

In that regard, the archbishop shared how the archdiocese is currently in the midst of developing a strategic plan to keep and bring young people into a deeper relationship with God and the Church.

"One of the things we're looking at is evangelization," Archbishop Thompson said. "That focuses on all ages, but especially youths and young adults. They say today that the average Catholic is leaving the Church by age 13. That says family. You don't leave at 13 unless your family has left. That is a group we have to focus on."

Still, the archbishop said that he has reminded the strategic steering committee that "we cannot focus on [young people] to the detriment of not being attentive to children, to senior citizens, to all people."

"As Pope Francis pointed out, it's a two-way street," he said. "It can't just be, 'You got to be heard.' You've also got to be able to listen. It's not just how do we draw from your gifts, wisdom and strengths, but how are you listening to the Church that's been around for 2,000 years and the people who have gone before you with their blood, sweat and tears."

Archbishop Thompson received a warm reception from the audience, many of whom braved a fierce storm to come to the event, a storm that knocked out the electricity on that evening in the Cardinal Ritter House.

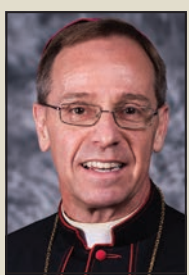
Despite that challenge, Hock and the other volunteers at the event seemed to channel—mostly—Cardinal Ritter's motto of "Work hard, pray hard, don't worry."

"I was worried a little," Hock admitted with a smile, referring to the weather and the lack of electricity.

Still, he kept his focus on the archdiocese's latest archbishop coming to the birthplace of its first archbishop.

"For the most part, Cardinal Ritter was always an Indiana boy and an Indiana man," Hock said. "He really was a humble person. He always said he just wanted to be a priest."

"It's really nice that Archbishop Thompson is here. He was the bishop of Evansville, and he grew up in Kentucky. He's from this area. We're really glad that he's here to hear Cardinal Ritter's story." †



'We're all called to holiness. We're all called to become saints. This man born in a room upstairs over a bakery, above where beer was being made, can go on to do the great things he did in Indianapolis and St. Louis and the Second Vatican Council. It reminds all of us that that potential is in all of us.'

—Archbishop Charles C. Thompson

ICC

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first 90 days of the school year if her bill, which passed the House 96-2, is approved by the Senate.

"We need to do all that we can to secure our schools and help our kids feel safe when they come in through those doors every day," she said.



John Elcesser

House Bill 1004 also would expand and adjust safety funding for schools, including Catholic and other non-public schools. The bill identifies two separate funds for school safety measures: The safe schools fund is for public schools only, while non-public schools are eligible for grants from the secured schools fund. In addition to funding safety equipment

and personnel, the state-managed and taxpayer-funded monies may also be used to provide for mental health services as preventive measures.

The ICC and INPEA support the bill, which was scheduled for a vote by the Senate Education Committee at press time. Another mental health-related bill, Senate Bill 266, authored by Sen. Michael Crider (R-Greenfield), passed the Senate Appropriations

Committee unanimously and continues to advance in the Senate.

A third piece of school safety legislation, House Bill 1225, passed unanimously in the Indiana House of Representatives and is now under consideration by the Senate. Authored by Rep. Gregory Steuerwald (R-Danville), the bill establishes an active warning

system that would automatically notify all law enforcement and other emergency personnel within a county to respond immediately in a crisis, even when they are off-duty. All schools, including Catholic and other non-public schools, would be included within the system.

In testimony before the Senate Homeland Security and Transportation Committee earlier this month, Porter County Sheriff David Reynolds described the benefits of the system, which has been in operation in the northwest Indiana county for four years.

All 75 schools in Porter County are equipped with the alert system, including private schools.

"One of the problems in all school shootings is the lack of response time," Reynolds said. "This system does not

circumvent 911 but notifies all on-duty and off-duty local, state and federal officers in the event of an emergency."

The ICC and the INPEA support the bill, which passed the committee by a 7-0 vote and was scheduled for a full Senate vote at press time.

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

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



Glenn Tebbe



Rep. Wendy McNamara



Rep. Gregory Steuerwald

Archbishop to speak at St. Elizabeth Catholic Charities gala

By Natalie Hoefler

When St. Elizabeth Catholic Charities in New Albany holds its annual “Giving Hope-Changing Lives” gala on April 25, it will mostly resemble those of years past.

But a few things will be different—a new venue, and for the first time in the event’s history, the archbishop of Indianapolis will offer a keynote address.

After all, this is an event four decades in the making.

For 40 years, St. Elizabeth Catholic Charities in New Albany has served women, children, families and others in need in southern Indiana.

For more than half of that time, the Giving Hope-Changing Lives gala has served as one of the organization’s major fundraisers.

As in years past, several people will tell their story at the event of how the organization helped them. And as in years past, two of those who helped the organization assist others will be honored with the Spirit of Hope Award for their dedicated service.

This year’s Spirit of Hope winners are Tex Very and Page Walker.

Walker served on the organization’s advisory board from 2003-12, including four years as vice-president and two years as president.

During those two years, he encountered an unusual task: he had to serve for

several months as the organization’s interim executive director.

“It was a daunting task,” admits Walker, a former banker. “To run an agency like that for even a few months was a challenge. But everything fell into place.”

Mark Casper, St. Elizabeth Catholic Charities’ current executive director, says that during Walker’s time on the board, “Page was very engaged—understanding the issues facing the agency, willing to ask the tough questions and always willing to help with a solution that reflected the ownership he took in St. Elizabeth’s mission.”

Walker, a member of St. Anthony of Padua Parish in Clarksville, retired from the board in 2012. But he still serves on the organization’s development committee, where Casper says Walker



Tex Very

“helped lead the charge in community and individual donor growth over the last 20 years to support the growth the agency has experienced to meet the needs [of all the programs] we do today.”

Casper also calls him “a quarterback” at the organization’s annual fall reverse raffle fundraiser, “making sure the event runs smoothly and is financially successful.”

Walker says he is motivated by the agency’s efforts to “help out so many people in need.

“What really impresses me is that roughly 95 percent of all the funds we

collect are used in St. Elizabeth programs. Not many organizations can say that.”

More comfortable behind the scenes, Walker says he is a little uncomfortable with the recognition offered in the Spirit of Hope Award, but that he is also “surprised” and “grateful” to receive the honor.



Page Walker

His co-recipient Very feels the same about receiving the award. “I was surprised, really, because there are a lot of deserving people,” he says. In fact, it is the people of the organization who inspire him.

“The staff is very dedicated, and they have so many dedicated volunteers,” Very says emphatically. “Mark [Casper] has done an outstanding job. He can get so many balls in the air and yet seem like he’s never in a hurry or stressed.”

Casper has nothing but praise for Very as well. He notes that Very is in his 12th year serving on the advisory board and is in his 15th year on the development committee—including serving as its chairman for the last 11 years. “During Tex’s time as development chair, St. Elizabeth has doubled the amount of sponsorship support for our events,” Casper says. “This covered the cost of the event expenses rising as attendance has grown from 300 to 700 supporters, allowing us to engage more people in St. Elizabeth’s mission.

“Tex’s biggest strength is that he is a connector. He knows everyone and is not reluctant to talk to them about their opportunity to be involved with St. Elizabeth.”

Very and his wife, members of St. John Paul II Parish in Sellersburg, also serve as members of the St. Elizabeth Catholic Charities’ team that helps the Homeless Coalition of Southern Indiana’s White Flag effort in New Albany. Once a month between November and March, the team helps care for those in need of nighttime shelter when the temperature is below 35 degrees.

Very says he started helping St. Elizabeth years ago because he “saw so many other dedicated volunteers, and thought if I could help, I would.”

And now those people can say the same about him. Receiving the Spirit of Hope Award “shows you’ve been making a difference,” Very says. “I don’t do it for the acknowledgment. But if it comes, it’s appreciated.”

(The Giving Hope-Changing Lives gala will take place at the Kentucky International Convention Center, 221 S. 4th St., in Louisville, Ky., on April 25. A cash bar and silent auction bidding on more than 100 items will take place from 5:30-7 p.m., followed by dinner. After a live auction from 7:45-8:30 p.m., Archbishop Charles C. Thompson and others will speak. The Spirit of Hope awards will be presented at 9:15 p.m., and the event will end around 9:30 p.m. RSVP by April 4 by calling 812-949-7305 or e-mailing info@stcharities.org.) †

Speakers at Georgetown dialogue on child sex abuse look at ‘path forward’

WASHINGTON (CNS)—Some 60 years later, sexual abuse by a trusted priest is still vivid for Michael Nugent.

His 2002 accusation against Father Marion Snieg, who abused him at the parish school of St. Jane de Chantal in Chicago in 1959, when he was in the eighth grade, was part of an \$8 million settlement in 2003 by the Archdiocese of Chicago involving 12 priests and 15 victims.

Father Snieg retired in January 2002 and withdrew from all public ministry in May of that year. He died in 2005.

But the pain has never left Nugent, he told a gathering called “A Path Forward: Conversation and Dialogue on Clerical Sexual Abuse” on March 24. The event was sponsored by the Initiative on Catholic Social Thought and Public Life at Georgetown University.

Nugent is now a member of the child protection advisory board of the Archdiocese of Washington.

Father Snieg, he recalled through tears, “specialized in abusing boys around the age of puberty. He had a bunch of seventh-graders that he would groom. He was very smooth. Very experienced.”

The priest was even known to take certain boys on vacations. “So he would take two boys on his honeymoon. Every year, practically.”

Father Snieg’s abuse of Nugent involved pinning him up against shelves in the sacristy, with his considerable bulk blocking any view from anyone else who might walk in.

It took decades of blocking out the painful memories, in addition to an interview with a skeptical Chicago police officer who asked, “Why did you wait so long?” and the painful disclosure to Nugent’s wife and sons for him to process his anguish.

Finally, he was told it was not his fault. “It was the beginning of my healing,” he said.

Nugent, a retired international representative for the International Brotherhood of Electrical Workers, has presented his own list of recommendations for clerical conduct to the advisory board.

Touching a child’s shoulder is fine, but “no hugging.” Also, no contact with children on social media unless a parent is copied in on the conversation.

And finally, citing the bitter memory of his abuse, “If there is only one altar server—say Mass alone.”

The abuse crisis has had its effect even at his current parish, Holy Trinity in Georgetown. Asked by an audience member if he had hope for future change, Nugent replied, “I don’t know. I need evidence. I know just from my own count, the [Sunday] 9 o’clock Mass is not as well attended as it used to be. They’re gone now. You can’t get them back.”

U.S. Catholic dioceses and eparchies have followed, since 2002, protocols for addressing abuse spelled out in the bishops’ “Charter for the Protection of Children and Young People.” The document spells out strict procedures for removing credibly accused abusers from ministry, for training children and all adults who work with them, and also created diocesan and national mechanisms to monitor compliance.

Last June, the report on the implementation of the charter showed a decrease in allegations of clergy sex abuse from the two previous years while indicating the need for continued vigilance since charges were raised by more than 650 adults and 24 minors. But accusations against former Cardinal Theodore E. McCarrick made public last year, even though they were from many years ago, have made many American Catholics feel that cover-ups have continued. Pope Francis laicized McCarrick in February.

Jesuit Father Hans Zollner, a member of the Pontifical Commission for the Protection of Minors and president of the Center for the Protection of Minors at the Pontifical Gregorian University, praised the testimony from Nugent and Holy Trinity’s compliance.

“I feel that if each and every single parish does what this parish has done, and so impressively, then things will change,” the priest said.

The numbers of credible abuse cases “have dropped dramatically, and this is the result of the watertight



Jesuit Father Hans Zollner, president of the Centre for Child Protection at the Pontifical Gregorian University in Rome, prays at the start of the third day of the meeting on the protection of minors in the Church at the Vatican on Feb. 23. (CNS photo/Paul Haring)

system that you have established.”

Kathleen Coogan, a member of the pastoral council at Holy Trinity Parish, described efforts to make it “a possible model parish” for reporting abuse, even though there have been no accusations there for the past 40 years.

Father Zollner said Pope Francis realized, almost from the beginning of his papacy in 2013, “that the Catholic Church ... needs to face the issue head on,” adding, “He wants to the whole Church to own the issue.”

Before the February Vatican summit on child protection, this had been problematic, Father Zollner observed, since bishops from Asia and Africa, particularly, believed “this is a Western issue. This does not happen in my country.” But testimony of abuse survivors at the summit showed this to be untrue.

“I believe a lot of them never listened to stories of loneliness, rejection and hurt” that sexual abuse brings, said Father Zollner, one of the chief organizers of the summit.

In a March 15 interview with Vatican News, Father Zollner said he expected results “soon” on a couple of Vatican projects: the promulgation of guidelines for Vatican City State; and a “*vademecum*,” or handbook, by the Congregation for the Doctrine of the Faith explaining, how bishops and religious superiors should handle abuse allegations and how they should prepare the relevant documents for the doctrinal congregation when an accusation is found to be credible. †

<p>REPORT SEXUAL MISCONDUCT NOW</p> <p>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 <i>two</i> ways to make a report:</p> <p>1 Ethics Point Confidential, Online Reporting www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810</p> <p>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</p>	<p>Online Lay Ministry Formation</p> <p>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:</p> <ul style="list-style-type: none"> • 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 <p>For more information, please log on to www.archindy.org/layministry</p> <p></p>
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Prodigal son is a reminder of God's unconditional love

By Sr. Constance Veit, L.S.P.

As a child, I was an overachiever with a strong competitive streak. I couldn't stand to lose at anything, not even Candy Land!

By the time I entered religious life, I had learned to curb the drive to be first in everything, at least outwardly, but I was still a diehard perfectionist—until trying to reach perfection through my own efforts led me to the brink of despair.

I was feeling like a complete failure, but my thinking was turned upside down by Pope Francis when I happened to read that his words to cardinals after his election to the papacy were, "I am a sinner, but I trust in the infinite mercy and patience of our Lord Jesus Christ."

A few months after his election, he responded to a journalist who asked him, "Who is Jorge Bergoglio?" by confiding, "I am a sinner whom the Lord has looked upon."

"I am a sinner." If the shepherd of the universal Church could speak these words for all the world to hear, then shouldn't I be able to admit my creatureliness as well? How liberating his words were! How life-changing! They were for me a source of indescribable joy.

I also found the following passage from Pope Francis' first apostolic exhortation, "*Evangelii Gaudium*," ("The Joy of the Gospel") transformative:

"Whenever we take a step toward Jesus, we come to realize that he is already there, waiting for us with open arms. Now is the time to say to Jesus: 'Lord, I have let myself be deceived; in a thousand ways I have shunned your love, yet here I am once more, to renew my covenant with you. I need you. Save me once again, Lord, take me once more into your redeeming embrace.'

"How good it feels to come back to him whenever we are lost! ... God never tires of forgiving us; we are the ones who tire of seeking his mercy" (#3).

Our Holy Father's words spontaneously came to mind as I contemplated the Scripture readings for this Fourth Sunday



Through the parable of the prodigal son, God reminds us that no matter what we have done, or how imperfect we may feel, he is always there, waiting for us with open arms, ready to renew us in his love. (CNS photo/Bob Roller)

of Lent. It's *Laetare* Sunday, a day of rejoicing!

Today, God invites us to don our finest robes, to slaughter the fattened calf and prepare a lavish feast. But why are we rejoicing? Today, God assures us that he has removed our shame

(Jos 5:9), and that whoever is in Christ is a new creation (2 Cor 5:17), for our sins have been cast into the depths of the sea (Mi 7:19).

Today, through the parable of the prodigal son, God reminds us that no matter what we have done or how imperfect we may feel, he is always there, waiting for us with open arms, ready to renew us in his love.

What is required of us is that we believe in this love, trust in his promises and

take the first step toward a new life—toward Jesus who loves each of us as if we were the only one. Each of us can truly say, Christ

"has loved me and given himself up for me" (Gal 2:20).

We usually think of the younger son in the parable as the one who went astray, but both brothers have distanced themselves from their father's love. Although he remained in his father's house physically, the older boy also wandered far from home by isolating himself behind a wall of resentment and anger.

We don't know why the younger son left home in the first place—maybe he was bullied by his older brother or felt crushed by his harsh judgments. Perhaps he knew that no matter how hard he tried, he would never live up to his father's expectations.

In any case, having hit rock bottom, the younger son humbles himself before his father and begs for mercy.

Is his conversion real, or is he simply hoping to enjoy the comforts of home once again? Is he bedazzled by the fancy robes in which he is clothed, or does he look beyond them to realize the depths of love they convey? We don't actually know, nor do we know whether his return home is permanent.

We are also left wondering if the older son will be able to let go of his stubborn resentment and joyless sense of duty in order to accept all that the father has reserved for him.

Will he allow his hardened heart to be softened by his father's assurances of love? Will he finally leave his judgments and his sterile

perfectionism behind so that he can enter into the joy of his brother's homecoming?

Jesus allows each of us to finish the parable of the prodigal son.

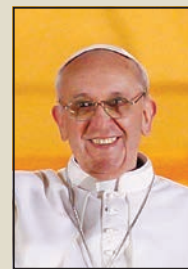
Whether we identify more with the younger son or the older boy, through the sacraments of the Church—especially the sacrament of penance—each of us has the opportunity to come home and to write the end of our own story based on the undying, unconditional love of our heavenly Father.

On this Fourth Sunday of Lent, how will your story end?

(Sister Constance Veit has been a member of the Little Sisters of the Poor for 32 years. She has served in various capacities in the direct care of the elderly and now serves as communications director for the Little Sisters' U.S. communities.) †



Pope Francis hears the confession of a priest on March 7 at Rome's Basilica of St. John Lateran. The pope administered the sacrament to several priests during his annual Lenten meeting with the priests of the Diocese of Rome. (CNS photo/Vatican Media)



'Whenever we take a step toward Jesus, we come to realize that he is already there, waiting for us with open arms.'

—Pope Francis

Amid the Fray/Greg Erlandson

Losing a friend during winter's chill is twice the loss

Growing up on Los Angeles, I never really appreciated the seasons. As the old joke goes, Southern California has only two: brushfire season and mudslide season. This seems even more true these days, whether the underlying cause is climate change or a failure to rake the forests.



But having lived a large portion of my life in the Midwest

and East, I have grown to appreciate what I missed as a kid. I never saw snow fall until I was an adult, and I still love the muffled softness of a city draped in white. I'm less crazy about the humidity of summer, but the whirr of the cicadas is so evocative of a hot summer afternoon, the grass just mowed and a glass of lemonade sweating next to me on the patio.

And fall, how can I not delight every year in that riot of color that I never really knew in LA, with deciduous trees aflame in reds and oranges and yellows, and the crunch of leaves underfoot? It is a bittersweet time of year, when winter's impending deathlike sleep is not far off, and yet nature throws one last party before

the landscape turns to a dark monochrome.

Winter is like the Lent of the seasons. I've never really lived where people make winter a recreational bonanza. In the states where I've lived, winter is more a place where one turns inward.

Dark departures in the morning. Dark arrivals in the evening. Neighbors who walk briskly by your house as if racing to get some exercise before their toes and their fingers go numb. Winter seems a time when death has the upper hand. Spring seems unimaginably far off.

I lost a good friend this winter, the writer and publisher Bob Lockwood.

Losing a friend in winter seems twice a loss. The absence of the person and the absence of a beloved fellow traveler in what he labeled The Great Dark. Bob and I cheered each other up after Christmas by penny ante bets on NFL playoff games.

He would never bet on the Giants because he ached for them to win, and I usually bet on the Patriots because I hoped I'd jinx them. It was a modest little game of distraction, lasting until the Super Bowl. Then winter would get serious, he'd say, with no football and no baseball in the deep freeze to follow.

Bob was a deceptively complicated man who was a fierce defender of the

ordinary Catholic in the pew. He was extraordinarily well-read in Church history and a gifted writer who had no tolerance for an over-intellectualized faith, or for those who ape every trend and fad coming down from pooh-bahs of secular culture. He had a big heart, but loathed political correctness.

What Bob was first and foremost was a thoughtful Christian who knew a thing or two about sin and about humility, and who responded with great charity to all who struggled with faith or addiction or the daily challenges of life.

My life is much the poorer for his absence, but he would not be overly tolerant of my self-pity. In the last column he wrote for *OSV Newsweekly*, he described the Lent of being in the hospital with all its indignities. But lest we get the wrong idea, he drew our attention back to what really mattered. I'm sure I'm not the only reader who thought it was a farewell message meant for me.

His last words: "Have a blessed Lent. ... And we will meet in joy at Easter morning." Dear God, I hope so.

(Greg Erlandson, director and editor-in-chief of *Catholic News Service*, can be reached at gerlandson@catholicnews.com.) †

Faith and Family/Sean Gallagher

Family members can encourage each other in their Lenten journey

We've been in Lent for a good three weeks now and have a good three weeks yet to go before we joyfully celebrate the resurrection of Christ at Easter.



At this point in our Lenten journey, the added spiritual disciplines of prayer, fasting and almsgiving that we started on Ash Wednesday might have begun to be challenging.

We might be tempted to give up on them, at least here and there. I'll admit that this has been the case with me at times in the past. At this point in our Lenten journey, the enthusiasm we might have felt at the start of this penitential season has probably faded, while the joy to be known at its completion can still seem far away.

For me, this midway point in Lent can be an image for me of my life as a father of five growing boys. I've been a father now for 16 years, which at times seems like a long time.

And with my youngest son being only 5, I know I have many more years to go before he turns 18 and, theoretically, goes off on his own.

(I know well, of course, that one continues being a parent after one's children become adults according to the law.)

My wife Cindy and I have experienced many great joys in the life we share together as parents. They range from once-in-a-lifetime events like births, baptisms and first Communion to seeing the unique personalities of our boys blossom before our eyes in the everyday life we share together. And we know in faith that many more are to come.

Yet, in this life marked by the effects of original sin, parenting—as with any walk of life—is a sharing in the cross of Christ: in moments of sickness and squabbles, disobedience and disrespect. Then there's the countless ways we sacrifice ourselves to serve the needs and desires of our boys that are hidden from them, let alone the rest of the world.

All of these challenges might easily overshadow the moments of joy and triumph in parenting were it not for the grace that God poured into our hearts when Cindy and I exchanged our wedding vows on June 9, 2001.

Like the loving Father of us all that he is, God encourages each of us during Lent—and during the Lenten aspects of each of our vocations—to continue on the path to the joy of Easter.

In our home, we've put up a chart on the refrigerator that lists the spiritual disciplines that each person in our family has chosen to take up during Lent. We don't use it as a way to check up on each other and wag our finger when someone stumbles in a Lenten discipline. Instead, it's intended to motivate us to encourage each other.

To further that worthy goal, we have a jar on the mantle of our fireplace where we can place beans when we see someone else in the family making a sacrifice for others during the Lenten season. It's been good to see the level of beans in the jar slowing growing higher since Ash Wednesday.

None of this changes the fact that we've gone through a good bit of Lent and still have a good part to go. Lent, like life itself, is hard. There's no avoiding that.

Never forget, though, that grace makes it possible for us not only to endure the crosses of life and of Lent, but to, at the very least, look forward while carrying them to the sure joy God has in store for us in our own personal Easter. †

For the Journey/Effie Caldarola

Lent is a good time for spring cleaning, soul cleansing

By now, almost everyone has heard of Marie Kondo.

Kondo is the attractive Japanese woman who has parlayed her penchant for decluttering into a personal brand that now includes a Netflix series and several books.



Her method helps you sort through household and personal detritus, throwing out, giving away, reorganizing, and always asking, as you look at that dress you haven't worn in five years, "Does this bring me joy?" It doesn't? Then out it goes.

At the library, I noticed an entire display dedicated to books about decluttering. Apparently Kondo's success has given birth to a genre. Something about getting rid of "stuff" has touched a chord in our affluent society.

Kondo and her ilk are on to something valuable. But they only touch a small part of the problem. It's spring housecleaning season, and they've got that. But we are also in the spiritual season of Lent, which

touches on a deeper, more fundamental part of this issue.

The questions we should ask, along with "Does this cracked mug I'm keeping in the cupboard spark joy?" are: Why do I buy so much stuff? What need, what emptiness, what insecurity am I trying to fill?

Americans have joked about "retail therapy," as if buying more can boost our mood and increase our happiness. But this is no joke. We're inundated by plastics that wash up on formerly pristine shores and seriously threaten the health of our seafood supply. Our landfills overflow. There's not a market for all the clothes we donate. Recycling worldwide can't keep up with us. Our "stuff" threatens the planet.

Climate change and overconsumption disproportionately impact the poor and oppressed, who beg for crumbs from our overlaid tables.

Our consumption is a moral issue, a Lenten question.

Chapter 16 of the Book of Exodus, read at a recent novena service I attended, portrays the Israelites escaping from Egypt, traveling through the desert. They begin to doubt the whole enterprise, as

well as their faith in Moses and God. Grumbling ensues. God provides quail in the evening, manna in the morning.

But Moses cautions: Harvest the manna and consume it all—there'll be more. But, folks have their doubts. Better tuck away some for tomorrow. Just in case. The result is stinking, maggot-filled leftover manna. What a metaphor for our burgeoning storage spaces and overflowing closets.

The Israelites' insecurity made them question that God provides.

Is there some of that in our constant yearning for more?

I thought of that the other day as I hauled items to a thrift store. It had taken me a while to deliver those bags of clothes. Part of it was distance, but part of it was my reluctance to part with "stuff."

I look at my large closet and see abundance. And I'm trying not to buy more. Yet, all the more excuse to hesitate at giving away that black sweater that's already in the bag. What if I want that later? What if I need it?

Need? How often do I buy from need? More likely, it's impulse, momentary

See CALDAROLA, page 15

Intellect and Virtue/John Garvey

Get hooked on fasting—and fish on Fridays—in Lent

I probably shouldn't admit this in front of my grandchildren, but I am a fan of McDonald's fish sandwiches. When I



was a young lawyer in San Francisco, my firm's office was right across Market Street from a McDonald's, and every day for a year, I had two fish sandwiches and a chocolate shake for lunch. I am ashamed. But I still like them.

As it happens, the Filet-O-Fish was invented in 1962 for people like me. At that time, Catholics abstained from meat on all Fridays, not just during Lent. The owner of Cincinnati's first McDonald's needed something besides hamburgers to feed his largely Catholic clientele, and proposed the sandwich to Ray Kroc. It was a hit. Still is, with some people.

The business of fasting and abstinence has inspired some other, more theologically significant menu alternatives too. The Swiss Reformation began in 1522 over "the affair of the sausages," as it is called. Ulrich Zwingli,

a pastor in Zurich, defended a local printer for eating sausage in violation of the Lenten fast.

This was long before the invention of the Filet-O-Fish, but I don't think it would have mattered to Zwingli. For him, there was a principle at stake. He thought, as Luther did, that we are justified by faith and not by works; and that the guide to Christian life is Scripture alone, not Church rules. Christians, he maintained, should do as they please about fasting.

It remains true that different Christian denominations have different Lenten observances. For most Protestants, fasting is optional, and abstinence from meat is unheard of. Zwingli's anti-Lenten streak is still a popular one. I recently read an op-ed by a thoughtful Reformed pastor encouraging Christians to "Repent of Lent." Jesus, he wrote, "fasted for 40 days in the wilderness on our behalf, so we wouldn't have to; not as a model, but as a substitute." On this basis, he argued against fasting altogether.

But if we're going to look to Scripture for direction, there's little doubt about what we should be doing. Ash Wednesday

Mass gives us the words of Jesus himself. "When you fast, do not look gloomy like the hypocrites" (Mt 6:16). And again, "But when you fast, anoint your head and wash your face, so that may not appear to be fasting, except to your Father who is hidden. And your Father who sees what is hidden will repay you" (Mt 6:17-18).

These instructions are bracketed with commands about how to give alms ("Do not let your left hand know what your right is doing," Mt 6:3) and how to pray ("This is how you are to pray: Our Father ...," Mt 6:9). Prayer, almsgiving and fasting. These are the playbook for Lent.

Elsewhere in Matthew's Gospel, Jesus foretold not only his own death, but also his disciples' subsequent practice of penance and mourning: "The days will come when the bridegroom is taken away from them, and then they will fast" (Mt 9:15).

The solid scriptural basis helps explain why Christians fasted from the very earliest days of the faith. In the mid-300s, the Synod of Gangra already treated "the fasts commonly prescribed and observed by the Church" as ancient, established practices.

See GARVEY, page 15

Fourth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 31, 2019

- Joshua 5:9a, 10-12
- 2 Corinthians 5:17-21
- Luke 15:1-3, 11-32

This weekend, the Church observes *Laetare* Sunday, the name being derived from the first word in Latin of the



entrance antiphon for Mass this weekend. This is the Latin word for “rejoice.” The Church rejoices that salvation, finalized in the sacrifice and resurrection of Jesus, is near.

Priests may wear rose vestments. Rose is red and blue, purple, with a tinge of gold, reminding us of the first rays of the sun as they creep across the horizon after a dark night. Pink blends red and white. Gold, the color of daybreak, is essential, reminding us that Christ, the light of the world, is coming.

The Book of Joshua, the source of the first reading, looks far back to the time when God’s people finished the long, threatening trip across the Sinai Peninsula, then, as it is now, bleak in sterility and danger.

Along the way, they disowned God, but God still rescued them from starvation, sending manna from the sky. Scientifically speaking, what was manna? No one knows, but it was real and appeared unexpectedly. The people could not have created it. It was God’s gift. With it, the people survived.

St. Paul’s Second Epistle to the Corinthians furnishes the second reading. In the reading is Paul’s urgent appeal to the Corinthian Christians to be reconciled with God in Christ. Imagine Paul’s frustration as he saw the Corinthians toying with their old pagan ways. Of course, urgency literally flowed in his words.

They revealed his belief that nothing else matters but life in union with God. Thus, he implored the people to return to God to be “new creations” in Christ (2 Cor 5:17).

For its final reading on this weekend, the Church gives us from Luke’s Gospel the reassuring parable of the prodigal son.

Much of the parable is self-evident, even to us in the 21st century. Quite clear is the unqualified, constant love of the

wayward son’s father, who is a symbol of God.

The parable best is understood by considering the ancient context. The prodigal son was not the older son. Therefore, he was not his father’s heir. The prodigal son had no right to an inheritance, whether he was good or bad. He also had no right to abandon his father. This especially would have disgusted Jews at the time of Jesus, who prized loyalty to parents.

Most of all, the prodigal son rejected the privilege of being part of the people of God. He repudiated the primary obligation of this status, to bear witness to God. Finally, he consorted with prostitutes, scorning the sanctity of marriage, so precious to Jews, and risked defiling the pure stock of God’s people by begetting children who would be reared by pagan, unbelieving mothers.

His sins brought him no reward. He had to serve not humans, not just animals, but pigs, filthy, ugly predators, the lowest of the low, in Jewish eyes.

Nevertheless, the father forgave all and lavishly gave him an undeserved inheritance.

Reflection

The Church is joyful. Salvation, to be with God in and through Jesus, is near.

Wisely, the Church realizes that all its members, to some degree at some time, have been prodigal children, wandering away as the Corinthians wandered.

Its message this weekend, however, is not of denunciation and divine revenge. Instead, in the reading from Joshua, precisely with its reference to the manna and in the Gospel, with its thrilling story of the forgiving father, the Church reassures us. Although we may sin, God never abandons the promise to protect us.

God loves us. He is forever merciful, regardless of how far we stray—if we repent.

In Jesus, the sacrificial victim of Calvary, God awaits us with the Eucharist, manna for our starving souls, for which there is no substitute, without which we starve.

Use Lent, and turn to God. †

Daily Readings

Monday, April 1

Isaiah 65:17-21
Psalm 30:2, 4-6, 11-12a, 13b
John 4:43-54

Tuesday, April 2

St. Francis of Paola, hermit
Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-16

Wednesday, April 3

Isaiah 49:8-15
Psalm 145:8-9, 13c-14, 17-18
John 5:17-30

Thursday, April 4

St. Isidore, bishop and doctor of the Church
Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, April 5

St. Vincent Ferrer, priest
Wisdom 2:1a, 12-22
Psalm 34:17-21, 23
John 7:1-2, 10, 25-30

Saturday, April 6

Jeremiah 11:18-20
Psalm 7:2-3, 9b-12
John 7:40-53

Sunday, April 7

Fifth Sunday of Lent
Isaiah 43:16-21
Psalm 126:1-6
Philippians 3:8-14
John 8:1-11

Question Corner/Fr. Kenneth Doyle

Lenten sacrifices are a personal choice, not governed by Church law

Q My mother was very religious and she always told us that during Lent, whatever you gave up—ice cream, candy, etc.—you could have on Sundays. Is that true? Do Sundays count as part of Lent? (Wisconsin)

A I’ll answer your second question first, because that’s the easier one: “Do Sundays count as part of Lent?” The clear answer is “Yes.” In the liturgical books of the Church, the season of Lent begins on Ash Wednesday and ends just before the Mass of the Lord’s Supper on the evening of Holy Thursday. In the *Roman Missal*, for example, March 10 this year was designated as the “First Sunday of Lent.”

Now, for the more complicated part: If you’re fasting from candy for Lent, may you eat it on Sundays? The answer is: It’s your own call. Each of us is required in a general way to do penance, but the particular manner in which this is done is a personal choice. There’s no Church law involved or a question of sinfulness—you’re offering a small sacrifice to God in return for the sacrifice Jesus made for us.

Now it’s true that the Church has always viewed Sunday as a day of celebration in remembrance of the Resurrection, a kind of “little Easter,” and has never required fasting on Sundays—so I suppose there’s some warrant, when you’ve adopted a Lenten penance, for “taking Sundays off.”

But I think it’s probably better to continue the practice throughout the whole Lenten season, Sundays included. If I gave up candy for Lent but ate it on each of the six Sundays, that doesn’t seem like much of a sacrifice. (Which reminds me that a couple of years ago at a school Mass on Ash Wednesday, I asked the kids what they were giving up for Lent. One little boy raised his hand and said: “Hitting my sister.” I hope that he didn’t take Sundays off!)

Q Recently, Pope Francis signed a document with Muslim leaders about there being one world religion. How can that be? Some of my non-Catholic friends are accusing the pope of being out of line. What really happened? (Arkansas)

A I have read the document to which you refer, and nowhere can I find a call for “one world religion.” Instead, it is a plea for peace and nonviolence, a call to Catholics, Muslims and all believers “to unite and work together” in order to serve

“as a guide for future generations to advance a culture of mutual respect in the awareness of the great divine grace that makes all human beings brothers and sisters.”

The joint declaration, titled “A Document on Human Fraternity for World Peace and Living Together,” was signed by Pope Francis and Sheikh Ahmad el-Tayeb, a grand imam of Sunni Muslims, during a visit by the pope to the United Arab Emirates in early February.

It calls on world leaders “to work strenuously to spread the culture of tolerance and of living together in peace; to intervene at the earliest opportunity to stop the shedding of innocent blood and bring an end to wars, conflicts, environmental decay and the moral and cultural decline that the world is presently experiencing.”

The declaration condemns “all those practices that are a threat to life such as genocide, acts of terrorism, forced displacement, human trafficking, abortion and euthanasia.” It notes “that among the most important causes of the crises of the modern world are a desensitized human conscience, a distancing from religious values and a prevailing individualism accompanied by materialistic philosophies.”

Far from urging, as your question says, “one world religion,” the document states instead that “the pluralism and the diversity of religions, color, sex, race and language are willed by God in his wisdom”—an observation that has been taken by some Catholic commentators simply to mean that the variety of religions comes under the permissive will of God and indicates the natural desire of humans to know God.

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

My Journey to God

Hope in Spring

By Natalie Hoefler

O barren tree in winter gray,
“Life is no more,” you seem to say.
But cardinal red says, “On a tree
the Precious Blood won victory.
Be not afraid—the spring has come.
Have hope in life through Christ the Son.”



(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a reporter for The Criterion. Photo: A cardinal sits in a leafless tree. Spring began on March 20.) (Photo by Timothy Dykes on [Unsplash.com](https://www.unsplash.com).)

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. †

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.

ALEXANDER, B. Joan, 90, St. Charles Borromeo, Bloomington, March 8. Mother of Angelia Radel and Stephen Alexander. Grandmother of eight. Great-grandmother of 10.

RIEDEL BEAVIS, Kathryn L., 90, St. Barnabas, Indianapolis, March 18. Mother of Janice Etter, Nancy Everly, Karen Gardner, David, Richard, Jr., and Thomas Riedel. Sister of Susie Blair and Jerry Miller. Grandmother of 12. Great-grandmother of 13.

CARMER, Judith A., 76, St. Ambrose, Seymour, March 8. Wife of Jerry Carmer. Mother of JoAnna Garrett, Jane Hays and Julie Otte. Sister of Deacon Lawrence French. Grandmother of six. Great-grandmother of five.

CLEARY, Paul, 86, St. Jude, Indianapolis, March 10. Husband of Marlene Cleary. Father of James, Jesse, Mark and Michael Cleary. Brother of Linda Maines, Carolyn Moulton, Betty Schmidt, David, Dick, Larry, Leo and Tom Cleary. Grandfather of 16. Great-grandfather of 12.

FIELDS, Richard E., 74, Christ the King, Indianapolis, March 11. Husband of Sandra Fields. Father of Sabrina White and Ross Fields. Grandfather of one.

FILBURN, Richard A., 88, Our Lady of Perpetual

Help, New Albany, March 11. Father of Cherrie Burch, Kim Donahue, Tish Kimbel and Michael Filburn. Brother of Jane Roth. Grandfather of eight.

FILLENWARTH, Marilyn A., 80, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 8. Mother of Diane Jeffries, Deborah Kappes, Linda, Bernard, Jr., Greg and Michael Fillenwarth. Sister of Peggy Kennedy and John Shepard. Grandmother of eight. Great-grandmother of seven.

FISHER, Rosemary, 81, St. Louis, Batesville, March 10. Wife of William Fisher. Mother of Sandra Greenwell, Amy Jennings and Timothy Fisher. Sister of Louise Wells. Grandmother of four.

LAMPPERT, Robert A., 97, St. Anthony of Padua,

Morris, March 17. Father of Pam Brown, Beverly Froman, Darlene Trusty and Dwight Lampert. Grandfather of nine. Great-grandfather of 10.

LOVELL, Mildred, 91, Holy Family, Oldenburg, March 13. Sister of Paul Haverkos. Aunt of several.

MALONE, Alvin L., 96, St. Mark, Perry County, March 14. Father of Dorothy Steen, Deann, Bob, Jerry, Joe, John, Pat and Paul Malone. Brother of Virginia Evans. Grandfather of 18. Great-grandfather of 30.

MORRIS, Robert W., 72, St. Paul, Tell City, March 10. Husband of Anna Jane Morris. Father of Robin Mushinski and Dawn Williams. Brother of Patricia Hundley, Mary James, Debbie Vowles and Van

Morris. Grandfather of four. Great-grandfather of six.

MULLIS, William J., 78, St. Augustine, Leopold, March 11. Husband of Charlene Mullis. Father of Pam Brown and Beth Hauser. Brother of Carolyn Dauby, Monica Sicard, Ann Wheatley, Benny, Gary, Merle and Rupert Mullis. Grandfather of nine. Great-grandfather of 10.

ORSCHELL, Lee W., 82, St. Michael, Brookville, Feb. 21. Father of Sheri Seeley, Christie, Greg and Jeff Orschell. Grandfather of five.

SCHAUB, Louise V., 95, St. Roch, Indianapolis, March 11. Mother of Gregory Schaub. Grandmother of eight. Great-grandmother of 29. Great-great-grandmother of two.

SCHINDLER, Minnie C., 78, St. Mary, Navilleton,

March 16. Wife of Leon Schindler. Mother of Dana Chappell, Billy, Jr., Danny and Jeffrey Newkirk. Stepmother of Kathi Klotz, Jean Minter and Leon Schindler. Sister of Kenneth Poe. Grandmother of 18. Great-grandmother of 17.

SULLIVAN, Paula, 67, St. Luke the Evangelist, Indianapolis, March 10. Wife of Jim Sullivan. Mother of Elizabeth Griffin and Mark Hood. Stepmother of Anne Marie, Denise, Brian and James. Sister of Pamela and David Blankenship. Grandmother of five. Step-grandmother of 11. Step-great-grandmother of one.

WEHLAGE, Richard J., 84, Sacred Heart of Jesus, Indianapolis, March 8. Brother of Marjorie Henehan and Alice Kilgore. Uncle of several.

WELLS, Dolores (Nicodemus), 92, St. Mary, Greensburg, March 17. Mother of Catherine Alkire, Marilyn Padgett and Stephen Wells. Sister of Muriel Jelinek, Judith Schaefer, Donald and Paul Nicodemus. Grandmother of five. Great-grandmother of 12.

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 and Matt Brancamp.

ZORE, Lisa A., 55, St. Christopher, Indianapolis, March 11. Mother of Nicole Zore. Sister of Jamalyn, Jonalyn and Jimmy John Zore. †



Honoring persecuted Christians

The Colosseum in Rome is lit in red to draw attention to the contemporary persecution of Christians around the world. The ancient Roman stadium was the site of the martyrdom of Christians in the earliest days of the Church. (CNS photo/Remo Casilli, Reuters)

Faith and generosity sustain flood victims in Omaha Archdiocese

OMAHA, Neb. (CNS)—For Naoma Borgmann, the first sign of trouble was the look on her husband's face.

Although 60-mile-per-hour winds were howling and 4- to 5-foot waves were crashing on the banks of the Missouri River near their home on March 13, it was the sight of the water on the ground that shocked her husband the most.

"He said, 'Naoma, I don't know how to tell you this, but we are surrounded by water.'"

So, she and her husband, Hubert,

witnessing the sudden rise of floodwaters, quickly took refuge in the upper level of their home in far northeastern Nebraska where they prayed and waited for help.

Strong faith and generous spirits are now helping the Borgmanns and other Catholics across the Omaha Archdiocese overcome and recover from the historic flooding in the state.

Conditions in mid-March were ideal for significant floods. With the ground still frozen and rivers choked with ice, heavy rains and melting snow swelled

creeks and rivers, causing flooding along major rivers.

The flooding affected more than two-thirds of Nebraska's counties, including many within the archdiocese, destroying or damaging homes, businesses, roads and bridges, crippling water and sewage systems and killing livestock.

The floods also killed at least three people, and stranded thousands of others.

"We believe in

prayer, and we have a deep faith," Naoma Borgmann said. While they awaited rescue, they prayed The Lord's Prayer and the rosary and gazed upon a crucifix she placed on the table.

"As we were leaving, I looked at that cross, and there was my strength," she said.

Members of St. William Parish in Niobrara, the Borgmanns are thankful for the local farmer and his father who rescued them and the generosity of friends who helped them by providing a rent-free, temporary home in Creighton about 37 miles to the south, where their floral and home decor business is located.

This was not the first time the couple has faced tragedy. Their teenage daughter died in a car crash 25 years ago, and their previous home was destroyed in a 2011 flood.

"You do question why this is happening again," Naoma Borgmann said, "but you have to look at what it could have been. We're here, we got out together, and we're still together. You look at what you have and not what you've lost."

After the initial flooding began on March 13, failure of the upstream dam the next day brought a destructive, 11-foot wave of water and huge slabs of ice into the small town of Niobrara, washing away or damaging many commercial buildings. Another bridge across the Niobrara River was also washed out, cutting off one route into town.

"Niobrara is like a war zone," said Father Kizito Okhuoya, pastor of St. William and St. Wenceslaus parishes in Verdigre, a town south of Niobrara that also sustained major damage.

But people are working hard to get things back to normal, he said.

"There's been an outpouring of generosity and kindness from neighboring towns," Father Okhuoya said, "and the community is coming together."

He said the parish held an ecumenical prayer service on March 15 "to bring people together and speak a message of hope and faith ... knowing that even now, God walks with us through the waters, and reassuring people of God's love and presence."

Two days later, the town held a clean-up day with people from other towns coming over to help.

Both parishes he serves are located on high ground, so they did not sustain damage and were able to celebrate Sunday Masses, he said. These parishes are raising money for relief efforts.

"This is the time we need to turn to God in prayer," Father Okhuoya said, "and although people are hurting, they are hopeful and are focusing on the big picture."

"They have faith that we're going to bounce back as a town," he said. "It could be worse, so people are thanking God but are grieving their losses and cleaning up. Their spirit is good overall, so I'm thankful to God for that." †



Floodwaters surround homes in Peru, Neb., on March 19. Nebraska Gov. Pete Ricketts and the state's National Guard surveyed flooded farms, homes, bridges and highways, damage Ricketts called "devastating" and perhaps the worst in a half-century. At least three people have been reported killed. (CNS photo/Karen Dillon, Reuters)

Pope in Morocco: Highlighting Catholic-Muslim 'dialogue of solidarity'

VATICAN CITY (CNS)—Pope Francis wanted to go to Morocco in December to draw attention to the need for international cooperation in assisting migrants, and in alleviating the situations that force people to seek a better life outside their homeland.

Protocol dictated that he could not fly to Marrakech just for the United Nations



Pope Francis

meeting on migration, so instead migrants will be one group that receives his special attention during a more formal visit to Morocco on March 30-31.

His meeting on March 30 with migrants at the Rabat archdiocesan

Caritas center also will highlight the very practical form Catholic-Muslim relations take in the country of more than 35 million people, almost all of whom are Muslim.

"This is the dialogue of solidarity," said Father Daniel Nourissat, spokesman for the Archdiocese of Rabat. Christians and Muslims work together to assist the migrants both at Caritas' Migrant Reception Center, which the pope will visit, as well as in the neighborhoods and informal settlements where many migrants live.

Perhaps 80,000 migrants are currently in Morocco, Father Nourissat said. The numbers have been increasing steadily since 2017 when Italy and Libya began cooperating to prevent migrants from setting off from Libya to cross the Mediterranean and reach Europe.

By mid-2018, the number of migrants landing in Spain, usually from Morocco, had surpassed the number arriving in Italy.

Morocco has been criticized by human rights groups for forcibly busing migrants who want to reach Europe out of informal settlements in the north, but the country has accepted tens of thousands of migrants and refugees, given them residency permits and

allowed them to work.

The influx of migrants has mobilized the Catholic community, including the Franciscan Missionaries of Mary, an order with 45 sisters from 18 nations working in Morocco.

Sister Mary Elizabeth Donlon, the provincial, told Catholic News Service (CNS) that in a country where illiteracy rates are high among people over 50, especially among women over 50, the sisters also run a center for women's literacy; they have nurses and social workers serving in public hospitals and clinics; they teach in the nation's Catholic schools—where all of the directors, most of the staff and most of the students are Muslims.

One of the biggest challenges for the sisters, she said, is to learn Arabic and "enter into the local culture."

The faith of Moroccan Muslims "evidently nourishes and is vibrant," she said. So, the sisters must try to discover "what is the Lord trying to tell us as Christian women religious today through our contact with the Muslim faith, with men and women who are ordinary, faithful Muslims?"

Sister Mary Elizabeth said she's been struck by how Muslims focus on reconciling with each other during Ramadan, the month of fasting, and by how naturally and seriously the Moroccan Muslims take their obligation to pray five times a day.

"The faithfulness to prayer does attract me. It's so natural, like a skin," she said.

The Moroccan constitution recognizes



Migrants are seen before disembarking from a dinghy at Del Canuelo in southern Spain on July 27, 2018. By mid-2018, the number of migrants arriving in Spain, usually from Morocco, had surpassed the number arriving in Italy. (CNS photo/Reuters)

the right to religious freedom and freedom of worship, but proselytism is illegal. Most of the sisters wear a "discreet" version of their congregational symbol, which is a cross on a round medal, she said.

"We don't feel we must deny who we are," she said. The people they work with and serve know they are Christian, but in sharing what that really means, "there is a certain limit."

The Catholic community in Morocco numbers about 20,000 people, almost all of whom are foreigners, said Father Nourissat. A significant portion of those Catholics are students from sub-Saharan Africa studying at Moroccan universities.

"Our Christian community is very mobile," the priest said. "People stay in Morocco on average four years."

The influx of Christian students led the country's Council of Christian Churches to establish Al Mowafaqa, the ecumenical institute of theology, in Rabat. Catholic, Anglican and Protestant students study

theology, ecumenism and interreligious dialogue together and make a four- or five-year commitment to serving their fellow Christians in Morocco.

Members of the group will join Catholic priests and religious for a meeting with Pope Francis on March 31 in the Rabat cathedral.

An international group of Muslim students will have their own audience with the pope when he visits the Mohammed VI Institute, a school for imams—Muslim prayer leaders—and "murshid"—men and women trained as Muslim preachers and guides.

The Moroccan government opened the school in 2015 to promote religious education and to counter what it believes are fundamentalist interpretations of the faith. Like in most officially Muslim countries, the government employs the country's imams and *murshid* and writes the sermons used as the basic text for the imams at Friday prayer across the country. †

CALDAROLA

continued from page 12

pleasure, insecurity. Does this spark joy? What about all those who do not have the means I have? Could my money be better spent on them? That's a fundamental Lenten question.

The same preacher who read Chapter 16

to us offered this quote from Jesuit Father Ignacio Ellacurio, who was martyred in El Salvador in 1989: "Always remember that there is no conversion to God if there is no conversion to the oppressed."

Lent is all about conversion. How does my consumption affect my conversion?

(Effie Caldarola writes for Catholic News Service.) †

GARVEY

continued from page 12

Our mortifications were once quite severe. They have been significantly relaxed. (I doubt I get half credit for eating fish sandwiches on Fridays.) But fasting is something Jesus instructed us to do.

We would look askance at a Christian

who worked on Christmas Day instead of reveling in seasonal joy. For similar reasons, we should welcome the modest penitential practices that the Church enjoins on us in the season leading up to Christ's passion.

(John Garvey is president of The Catholic University of America in Washington. Its website is www.cua.edu.) †

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Direct inquiries/resumés to:

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The position requires a bachelor's degree in mechanical, civil, or electrical engineering, property management, business administration, or a related field. Knowledge of building systems and maintenance, facility management software, construction documents, and budget preparation and oversight are essential. The position involves some evening and weekend work as well as the need to respond to calls during off-work hours when urgent matters arise. At least 10 years of experience as a property manager or an engineer responsible for property management is required.

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St. Anthony softball champions

In 1963, the junior boys' softball team from St. Anthony Parish in Indianapolis defeated the team from St. Philip Neri Parish, also in Indianapolis, by a score of 18-7 to win the CYO championship. The championship came at the end of an undefeated season for the team. In the back row on the far left is Father James Byrne, the priest moderator for the team. In the back row on the far right side is Joe Fox, the head coach. This photo was originally published in the Sept. 6, 1963, issue of *The Criterion*.

(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.)

Bishops say EPA plan to roll back pollution rule would harm the unborn

WASHINGTON (CNS)—Unborn children would face greater health risks if the Environmental Protection Agency (EPA) moves to rescind a rule regulating hazardous air pollutants emitted by power plants, said the chairmen of two



Archbishop Joseph F. Naumann

U.S. Conference of Catholic Bishops' (USCCB) committees.

The bishops argued in a March 22 statement that the Mercury and Air Toxics Standards, or MATS, are needed to protect pregnant women as well.

"The proposed change to the Mercury and Air Toxics Standards rule is troubling since it is well-documented that pregnant mothers and their unborn children are the most sensitive to mercury pollution and its adverse health effects," said Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the bishops' Committee on Pro-Life Activities.

Bishop Frank J. Dewane of Venice, Fla., chairman of the Committee on Domestic Justice and Human Development, added, "The MATS rule reflects a proper respect for life of the human person and of God's creation—a great example of integral ecology called for in *"Laudato Si"*, on Care for Our Common Home," Pope Francis' encyclical on the environment.

The bishops' comments coincided with a March 18 letter sent by a USCCB official in response to the publication of the revised EPA rule in the Federal Register on Feb. 7.

The EPA said it had concluded that it is not "appropriate and necessary" to

regulate hazardous air pollutants from power plants because the cost of doing so "grossly outweighs" the benefits gained by doing so.

Anthony R. Picarello Jr., USCCB associate general secretary and general counsel, opposed the change in a detailed six-page letter, writing that the current standards "align strongly with key principles of Catholic social teaching."

He expressed concern that although the proposed rule change does not remove power plants from the list of regulated pollution sources under the Clean Air Act, it "greatly weakens legal justification for the rule and could ultimately cause great harm to human health and the environment."

Picarello said that Church teaching "calls us to care of God's creation and protect the common good and the life and dignity of human persons, especially the poor and vulnerable, from conception until natural death."

"In short, by failing to take into account the full range of costs, especially those imposed on the most vulnerable, the proposed rule fails to respect the life and dignity of the human person," Picarello's letter said as it outlined a series of technical findings on the danger to health posed by mercury and other hazardous air pollutants.

The USCCB supported the standards when they were proposed by President Barack Obama's administration in 2011 because "even small amounts of these harmful pollutants in the environment are linked to health problems, particularly in children before and after birth, the poor and the elderly," Picarello's letter said, quoting from the bishops' original comment on MATS. †

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

- 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

- 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
- April 5, 6-8 p.m. at St. Michael, Greenfield
- April 6, 10 a.m.-noon at St. Michael, Greenfield
- April 9, 7 p.m. at St. Philip Neri
- April 11, 7 p.m. at St. Thomas, Fortville

Indianapolis North Deanery

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

Indianapolis South Deanery

- 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
- 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

- 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, Edinburg, 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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