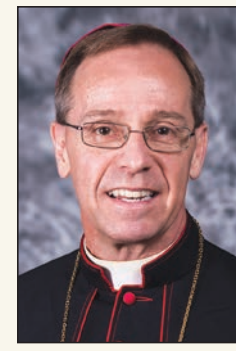




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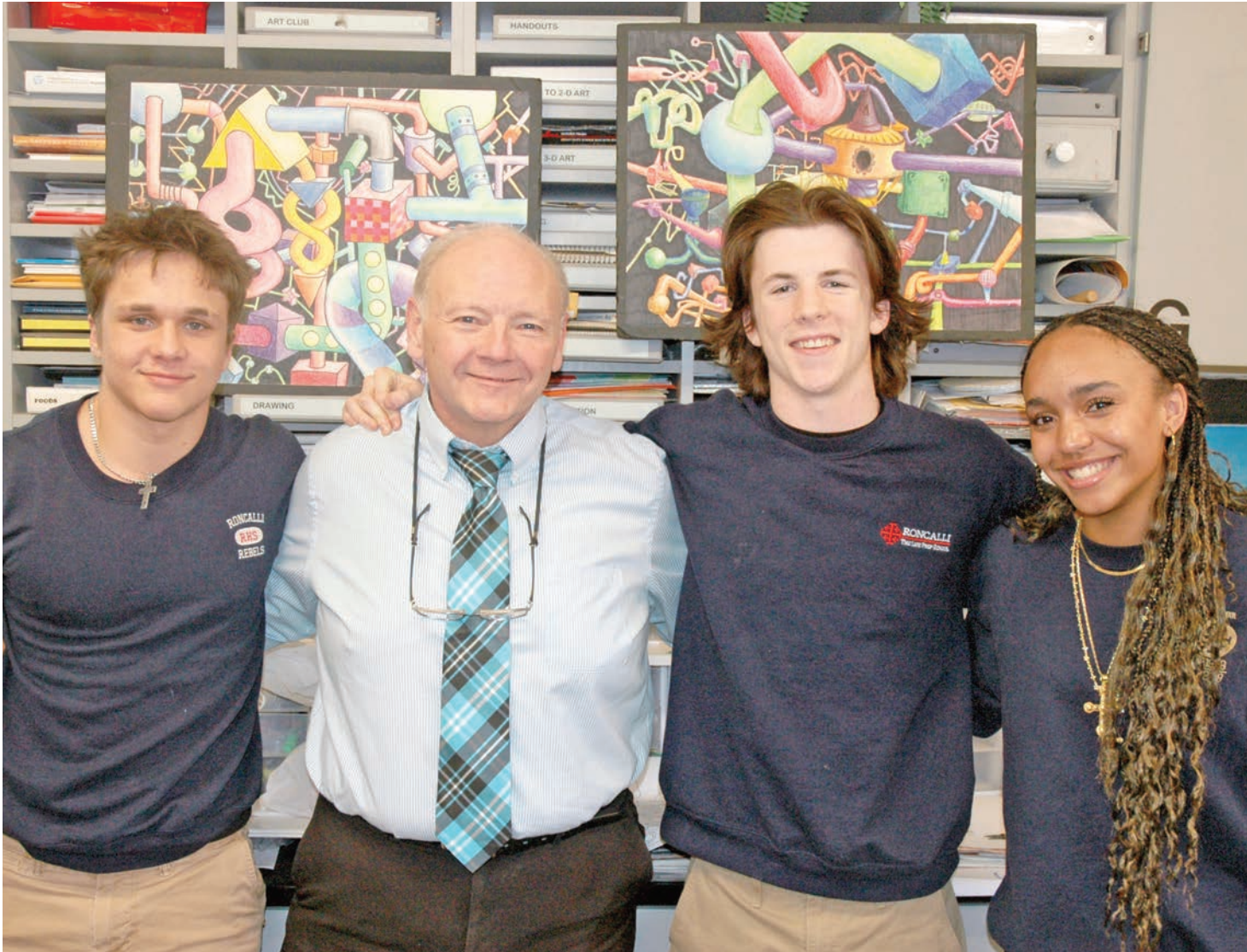
Christ the Cornerstone

The love of God and the path to happy, holy lives, page 5.

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The connection between Mark Stratton, the visual arts teacher at Roncalli High School in Indianapolis, and his students shows in the smiles shared with Elyas Williams, left, Alex Plahitko and Carrienne Sabina. Stratton is this year's recipient of the Saint Theodora Excellence in Education Award, the highest honor given to an educator in the archdiocese. (Photo by John Shaughnessy)

From the everyday to the extraordinary, visual arts teacher sees into the hearts of students

By John Shaughnessy

The teenager wanted to look good for the girl he had asked to the homecoming dance, so he came to Mark Stratton with a request that would have been strange for nearly any other teacher.

After all, as the longtime visual arts teacher at Roncalli High School in Indianapolis, Stratton has earned a reputation for helping students in ways that range from the everyday to the extraordinary.

In quiet ways that have never sought attention, he has found coats for students who have needed them, provided food for students whose families have been evicted from their homes,

repaired athletic shoes so they will last until a student's parents get their next paycheck, hemmed dresses for school dances, and created boutonnieres and corsages for students who couldn't afford to buy them for their prom dates.

"I can't tell you how many neckties I have tied when we used to dress up for liturgy. I often thought way back then to request my salary be based on the number of ties tied and the times I'm asked to use the restroom. Definitely early retirement funds!" he notes with his wry sense of humor before turning serious.

"If our students need something, I am so delighted that they ask me. No one should have to do without and feel less than

See **TEACHER**, page 8

Social justice drives advocacy efforts for undocumented residents

By Victoria Arthur

While the latest attempt to provide driving privilege cards for undocumented residents is stuck in neutral at the Statehouse, Indiana Catholics continue



to advocate on this and other issues affecting the thousands who live and work in the state but cannot prove their legal status.

For the Indiana Catholic Conference (ICC), the Church's longstanding commitment to social justice fuels these advocacy efforts—from supporting driving cards to opposing a bill that would crack down on so-called "sanctuary cities" that offer aid to the undocumented population.

"From its earliest days, the Catholic Church has stood in solidarity with the most vulnerable in our society," said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "These are matters of social justice and of ensuring

that people are treated with dignity and are able to obtain the basic necessities of life."



Angela Espada

A simple trip to work or to the grocery store is often a terrifying prospect for the approximately 100,000 undocumented immigrants in Indiana

who must drive, but do so without a license. For nearly a decade, legislation has been introduced in the General Assembly to provide undocumented residents with legal driving privileges—a move that some lawmakers and advocates from the ICC to law enforcement officials believe would address basic human needs while offering larger economic and public safety benefits.

See **ICC**, page 9

National Eucharistic Pilgrimage to include shrines, secular landmarks, diocesan events

(OSV News)—On May 18-19, groups of eight young adults will leave San Francisco; New Haven, Conn.; San Juan, Texas; and Itasca State Park in Minnesota.

For eight weeks, they'll travel, mostly on foot but also by car and boat, along four routes through major U.S. cities, small towns and countryside toward Indianapolis, where they're expected to arrive on July 16, the day before the opening of the National Eucharistic Congress.

Together, they'll cover more than 6,500 miles through 27 states and 65 dioceses. With them every step of the way will be the Eucharist, held in a specially designed monstrance or reserved in a support vehicle's tabernacle.

The National Eucharistic Pilgrimage is a major prelude to the National

See **PILGRIMAGE**, page 2

The Basilica of the Sacred Heart at the University of Notre Dame in Indiana is seen in this file photo. It will be among the religious landmarks that some taking part in the National Eucharistic Pilgrimage will visit. (OSV News photo/Bob Roller)



At least 15 Catholics dead in attack during Mass in Burkina Faso

DORI, Burkina Faso (OSV News)—At least 15 people were killed in an attack by gunmen on Catholics gathered for Sunday Mass in a Burkina Faso village on



Bishop Laurent Birfuoré Dabiré

Feb. 25, according to multiple news reports.

Twelve Catholics were dead at the scene in the village of Essakane, with another three dying while being treated at a health center, and two others wounded, according to a statement from Bishop Laurent Birfuoré

Dabiré of the Diocese of Dori in Northern Burkina Faso, which includes Essakane.

“In these painful circumstances, we invite you to pray for the eternal rest of those who have died in the faith, for the healing of the wounded and for the consolation of sorrowful hearts,” the bishop said in the statement, written in French and shared on the bishop’s behalf by Father Jean-Pierre Sawadogo, the diocese’s vicar general.

“We also pray for the conversion of those who continue to sow death and desolation in our country. May our efforts of penance and prayer during this period of Lent bring peace and security to our country, Burkina Faso,” the bishop said.

According to the Associated Press, no group has claimed responsibility for the attack, but jihadis who have perpetuated similar violence are suspected of carrying it out. Christians in Burkina Faso have been increasingly targeted in recent years by terrorist groups amid political and social upheaval.

Burkina Faso is located in Africa’s Sahel region, which separates North Africa from Sub-Saharan Africa and has one of the largest Christian communities in the region.

Aid to the Church in Need, a Catholic organization that assists the Church in places where Catholics are threatened by persecution and poverty, notes that the West African nation was long “considered an example of peaceful coexistence between religions.” Of its population of 21 million, about 25% is Christian and 60% is Muslim.

“Since 2015, however, the northern and eastern parts of the country have become a hotspot of violent extremists,” Aid to the Church in Need reports, adding that “Burkina Faso is now the main theater of jihadist terror in the Sahel,” the band of savanna that spans the width of Africa from the Atlantic Ocean to the Red Sea.

The violence and upheaval, which escalated following two coups in 2022, has resulted in more than 1 million people fleeing their homes, parishes and schools being deserted, and children forcibly recruited to be child soldiers.

The Feb. 25 attack came a week after Burkina Faso’s bishops publicly expressed concern about the country’s “situation of persistent insecurity” in a statement issued on Feb. 18 at the end of their weeklong plenary assembly in the Diocese of Kaya.

“Overall, some 30 parishes and their associated structures [presbyteries, religious communities, health and education facilities, etc.] remain closed or inaccessible,” the Catholic Bishops Conference of Burkina and Niger said in the statement, according to multiple reports. †



Public Schedule of Archbishop Charles C. Thompson

February 28–March 15, 2024

February 28 - March 1
Leadership Roundtable 2024 Catholic Partnership Summit in Arlington, Va.

March 2 – 1 p.m.
Confirmation Mass for youths of St. Michael Parish, Brookville; St. Nicholas Parish, Ripley County; St. Peter Parish, Franklin County; St. Charles Borromeo Parish, Milan; St. Anthony of Padua Parish, Morris; and St. Louis Parish, Batesville, at St. Louis Church

March 4 – 2 p.m.
Mass and dialogue at Edinburgh Correctional Facility, Edinburgh

March 5 – 10:30 a.m.
Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

March 5 – 7 p.m.
Confirmation Mass for youths of St. Christopher Parish, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

March 7 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

March 7 – 3 p.m.
Finance Council meeting at Archbishop Edward T. O’Meara Catholic Center

March 7 – 7 p.m.
Celebration of Caring Gala for Peyton Manning Children’s Hospital at JW Marriott, Indianapolis

March 9 – 10 a.m.
Archdiocesan Pastoral Council meeting at St. Bartholomew Parish, Columbus

March 10-14
U.S. Conference of Catholic Bishops’ Administrative Committee meeting in Washington, D.C.

March 15 – 11:30 a.m.
St. Patrick’s Day Parade, Indianapolis

PILGRIMAGE

continued from page 1

Eucharistic Congress, which expects to bring together tens of thousands of Catholics on July 17-21 in Indianapolis for worship, speakers and Eucharist-centered events. The pilgrimage and the congress are part of the National Eucharistic Revival, a three-year initiative of the U.S. Catholic bishops that began in 2022 with the aim of deepening Catholics’ love for the Eucharist.

“A cross-country pilgrimage of this scale has never been attempted before,” said Tim Glemkowski, CEO of the Denver-based National Eucharistic Congress, Inc., in a media release announcing updated routes and related events. “It will be a tremendously powerful action of witness and intercession as it interacts with local

parish communities at stops all along the way.”

The pilgrimage’s four groups of Perpetual Pilgrims are young adults ages 19-29 selected in an application process to travel the full length of each route. Their names will be announced on March 11.

People who wish to travel as a “day pilgrim” or attend a pilgrimage-related event along the routes may register online at www.eucharisticpilgrimage.org. Day pilgrims must make their own arrangements for meals, transportation and lodging, as needed.

Each route passes religious and secular landmarks, including Folsom State Prison in California, Ellis Island in New York, the campuses of the University of Notre Dame in Indiana and Benedictine College in Kansas, and the shrines of Our Lady of Champion in Wisconsin, the Most Blessed Sacrament in Alabama and St. Elizabeth Ann Seton in Maryland. †

Would you like to nominate someone for the 2025 Legacy Award? Do so by March 31

The archdiocese is currently accepting nominations for a faith-filled individual or couple to receive the Legacy Award at the 2025 Legacy Gala.

There are three ways to nominate someone for the honor in 2025: share your nomination on the website, www.archindy.org/LegacyGalaNomination; send your nomination by e-mail to LegacyGala@archindy.org, or send it in the mail to Legacy Gala, c/o Office of Stewardship and Development, 1400 N.

Meridian St., Indianapolis, IN 46202.

The following information is needed for your nomination to be considered: 1) name of nominee and their parish; 2) address, e-mail address and phone number of nominee; 3) your name, parish name, address, e-mail address and phone number; 4) a narrative of 250-500 words explaining why you are nominating this individual(s).

The deadline for nominations is March 31. †

More than speakers are a part of the National Eucharistic Congress on July 17-21

While there is an impressive list of emcees, speakers and presenters lined up for the National Eucharistic Congress (NEC) in Indianapolis on July 17-21 (see www.eucharisticcongress.org/speakers), the event offers numerous daily prayer and sacramental opportunities as well.

Each day’s schedule begins with morning Mass. Confession will be available each day, as well as opportunities for adoration.

Additionally, St. John the Evangelist Church—which is directly across from the Indiana Convention Center where many of the NEC events will take place—will serve as a perpetual adoration chapel throughout the course of the five-day congress.

“St. John the Evangelist Parish is super excited to be in the heart of the Eucharistic Congress as the perpetual adoration chapel in July,” says Father Rick Nagel, the parish pastor. “It will be an amazing encounter with Jesus as the Blessed Sacrament is brought to St. John’s from all parts of the United States in four eucharistic processions. This is arguably the most important event in the history of our nation as, now more than ever, Jesus wants to bring his people home to his holy Church.” †



NATIONAL EUCHARISTIC CONGRESS WEEKLY UPDATE



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Father Mark Weaver ‘died like he lived,’ setting ‘his sights on Jesus’

By Natalie Hoefler

Reflecting on the life of Conventual Franciscan Father Mark Weaver, the pastor of St. Mary Parish in New Albany who died on Feb. 19 at the age of 72, an image came to the mind of parish volunteer coordinator Ruth Houghton.



Fr. Mark Weaver, O.F.M. Conv.

“A few years ago he asked me to arrange for him to visit all of the [parish’s] shut-ins,” she recalled. “I joined him on the visits.”

“One lady was sitting on the side of her bed. Father Mark sat down on the floor with his legs crossed and looked up at her, smiling, and just sat there and talked with her. He said he didn’t need a chair, he was fine on the floor.”

The story encapsulates several traits about Father Mark repeated by each person who spoke about him with *The Criterion*: his embrace of poverty, his joy, his determination and his complete giving of self to serve others.

Deacon Martin Ignacio, who serves at St. Mary, offered this simple summary of the priest: “We met Christ through him.”

‘Not one to do things halfway’

Father Mark’s 46-year journey as a priest took him to three parishes in central and southern Indiana, one in northern Indiana, two years studying in Rome—and 23 years as a missionary priest in Central America.

The foundation of faith that led to this journey began in Tiffin, Ohio, on July 2, 1951. The oldest of 12 children, Father Mark grew up on the Weaver family farm, not far from the Basilica and National Shrine of Our Lady of Consolation in Carey, Ohio.

It was there that his faith was influenced by the priests of the Order of Friars Minor Conventual—the Conventual Franciscans.

In 1969, he graduated from the former minor seminary run by the Conventual Franciscans at Mount Saint Francis in Mt. St. Francis—the seat of the order’s Our Lady of Consolation Province.

After his novitiate, Father Mark professed his first vows on Aug. 17, 1973, and his solemn vows on Aug. 23, 1976. Less than a year later, on June 25, 1977, Father Mark was ordained a priest at the basilica in Carey.

“He was a brilliant student,” said Conventual Franciscan Father Tom Merrill, Father Mark’s friend for 53 years. “I was convinced he would follow an academic career.”

Father Tom was surprised, then, when Father Mark told him in 1979, just two years into serving as associate

pastor of St. Simon the Apostle Parish in Indianapolis, that he wanted to become a missionary.

From 1979-97 and 1999-2004, Father Mark served as a missionary priest in Honduras and El Salvador. He ministered there as an associate pastor and pastor of various parishes while simultaneously serving in several leadership roles for the Custody (or developing province) of Mary, Mother of the Poor, now called the Custody of Mary, Mother of Mercy.

From novice director to formation team member, missionary delegate and head of the custody, Father Mark “made a huge impact on the young friars,” said Father Tom.

“There aren’t many people who could’ve adjusted to the poverty he had to live in in Central America,” the priest noted. “But he didn’t get happiness from having a lot of things. His family and the people he served were really his treasures.”

Living in community with Father Mark in Terre Haute and Clarksville, Conventual Franciscan Father John Bamman was a firsthand witness of the priest’s embrace of the Franciscan vow of poverty.

“He only owned one trunk at the foot of his bed,” said the pastor of St. Anthony of Padua Parish in Clarksville. “Everything he owned he could pack up in 15 minutes.”

Father Tom noted another trait of his friend that helped him succeed in his roles in Central America and in adjusting to an “entirely different culture.”

“He had a stubbornness, a stick-to-itiveness,” the priest said. “He would carry out a thing to the very end. He was not one to do things halfway or lukewarm.”

‘He’d drop everything to take care of you’

Father Mark took a two-year sabbatical to study in Rome from 1997-99, and a one-year sabbatical at a Conventual Franciscan friary in Louisville from 2004-05.

Then it was back to doing what he loved: serving others and drawing others to love God through his ministry as a priest.

His first assignment was as pastor of St. Joseph Parish in Lagrange, Ind., in the Diocese of Fort Wayne-South Bend, from 2005-2010.

Father Mark next served as pastor of St. Joseph University Parish in Terre Haute from 2010-2018. Father John spent the first four years of his priesthood, 2010-14, serving there with Father Mark and living with him at the local friary—where he and Father Mark would “josh around” with folks who rang the doorbell.

“He was very joyful,” Father John recalled. “We’d be joshing around with them, and later on they would say, ‘Well,

I’m here to see Father Mark,’ and were shocked to find out that was him. He had a way of breaking down defenses and just meeting you eye-to-eye with no pretenses.”

Houghton admired the priest’s joy, too.

“He had a constant smile,” she said. “You could see the joy of the Lord through him.”

And you could see his love of the Lord, added Deacon Martin, especially when celebrating Mass.

“He’s looking at the bread and wine as if he’s talking to the person of Jesus and not the bread and wine,” he recalled, moved to tears at the memory. “That made a huge connection with everyone [at St. Mary] and how the celebration [of Mass] unites us all,” particularly in a parish with English- and Spanish-speaking communities.

Father Mark’s decades in Central America helped in his service to the parish’s Hispanic community, Deacon Martin also noted.

“He knew the culture, he knew the language, and he knew the suffering of the community,” he explained. “He was able to embrace all that and look at their needs and serve them.”

But then, Father Mark served everyone. It was one of his strongest qualities—each of those interviewed noted it.

“He’d drop everything to take care of you, to hear you,” Houghton recalled. “It’s not like, ‘I’m busy.’ It was, ‘You need to talk—I’m here.’”

The same was true of the friaries where Father Mark lived, said Father Tom, calling him “very giving of himself in community.”

Through tears, Deacon Martin said Father Mark lived John 15:13: “No one has greater love than this, to lay down one’s life for one’s friends.”

‘He died like he lived’

Despite his rapid decline after being diagnosed with leukemia last fall, Father Mark expressed that love to the very end. His dying wish was to preach one last time at all of the Masses at St. Mary.

And so he did on Feb. 10-11, the weekend before he died. The Gospel reading that weekend presented a leper telling Christ, “If you are willing, you can cleanse me” (Mk 1:40).

Deacon Martin shared the message of hope and love Father Mark offered the congregation in his homily.

“He said, ‘I was reflecting on this exact Gospel with Jesus. He told me he would heal me, but it’s not going to be on this side. It’s going to be on the other side.’”

“He said, ‘I’m ready. I’m ready to see all the people, all those loved ones I’m missing. But mostly I’m ready to have that encounter with Christ, open arms waiting to take me to the Father’s embrace.’”

The words encapsulated Father Mark, said Father Tom.

“He set his sights on Jesus—he did that all his life,” the priest said of his friend. “He died like he lived.”

(Father Mark is survived by 10 of his 11 siblings. A memorial Mass was celebrated at the Basilica and National Shrine of Our Lady of Consolation on Feb. 24. Father Mark’s Mass of Christian Burial took place at St. Mary Church on Feb. 27, followed by burial at the Conventual Franciscans’ cemetery at Mount Saint Francis. Memorial donations can be made at www.franciscansusa.org/fr-mark-weaver or sent to the Province of Our Lady of Consolation, Office of Mission Advancement, 103 St. Francis Blvd., Mt. St. Francis, IN 47146.) †

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Editorial



Visitors holding flags that read "Nonviolence" in Italian gather to pray the *Angelus* with Pope Francis in St. Peter's Square at the Vatican on Feb. 25. (CNS photo/Vatican Media)

A prayer for peace—and for the children and other innocent victims who suffer during wars

It is hard to believe we just marked the two-year anniversary of Russia's unjust invasion of Ukraine and appear to be no closer to peace there.

Although finding accurate statistics as to the number of casualties on both sides in this conflict is challenging, most media outlets put those numbers in the thousands—some even in the tens of thousands—as the fighting continues.

We believe it is an appropriate time to ask: How can this be allowed to continue? If we ever needed to storm the heavens with prayers for an end to this conflict—and to other conflicts around the globe—now is the time.

Pope Francis intimated that question during his midday recitation of the *Angelus* prayer in St. Peter's Square on Feb. 25.

"How many victims, people wounded, destruction, anguish, tears in a period that is becoming terribly long and whose end is not yet in sight," the pope said, reminding some 20,000 visitors that Russia launched its major offensive on Feb. 24, 2022.

"It is a war that not only is devastating that region of Europe, but is unleashing a global wave of fear and hatred," Pope Francis said.

We only need look at the ongoing conflict between Hamas and Israel and the chaos in the Congo and Nigeria, among other places, which punctuate our Holy Father's point about civil unrest around the globe.

And we also learned at least 15 people were killed in an attack by gunmen on Catholics gathered for Sunday Mass in a Burkina Faso village on Feb. 25.

Burkina Faso is located in Africa's Sahel region, which separates North Africa from Sub-Saharan Africa and has one of the largest Christian communities in the region.

According to media reports, 12 Catholics were dead at the scene in the village of Essakane, with another three dying while being treated at a health center, and two others wounded, according to a statement from Bishop Laurent Birfuoré Dabiré of the Diocese of Dori in Northern Burkina Faso, which includes Essakane. (See story on page 2.)

As reported by Catholic News Service, dozens of people at the Feb. 25 *Angelus*

gathering held up banners bearing the word "nonviolence" in Italian.

"While I renew my deepest affection for the tormented Ukrainian people and pray for all, especially for the numerous innocent victims," the pope said, "I plead for that little bit of humanity to be found that will allow the creation of the conditions for a diplomatic solution in search of a just and lasting peace."

Pope Francis also asked the crowd to pray "for Palestine, for Israel and for the many peoples torn apart by war, and to concretely help those who suffer! Think of all the suffering; think of the wounded children—innocents."

That children are among the victims of these conflicts should break our hearts. They indeed are the innocent victims who should never be among the casualties. But we have learned through the history of humanity that the tragedy of war spares no one.

During his Feb. 25 *Angelus* prayer, the pope also noted he is concerned about the increasing violence in eastern Congo, and he joins that nation's bishops in asking everyone to pray for peace, "hoping for a cessation of the fighting and the search for a sincere and constructive dialogue."

Pope Francis joined the bishops of Nigeria and the leaders of the Dicastery for Evangelization as well in denouncing "the increasingly frequent kidnappings in Nigeria."

"I express my closeness in prayer to the Nigerian people, hoping that efforts will be made to ensure that the rapid spread of these incidents be curbed as much as possible," the pope said.

While we cannot predict the future of this unrest around the globe, there is one thing we are certain of: the longer these wars continue, the more the heartbreak will escalate for innocent people caught in the crossfire of the chaos.

As we continue our Lenten journey, we must not forget our brothers and sisters around the world who suffer.

And like our Holy Father, may our prayers include petitions for peace—in Ukraine, Russia, Israel, Palestine, Congo, Burkina Faso and Nigeria—and in many other places where the perils of war continue to be prevalent.

—Mike Krokos

Be Our Guest/Sr. Constance Veit, L.S.P.

Did Mary suffer from loneliness?

Pope Francis has focused our attention on one of his familiar themes—the problem of loneliness in our contemporary culture.



The pope has written about this issue in his messages for the World Day of the Sick, for Lent and for this year's World Day of Grandparents and the Elderly, to be celebrated on July 28, in conjunction with the feast day of Jesus' grandparents, SS. Joachim and Anne.

Citing the Book of Genesis, he wrote for the World Day of the Sick, "It is not good that man should be alone" (Gn 2:18).

The Holy Father's message continued, "From the beginning, God, who is love, created us for communion and endowed us with an innate capacity to enter into relationship with others. Our lives, reflecting in the image of the Trinity, are meant to attain fulfillment through a network of relationships, friendships and love, both given and received. We were created to be together, not alone."

Precisely because communion is so deeply rooted in the human heart, he wrote, the experience of abandonment, solitude, vulnerability and insecurity associated with serious illness can be frightening, painful and even inhuman.

In his Lenten message, Pope Francis spoke of Lent as a time to pause in prayer and in the presence of a wounded brother or sister.

"Love of God and love of neighbor are one love," he wrote. "Not to have other gods is to pause in the presence of God beside the flesh of our neighbor."

Prayer, almsgiving and fasting are not three unrelated acts, he said, but a single movement of openness and self-emptying, in which we cast out the idols and attachments that imprison us, enabling our atrophied and isolated hearts to be revived.

"In the presence of God, we become brothers and sisters, more sensitive to one another: in place of threats and enemies, we discover companions and fellow travelers. This is God's dream, the promised land to which we journey once we have left our slavery behind."

On the second day of Lent, the Vatican announced the theme for this year's celebration of Grandparents and the Elderly. Drawn from Psalm 71, the theme is "Do not cast Me off in my old age."

The Holy See press office's announcement noted that in choosing this verse it was the Holy Father's desire "to call attention to the fact that, sadly,

loneliness is the bitter lot in life of many elderly persons, so often the victims of the throwaway culture."

"By cherishing the charisms of grandparents and the elderly," the press release said, "and the contribution they make to the life of the Church, the World Day seeks to support the efforts of every ecclesial community to forge bonds between the generations and to combat loneliness."

During the early part of Lent, I've been following the traditional devotion of the seven sorrows of Mary and I've been struck by how alone Mary must have felt in her sufferings.

Her vocation was so singular, and her life so unique, that no one with whom she shared her earthly journey could have fully understood her life experiences, no matter how empathetic they strove to be.

Consider how alone Mary must have felt after the angel's announcement that she had been chosen from among all women to bear the Savior.

Or, how fearful she must have been as she and Joseph hastily packed up their belongings and their newborn baby to flee to Egypt?

Imagine Mary's anxiety when her Son was suddenly missing during their journey home from Jerusalem, how confused she must have been when her neighbors in Nazareth chased Jesus out of the synagogue and tried to throw him off a cliff, how sorrowful and lonely she must have felt after the death of her husband, Joseph, and then how lonely she must have been when her Son had left home to pursue his mission.

Finally—although there are many other examples that could be cited—imagine Mary's heart-wrenching sorrow and her sense of abandonment as her Son suffered a hideous death on a cross.

During this Lenten season, pause, as our Holy Father suggests, to reflect on Mary's sorrows as they are portrayed in Scripture.

If you are experiencing loneliness or feel abandoned—no matter the cause—ask Our Lady to help you use your suffering to draw you closer to her Son, who suffered for love of us.

And if someone you know is experiencing pain or isolation, ask for the grace to know how to pause in the presence of this wounded brother or sister and to offer them the consolation of Christ who is always with us.

Our Lady of Sorrows, pray for us.

(*Little Sisters of the Poor Sister Constance Veit is director of communications for the Little Sisters of the Poor in the United States and an occupational therapist.*) †



World Day
for Grandparents
and the Elderly
2024

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. †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

The love of God and the path to happy, holy lives

The Scripture readings for the Third Sunday of Lent provide us with an overview of the fundamental requirements of Jewish and Christian ethics.

The first reading from the Book of Exodus (Ex 20:1-17) contains the Ten Commandments which outline how we are supposed to relate to God and to our fellow human beings.

Several of these commandments are expressed positively (keeping the Lord's Day holy and honoring our parents). Others are prohibitive (no false gods, taking the Lord's name in vain, murder, adultery, lying or covetousness). All are meant to show us how to live well and be happy as children of God and brothers and sisters to each other.

These fundamental moral principles can be found in nearly all religions and in the ethical teaching of the greatest philosophers of both the western and eastern cultures. At the root of all ethics is the need to overcome egoism and selfishness. When we're able to surrender our self-centered desires and embrace true communion with God and our neighbor, we are free to love unreservedly.

Christianity builds on these fundamental ethical principles, but it also transforms them.

In the Gospel verse for the Third Sunday of Lent, we hear the familiar, but astounding statement that "God so loved the world that he gave his only Son, so that everyone who believes in him might have eternal life" (Jn 3:16). This simple statement shows us that the kind of love that God has for us (the love that is God's own nature) is radically unselfish and self-sacrificing.

God the Father loves us so much that he is willing to sacrifice his only begotten Son for our sakes.

In the second reading, St. Paul tells us that this sacrifice—the crucifixion of our Lord Jesus Christ—is "a stumbling block to Jews and foolishness to Gentiles" (1 Cor 1:23). Humanly speaking, it's simply not reasonable to expect this much selflessness, and from a religious perspective, it seems sacrilegious to think that the Son of God would be subjected to pain and death for our sakes.

But, as St. Paul assures us, "the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength" (1 Cor 1:25). God's love exceeds all our expectations. In him, the moral precepts that govern all interaction among people are perfected by God's

utterly unselfish love.

The Gospel reading for the Third Sunday in Lent (Jn 2:13-25) takes on a different meaning when considered in the light of both the foolishness and the weakness of God's self-sacrificing love.

As St. John tells us:

Since the Passover of the Jews was near, Jesus went up to Jerusalem. He found in the temple area those who sold oxen, sheep, and doves, as well as the money changers seated there. He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money changers and overturned their tables, and to those who sold doves he said, "Take these out of here, and stop making my Father's house a marketplace." His disciples recalled the words of Scripture, "Zeal for your house will consume me" (Jn 2:13-17).

Jesus refuses to accept the commercialization of his Father's house, which contradicts the Ten Commandments and makes a mockery of the solemn worship that is due to God alone. His righteous anger is both unexpected and bewildering to his followers. After all, Jesus has shown himself to be a man of peace. He is

not normally given to this kind of behavior—no matter how justified.

The love of God which is incarnate in Jesus exceeds all expectations. It can be surprising—even bewildering—and it invariably makes us rethink the reasons for our own beliefs and actions. The two great commandments—to love God wholeheartedly and to love our neighbor as ourselves—are essential to moral perfection (living good, happy lives), and they show us the way to holiness. God's self-sacrificing love transcends all human rules and customs. It connects us with a way of life that is truly different from anything "the world" can offer us.

We need to keep the commandments if we want to live well and be happy. But we also need genuine holiness ("zeal" for the things of God) which demands more. Holiness builds on, but ultimately transcends, ethics. It calls us to be people whose love for God and others is paramount.

To be holy is to surrender our needs and desires out of love for God and our neighbor.

Let's ask God our Father and the Holy Spirit for the grace to grow in holiness and to be consumed by the self-sacrificing love of Jesus. †



Cristo, la piedra angular

El amor de Dios y el camino hacia una vida feliz y santa

Las lecturas de las Escrituras para el tercer domingo de Cuaresma nos ofrecen una visión general de los requisitos fundamentales de la ética judía y cristiana.

La primera lectura del Libro del Éxodo (Ex 20:1-17) contiene los Diez Mandamientos que describen cómo debemos relacionarnos con Dios y con nuestros semejantes.

Varios de estos mandamientos se expresan de forma positiva (santificar el Día del Señor y honrar a nuestros padres). Otras son prohibitivas (no adorar a dioses falsos, no pronunciar el nombre del Señor en vano, no al asesinato, el adulterio, la mentira o la codicia). Pero todos tienen por objeto mostrarnos cómo vivir bien y ser felices como hijos de Dios y hermanos entre nosotros.

Estos principios morales fundamentales pueden encontrarse en casi todas las religiones y en las enseñanzas éticas de los más grandes filósofos, tanto de la cultura occidental como de la oriental. En la esencia de toda ética está la necesidad de superar el egoísmo y el egocentrismo. Cuando somos capaces de renunciar a nuestros deseos egocéntricos y abrazar la verdadera comunión con Dios y con nuestro prójimo, somos libres para amar sin reservas.

El cristianismo se basa en estos

principios éticos fundamentales, pero también los transforma.

En el versículo del evangelio de la tercer domingo de la Cuaresma, escuchamos una afirmación conocida pero igualmente asombrosa: "Porque de tal manera amó Dios al mundo, que ha dado a su Hijo unigénito para que todo aquel que en él cree no se pierda mas tenga vida eterna" (Jn 3:16). Esta sencilla afirmación nos muestra que el tipo de amor que Dios nos tiene (el amor que es la propia naturaleza de Dios) es radicalmente desinteresado y abnegado.

Dios Padre nos ama tanto que está dispuesto a sacrificar a su único Hijo por nosotros.

En la segunda lectura, san Pablo nos dice que este sacrificio—la crucifixión de nuestro Señor Jesucristo—"para los judíos es ciertamente un tropezadero, y para los no judíos una locura" (1 Cor 1:23). Desde el punto de vista humano, simplemente no es razonable esperar tanta abnegación, y desde una perspectiva religiosa, parece sacrilego pensar que el Hijo de Dios se sometería al dolor y a la muerte por nuestro bien.

Pero, como nos asegura san Pablo, "lo insensato de Dios es más sabio que los hombres, y lo débil de Dios es más fuerte que los hombres" (1 Cor 1:25). El amor de Dios supera todas nuestras expectativas. En él, los preceptos

morales que rigen toda interacción entre las personas se perfeccionan por el amor totalmente desinteresado de Dios.

La lectura del Evangelio del tercer domingo de Cuaresma (Jn 2:13-25) adquiere un significado diferente cuando se analiza a la luz tanto de la necedad como de la debilidad del amor abnegado de Dios.

Como nos dice san Juan:

Estaba cerca la pascua de los judíos; y Jesús subió a Jerusalén, y halló en el templo a los que vendían bueyes, ovejas y palomas, y a los cambistas allí sentados. Entonces hizo un azote de cuerdas y expulsó del templo a todos, y a las ovejas y bueyes; esparció las monedas de los cambistas y volcó las mesas, y dijo a los que vendían palomas: "Saquen esto de aquí, y no conviertan la casa de mi Padre en un mercado." Entonces sus discípulos se acordaron de que está escrito: "El celo de tu casa me consume" (Jn 2:13-17).

Jesús se niega a aceptar que la casa de su Padre se convirtiera en un comercio, algo que contradice los Diez Mandamientos y se burla del culto solemne que únicamente se debe a Dios. Su ira justificada es tan inesperada como desconcertante para sus seguidores ya que Jesús había demostrado ser un hombre de paz. Normalmente no era dado a este tipo de

comportamiento, por muy justificado que estuviera.

El amor de Dios que se encarna en Jesús supera todas las expectativas. Puede ser sorprendente e incluso desconcertante, pero invariablemente nos hace replantearnos las razones de nuestras propias creencias y acciones. Los dos grandes mandamientos—amar a Dios por encima de todas las cosas y amar al prójimo como a nosotros mismos son elementos esenciales para la perfección moral (vivir una vida buena y feliz) y nos muestran el camino hacia la santidad. El amor abnegado de Dios trasciende todas las normas y costumbres humanas; nos conecta con una forma de vida que es realmente diferente de todo lo que el mundo puede ofrecernos.

Debemos cumplir los mandamientos si queremos vivir bien y ser felices, pero también necesitamos una santidad genuina ("celo" por las cosas de Dios) que exige más. La santidad se basa en la ética, pero en última instancia la trasciende y nos llama a ser personas cuyo amor a Dios y a los demás es primordial.

Ser santo es renunciar a nuestras necesidades y deseos por amor a Dios y al prójimo.

Pidamos a Dios nuestro Padre y al Espíritu Santo la gracia de crecer en santidad y ser consumidos por el amor abnegado de Jesús. †

Events Calendar

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

FISH FRIES

For a complete list, go to www.archindy.org/fishfries.

EVENTS

March 7

Monthly Prayer with Sisters of Providence: "Prayer on Women's History Month," for single Catholic women ages 18-42, via Zoom, 7-7:45 p.m., seventh day of each month. Information, registration: Events.SistersofProvidence.org, 361-500-9505, jluna@spsmw.org.

March 8-9

Planned Parenthood, 8590 Georgetown Road, Indianapolis. **Indiana Knights of Columbus Overnight Prayer Vigil**, 7 p.m. Fri.-7 a.m. Sat., all invited to participate. Information: 317-223-4892.

March 8-10

Rachel's Vineyard Retreat, sponsored by Project Rachel for those seeking hope and healing after abortion, specific location in greater Bloomington area will be disclosed upon registration. Confidential help, registration, information: 317-452-0054, projectrachel@archindy.org.

March 9

The Schrott Center for the Arts, 610 W. 46th St., Indianapolis. **The Passion of Joan of Arc Silent Film with Orchestra**, 7:30 p.m., live performance of Indianapolis Chamber Orchestra and chorus, composition by Richard Einhorn, tickets \$35-\$45, students and children free. Information, tickets: 317-940-9607, info@icomusic.org, tinyurl.com/icojoan24.

March 10

Ancient Order of Hibernians St. Patrick's Day Events. St. John the Evangelist Church, 126 W. Georgia St., Indianapolis: **Celtic Cross Blessing, Mass, Parade:** 10:15 a.m. Celtic cross blessing in church courtyard followed by 10:30 a.m. Mass, 11:35 a.m. parade to Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. Information: aohindy.com/spc.

March 12

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Taizé Prayer at the Woods**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available. Information: Taizee.

SistersofProvidence.org, 812-535-2952.

Cardinal Ritter Knights of Columbus Council #1221, 809 E. Main St., New Albany. **12th Annual Speaker Series: Father Vincent Lampert, archdiocesan exorcist**, 5:30 p.m. social hour with hors d'oeuvres and cash bar, 6:30 p.m. talk, free. Information: 502-291-3131.

March 14

St. Benedict Parish, Hellmann Hall, 118 South 9th St., Terre Haute. **Evangelization Informational Gathering**, 7-8:30 p.m., hosted by the archdiocesan Office of Evangelization, learn about encouraging parish communities, equipping parish leadership and sharing the Gospel. Information: 317-236-1466, abardo@archindy.org.

March 15

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, archdiocesan chancellor Christopher Walsh presenting "National Eucharistic Congress in Indy: A Once-in-a-Lifetime Opportunity for YOU," rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and

program following, \$18 members, \$24 non-members. Register by 4 p.m. on March 13. Information, registration: cutt.ly/CBE-Reg.

March 16

Gainbridge Fieldhouse, 125 South Pennsylvania St., Indianapolis. **Covenant Resources Miscarriage Ministry Night with the Indiana Pacers**, 7 p.m., Pacers vs. Nets, discounted prices range from \$30-58, includes free Pacers branded hat; food voucher for a hot dog, chips, and Pepsi product; chance to shoot a free throw on the court after the game, a portion of each ticket purchased will go back to the Covenant Resources Miscarriage Ministry. Information, tickets: 812-212-3463, contactus@covenantresources.org, tinyurl.com/crmpacers24.

March 20

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

March 21

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Mass**, 2 p.m.

Information: 317-574-8898, catholiccemeteries.cc.

March 23

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

March 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Leave the Light On**, 9 a.m.-7 p.m., priests available for sacrament of reconciliation, no appointment needed. Information: 317-545-7681, lcoons@archindy.org.

March 28

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Cor Jesu: Holy Thursday Altar of Repose**, 7-8 p.m., night of communal prayer, adoration, Benediction and fellowship, free. Information: megt2014@gmail.com.

March 29

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Way of the Cross**, noon. Information: 317-784-4439, catholiccemeteries.cc.

Our Lady of Peace Cemetery and Mausoleum, 9001

Haverstick Road, Indianapolis. **Way of the Cross**, noon. Information: 317-574-8898, catholiccemeteries.cc.

Sisters of Providence, 1 Providence Pl., Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Way of Cross for Justice**, 10:30-11:30 a.m. Information: 812-535-2952, provctr@spsmw.org.

April 5

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass 6 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Friday Devotion**, 11:40 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512. †

Retreats and Programs

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

March 15-17

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St.

Meinrad. **Sleeper Awake!**, Benedictine Father Adrian Burke presenting, \$300 single,

\$425 double. Registration: 812-357-6611, saintmeinrad.org/retreats.

St. Malachy Parish in Brownsburg will hold Bible marathon starting on March 10

A Bible marathon called "The Word Became Flesh"—the proclamation of Scripture from Genesis through Revelation—with the constant presence of Christ in the Blessed Sacrament, will take place at St. Malachy Church, 9833 E. County Road 750 N., in Brownsburg, starting after 10:30 a.m. Mass on March 10.

The event will begin with a eucharistic procession (outdoor or indoor, depending on weather) after the 10:30 a.m. Mass.

The Bible will then be proclaimed from cover to cover in the church, with the constant presence of the Blessed Sacrament in a monstrance on the altar for adoration.

"The hope is for people to encounter Christ truly present in the Eucharist and in the living word of God," says Nathanael Rea, the parish's director of faith formation and evangelization.

"It's also an opportunity for

people to come experience the eucharistic Lord even if they're not Catholic. We hope they'll hear about the Bible marathon and say, 'Hey, I believe in the Bible!' So they might come and encounter Christ not just in Scripture but in the Blessed Sacrament."

With volunteers reading aloud for 30-minute shifts, the end time of the Bible marathon is uncertain, possibly lasting through the morning of March 13, including breaks for regularly scheduled Masses.

All are invited, regardless of faith.

The event can also be viewed live online at tinyurl.com/2024BibleMarathon.

To sign up for an hour of adoration during the event, go to tinyurl.com/BibleMarathonAdoration.

To sign up to read for a 30-minute slot, go to tinyurl.com/BibleMarathonReader.

For more information or to see if the Bible marathon is still in progress, contact the parish office at 317-852-3195. †

March 16

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Lenten Day of Reflection**, 9 a.m.-noon, Franciscans of the Immaculate Friar John Lawrence Polis facilitating, free. Information, registration: 812-825-4642, ext. 1, motheroftheredeemer.com.

March 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Come to the Cross: Day of Reflection**, 9 a.m.-2 p.m., Father Keith Hosey and program manager Jennifer Burger presenting, \$45, includes Mass and lunch. Registration: archindy.org/fatima, 317-545-7681, lcoons@archindy.org.

March 22-24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Ponder and Proclaim! A Lenten Weekend Retreat**, 6 p.m. Fri.-noon Sun., Father James Farrell and Deacon Richard Wagner presenting, \$220, includes accommodations, program materials, breakfast,

lunch and dinner on Saturday and breakfast on Sunday. Registration: archindy.org/fatima, 317-545-7681, lcoons@archindy.org.

March 26, 27, 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Holy Week Days of Silence**, 8 a.m.-4 p.m., \$45 per day, includes room, continental breakfast, lunch and use of common areas and grounds, overnight stays available for additional \$32 per night, dinner additional \$11 per meal. Registration: fm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org.

March 27-31

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Living the Liturgy of the Triduum**, Benedictine Father Jeremy King presenting, \$465 single, \$735 double, commuter \$200. Registration: 812-357-6611, saintmeinrad.org/retreats.

March 28-31

Benedict Inn Retreat & Conference Center, 1402

Southern Ave., Beech Grove. **Triduum Retreat**, 4:30 p.m. Thur.-1 p.m. Sun., \$375, includes meals and accommodations. Information, registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Easter Triduum Retreat**, 6 p.m. Thurs.-8 a.m. Sun., Franciscan Friars of the Immaculate facilitating, \$50.70 per adult, children free, includes lunch and dinner on Sat., overnight accommodations additional cost, call for details. Information, registration: 812-825-4642, ext. 1, motheroftheredeemer.com.

March 29

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Good Friday Day of Silence**, 9 a.m.-4 p.m., \$40, includes private room for the day and lunch. Information, registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org. †

Retreat focusing on bold women of Scripture to be held in Beech Grove on April 6

"Holy Boldness: Women Who Encountered Jesus," a one-day retreat focusing on inspirational women of Scripture, will be held at Benedict Inn Retreat & Conference Center, 1402 Southern Ave., in Beech Grove, from 9 a.m.-3:30 p.m. on April 6.

Sandra Hartlieb, Catholic author of *Holy Boldness: Unlocking the Mysteries of Women Who Encountered Jesus* and *In Hot Pursuit: 7 Keys*

to *Unlock True Happiness*, will facilitate the retreat, which introduces participants to the courageous women of Scripture, focusing on the woman at the well and the Blessed Mother.

The cost for the event is \$75, which includes lunch.

For more information or to register, go to benedictinn.org/programs, call, 317-788-7581 or e-mail benedictinn@benedictinn.org. †

Disabilities ministry in need of ASL Interpreters for Catholic Masses and events

The Disabilities Ministry of the archdiocesan Office of Catechesis is in need of American Sign Language (ASL) interpreters for special Masses and events.

The Indianapolis-based ministry serves special needs adults and children throughout the archdiocese's 126 parishes by offering events, instruction materials and support.

ASL interpreters are needed to aid individuals at confirmations, Rites of Election and parish Masses. Interpreters

will be paid an hourly stipend.

It is preferred that interpreters be Catholic, but those who have a strong familiarity with the Catholic Mass and other liturgical rites are encouraged to apply. It is also preferred that interpreters have an Indiana Interpreting Certificate, though allowances can be made depending on experience.

For more information, contact Jenny Bryans, Disabilities Ministry Coordinator, at jbryans@archindy.org or 317-236-1448. †

Inspiring biopic *Cabrini* has few flaws in depicting life of saint

By Ann Margaret Lewis

Releasing on March 8 in honor of International Women's Day, the film *Cabrini* is a biopic of St. Frances Cabrini, the first American saint and the patroness of immigrants and the poor.

Directed by Alejandro Monteverde, award-winning director of *Sound of Freedom*, the film tells the story of Mother Cabrini's 1889 arrival in the United States and the first steps on her lifelong journey to found 67 hospitals, orphanages and schools in her new home country. She became a naturalized United States citizen in 1909 and was canonized in 1946 by Pope Pius XII.

Cabrini is distributed through Angel Studios, the same production company that gave us *Sound of Freedom* and *The Chosen* series.

Like those productions, this film has lush, lived-in settings and intense acting. Cristiana Dell'Anna (*The Hand of God*) delivers an impassioned performance as the titular character. She is joined in the cast by Academy Award nominee and Emmy Award winner John Lithgow (*The World According to Garp*, "3rd Rock from the Sun") as her primary antagonist Mayor Gould, and Emmy nominee David Morse ("St. Elsewhere," *The Green Mile*) as the conflicted Archbishop Corrigan. All the acting performances in the film are powerful, convincing and moving, including the boy Paolo, played by the young Federico Ielapi (*Pinocchio*).

There are few flaws in this film. It is well-written, artistically directed and tells the inspiring story of Mother Cabrini's dealing with the anti-Italian sentiment of the period—and the Church hierarchy's and civil authorities' lack of support for her mission to serve the immigrant poor.

The only complaint I had with the script was that it failed to communicate Mother Cabrini's core motivation for all that she did, which was a fierce devotion to Christ and his sacred heart. Perhaps filmmakers thought her motivation would be obvious since she was a religious sister, a member of the Missionary Sisters of the Sacred Heart of Jesus. But adding that one puzzle piece would have made her compelling story more complete.



Cristiana Dell'Anna and her young co-star Federico Ielapi give impactful performances in *Cabrini*. (Photo courtesy of Angel Studios)

Mother Cabrini was a busy woman, conquering all that she did with great energy despite her poor health. Yet all of her accomplishments were fueled through a deep, abiding prayer life that gave her strength beyond expectations. That is what truly made her a saint. We rarely see that in the movie, and never once see her at Mass. Such scenes might have slowed the pace of the film, but even a short glimpse or a single line of dialogue would have given us this added touch.

Regardless, this is a well-made film, and I eagerly recommend it as inspirational viewing for the Lenten and Easter seasons.

Cabrini opens nationwide on March 8. As with *Sound of Freedom*, Angel Studios is also offering the "pay it forward" option online, in which viewers can donate tickets for those who might not otherwise see the film.

For more information or to find a showing at a theater near you, go to www.angel.com/cabrini. †

Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of services that have been reported to *The Criterion*. An asterisk (*) indicates confession only, not a service.

Batesville Deanery

March 1, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora*
 March 1, 9 a.m.-9 p.m. at All Saints Parish, Dearborn County, St. Martin campus*
 March 5, 6:30 p.m. at St. Michael, Brookville
 March 8, 9 a.m.-1 p.m. and 2:30-6:30 p.m. at St. Louis, Batesville*
 March 16, 9 a.m.-9 p.m. at St. Joseph, Shelbyville*
 March 16, 9:30 a.m.-1:30 p.m. at St. Louis, Batesville*
 March 19, 6:30 p.m. at St. Michael, Brookville
 March 19, 6:30 p.m. at St. Catherine of Siena, Decatur County, St. John the Evangelist campus
 March 20, 6:30 p.m. at St. Peter, Franklin County
 March 21, 7 p.m. at St. Louis, Batesville

Bloomington Deanery

March 12, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
 March 13, 6 p.m. at St. Martin of Tours, Martinsville
 March 14, 7 p.m. at St. Agnes, Nashville
 March 27, 6 p.m. at St. Paul Catholic Center, Bloomington

Connersville Deanery

March 5, 6:30 p.m. at St. Mary, Rushville
 March 10, noon-2 p.m. at St. Elizabeth of Hungary, Cambridge City*
 March 13, 6:30 p.m. at St. Bridget of Ireland, Liberty
 March 17, 11 a.m.-1 p.m. at St. Anne, New Castle*

Indianapolis East Deanery

March 12, 6 p.m. at St. Rita
 March 19, 7 p.m. at Holy Spirit
 March 25, 9 a.m.-7 p.m. "Leave the Light On" at Our Lady of Fatima Retreat House*

Additionally, recurring opportunities for reconciliation in the East Deanery are as follows:
 Second and fourth Sundays after

10 a.m. Mass, at SS. Peter and Paul Cathedral Sundays during Lent,
 9-9:30 a.m. at Our Lady of Lourdes

Indianapolis North Deanery

March 10, 2 p.m. at St. Simon the Apostle
 March 11, 7 p.m. at Christ the King
 March 12, 7 p.m. at St. Pius X

Indianapolis South Deanery

March 1, 6:30-7:30 p.m. for St. Ann and St. Thomas More, Mooresville (Indianapolis West Deanery), at St. Ann
 March 5, 7 a.m.-7 p.m. at Nativity of Our Lord Jesus Christ*
 March 7, 9 a.m.-9 p.m. at Our Lady of the Greenwood, Greenwood*
 March 8, 6:30-7:30 p.m. for St. Ann and St. Thomas More (Indianapolis West Deanery), Mooresville, at St. Thomas More
 March 16, 9 a.m.-9 p.m. at SS. Francis and Clare of Assisi, Greenwood*

Indianapolis West Deanery

March 1, 6:30-7:30 p.m. for St. Ann (Indianapolis South Deanery) and St. Thomas More, Mooresville, at St. Ann
 March 8, 6:30-7:30 p.m. for St. Ann (Indianapolis South Deanery) and St. Thomas More, Mooresville, at St. Thomas More
 March 13, 6:30-7:30 p.m. at Holy Angels
 March 21, 6:30 p.m. for St. Gabriel the Archangel, St. Michael the Archangel and St. Monica at St. Monica

Additionally, recurring opportunities for reconciliation in the West Deanery are as follows:
 Tuesdays of Lent, 5-6 p.m. at St. Malachy, Brownsburg
 Wednesdays of Lent (excluding Holy Week), 6-7 p.m. at Mary, Queen of Peace, Danville

Thursdays of Lent (excluding Holy Thursday), 5-6 p.m. at St. Malachy, Brownsburg
 Fridays of Lent (excluding Good Friday): 4-5 p.m. at St. Christopher; 5-6 p.m. at St. Malachy, Brownsburg, and St. Monica; 5:30-6:30 p.m. at St. Gabriel the Archangel
 Saturdays of Lent (excluding Holy Saturday), 9-10 a.m. at St. Malachy, Brownsburg

New Albany Deanery

March 5, 6:30 p.m. at St. Michael, Bradford
 March 13, 7 p.m. at Our Lady of Perpetual Help, New Albany
 March 20, 7 p.m. at St. Michael, Charlestown
 March 20, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
 March 21, 6:30 p.m. at St. Francis Xavier, Henryville
 March 21, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery

March 7, 6 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
 March 10, 9 a.m. at St. Patrick, Salem
 March 13, 6:30 p.m. at St. Ambrose, Seymour
 March 17, 3 p.m. at American Martyrs, Scottsburg

Tell City Deanery

March 10, 2 p.m. at St. Paul, Tell City

Terre Haute Deanery

March 15, noon-7 p.m. at St. Benedict, Terre Haute*

Additionally, recurring opportunities for reconciliation in the Terre Haute Deanery are as follows:
 Thursdays 6:30-8 p.m. and Saturdays 3:30-5 p.m. (excluding Holy Week) at St. Joseph University, Terre Haute †

'Encounter' Christ on March 3-5 at Nativity Parish in Indianapolis

Are you looking for a way to grow in your life of faith during this Lenten season?

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., in Indianapolis, is offering a series of "Encounter" events to help everyone encounter Christ on March 3-5. All are invited to attend one, two or all three nights.

At 7 p.m. on March 3, the theme of the evening is "Encounter Faith." Dr. James Pauley, a professor of theology and catechetics at Franciscan University in Steubenville, Ohio, will talk about

how to cultivate and grow a deeper relationship with the Eucharist. There will also be time for a question-and-answer session.

At 5:30 p.m. on March 4, the parish will host an "Encounter Community" gathering. Crafts for kids and dinner for the entire family will be the focus.

Finally, at 7 p.m. on March 5, "Encounter Prayer" will be the theme. The parish is hosting a special holy hour of eucharistic adoration with the sacrament of reconciliation available.

For more information on the "Encounter" evenings, call 317-357-1200. †

TEACHER

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they should. I love these kids and would do whatever I can for them.”

And yet, this year’s recipient of the Saint Theodora Excellence in Education Award—the archdiocese’s highest honor for an educator—faced a dilemma when he was asked a question by the teenager who wanted to look good for his date to the homecoming dance.

‘I just want them to have that moment’

On the day before the dance, the student asked, “Mr. Stratton, have you ever cut hair before?”

Stratton told him he had, so the student asked if he would cut his.

“The young man did not have a lot of money. I told him I have cut hair, but I couldn’t cut his,” Stratton recalls, explaining concerns about physical contact between teachers and students. “I said, ‘Why do you need a haircut? It looks all right.’ Actually, it looked a little shabby. He said, ‘I’ve got a date. I’m going to meet her parents. And her parents live a lot differently than my parents. They’re kind of rich.’ I said, ‘They’re still nice people.’

“The barber I go to is actually really close to Roncalli. I said, ‘I’ll call my barber and set up an appointment for you. I can’t take you because I can’t take you in my car. But it’s within walking distance. I’ll leave money in my drawer for you to get a haircut so you can look nice for your date.’ And he did. It made his day. He felt really nice. They got good pictures. He was very, very grateful.”

As he shares that story, Stratton gets emotional, on the verge of tears. Asked about the emotion rising in him, he says, “It’s just that a lot of kids hurt. A lot of kids are more sad than you would ever understand. To see them happy and successful, it just means so much to me. It means more to me to see them have a few great moments.

“A great athlete who wins a state football championship can look back on those glory days. Some of these kids will not have the opportunity to look back at any moment and say, ‘I had a great time.’ If I can provide any kind of moment or any kind of good feeling for these kids while they’re young, I just want them to have that moment, to feel good about themselves. I want to let them know someone cares for them.”

Then he shares a moment that best shows the depth of that caring.

‘That will be in my mind until the day I die’

The story involves a student who grew up in a refugee camp before his family came to the United States and Indianapolis to live.

“He was new to our country, new to our language,” says Stratton, who has taught in Catholic schools in the archdiocese for 41 years. “His counselor and myself worked really hard to try to get him into college. Seeing him go to college, literally from a child labor camp, that was a major moment. That will be in my mind until the day I die.”

Stratton and his wife of 35 years, Monica, had a graduation party for the student. He has also stayed in touch with the young man during his time in college, encouraging him, asking about his grades. When the young man needed someone as an emergency contact, he asked Stratton.

“He’s in college, and he’s doing really well,” Stratton says, the emotion rising in him again.

While his emotional investment in his students stands out, so does his commitment to the classes he teaches—and the hopes and demands he has for his students.

In nominating Stratton for the Saint Theodora Award, Roncalli’s principal Kevin Banich noted, “Mark is a one-man show for our art classes. He goes above and beyond to ensure that our course offerings are robust and thorough to ensure that our students have a multitude of opportunities.”

During this year, Stratton has taught courses in ceramics, sculpture, 2D art, 3D art, photography, fiber arts and crafts, and Advanced Placement classes in drawing, 2D art and 3D art.

The breadth of these classes reflects the range of the interests and talents of Stratton—who is both comfortable using a sewing machine and a chain saw in his artistic endeavors. Still, a primary focus guides his teaching, no matter the subject.

“I really encourage the kids to use their minds and their imaginations,” he says. “They need to be able to solve problems in every part of their lives. Whatever I’m teaching, they have to solve a problem, they have to be creative. There’s a rubric and standards that are very narrow. They have to fit within those confines of what I’m asking. It’s more difficult than just giving them free reign on everything.

“My goal is to get them to think. They have some pretty cool ideas when they start using their brain.”

‘He cares about us so much’

Stratton also tells them that nearly every part of their lives is connected to art.

“I tell them that the car you came to school in today was designed by an artist. The clothes you’re wearing were designed by an artist. There’s a great mindset of teaching art for creativity’s sake, for showing their passion. There’s also a part of your life where you can use the skills you learn in here to make money and still enjoy yourself—to find a job that actually pays you later on.”

Stratton lives that reality. Beyond teaching, he has a business where he has used his artistic skills to design everything from logos to landscapes, from upholstering chairs to creating flower arrangements for weddings.

“I walk the walk,” he says.

Most of all, his students know he walks with them.

“I’ve learned so much from him,” says Carriane Sabina, a junior who has taken three of his classes. “He always tries to make sure you’re so creative. And he’s always someone you can talk to. He cares about us so much.”

Elyas Williams, a sophomore, adds, “He has made me more confident. I’m not the best in art, but it’s always better than what I thought it would be because of his teaching.”

A smile beams from Alex Plahitko as he starts talking about Stratton.

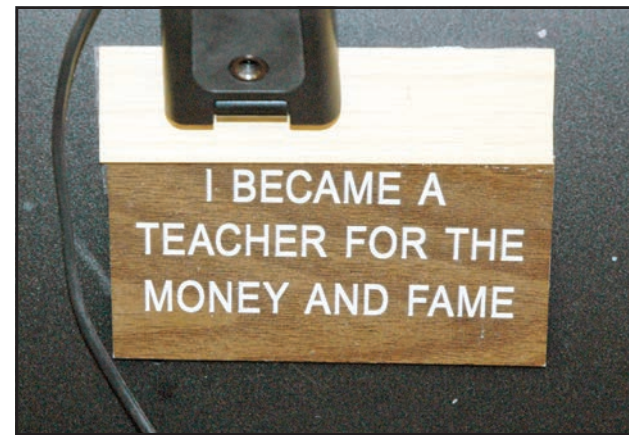
“He is always positive, and he has a real knack for being able to read how a person is feeling,” says the junior. “If they’re already feeling good, he makes them feel better. And especially if he knows you’re having a rough day, he knows how to get to the bottom of it and help you through it, and make you feel a whole lot better. And his sense of humor is hilarious. He always has a knack for making people laugh.”

And for making them feel special.

“He’s been my teacher sponsor for the past two years for wrestling,” Alex says. “He tries to come to almost all of our home meets here, and he’ll even come to some of our away meets. It means a lot to know that somebody cares about you like that when they don’t really have to. He makes an effort to come to everybody’s things and be there for each and every student he teaches. It just shows a lot about him.”

Roncalli’s principal Banich shares another telling story.

“A few years ago, I was moved to tears at our prom when Mark showed up to see a few students,” Banich



The wry sense of humor that Mark Stratton shares with his students at Roncalli High School in Indianapolis shows in the sign on the back of his computer in his classroom. (Photo by John Shaughnessy)

recalls. “I found out those students wanted Mr. Stratton to be in attendance because he designed and tailored a suit for a student who could not afford to rent one.”

‘They just need someone to listen to them’

Stratton’s approach to his students, his teaching style and his life are built on some solid foundations.

He’s a father who speaks proudly of his adult daughter Samantha. He praises the influence of his wife Monica, a fellow educator who has helped him embrace the belief that “teaching is a ministry.” And while he describes her Catholic faith as “so devout she makes me look like a heathen,” the depth of his own Catholic faith shines through when he talks about how it guides him.

“I always support the faith,” says Stratton, a member of Holy Name of Jesus Parish in Beech Grove. “There’s not been one thing in my life that the Church has asked me to do that I haven’t done.”

All these foundations are at the heart of his approach when students ask him questions about faith.

“It is this scenario that allows me to express my Catholic faith, share the Church’s beliefs, and express what it means to be a Christian,” Stratton wrote in his application for consideration for the Saint Theodora Award. “When answering these questions, giving advice and guidance, it is then that I hope I am helping form Christian leaders in body, mind and spirit.

“As the art teacher, I believe that many of the students must think I am not a ‘conformist,’ that I must be ‘on their side’ when their opinions are not totally in synch with the Church. They are surprised. They are wrong. I try exceptionally hard to instill in them what the Church desires and what is truly right and just, and to be genuine and honest with them. I also try to lead by example. I pass no judgment. I do not preach. I am honored they actually asked and listened. And they do listen.”

Stratton believes that listening to his students is the best gift he gives them.

“We have great parents, we have a great school system, but the thing I see is that the kids really need someone to talk to,” he says. “I try to provide that every day. I’ve got a lot of interests. If you want to talk about fishing, I have some knowledge. If you want to talk about sewing a dress, I can do that. I try to find a connecting element with every single kid and try to use that in talking to them.

“I think that means a lot to them. Teenagers are coming into their own. They’re trying to find new ways. They’re trying to be themselves. I think you have to have respect for who they are. I don’t say you have to agree with them, but you have to respect them. By respecting them—and I really do, I really listen to them—I think that just comes back to you. They just need someone to listen to them.”

At 63, Stratton plans to keep listening, keep teaching, keep connecting.

“I’m not thinking about retiring,” he says as he sits in the art room. “I have a great family. I have a lot of activities. But I can’t fathom my life without teaching or without the kids. This is who I am. The biggest part of me is the teacher part of me. I’ll go until I can’t go anymore.”

Moments later, long after the last class of the day has ended, two students enter the art room, just wanting to hang out there—a place where they feel welcomed, where they feel they belong. Stratton is here for them. †

Four other teachers were finalists for archdiocese’s highest honor for education

While Mark Stratton of Roncalli High School in Indianapolis received this year’s Saint Theodora Excellence in Education Award, the archdiocese’s Office of Catholic Schools also recognized the four other finalists for the highest honor for an educator in the archdiocese.

The four other finalists were:

—**Amber Barker**, a teacher at St. Christopher School in Indianapolis.

—**Estelle Britner**, a teacher at St. Joan of Arc School in Indianapolis.

—**Kristin Mitchell**, a teacher at St. Charles Borromeo School in Bloomington.

—**Dan Reichley**, a teacher at Seton Catholic High School in Richmond. †

Pope Francis proposes Lenten resolution: Keep your eyes on Jesus

VATICAN CITY (CNS)—This Lent, Christians should become “seekers of light” by keeping their sights set on the light of Jesus through prayer and participating in the sacraments, Pope Francis said.

“This is a good Lenten resolution: cultivating a welcoming outlook, becoming ‘seekers of light,’ seekers of the light of Jesus, both in prayer and in people,” he told visitors in St. Peter’s Square before praying the *Angelus* with

them on Feb. 25.

The pope had canceled his previous day’s meetings due to mild flu-like symptoms, the Vatican said, but he spoke to the estimated 20,000 people gathered at the Vatican without obvious signs of difficulty.

Reflecting on the day’s Gospel reading from St. Mark, Pope Francis said that Jesus’ transfiguration—when he radiated before his disciples in a dazzling white light—“reveals to

them the meaning of what they had experienced together up to that moment.

“The preaching of the kingdom, the forgiveness of sins, the healings and the performed signs were, indeed, sparks of a greater light, namely, of the light of Jesus, of the light that Jesus is,” he said. “And from this light, the disciples are never to direct their eyes away, especially in moments of trial, like those of the Passion which was near at this point.”

Pope Francis said that the message of the Transfiguration is that Christians should “never direct your eyes away from the light of Jesus.” He encouraged them to be like farmers who keep their eyes fixed on a distant point to stay in a straight line when plowing fields.

“This is what we are called to do as Christians while we journey through life: to always keep the luminous face of Jesus before our eyes,” he said. †

Bill supported by Hispanic community fails to get hearing, but civic engagement still matters

By Felix Navarrete

Nearly 200 people visited Indianapolis on Jan. 16 to meet with senators and representatives at the Indiana Statehouse during a day of civic engagement to



Indiana Secretary of State Diego Morales

advocate for Senate Bill 138, which would allow “an individual who is an Indiana resident and cannot provide proof of identity and lawful status in the United States [to] apply for a driving privilege card.” If approved, the bill would benefit thousands of Hispanic families in Indiana.

While a similar bill advanced out of a Senate committee last year for the first time, the bill failed to get a hearing this year.

But participation by those who showed

up that day was still important.

Despite low temperatures and weather alerts recommending caution due to icy roads, families from throughout the state met that morning at St. John the Evangelist Church in downtown Indianapolis. There, groups from the archdiocese and the dioceses of Fort Wayne-South Bend, Lafayette and Evansville gathered to pray before heading to the Statehouse.

Jesusa Rivera, a social justice leader in Indiana, has worked hard for equity in working conditions for Hispanic farm workers. She helped ensure that this visit to legislators took place. Not only did leaders of parish ministries participate, but also entire families who have been directly or indirectly affected by not having a driver’s license due to their immigration status attended as well.

Although immigration issues were brought to the table during the January discussion, the Hispanic group is pursuing a concern for public safety, and

it is the main reason that has moved the archdiocesan Hispanic Ministry to support this initiative.

Participants had the opportunity to engage in conversations not only with several of the senators, but also with Secretary of State Diego Morales, who encouraged them to continue joining forces and to be persistent. The group also heard from Lt. Gov. Suzanne Crouch, who agreed to listen to the questions from the visitors and, as a sign of solidarity, agreed to study the proposed Senate bill.

The archdiocese, Indiana’s other dioceses and the Indiana Catholic Conference (ICC) have all played crucial roles in this initiative.

“It was beautiful to see so many engaged leaders! It was an honor to accompany all of you,” said Alexander Mingus, associate director of the ICC.

The accompaniment of these leaders echoes the words of Pope Benedict XVI in “*Deus Caritas Est*” (“God is Love”) that describe the “inseparable

relationship between love of God and love of neighbor” (#16), and in his encyclical “*Caritas in Veritate*” (“Charity in Truth”): “Love—*caritas*—is an extraordinary force that moves people to commit themselves with courage and generosity in the field of justice and peace” (#1).

The words of Pope Benedict reflect the courage and willingness of many people who, regardless of their fears and their limitations, are acting with the conviction that a force greater than they—the Holy Spirit—is accompanying them.

As missionary disciples, we offer this invitation to bring charity on our journey of embracing the social doctrine of the Church. Social justice today is a pastoral priority—not as a deliberate action of claiming rights and opportunities, but as a fruit that is born from the love toward God and is complemented by the truth.

(Felix Navarrete is archdiocesan coordinator of Hispanic Ministry.) †

Proyecto de ley apoyado por la comunidad hispana no consigue audiencia pero la participación cívica sigue siendo importante

Por Félix Navarrete

Cerca de 200 personas visitaron Indianápolis en enero para reunirse con senadores y representantes en el Congreso del Estado de Indiana el 16 de enero para apoyar el proyecto de ley 138 del Senado, que permitiría que “una persona que viva en Indiana pero no pueda demostrar su identidad y su situación legal en Estados Unidos [pueda solicitar] un carnet para tener el privilegio de conducir.” De aprobarse, el proyecto de ley beneficiaría a miles de familias hispanas de Indiana.

Si bien el año pasado un proyecto de ley similar logró avanzar fuera de un comité del Senado por primera vez, el proyecto no consiguió una audiencia este año.

Sin embargo, la participación de los que se presentaron ese día fue igualmente importante.

A pesar de las bajas temperaturas y de las alertas meteorológicas que recomendaban precaución debido a la

presencia de hielo en las carreteras, familias de todo el estado se reunieron esa mañana en la iglesia de San Juan Evangelista, en el centro de Indianápolis. Allí, grupos de la Arquidiócesis y de las diócesis de Fort Wayne-South Bend, Lafayette y Evansville se reunieron para rezar antes de dirigirse al Congreso.

Jesusa Rivera, líder de justicia social en Indiana, ha trabajado arduamente para lograr la equidad en las condiciones laborales de los trabajadores agrícolas hispanos. Ella contribuyó a que se diera esta reunión con los legisladores. No solamente participaron los líderes de los ministerios parroquiales, sino que también asistieron familias enteras que se han visto afectadas directa o indirectamente por no tener permiso de conducir debido a su estatus migratorio.

Aunque durante el debate de enero se plantearon temas referentes a inmigración, los esfuerzos del grupo hispano responden a una inquietud por la seguridad pública, y esta es la razón principal que ha impulsado al Ministerio hispano de la

Arquidiócesis a apoyar esta iniciativa.

Los participantes tuvieron la oportunidad de entablar conversaciones no solamente con varios de los senadores, sino también con el Secretario de Estado, Diego Morales, quien les animó a seguir aunando esfuerzos y a ser persistentes.

El grupo también captó la atención de la vicegobernadora Suzanne Crouch, quien accedió a escuchar las preguntas de los visitantes y, como muestra de solidaridad, aceptó estudiar la propuesta de ley del Senado.

La Arquidiócesis, las demás diócesis de Indiana y la Conferencia Católica de Indiana (ICC) han desempeñado un papel crucial en esta iniciativa.

“¡Fue hermoso ver a tantos líderes comprometidos! Ha sido un honor acompañarlos a todos,” declaró Alexander Mingus, director asociado del ICC.

El acompañamiento de estos líderes se hace eco de las palabras del Papa Benedicto XVI en “*Deus Caritas Est*” (Dios es amor) que describen la “relación inseparable entre el amor a Dios y el

amor al prójimo” (#16), y en su encíclica “*Caritas in Veritate*” (En la caridad y en la verdad): “El amor—*caritas*—es una fuerza extraordinaria, que mueve a las personas a comprometerse con valentía y generosidad en el campo de la justicia y de la paz” (#1).

Las palabras del Papa Benedicto reflejan el valor y la voluntad de muchas personas que, independientemente de sus miedos y sus limitaciones, actúan con la convicción de que una fuerza superior a ellas—el Espíritu Santo—les acompaña.

Como discípulos misioneros, ofrecemos esta invitación a llevar la caridad en nuestro camino a adoptar la doctrina social de la Iglesia. La justicia social es hoy una prioridad pastoral, no como una acción deliberada de reivindicación de derechos y oportunidades, sino como un fruto que nace del amor hacia Dios y se complementa con la verdad.

(Félix Navarrete es coordinador arquidiocesano del Ministerio hispano.) †

ICC

continued from page 1

Driving cards would allow undocumented residents to drive legally and to purchase car insurance. They could not be used for voting or other purposes.

Last year, for the first time, driving card legislation received a hearing at the Statehouse. During this year’s short session of the General Assembly, companion bills were once again introduced in both chambers of the legislature but did not receive a hearing.

“There are many people who feel very passionate about this issue on both sides,” Espada said. “You might hear people say that if [undocumented residents] don’t have legal status it’s because they didn’t come here the right way, so why should they receive this benefit? Well, that’s painting with a very broad brush. There are a lot of people who are in very different stages of citizenship or having their asylum status approved, and there’s a lot of bureaucracy. It’s a lengthy process.

“It’s also important to recognize that most people do not leave their home country because they want to,” she added. “They leave because they have to—because they can’t provide for their families or because they fear for their safety.”

Felix Navarrete, the coordinator of the archdiocesan Hispanic Ministry, can relate all too well. Six years ago, he and his family fled Nicaragua because of political unrest and government persecution of the Church. As state employees as well as individuals heavily involved in Church ministry, Navarrete and his wife, Paholla, knew they had no choice but to leave with their four children, eventually settling in Indianapolis.

“Everyone was in shock—dealing with a new language, a new reality, a new culture,” said Navarrete, who is now in his second year in his role. “I am in touch with so many people across our archdiocese, and I can

see how people are struggling with so many things—not only with the language barrier, but with not being able to drive safely to many places that they need to go.”

The Navarrete family found a home at Holy Spirit Parish and, later, at Our Lady of the Most Holy Rosary Parish, both in Indianapolis, and became actively involved in Hispanic ministries there. Now, Navarrete works both at the parish and archdiocesan levels to advocate for immigrants who face numerous challenges. (See related article on this page.)

All roads led to Indianapolis on Jan. 16 as about 200 people representing the Hispanic community across the state converged to meet with lawmakers and make their voices heard, particularly on the issue of driving cards.

“I could see on their faces that they were acting by faith,” Navarrete said. “People from our Hispanic background are very humble, and sometimes they are afraid to speak out. But this was an incredible opportunity to not only advocate for something that will benefit people, but also to empower new leaders in our Church. It was very powerful.”

Jesusa Rivera, the primary organizer of the event, understands the humility of the Hispanic community and works to empower people, particularly farm workers, to use their voices to effect change.

At age 8, Rivera began working in fields alongside her parents, who left Mexico and met as farm workers in Texas. She endured the taunts of classmates and heard the stinging insults leveled at her mother by her employers and vowed to make a difference one day.

“These are the individuals who are putting food on our table—the food that we eat daily, and yet they usually don’t make enough to feed their own families,” said Rivera, now a senior career coach for Proteus, which provides farm workers and their families with job training, education assistance and emergency assistance in Indiana. “Not every American will take those jobs.”

Rivera described the fear that so often grips

undocumented immigrants, many of whom she says drive hours each day to and from their work in the fields in this highly agricultural state.

“It’s not being able to drive to work safely because you’re always looking over your shoulder, and when you see a police officer, you start praying in the vehicle and wonder, ‘Is this the day? Is this my day?’

“Or it’s not being able to go to Mass on Sunday, or to drive your children to school or pick them up, or to take your child from Lake County to Indianapolis for cancer treatment,” said Rivera, a member of St. Adalbert Parish in South Bend, in the Diocese of Fort Wayne-South Bend, where she helps minister to the large Hispanic population.

Rivera credits Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend for his outspoken advocacy on behalf of Hispanic and other immigrants. On Feb. 26, Bishop Rhoades issued a statement expressing “solidarity with faith-driven ministries to migrants and noted the special need to protect religious liberty.” (See related article on page 15.)

“As the tragic situation along our border with Mexico increasingly poses challenges for American communities and vulnerable persons alike, we just especially preserve the freedom of Catholics and other people of faith to assist their communities and meet migrants’ basic needs,” wrote Bishop Rhoades, who serves as chairman of the U.S. Conference of Catholic Bishops’ Committee for Religious Liberty.

The bishop also called for “solidarity with those seeking simply to fulfill the fundamental biblical call: ‘Whatever you did for one of these least brothers of mine, you did for me’” (Mt 25:40).

To follow priority legislation of the ICC, visit www.indianacc.org.

(Victoria Arthur, a member of St. Therese of the Infant Jesus [Little Flower] Parish in Indianapolis, is a correspondent for The Criterion.) †

We are the champions



The St. Charles Borromeo Hawks' sixth-grade boys basketball team in Bloomington recently defeated a team from St. Simon the Apostle School by a score of 51-43 to win their Indianapolis Catholic Youth Organization league's championship. The team and its coaches are pictured with Father Thomas Kovatch, pastor of St. Charles Borromeo Parish, and their trophy. (Submitted photo)



The St. Charles Borromeo Hawks' fifth-grade boys basketball team in Bloomington recently defeated a team from Christ the King School by a score of 51-13 to win their Indianapolis Catholic Youth Organization league's championship. They are pictured with their trophy. (Submitted photo)

What is love? Bishops' new initiative offers 'clarity' on culture's questions

WASHINGTON (OSV News)—“Love Means More,” a new teaching initiative of the U.S. Conference of Catholic Bishops (USCCB) has a statement of purpose, a website and a promise to keep building the website to provide answers on a wide variety of questions about Catholic teaching on love, sexuality and marriage.

The premise speaks to the simple question of what “I love you” can portend.

“Imagine sincerely saying this to someone for the first time, and getting the

response, ‘What do you mean?’ In that moment, the stakes would be too high to pause for a calm, honest exploration of this question. That’s why this site exists,” states the website, lovemeansmore.org.

The initiative is led by Bishop Robert E. Barron of Winona-Rochester, Minn., chair of the USCCB’s Committee on Laity, Marriage, Family Life, and Youth. Bishop Barron also is the founder of Word on Fire Catholic Ministries, author of numerous books and articles, and has a podcast and video presentations via YouTube.

“Conversations about love, marriage, sexuality, family, and the human person can be confusing and polarizing,” Bishop Barron said in a Feb. 21 news release, adding that he hoped the initiative would “help bring clarity and compassion to those questions.”

“Love Means More” renews and replaces “Marriage: Unique for a Reason,” an initiative launched by the U.S. bishops in 2011. It will “still allow us to defend marriage, but now as part of a larger set of questions about family, sexuality, and the human person,” according to an announcement on the marriageuniqueforareason.org website.

According to the USCCB, the new initiative has a broader scope than just the sacrament of matrimony, addressing “questions and concerns received from people who are uncomfortable with some Church teachings. These include those who uphold the possibility of divorce and remarriage, LGBT-identifying individuals, and those who defend pornography.”

Developed through “wide consultation” with bishops, pastors, educators, medical and mental health professionals and lay Catholic leaders involved with family life ministry, the initiative “also has heard, and seeks to address, questions and concerns received from people who are uncomfortable with some Church teachings,” the news release said.

Reflecting long-held Catholic teaching, Bishop Barron observed in his statement that “cultural narratives tell us love is mostly about feeling good. True love is deeper than that, calling us to follow

Christ’s example of sacrificial love so we can live in union with him forever.”

The “Love Means More” website takes a unique approach to unpacking the Church’s teaching. It starts with one question “What is Love?” which then opens into other topics and related questions: “Is love a feeling?” “Willing the Good” and “Eros + Agape.” Each new topic then leads into its own related subtopics. For example, “Eros + Agape” opens up two further topics—“biological sex” and “sexual relationships.” Those new topics in turn become the basis for opening into their own related subtopics, and so forth. Teaching on other issues will be added.

The U.S. bishops’ new initiative comes as the Church is grappling with how to engage people in the modern world, helping them encounter the love of Jesus Christ within the life-changing demands of his Gospel.

In December, the Vatican issued a narrow set of guidelines—“*Fiducia Supplicans*” (“Supplicating Trust”) on “the pastoral meaning of blessings”—addressing the possibility of informal, non-liturgical blessings for Catholics in irregular or same-sex unions.

The Dicastery for the Doctrine of the Faith’s declaration said a request for a blessing can express and nurture “openness to the transcendence, mercy and closeness to God in a thousand concrete circumstances of life, which is no small thing in the world in which we live. It is a seed of the Holy Spirit that must be nurtured, not hindered.” †

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~Saint John Paul II, *The Gospel Life*

SIMPLY CATHOLIC

Faith imbues the dark novels, short stories of Flannery O'Connor

By Russell Shaw

(OSV News)—Flannery O'Connor was not an evangelist. She was an artist, one of the most gifted American fiction writers of the 20th century.

But a profoundly Catholic theological vision informed her art, giving her stories resonance and depth that sound deep—and sometimes deeply disturbing—spiritual chords.

Explaining why she often wrote about grotesque characters in bizarre situations, O'Connor remarked that in an age of disbelief like this one, "You have to make your vision apparent by shock—to the hard of hearing you shout, and for the almost blind you draw large and startling figures."

Another time she said, "All my stories are about the action of grace on a character who is not very willing to support it." Then, with her characteristic mixture of ruefulness and realism, she added, "But most people think of these stories as hard, hopeless, brutal, etc."

Today, 60 years after her death, that sort of reaction to O'Connor's fiction is more and more giving way to the realization that these are richly imagined analogies of faith flung in the face of skeptical secularism by a master storyteller.

Writing in *The New York Review of Books*, author Joyce Carol Oates cited O'Connor's "unshakable absolutist faith" as the foundation of her creative work. Faith, said Oates, provided O'Connor with "a rationale with which to mock both her secular and bigoted Christian contemporaries in a succession of brilliantly orchestrated short stories that read like parables of human folly confronted by mortality."

The only child of a real estate agent named Edward F. O'Connor and Regina Cline O'Connor, Mary Flannery O'Connor was born on March 25, 1925, in Savannah, Ga. Her great-grandparents were Irish immigrants. The family had remained staunchly Catholic, members of a religious minority in the Protestant Bible Belt.

As a child, Mary Flannery attended parish schools until her father's failing health forced a move to the Cline family home in Milledgeville, Ga. There she attended Peabody High School, drawing cartoons and writing for the school paper.

In 1942, she entered Georgia State College for Women, located near her home. It was then she began to use the name Flannery O'Connor on school assignments. She graduated with a degree in social science.

In 1946, she was accepted by the prestigious Writers' Workshop at the University of Iowa and went there to study journalism. While there, she met important writers like Robert Penn Warren and John Crowe Ransom, began

writing fiction and started attending daily Mass.

After Iowa, she spent time at an artists' colony near Saratoga, N.Y., writing and socializing with other writers and attending Mass with the domestic staff.

Taken ill in 1950 while traveling home for Christmas, she was diagnosed with lupus, an inflammatory connective tissue disease that had also killed her father. She moved home for good and lived with her mother, settling into a routine of writing, tending her collection of peacocks and other exotic birds, exchanging letters with a growing number of correspondents, going to church with her mother, now and then lecturing on college campuses, and battling lupus.

Her illness she viewed with cool courage touched by humor. "I had a blood transfusion Tuesday," she wrote a friend not long before her death, "so I am feeling sommut better and for the last two days I have worked one hour each day and my my I do like to work. I et up that one hour like it was filet mignon."

Her first novel, *Wise Blood*, appeared in 1952 and received respectful but sometimes puzzled reviews. The story, she later told one of her correspondents, is about a "Protestant saint," Hazel Motes by name, "written from the point of view of a Catholic." Her second novel, *The Violent Bear It Away*, about a reluctant teenage prophet named Tarwater, came out in 1960.

In between, she produced a slow but steady stream of short stories. They were collected in two volumes, *A Good Man Is Hard To Find* (1952) and the posthumously published *Everything That Rises Must Converge* (1965).

The unraveling of hypocrisy is a favorite theme with O'Connor, and a story called "Revelation" is a particularly striking example of that. Mrs. Turpin, a middle-aged farm woman possessing sublime self-satisfaction and a keen eye for the faults of those she considers her inferiors, gets the shock of her life when a crazed girl in a doctor's office throws a book at her, tries to choke her and tells her, "Go back to hell where you came from, you old wart hog."

It's the start of Mrs. Turpin's conversion. That evening, as she stands beside her hog pen, the conversion comes to completion in the vision of a "vast horde of souls" mounting to heaven.

Leading the way are many of those she's always looked down on. Bringing up the rear are some like herself. "They were marching behind the others with great dignity, accountable as they had always been for good order and common sense and respectable behavior. ... Yet she could see by their shocked and altered faces that even their virtues were being burned away."

Mrs. Turpin walks slowly back to the house. The crickets are loud in the woods, "but what she heard were the voices of the souls climbing upward into the starry field and shouting hallelujah."

Beyond mere hypocrisy, O'Connor sometimes confronts monstrous evil that might best be described as demonic. In *A Good Man Is Hard to Find*, an escaped killer called The Misfit slaughters

a family whose grandmother confronts him at the end.

"No pleasure but meanness," he snarls at her.

"She saw the man's face twisted close to her own as if he were going to cry and she murmured, 'Why you're one of my babies. You're one of my own children.' She reached out and touched him on the shoulder. The Misfit sprang back as if a snake had bitten him and shot her three times through the chest."

"She would of been a good woman," he tells his companions, "if it had been somebody there to shoot her every minute of her life."

O'Connor rejected the stereotyped explanation that she wrote as she did because that was how writers of the so-called Southern Gothic school wrote.

"My own feeling is that writers who see by the light of their Christian faith will have, in these times, the sharpest eyes for the grotesque, for the perverse, and for the unacceptable.

"... The novelist with Christian concerns will find in modern life distortions which are repugnant to him, and his problem will be to make these appear as distortions to an audience which is used to seeing them as natural; and he may well be forced to take ever more violent means to get this vision across to this hostile audience."

In 1960, the Dominican Servants of Relief for Incurable Cancer, a religious order founded by Nathaniel Hawthorne's daughter, Rose, that operated a home for cancer patients in Atlanta, approached O'Connor with a request to write a book about a girl with a disfiguring facial tumor whom the sisters had sheltered until her death at the age of 12. The sisters were deeply impressed by her courage and good spirits and wanted the world to know about her.

O'Connor told them they should write the book themselves, but she negotiated its publication and wrote the introduction.

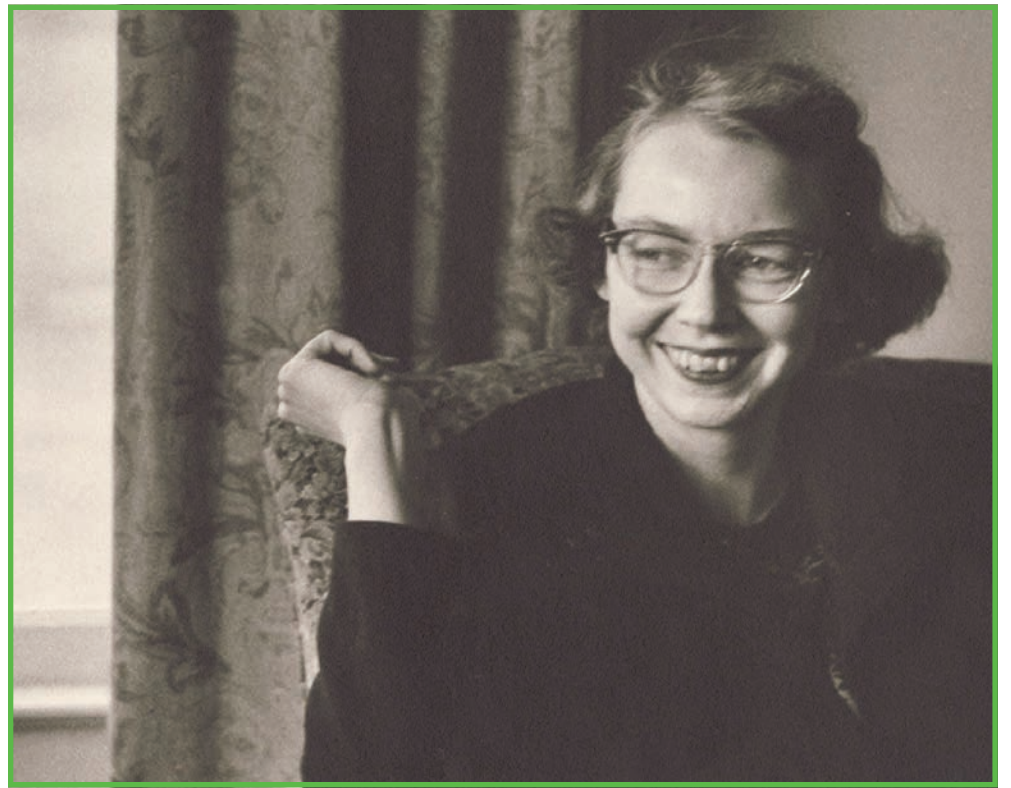
The volume appeared in 1961 as *A Memoir of Mary Anne*. Reflecting its author's own experience, her introduction is an extraordinary testimony of faith.

"One of the tendencies of our age is to use the suffering of children to discredit the goodness of God," she wrote, "and once you have discredited his goodness, you are done with him." In earlier times, people viewed unmerited suffering with "the blind, prophetic, unsentimental eye of acceptance, which is to say, of faith."

But now "we govern by tenderness"—tenderness divorced from its source in Christ—which "ends in forced labor camps and in the fumes of the gas chamber." Today, perhaps, she would add abortion to that list.

O'Connor died of kidney failure brought on by lupus shortly after midnight on Aug. 3, 1964. Her volume *The Complete Stories* received the National Book Award for Fiction in 1972.

(Russell Shaw, a veteran journalist and writer, is the author of more than 20 books, including three novels. His latest book, published by *Our Sunday Visitor*, is *Revitalizing Catholicism in America: Nine Tasks for Every Catholic*.) †



Catholic writer Flannery O'Connor (1925-64) is seen in an undated photo. Her faith deeply influenced her often dark and grotesque novels and short stories. (OSV News photo/courtesy 11th Street Lot)



Catholic writer Flannery O'Connor is seen in an undated photo admiring a peacock on the grounds of her home in Milledgeville, Ga., where she collected them and other exotic birds. O'Connor suffered from lupus, a connective tissue disease. Her greatly praised fiction was shaped by her Catholic faith. (CNS photo/Floyd Jillson/Atlanta Journal-Constitution, via AP, courtesy Flannery)

Amid the Fray/Greg Erlandson

We are called to reach out to the ‘other’—just as Jesus did

Soon enough, we will be celebrating Holy Thursday, also known as the Evening Mass of the Lord's Supper.



The Gospel reading for that Mass is John 13:1-15, which is not specifically about the Last Supper itself as it is in the other three Gospels. Rather, it is about the washing of the feet of the Apostles by the Lord.

In dusty Palestine, the washing of one's feet was a necessary hospitality, but a humiliating, even humiliating, task delegated to slaves. At this dramatic moment, the Master, the Teacher, the Son of God, is stooping to perform such a task. This explains why Peter resists so strenuously: "You will never wash my feet" (Jn 13:8).

Peter, as was often the case, was slow to get the point. Jesus explains: "If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do" (Jn 13:14-15).

Which brings me to the Super Bowl.

In the midst of athletic prowess and celebrity ads, there was a 60-second spot that showed a series of images of individuals washing another person's feet. It was the images themselves that were so

arresting: The pairings were intended to appear at first oppositional: A cop and a young black man. A young woman and an older woman outside an abortion clinic with pro-life protesters. A cleric and a young, apparently LGBTQ man. A white woman and an immigrant. The message of the ad: "Jesus didn't teach hate. He washed feet." It was sponsored by a group called He Gets Us. (You can watch the ad on YouTube.)

This group has run similar ads, often involving social justice themes, but always stressing that "Jesus gets us." According to the group's website: "With an upcoming election year that will be filled with division and derision, we decided to focus on one of the most important directives given by Jesus—'Love Your Neighbor.'"

True to expectations in an election year, the ad was viewed as hugely controversial in some quarters. The left has criticized it, with Americans United for Separation of Church and State calling it "a front for Christian nationalism."

Daniel Walden, writing in the Catholic magazine *Commonweal*, lambastes the ads as "insufficiently revolutionary," criticizes the funders (which include the founder of Hobby Lobby), and said the messaging "fails to wound us."

This may come as news to some folks on the right who were equally offended by the ad, even calling it heretical. "Putting out an ad that invites narcissistic, prideful, unrepentant sinners to come and get their

feet washed is bad ... and also completely unbiblical," tweeted Matt Walsh.

Matt may have forgotten that Jesus washed Judas' feet. Jesus apparently forgot to add a footnote explaining that his example did not apply to the narcissistic and prideful.

So, insufficiently revolutionary or completely unbiblical—take your pick.

In fact, in our highly polarized society that has divided everyone into "us" and "them," the apparent incompatibility of the washer and the washee is exactly the point of the ad. Father Robert Wessman, in his book *The Church's Mission in a Polarized World*, says discipleship means crossing over to the other, and that this is the challenge now facing us as Christians. We don't need more ideological debate. We need to reach out to the leper, the hypocrite, the tax collector—the other—just as Jesus did.

The New York Times columnist and conservative Christian David French summed up the ad's impact on himself and others: "We asked ourselves if we were adequately loving and serving our neighbors."

And who is our neighbor? Well, Jesus answers that question too. It's everyone.

(Greg Erlandson is an award-winning Catholic publisher, editor and journalist whose column appears monthly at OSV News. Follow him on Twitter @GregErlandson.) †

Guest Column/Gretchen R. Crowe

If Catholic media doesn't share Christ's teachings, who will?

This June will mark 202 years since Bishop John England started the *United States Catholic Miscellany* in 1822.



Lies were being spread about the faith, and Catholic immigrants were finding themselves the subject of nativist attacks. Bishop England will forever be remembered as the first bishop to take a stand in defense of

the Church by starting a local Catholic newspaper.

Many other Church leaders followed in his footsteps at the diocesan and the national levels. Ninety years after Bishop England, Father John Francis Noll began publishing *Our Sunday Visitor*, also to defend the faith from those who were attacking it. The first print run was 35,000, and circulation peaked at more than 1 million. The Church in the United States was facing a crisis—an attack on both its people and on its teachings—and communication was effectively used as a tool to combat it.

The fathers of the Second Vatican Council encouraged this kind of "good" Catholic press to "instill a fully Christian spirit into readers" (*Inter Mirifica*, #14). This press has two main objectives, they said: to share and explain what's happening in the life of the Church, and to form, support and advance public opinion that was in line with Catholic teaching and with the natural law.

Though the attacks on the Church—the attacks against Christ himself—have changed in nature over the years, they are far from over. The devil's tentacles are long and relentless. Research released in January by Pew indicates that 28% of U.S. adults are now religiously unaffiliated.

Even with the defeat of *Roe v. Wade*, the gospel of life is incessantly under attack at the state level, where protection for abortion is finding general support.

Forces in our culture, much of them through social media, are loudly and persuasively convincing our children that a person's biological identity comes not from the Creator, but from one's whim of the moment.

Pornography is rampant. Human trafficking is a multibillion-dollar industry. The poor continue to be marginalized.

The Eucharist—Christ's gift to the Church by which to remember him, and the source and summit of what it means to be Catholic—is so forgotten that we have to spend millions of dollars on a National Eucharistic Revival.

Within the Church, we face our own reckonings, the most wretched of which is without a doubt the clergy sexual abuse crisis, which continues to rear its ugly head even 20 years after the Dallas charter passed by U.S. bishops and five years after a global abuse summit at the Vatican.

—Mission of the Catholic press has never been more critical

The mission of the Catholic press to share Christ's truth with the world has never been more critical.

And yet, it is also a time of great transition within Catholic media, where changes in media consumption and decreasing readership are leading to revisions of strategy in how content is being delivered on a local and national level.

On the whole, this is a healthy practice. If current strategies aren't effective, they should be examined and improved upon.

But what we cannot do—what we must not do—is change what we are

See CROWE, page 14

Guest Column/Cardinal Timothy M. Dolan

Parents, please don't wait too long to baptize your baby

I just celebrated my birthday. Twenty days after I entered the world, I was carried by my godparents to Immaculate Conception Parish in Maplewood, Mo., to be baptized by the pastor, Father John Ryan.



Mom told me she and dad were nervous because they had waited almost three weeks instead of the expected two, and feared they would be scolded!

How things have changed! Now, we priests are christening "babies" sometimes a year old. While I hardly propose returning to the two-to-three-week expectation—as laudable as I consider that—I do wonder if we are now waiting way too long to baptize our babies.

We're beyond, happily, the fear that came from worrying the baby might die before the sacrament and thus be denied heaven. That's not the healthiest reason to expedite baptism. But, considering the infinite value of this powerful sacrament, shouldn't we make the baptism of a baby a high priority, at least within the first two to three months after birth?

Parents certainly don't postpone visits to the pediatrician and proper vaccinations for the bodily health of our treasured new life. That's good. Shouldn't we be eager to have our babies receive the immense spiritual gifts of the treasured little baby, as soon as possible?

What are these benefits? Yes, the cleansing from original

sin, but also the recognition of divine adoption, the welcome of the baby into the supernatural family of the Church and the graces of protection and interior strength of the tiny infant. The little one is fragile, helpless, unaware of the mystery and majesty of the sacrament. That's fitting, since it's all pure, unmerited gift. We're all "little ones" in God's eyes.

I recognize that baptism is also, beautifully, a time of family celebration and gathering, and that, these days, since families are scattered, it can take a while to gather everybody. But we shouldn't wait too long!

During Lent, we recall our own baptism, and rejoice that tens of thousands of adults throughout the country, catechumens and candidates, are in the final preparation for their initiation into the life of Christ at the Easter Vigil, when we all renew our promises. But these are adults ... let's not wait so long for babies!

A pastor told me of a call from a parent wanting to register her 2-year-old in the parish's popular and crowded school. The pastor asked if the child were christened. "Not yet," replied the parent. "Well, first things first," the pastor replied. "Let's take care of the sacrament."

No, I'm not saying we should ever deny a child at any stage this epic sacrament. God forbid! But, it does rattle me when the "baby" can walk up to the baptismal font!

(Cardinal Timothy M. Dolan is the archbishop of New York.) †

Guest Column/Richard Etienne

Our mission includes planting seeds in others' lives that bear fruit

Was there someone who noticed a trait or skill in you that planted a seed leading to the career or vocation that you would eventually pursue? Or did it lead to a form of service work that you considered?



Most of us needed another's insight regarding a gift we possess to shape our self-perception, especially during our formative years of "finding our way" in life.

As you reflect on that time, was there a special person who challenged you to grow in your faith at some point?

Who was the individual that prodded you along when you had slowed on your faith journey—possibly creating a new spark for that added fire to continue further along your spiritual path?

Is that person still living? Would they appreciate hearing from you? Has that person passed away? Can you say a

prayer of thanksgiving to God for the role that they played in your life?

In John's Gospel, we hear how Nathanael responds to Philip's revelation that they had found the Messiah, who is from Nazareth. Nathanael asks, "Can anything good come from Nazareth?" (Jn 1:46)

When Jesus soon thereafter greets Nathanael, he remarks, "There is no duplicity in him" (Jn 1:47).

Nathanael asks Jesus, "How do you know me?" (Jn 1:48). Jesus answered and said to him, "Before Philip called you, I saw you under the fig tree" (Jn 1:48).

Nathanael responds, "Rabbi, you are the Son of God" (Jn 1:49).

To me, Jesus sees in Nathanael the trait of "calling it like he sees it"—in a very straightforward manner.

We, too, are charged to do the same.

Who are the younger people in your life? What gifts do you see in them? What efforts are you making to affirm their talents and encourage these people to develop and use these gifts in the ongoing mission of building the kingdom of God?

Does someone have mechanical or carpentry skills? Are they good in mathematics, science or solving problems? Do they have strong skills in spelling? Is someone you know asking deep spiritual questions regarding the ultimate meaning of life? God needs good Christians in every area of life.

Most people will do well in life by capitalizing on their strengths and surrounding themselves with others who can assist them where they face challenges.

As disciples of Christ, we are called to nudge people forward—family, friends, and co-workers, among them—along their spiritual paths. And maybe one day—as they reflect on how you planted seeds in their life that bore fruit—they will offer a prayer of thanksgiving for the role you played.

(Richard Etienne has a degree in theology from Saint Meinrad Seminary and School of Theology in St. Meinrad and resides in Newburgh, Ind.) †

Third Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 3, 2024

- Exodus 20:1-17
- 1 Corinthians 1:22-25
- John 2:13-25

The Book of Exodus is the source of the first reading at Mass this weekend.

In Hebrew history, the Exodus virtually was unsurpassed as an event of great significance, unless perhaps this distinction goes to creation itself. In the Exodus, the Hebrew people, enslaved and dreadfully mistreated in Egypt, escaped. Eventually, they found their new homeland.

None of this good fortune happened because of luck or human strategy. Rather, God's power led the Hebrews to a successful escape from Egypt. Moses, their leader in this endeavor, was chosen by God for the task.

As the flight was underway, Moses received from God and then gave to the people what long has been called the Ten Commandments.

These familiar commandments formed the essential requisites for the relationship between God and the Hebrew people. By observing these commandments, the people fulfilled their obligations under the covenant. It was as if the commandments were a legal contract, obligating both parties.

St. Paul's First Epistle to the Corinthians is the source for the second reading. The letter goes to the heart of the Christian message. Christianity preaches Christ. In this reading, Paul asserts that Jesus is the key to salvation.

So, the Apostle declares, he preaches, "Christ crucified." It is a "stumbling block for the Jews, and an absurdity for the Gentiles" (1 Cor 1:23). (The Jews, suffering under Roman oppression and enduring so much, were inclined to regard Jesus as an imposter and blasphemer. Others, "gentiles," regarded Jesus as a convicted felon, found guilty by the jurisprudence of Rome that proclaimed its extraordinary wisdom and perfect justice.)

For its Gospel reading, the Church this weekend gives us a passage from St. John's Gospel.

This weekend's reading is one of the most familiar sections of the New Testament. It recalls the moment when Jesus, shortly before Passover, entered the temple precincts and saw a brisk traffic

in the things needed for ritual sacrifice. Furious, the Lord drove the merchants away.

He then hinted that the temple would fall, a virtual blasphemy for many who witnessed this event. Christ then made the astonishing announcement that he would rebuild the colossal structure in three days. (It had taken many people many years to build the temple in the first place.)

The Gospel reading sets the stage for Good Friday when the accusers of Jesus would refer to the Lord's prediction that the temple would fall, claiming that Jesus was a blasphemer and a troublemaker. The Lord's prediction regarding the re-building of the temple in three days looked ahead to the resurrection.

The reading establishes Jesus as God's voice and God's agent. He was angered at the exploitation of religious sincerity. Good people earnestly followed their traditions in praising God. The merchants used this sincerity for their own commercial benefit.

The people who wished to honor God were being used, making of them innocent prey for the selfish greed of the moneychangers.

This reading reveals something else about the bystanders. Many failed fully to grasp the Lord's identity. They scorned Jesus. They dismissed his words.

Reflection

Lent reminds us of our humanity. Despite all the differences in lifestyles and scientific knowledge, nothing essentially makes us different from the people who were contemporaries of Jesus. We, as were they, are only humans, subject to human limitations.

Being human has its bright side, though. We congratulate ourselves, for example, on the brilliant accomplishments of human ingenuity. But, on the dark side, like the accusers of Jesus, we often fail fully to see reality.

The surge of immigrants is a much-discussed, complex problem in this country. The pope and American bishops insist that truly understanding the situation requires seeing in each immigrant a human being, a precious child of God whom any true Christian must love and respect.

Remember Jesus. See everyone, and everything, through the eyes of Jesus. †

Daily Readings

Monday, March 4

St. Casimir
2 Kings 5:1-15b
Psalm 42:2-3; 43:3-4
Luke 4:24-30

Tuesday, March 5

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

Wednesday, March 6

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

Thursday, March 7

St. Perpetua, martyr
St. Felicity, martyr
Jeremiah 7:23-28
Psalm 95:1-2, 6-9
Luke 11:14-23

Friday, March 8

St. John of God, religious
Hosea 14:2-10
Psalm 81:6c-11b, 14, 17
Mark 12:28-34

Saturday, March 9

St. Frances of Rome, religious
Hosea 6:1-6
Psalm 51:3-4, 18-21b
Luke 18:9-14

Sunday, March 10

Fourth Sunday of Lent
2 Chronicles 36:14-16, 19-23
Psalm 137:1-6
Ephesians 2:4-10
John 3:14-21

Question Corner/Jenna Marie Cooper

Canon specifies what is required for a pope to validly resign his office

Did Pope Benedict XVI validly resign even though he did not renounce the *munus*? (Virginia)



As many of us will recall, on Feb. 11, 2013, Pope Benedict XVI surprised the world when, after noting his advancing age and declining health, he announced: "... For this reason, and well

aware of the seriousness of this act, with full freedom I declare that I renounce the ministry of Bishop of Rome, successor of St. Peter, entrusted to me by the Cardinals on 19 April 2005, in such a way, that as from 28 February 2013, at 20:00 hours, the See of Rome, the See of St. Peter, will be vacant."

The 1983 *Code of Canon Law* had already accounted for the possibility—however theoretical it might have seemed at the time of the drafting of the code—for a pope to step down.

As Canon 332, Paragraph 2 tells us: "Should it happen that the Roman Pontiff resigns from his office, it is required for validity that the resignation be freely made and properly manifested, but it is not necessary that it be accepted by anyone."

Thus, canonically only two elements are necessary for a papal resignation to be valid: 1. That the resignation come about as a result of a truly free choice on the part of the Holy Father—e.g., a resignation

made under threat of violence would be invalid—and 2. That this resignation be "properly manifested." This latter aspect means that it should be public and obvious what the incumbent pope intends to do. Or, in other words, the pope privately expressing a wish to resign to a handful of close confidants would not effect a valid resignation; nor would a papal resignation take effect if the only evidence of it were rumors or secondhand accounts.

As far as anyone can reasonably discern, Pope Benedict XVI's resignation plainly fulfilled both of these criteria. There was no evidence that Benedict was coerced or pressured to resign, and he specifically mentioned that he was making this choice "with full freedom." And Pope Benedict clearly manifested his intention to step down; his resignation announcement was made at a meeting of the College of Cardinals and in front of several journalists.

At the time, different people had different feelings on the appropriateness of a contemporary pope deciding to abdicate for reasons of physical infirmity and old age. However, the general consensus among canon lawyers was that this resignation was nevertheless lawful and effective.

Still, as you note, there was some limited speculation that Benedict XVI might not have resigned validly.

One such argument was that the resignation was invalid because Benedict supposedly did not resign the "*munus*"—a Latin term that, depending on the context, can be best translated into English as "office" or "duties"—of the papacy explicitly.

But, as I see it, this argument doesn't hold water because the papacy is technically nothing more than an "office" (albeit a deeply significant one). That is, unlike priestly or episcopal ordination, which can be primarily understood as a personal, sacramental configuring to Christ independent of any "job" or "position" that a priest or bishop might eventually hold, at the end of the day the role of pope is in some sense "just a job." There is no sacrament that makes a bishop into a pope; a newly elected pope essentially just accepts a new position as the head of a new diocese, the Diocese of Rome.

Therefore, if a pope is announcing his resignation from the papacy, it's already strongly implied that he intends to renounce the papacy as an office or "*munus*," even if he doesn't specifically use the exact word "*munus*."

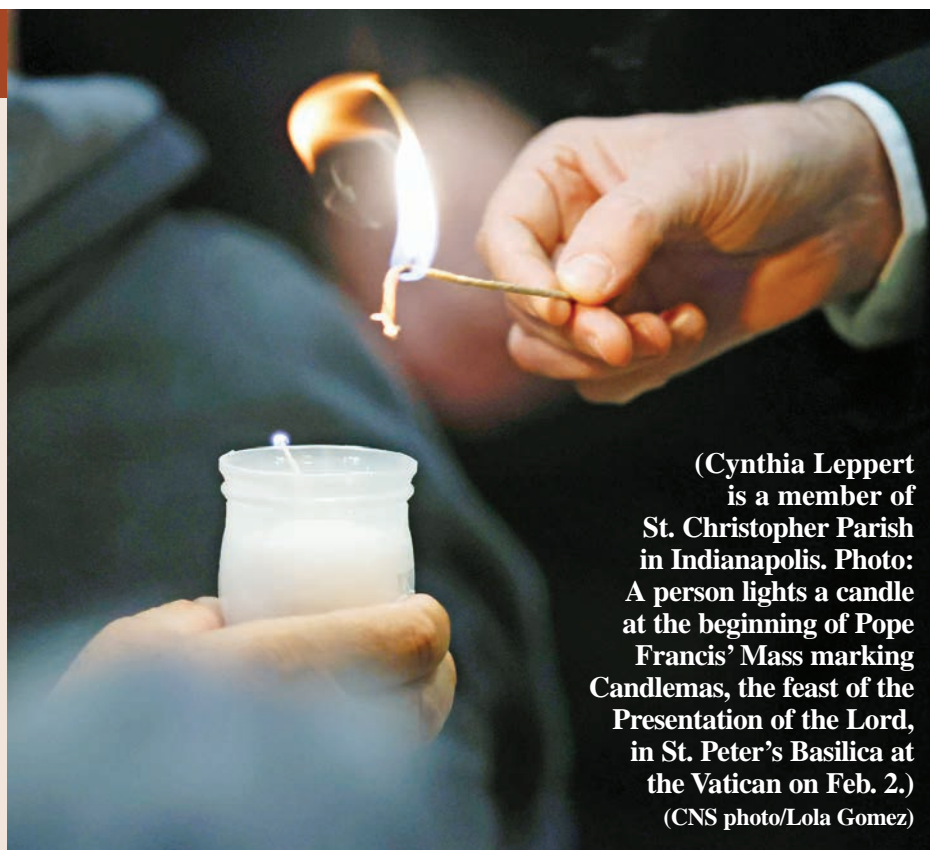
(Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to CatholicQA@osv.com.) †

My Journey to God

Sacred Fire

By Cynthia Leppert

I lit a candle in the darkness.
There, enfolded in its circle of light,
I was reminded
of the Sanctity of the moment,
the depth of the Silence,
the warmth of the center becoming Fire;
the breath of the Spirit,
the brightness
and darkness
of Solitude;
of Time and Space and Place,
of being Still.
The candle held Presence for me
when I could not,
held warmth for me
against the cold,
and comfort in its center
where it had become Fire.



(Cynthia Leppert is a member of St. Christopher Parish in Indianapolis. Photo: A person lights a candle at the beginning of Pope Francis' Mass marking Candlemas, the feast of the Presentation of the Lord, in St. Peter's Basilica at the Vatican on Feb. 2.) (CNS photo/Lola Gomez)

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.

BESS, Holly, 62, St. Mary, Rushville, Feb. 12. Wife of Brian Bess. Mother of Kelsey Gray and Alexa Welborn. Sister of Peggy Cooper, David, Lyle and Richard Schultz. Grandmother of three.

BRESE, Betty A., 78, St. Malachy, Brownsburg, Feb. 12. Wife of Eugene Brese. Mother of Lisa Harreld, Dawn Holifield and Deborah Weidner. Daughter of Ione Huyear. Sister of Brenda Muench and Joe Huyear. Grandmother of 11.

BYRNE, Mary Ann, 85, Good Shepherd, Indianapolis, Feb. 9. Mother of Chris Eland, Rose Anne, Carl, Charlie, Dan, Don, Larry and Rick Byrne. Sister of Agnes Kerr, Cathy Kropp, Rosina Starks, Bernie, John, Joseph, Mark and Tom Laker. Grandmother of 14. Great-grandmother of several.

CORCORAN, Sheila A., 80, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 18, 2023. Aunt of several.

CRAFT, Dorothy A., 83, Prince of Peace, Madison, Feb. 11. Mother of David and Stephen Craft. Grandmother of two.

CUMMINGS, Breah M., 20, St. Augustine, Leopold, Feb. 8. Daughter of Greg and Brandy Cummings. Sister of Myah and Skyly Cummings. Granddaughter of David and Tammy Craney. Great-granddaughter of Bob and Janell Pfeifer and Don and Shirley Buck.

DAUBY, Dennis R., 78, Holy Cross, St. Croix, Feb. 7. Husband of Linda Dauby. Father of Dana Merkel and Denise Parker. Brother of Margie Peter, Darrell, Gene, Gerald, Jay and Steve Dauby. Grandfather of five.

DROHR, Sandra, 79, St. Joseph University Parish, Terre Haute, Jan. 31. Wife of Don Drohr. Aunt and great-aunt of several.

ESTACIO, Romeo Y., 92, St. Malachy, Brownsburg, Feb. 14. Husband of Belen Estacio. Father of Marissa Hadley, Ray and Ron Estacio. Brother of Naning, Nora, Ben, Gary and Honesto. Grandfather of eight.

HARPRING, Antoinette, 92, St. Mary, Rushville, Feb. 14. Mother of Diane Gordon, Frank and Mark Harpring. Sister of Edith Eickhorst, Geraldine Nobbe and Irvin Hartman. Grandmother of nine. Great-grandmother of 16.

HAVLIN, Margaret, 89, St. Michael, Greenfield, Feb. 15. Mother of Donna Earnest, Peggy Lawyer, Nancy Wethington, Bill and Joe

Havlin. Grandmother of 19. Great-grandmother of 21.

KING, James B., 92, St. Malachy, Brownsburg, Feb. 2. Father of Kari Kobayashi, Kim Sweeney, Kristie and Tim King. Grandfather of five. Great-grandfather of three.

LINDAUER, Myrna I., 81, St. Meinrad, St. Meinrad, Feb. 9. Mother of Brenda Boehm, Janie Mathena, Mark and Robert Lindauer. Grandmother of 11. Great-grandmother of seven.

LUECKE, Goldie K., 104, St. Paul, Tell City, Feb. 13. Mother of Elizabeth, Bernard, Earl, Gene and John Luecke. Grandmother of seven. Great-grandmother of 18.

NICHOLSON, Linda, 77, St. Elizabeth Ann Seton, Richmond, Feb. 14. Wife of Larry Nicholson. Mother of Stacey Jones and Kevin Turner. Sister of Wayne Kaiser. Grandmother of four. Step-grandmother of one.

PURDY, Theodore, 91, St. Michael the Archangel, Indianapolis, Dec. 30, 2023. Father of Katrina Roach, Lynda and Ted Purdy, Jr. Grandfather and great-grandfather of several.

ROBERTS, Rose Marie (Hoffman), 64, Prince of Peace, Madison, Feb. 13. Wife of Norman Roberts. Mother of Megan Hicks, Kristen Long and Kimberly Roberts. Sister of Mary Jean Faulkenburg, Carolyn Stutler, Mary Truitt, Frank, Fred, Herman and Jim Hoffman. Grandmother of five.

STROBEL, Charles L., 86, St. Paul, Tell City, Feb. 14. Husband of Barbara Strobel.

Father of Carla Grimwood, David and Scott Strobel. Grandfather and great-grandfather of several.

THIEL, Jr., William G., 83, St. Roch, Indianapolis, Feb. 14. Husband of Rosemary Thiel. Brother of Marilyn Thiel. Uncle of several.

VANCE, Otis, 97, St. Gabriel, Connersville, Jan. 19. Father of Gale Reece, Brenda Stanton, Bruce and Mark

Vance. Stepfather of Antoinette Hanson, Josephine Patton and Mary Vetter. Brother of Beverly McCowan. Grandfather of 15. Step-grandfather of several. Great-grandfather of 36.

ZUKEL, Anne, 102, St. Simon the Apostle, Indianapolis, Dec. 14, 2023. Mother of Joanne Brasseur and Katherine McGuinness. Grandmother of six. Great-grandmother of 12. †

Religious products expo



Thuribles, meant to hold burning incense, are seen on display on Feb. 13 at the International Religious Products and Services Exhibition in Bologna, Italy. (CNS photo/Justin McLellan)

Online Lay Ministry Formation

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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

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

Franciscan Sister Lucy Driscoll ministered for 40 years in Catholic schools

Franciscan Sister Lucy Driscoll, a member of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg, died on Jan. 25 at her community's motherhouse. She was 86.

The Mass of Christian Burial was celebrated on Feb. 1 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Lucy was born on July 5, 1937, in Carthage, Ohio. She joined the Sisters of St. Francis on Feb. 2, 1955, and professed final vows on Aug. 12, 1960. She earned a bachelor's degree at Marian University in Indianapolis and a master's degree at Marygrove College in Detroit.

During 69 years as a member of the Sisters of St. Francis, Sister Lucy ministered in Catholic education and other educational

settings for 40 years in Indiana, Michigan, Missouri and Ohio. She also served for a period in parish ministry and with the St. John the Baptist Province of Franciscan friars based in Cincinnati.

In the archdiocese, Sister Lucy served at Holy Name of Jesus School in Beech Grove from 1958-60, at the former Holy Trinity School in Indianapolis from 1960-63, at St. Mary School in North Vernon from 1963-64, at Our Lady of Perpetual Help School in New Albany from 1967-69 and at St. Lawrence School in Lawrenceburg from 1969-70.

She is survived by her brother, William Driscoll.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

CROWE

continued from page 12

communicating, even amid our bankruptcy-era belt-tightening.

We cannot stop using the media to tell the story of the Church and to share the teachings of the Church in a way that helps Catholics "formulate Christian judgments for themselves on all events" ("*Inter Mirifica*," #14). If we don't do it, who else will?

I was blessed recently to attend a talk given by Deacon Larry Oney of the Archdiocese of New Orleans, founder and president of Hope and Purpose Ministries, who called for a reinvestment of resources in

evangelization and truth-telling through media.

"If we're going to do Catholic media the right way, let's do it in an excellent way," he said. "The Church has to be reoriented [as to] where we are going to spend our money. Some of it needs to be spent in the new frontier, and part of that frontier for evangelization is definitely media—written media, digital media, all of it. We can't abdicate that. It's too important, because the battle is being fought there principally."

And he is so right. Catholic media is too important to abandon, despite the many challenges associated with it. For it is through Catholic media that we communicate Christ.

(Gretchen R. Crowe is the editor-in-chief of OSV News.) †

Bishops: Catholics must have religious liberty to meet migrants' needs

WASHINGTON (OSV News)—The ability of Catholic and other faith-based groups to “meet migrants’ basic human needs” at the U.S.-Mexico border is a religious liberty issue and must be defended, U.S. bishops said in recent statements.

In a Feb. 26 statement issued in response to a lawsuit filed by Texas Attorney General Ken Paxton in an attempt to shut down Annunciation House, a Catholic nonprofit in El Paso serving migrants, Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., chair of the U.S. Conference of Catholic Bishops’ (USCCB) Committee for Religious Liberty, expressed solidarity with faith-driven ministries to migrants.

“It is hard to imagine what our country would look like without the good works that people of faith carry out in the public square,” Bishop Rhoades said. “For this, we can thank our strong tradition of religious liberty, which allows us to live out our faith in full.”

Paxton’s suit targeting El Paso’s Annunciation House comes as some Republicans have grown increasingly hostile toward nongovernmental organizations, particularly Catholic ones, that provide resources such as food and shelter to migrants at the U.S.-Mexico border.

Bishop Rhoades said that, “As the tragic situation along our border with Mexico increasingly poses challenges for American communities and vulnerable persons alike, we must especially preserve the freedom of Catholics and other people of faith to assist their communities and meet

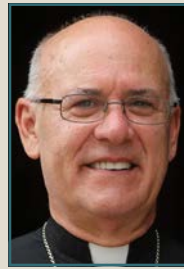
migrants’ basic human needs.”

Paxton’s office alleged Annunciation House’s efforts amount to “facilitating illegal entry to the United States” and “human smuggling.”

“The chaos at the southern border has created an environment where NGOs [non-governmental organizations], funded with taxpayer money from the Biden Administration, facilitate astonishing horrors, including human smuggling,” Paxton said in a statement. “While the federal government perpetuates the lawlessness destroying this country, my office works day in and day out to hold these organizations responsible for worsening illegal immigration.”

Catholic and local leaders in El Paso condemned that effort, including El Paso Bishop Mark J. Seitz, who pledged his diocese and the wider Church will “vigorously defend the freedom of people of faith and goodwill to put deeply held religious convictions into practice,” and “will not be intimidated in our work to serve Jesus Christ in our sisters and brothers fleeing danger and seeking to keep their families together.”

The Texas Catholic Conference of Bishops said in a Feb. 23 statement that the state’s bishops “join Bishop



‘As the tragic situation along our border with Mexico increasingly poses challenges for American communities and vulnerable persons alike, we must especially preserve the freedom of Catholics and other people of faith to assist their communities and meet migrants’ basic human needs.’

—Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind.

Mark Seitz of El Paso in expressing solidarity with ministry volunteers and people of faith who seek only to serve vulnerable migrants as our nation and state continue to pursue failed migration and border security policies.

“Our border ministries are intended to be a stabilizing presence that protects both citizens and migrants,” their statement said. “The Catholic Church in Texas remains committed to praying and working for a secure border, to protect the vulnerable, and for just immigration solutions to protect all human life.”

Bishop Rhoades commended the Texas bishops for “expressing solidarity with those seeking simply to fulfill the fundamental biblical call: ‘whatever you did for one of these least brothers of mine, you did for me’ ” (Mt 25:40). †

USCCB offers March 10-18 novena for those on the adoption journey

Criterion staff report

Among St. Joseph’s many patronages are families, fathers and expectant mothers. In light of these patronages, the U.S. Conference of Catholic Bishops

(USCCB) created an online novena to St. Joseph for those on the path to adoption, available in English and Spanish. The novena begins on March 10 and ends on March 18, the day before the saint’s feast day.

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

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

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

For those who would like to pray the novena but do not have access to the Internet, the daily intentions are as follows, concluding with an Our Father,

Hail Mary and Glory Be each day:

- Day 1: For mothers who place their children for adoption. (Ex 1:22-2:6, Ex 2:10)
- Day 2: For fathers who place their children for adoption. (Jn 3:16)
- Day 3: For family members of children placed for adoption. (Jn 15:12-17)
- Day 4: For children awaiting adoption. (Mt 19:13-14)
- Day 5: For married couples pursuing

adoption. (Rom 8:14-17)

- Day 6: For adopted children. (Jn 14:16-21)
- Day 7: For adoptive mothers. (Jn 19:25-27)
- Day 8: For adoptive fathers. (Mt 1:18-21, 24)
- Day 9: For family members welcoming children through adoption. (Eph 3:14-15, 17-19) †

Employment

Director of Faith Formation

St. Monica Catholic Church is seeking the person God is calling to serve as our Director of Faith Formation. This position is responsible for directing our programs for catechesis, sacramental preparation and formation of our children in Pre-k through Eighth grade.

Responsibilities include choosing curriculum, training and supervising volunteer parishioner catechists who work with children or with parental adults. Saint Monica, www.stmonicaindy.org, is a dynamic intercultural and multilingual parish of approximately 1700 households.

This position begins in July of 2024. A Bachelor Degree in Theology, Pastoral Ministry, Education or equivalent work experience required.

Letters of interest with resumes may be sent by March 29th via email to parishoffice@stmonicaindy.org. Please include in the subject line: Director of Faith Formation Search. You may also mail them to our parish at 6131 Michigan Rd, Indianapolis, IN 46228.

Employment

Coordinator of Elementary Religious Education

Our Lady of Grace Catholic Church is seeking a full-time Coordinator of Elementary Religious Education. This position will work as part of an experienced faith formation team. The goal of the Coordinator of Elementary Religious Education is to grow one, holy, Catholic, and apostolic Church in the parish and in Noblesville, Indiana.

Some responsibilities of this position include: coordinating weekly religious education sessions for pre-kindergarten through fifth grade, coordinating a two-year First Reconciliation and First Holy Communion preparation program for the parish and school, facilitating intermediate sacramental preparation program, forming catechists, and communicating regularly with families.

The ideal candidate for this position is familiar with Catechesis of the Good Shepherd and can lead a team as we implement this program of religious education. This person would also possess outstanding communication skills. He/she would be seeking a flexible schedule but is willing to work some nights and weekends. The candidate would be a role model for living the Catholic faith. Previous ministry experience or a Bachelor’s degree in related field is preferred.

To apply, please submit your resume and cover letter to Larry Kunkel at lkunkel@parish.dol-in.org or to 9900 E 191st St, Noblesville, IN 46060.

Applications will be accepted until March 24th, 2024.

Classified Directory

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EXPERIENCED HOUSE-PAINTING reasonably priced, highly experienced painter Interior & Exterior Residential Projects Jose Guerrero (765)465-1926 propainterllc@yahoo.com

Hauling and Tree Removal Services

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- Shrub Trimming & Removal
- Light Hauling
- Construction Clean-up
- Junk Removal
- Brush Pile Cleaning
- Garage/Basement/Attic Cleanout
- Gutter Cleaning
- Mini Barn / Shed / Fence / Deck Demolition & Removal
- Appliance / E-Waste Removal
- Stump Grinding

Employment

HVAC / Maintenance Technician

This full-time, hourly, position is responsible for the oversight of all HVAC (heating/ventilation/air conditioning) equipment in several buildings. Duties include:

- Maintaining HVAC equipment.
- Completing repairs and maintenance tasks on buildings and grounds.
- Responding, in a timely manner, to internal equipment repair needs.
- A verifiable background in the HVAC industry.
- A working knowledge of boilers, heat pumps, air conditioners, chillers, compressors, humidifiers, dehumidifiers, air handling units, roof top units, condensers, evaporators, residential HVAC and heat exchangers.
- The ability to evaluate and repair existing equipment.
- The ability to work with contractors, subcontractors, and suppliers.
- An ability to work with the Archdiocesan staff.
- Basic computer skills.
- Good organizational and communication skills.

If you are interested in this position, please send your resume to: dherbertz@archindy.org.

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