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Joyful Witness

Bottle's contents lead to thoughts of the legacy we leave, page 12.

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Pope Francis greets a child at the end of his weekly general audience on Feb. 22 in the Vatican audience hall. On March 13, the Church marks the 10th anniversary of Pope Francis' election to the papacy. (CNS photo/Vatican Media)

10 years as pope: Pushing the Church to bring the Gospel to the world

(March 13 is the 10th anniversary of Pope Francis' election to the papacy. The Criterion is publishing articles this month marking this milestone.)

VATICAN CITY (CNS)—For a decade, even when discussing the internal workings of the Vatican, Pope Francis has insisted the Church is not the Church of Christ if it does not reach out, sharing the “joy of the Gospel” and placing the poor at the center of its attention.

Signals that his papacy would be different started the moment he stepped out on the balcony of St. Peter's Basilica

on the evening of March 13, 2013: He was not wearing a red, ermine-trimmed cape, and he bowed as he asked the crowd to pray that God would bless him.

See editorial, page 4; related story, page 15.

His decision not to live in the Apostolic Palace, his invitations to Vatican trash collectors and gardeners and other employees to join him for his daily morning Mass, his insistence on going to the Italian island of Lampedusa to celebrate Mass and pray for migrants who had drowned in the Mediterranean captivated the attention of the media.

But not everyone was pleased with the seeming ease with **See POPE FRANCIS, page 8**

Potentially 'historic' session could see major expansion to school choice

By Victoria Arthur

The state budget proposal recently passed by the Indiana House of Representatives would put school choice within reach of nearly all Hoosier families, but advocates are preparing for a more challenging path in the Senate.



Proposed changes include increasing the income eligibility for families to participate in the Choice Scholarship Program (more commonly known as the voucher program) and the Tax Credit Scholarship Program, both of which made Indiana a pioneer in school choice more than a decade ago. The legislation would also remove other obstacles that have kept some families from taking advantage of school choice opportunities.

While critics have been outspoken about any further expansion to school choice in Indiana, proponents say that the two-year budget outlined in House Bill 1001 would benefit all students and families statewide.

“The 2023 legislative session has the potential to be another historic one for education—not only for school choice, but for K-12 education in general,” said John Elcesser, executive director of the Indiana Non-Public Education Association (INPEA), which represents the state's more than 400 non-public schools, including Indiana's 175 Catholic schools. “It's important that we look at the total picture.”



John Elcesser

Nearly half of the more than \$43 billion proposed state budget is allocated to K-12 education, with the vast majority going to support public schools. Under the proposal, the percentage

See ICG, page 2

Benedictine sisters will continue witness of prayer amid upcoming changes

By Sean Gallagher

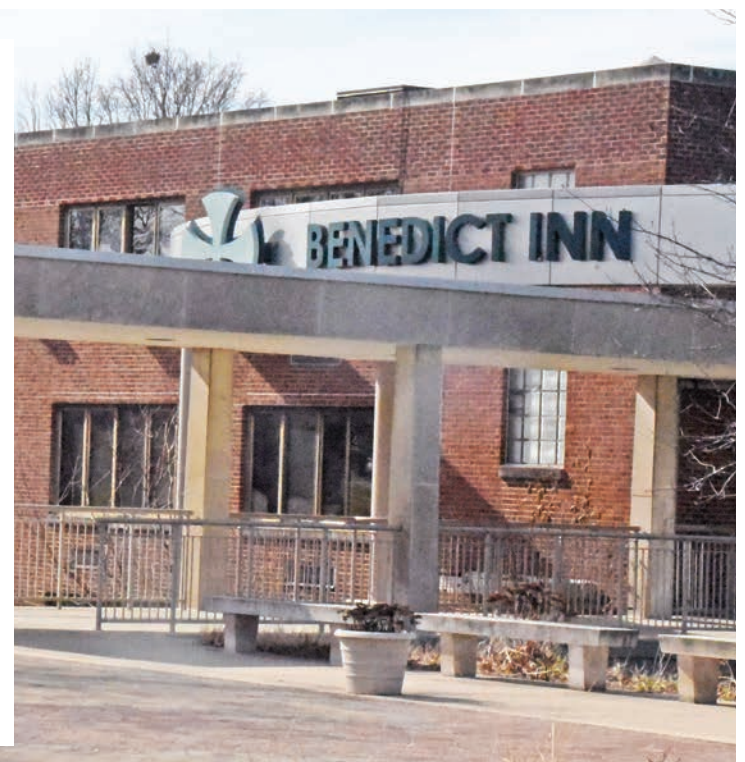
BEECH GROVE—Significant changes will happen in the next two years on the campus of the Benedictine Our Lady of Grace Monastery in Beech Grove.

The community's Benedict Inn & Retreat Center will close on May 31, 2024. And the buildings that make up the Benedict Inn and the adjacent monastery will be demolished.

Some things, however, will stay the same.

See BENELECTINES, page 9

The Benedictine Sisters of Our Lady of Grace Monastery in Beech Grove recently announced that their Benedict Inn & Retreat Center will close on May 31, 2024. (Photo by Sean Gallagher)



ICC

continued from page 1

of total K-12 spending on students in Indiana's non-public schools through choice scholarships would increase from the current 3.7% to 5.9% in fiscal year 2024 and 6.6% in fiscal year 2025. However, Elcesser points out that students taking advantage of choice scholarships in non-public schools reflect more than 7% of students statewide.

House Bill 1001, primarily authored by Rep. Jeff Thompson (R-Lizton), would increase the financial eligibility for school choice from the current 300% of the federal free and reduced lunch program income qualification to 400%. That amounts to a household income of approximately \$220,000 for a family of four.

Another component of the legislation is the removal of the so-called "tracks" or "pathways" to qualifying for school choice that have kept many families from participating even if they have met financial eligibility guidelines.

"In addition to the financial eligibility piece, families have had to meet one of eight or nine tracks to eligibility, which I refer to as hoops," Elcesser said. "These are obstacles that prevent families from participating in the program, and we have been working to eliminate them."

These include requiring a student to have spent two semesters in a public school, or to live in a school district with a grade of "F" as determined by the state. In addition to removing those requirements, the budget passed by the House would expand school choice access to all kindergartners. Currently, a kindergartner in Indiana must meet certain guidelines to qualify, such as an older sibling participating in a choice program.

The bill passed the House 66-29 on a party-line vote, with all Republicans voting for it and all Democrats opposed. Now at the midpoint of this session, the bill has moved to the Senate chamber.

The Indiana Catholic Conference (ICC) has stood in support of House Bill 1001 and will continue to track it.

"This legislation would help so many more families send their children to the schools they believe will best meet their needs," said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "Every family is unique, and even the highest quality public school may not be the best choice for a particular family and their individual situation. We always support what is best for the child, and families are best at making those decisions."

The ICC and the INPEA were key members of the coalition that led to the groundbreaking school choice legislation signed into law in 2011. While Indiana is still considered a trailblazer in school choice, some other states already have universal school choice, which would allow all students to receive public funding to attend the school of their choosing.



Angela Espada

"With universal choice, anybody is eligible," Elcesser said. "In universal choice states, anyone can take a percentage of their tax dollars and take it to a public school, a charter school or a non-public school."

The income eligibility was last increased by the legislature in 2021, on the 10th anniversary of school choice in Indiana.

"[Lawmakers] are also looking at increasing state tuition support for all students, which would positively impact the public schools significantly, but that would indirectly support the Choice program because it's based on that state tuition support," Elcesser continued.

Now that the bill has moved to the Senate, school choice advocates say they may face an uphill battle.

"Historically, the House has been more supportive of implementing and expanding the choice program," Elcesser said. "Some leaders in the Senate this year have been outspoken [opponents] of the choice expansion."

To build additional public support for the legislation, the INPEA and the Institute for Quality Education (IQE), another organization that has played a key role in Indiana's school choice efforts, are planning a series of rallies across the state. The events, titled "Share the Vision: School Choice for All," will be held this month and next month in South Bend, Fort Wayne, northwest Indiana and Evansville.

"The whole focus is to tell the good news of school choice and how it's impacting families and students—and to engage folks in the legislative process," Elcesser said.

Betsy Wiley, executive director of IQE, shares this vision.

"These events are for school leaders, families, community leaders and anyone with an interest in school choice to boost the enthusiasm as we head into the last couple of months of the legislative session," Wiley said.

The longtime school choice advocate said that her ultimate goal is to see Indiana implement universal school choice.

"I think the bill that came out of the House is yet another step forward to getting universal choice for students in Indiana, but it's not there yet," Wiley said. "Indiana was one of the first states to offer choice, but a number of states are jumping right past us. I'd love to see us continue to lead in this arena."

To get involved in the advocacy efforts of the INPEA, visit www.inpea.org. The website includes access to podcasts, research data, position papers, a legislative action center and other information concerning non-public schools and their mission.

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

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



Public Schedule of Archbishop Charles C. Thompson

March 12–21, 2023

March 12 – 11 a.m.

Mass at Korean Community Chapel, Indianapolis

March 13 – 9 a.m.

Virtual U. S. Conference of Catholic Bishops (USCCB) Clergy, Consecrated Life and Vocations Committee meeting

March 15 – 10 a.m.

Department Heads meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

March 15 – 12:15 p.m.

SERV (Students Encouraging Religious Vocations) lunch at St. Luke the Evangelist School, Indianapolis

March 16 – 10:30 a.m.

Virtual USCCB Evangelization and Catechesis Committee meeting

March 17 – 10 a.m.

Indianapolis Firefighters Emerald Society Memorial Ceremony, Indianapolis

March 17 – 11:30 a.m.

St. Patrick's Day Parade, Indianapolis

March 18 – 1 p.m.

Mass and dialogue at Indiana Women's Prison, Indianapolis

March 19 – 2 p.m.

Baptism at St. Gabriel Church, Louisville, Ky.

March 20 – 10 a.m.

All School Mass at Cathedral High School, Indianapolis

March 20 – 5:15 p.m.

Installation of Acolyte at SS. Peter and Paul Cathedral, Indianapolis

March 21 – 10 a.m.

Clergy Lenten Day of Prayer at Mother of the Redeemer Retreat Center, Bloomington

March 21 – 2 p.m.

Virtual National Eucharistic Revival Congress Board meeting

Supreme Court to consider whether employers who make Christians work Sunday violate religious liberty

WASHINGTON (OSV News)—The U.S. Supreme Court is scheduled to consider a case on April 18 that could have broad implications for employees seeking religious accommodations from their employers.

The high court is scheduled to hear oral arguments in *Groff v. DeJoy*, a case concerning Gerald Groff, an evangelical Christian and former U.S. Postal Service (USPS) worker, who was denied an accommodation to observe the Lord's Day by not taking Sunday shifts.

Federal law prohibits employers from firing employees who request religious accommodations unless the employer can show that the worker's religious practice cannot be "reasonably" accommodated without "undue hardship." The Supreme Court issued a 1977 decision in *Trans World Airlines v. Hardison* finding that the "undue hardship" standard is met even at a minimal cost.

Groff alleged in federal court that USPS failed to provide him with reasonable accommodations for his religious practices. The U.S. Court of Appeals for the 3rd Circuit ruled in favor of USPS, arguing the post office would face "undue hardship" by accommodating Groff's request to excuse him from Sunday shifts.

But the U.S. Supreme Court agreed earlier this year to take up the case.

Randy Wenger, chief counsel of the


Independence Law Center, a group representing Groff, told OSV News that Groff "has a very strong conviction about Sunday being the Lord's Day," which caused him to seek employment at a place that was closed on Sundays.

"In a pluralistic society, it's really important to be able to find those ways to accommodate so that we can all work together effectively," he said.

Wenger said when the post office reached an agreement to deliver some Amazon packages on Sundays, Groff sought accommodations to not work those shifts. He was initially accommodated, then disciplined for his refusal to work Sundays. He later resigned to avoid violating his convictions.


"If we're committed to protecting religious conscience, we need to make sure employees don't lose their jobs for following their faith," Wenger said. "It's kind of like freedom of speech—you might not like what somebody has to say, but their ability to say what they say helps you say what you want to say."

In a court filing, attorneys for USPS argued that "simply skipping [Groff] in the rotation for Sunday work would have violated both a collectively bargained [memorandum of understanding] and a specific settlement." USPS attorneys added the accommodation would have created "moral problems" among his colleagues. †



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A mother's prayer request for her baby helped to shape the archdiocese's new coordinator of corrections ministry

By John Shaughnessy

Deacon John Cord will never forget the prayer request that a woman in prison made for her baby—and the impact that prayer request eventually had on a community.

It's also the story of the impact that Deacon Cord hopes to make as the new coordinator of corrections ministry for the archdiocese. He succeeds Deacon Marc Kellams, who served in that role before he died in a traffic accident on July 29, 2022.

The story of the young woman and her baby unfolded in the Jackson County Jail in Seymour where Deacon Cord was "scared to death" when he first began his ministry there about nine years ago. But with each visit, he became more comfortable, eventually organizing Communion services where he invited the men or the women in jail to share their prayer intentions.

"It's always eye-opening and heartbreaking at the same time to hear some of the things they ask to be prayed for," Deacon Cord says. "They ask for prayers for their victims, prayers for their families at home, prayers for their children. One time, there was a young lady. She looked to me like she was 18 or 19. She said, 'Can you pray for my baby?'"

The group did pray for the child, but Deacon Cord wanted to know more so he approached the mother after the service, asking her about the baby. What she told him stunned him.

She shared that "I just had this child while I was here in jail a couple of weeks ago." When he asked her where the baby was now, she told him the child was with her 16-year-old brother who had dropped out of school to take care of the baby. She also said she didn't know where her brother and the baby were living. Shocked by everything he heard, Deacon Cord vowed to himself to find the child.

"We went on a mad hunt for this child and this boy," Deacon Cord says. "It turned out I was also helping at a hot-meal site there in Seymour. A young boy carrying a baby walked up and asked for a meal, and he wanted to know if we had any milk that he could feed to this child. The child was very lethargic.

"The brother was living in a tent in the woods with this baby. This was in the summertime. One of the people on our team happened to be a nurse. When she held the baby, she said, 'We have to get this child to the hospital now. This child is extremely dehydrated and malnourished.'"

The situation was so desperate that the team arranged for the baby to be rushed to Riley Children's Health in Indianapolis.

"The child is fine now, and is now in foster care," Deacon Cord says.

Still, that great news was just part of the story.

A reason to hope, a path to change lives

"It fueled our whole team's fire to dive more into the poverty situation in Jackson County and Seymour and find out what's really going on behind the scenes, especially in the lives of a lot of the people in jail," Deacon Cord says.

"Then we started to dive into a lot of the tent cities around town. The net result was that we ended up building a really nice homeless shelter and staffing it up completely. It's now functioning to help people get off the streets. It's made an impact."

Deacon Cord hopes to make that same kind of progressive impact in his leadership of the corrections ministry for the archdiocese.

His planned approach starts with a desire to learn the stories of people in prison, followed by helping them make a better life after they serve their sentence.

And he sees the key to reaching these goals being a community effort—which is why he wants to help every parish across the archdiocese create a corrections ministry.

"Our belief is that every parish should have a jail or prison ministry, an addictions recovery ministry, mental health ministries," Deacon Cord says. "We generally don't have those ministries in our parishes. And you just have to look at Matthew 25 to see why we need them. It wasn't that it'd be nice if you visit me in jail or feed me if I'm poor. It was a commandment that Jesus gave us, that we must do those things."

An important step in that direction is keeping the focus on caring about the individuals in prison, Deacon Cord says.

"One of the people on the team made a comment that one of the things we need to do is to make it OK for people of poverty and people who are incarcerated to be in our churches. To make it OK for us to want to be brothers and sisters to people who don't have the things we have and to truly understand what their situation is."

'Christ always went to those in need'

Another important step in Deacon Cord's vision is finding ways to counter two of the main factors that lead to people ending up in prison—generational poverty and generational drug use.

"We're trying to form partnerships with people who specialize in education," he says. "There's a group called Bridges Out of Poverty that has a system called 'Getting Ahead While Getting Out.' I became a trainer for that. That course is all about what



'Our belief is that every parish should have a jail or prison ministry, an addictions recovery ministry, mental health ministries. We generally don't have those ministries in our parishes. And you just have to look at Matthew 25 to see why we need them. It wasn't that it'd be nice if you visit me in jail or feed me if I'm poor. It was a commandment that Jesus gave us, that we must do those things.'

—Deacon John Cord

generational poverty is and how to take the first steps toward getting out of it. We want to go into the jails and prisons and start training people to not make the same decisions in their lives that keep them on the same path."

Deacon Cord also wants to connect the archdiocese's efforts to organizations that specialize in mentoring people as they leave prison and re-enter society.

"We start the process of making sure they have an accountability person, a mentor, who helps them with their decisions and guides them for a few years."

It's all part of an approach that started with a young mother's prayer request for her baby, a prayer request that eventually led to the creation of the homeless shelter in Seymour and programs that help people leave the shelter with a job and hope for their future. Lives have been changed for the better because of that shelter and its programs. Deacon Cord is striving for similar results as he leads the

archdiocese's efforts to change the futures of people in prison.

His involvement in corrections ministry has already changed his life and his relationship with God.

"When God calls you to do stuff, you think, 'Why me?' But when you look back on it—and I'm still learning—you go, 'OK, it's starting to make some sense as to why you called me to do this.'"

"Christ always went to those in need, who needed help the most. This has completely changed my thought process as to how I look at every person. We like to think we don't judge, but we all do. It's difficult not to judge when you see someone who is not like you. My first reaction now is, 'I wonder what their story is? What's really going on in their life?'"

(For anyone wanting to help with the corrections ministry in the archdiocese and/or create such a ministry at their parish, contact Deacon John Cord at jjcord@archindy.org.) †



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Editorial



Pope Francis hugs Jun Chura, 14, and Glyzelle Palomar, 12, two former street children who spoke during a meeting with young people at the University of St. Thomas in Manila, Philippines, in this Jan. 18, 2015, file photo. (CNS photo/Paul Haring)

After 10 years, what do we know about Pope Francis?

Monday, March 13, 2023, is the 10th anniversary of Pope Francis' election to the papacy. *The Criterion* is publishing a series of articles this month marking this milestone. These articles are exploring the Holy Father's teaching, his outreach to diverse cultures and communities, and his impact on both the Church and the world. Because Pope Francis is a complex, and at times controversial, pastoral leader, readers are encouraged to read these articles carefully in order to better understand the man, and the pope, who is Jorge Mario Bergoglio (Pope Francis).

There is something about Pope Francis that might be called "multivalent" (susceptible of many different interpretations, meanings or applications).

The late Chicago Cardinal Francis E. George once said that Pope Francis communicates using symbolic gestures such as living in the Vatican guest house, washing the feet of prisoners, and speaking in ways that are surprising ("Who am I to judge?"). According to Cardinal George, symbolic gestures can be very powerful and effective, but they often require some clarification to avoid conveying the wrong messages.

Jesus was, of course, the grand master at communicating through symbolic gestures. All of his miracles, and many of his sayings and parables, are multivalent. They teach at many different levels and convey layers of meaning that require prayerful study and the guidance of the Holy Spirit to be fully understood.

Pope Francis is trying to be an authentic missionary disciple of our Lord Jesus Christ and, like Jesus, he has had many successes and some failures. Like his Master, this pope also has many friends and some powerful adversaries.

After 10 years, what do we know about this complex, controversial successor of St. Peter? The articles being published in *The Criterion* and elsewhere will answer this question in much greater detail, but here are some highlights for our readers' thoughtful consideration:

Who is Pope Francis? In his own words, at the beginning of his papacy, he told us that he is a sinner. This is true of every human being except Jesus and his Blessed Mother, but it's an especially significant statement when made by a newly elected pope. I think

what the Holy Father was trying to tell us was that he would not be perfect, that he would make mistakes (even significant ones) in his efforts to carry out his mission as the Bishop of Rome (his preferred title).

Pope Francis also told us early in his papacy that he is "a man of the Church." His mission is to serve the Church, not to be served by it. Those who fear he will make changes that are untrue to the Church's authentic teachings and traditions should have no fear. Yes, Pope Francis knows how to rock the boat, and to scrape away the barnacles that are attached to the barque of St. Peter, but he has promised not to interfere with the essential mission and identity of the Church he was chosen to serve as its chief shepherd and teacher.

We also know that Pope Francis has deep compassion for the poor, migrants, and those who have been relegated to the margins (the peripheries) of our society. We know that he grieves for families who are suffering from the horrors of war and injustice. And we know that this Holy Father can be intolerant of what he considers rigid or ideological positions that build walls instead of bridges among God's people.

We also know that Pope Francis has a definite bias in favor of action, and that he deplors the kind of Christian behavior that is self-serving and, as he says, self-referential ("naval gazing"). This pope never tires of urging us to "get off our comfortable couches" and go out to meet people in need where they are.

One of his most striking images of the Church is that of a "field hospital" on the field of battle, caring for the wounded in mind, body and spirit regardless of where they are or what the conditions might be. Perhaps his most startling image is of pastors who have "the smell of their sheep" because they are with them, accompanying them, in all the significant moments of their lives.

Who is Pope Francis? He is the man sent to us by the Holy Spirit at this particular moment in the Church's history. He is a gift from God called to unsettle the settled and to settle the unsettled. May God continue to bless Pope Francis in his life and mission. *Ad multos annos!*

—Daniel Conway

Reflection/John Shaughnessy

Favorite quotes and the humor, wisdom and faith they share

If you walked into a store where they sell signs that capture quotes about life, which of these choices would you likely take home with you:



Would you go for something with a touch of humor, like this one, "My ability to remember song lyrics from the '80s far exceeds my ability to remember why I walked into the kitchen."

Or would you choose something thoughtful, such as this quote from Shawna Grapentin, "An adventurous life does not necessarily mean climbing mountains, swimming with sharks or jumping off cliffs. It means risking yourself by leaving a little piece of you behind in all those you meet along the way."

Or would you select something spiritual, like this quote from Pope Francis, "Let the risen Jesus enter your life. Welcome him as a friend. If following him seems difficult, don't be afraid, trust him. Be confident that he is close to you, he is with you, and he will give you the peace you are looking for—and the strength to live as he would have you do."

For many of us, the likelihood is that all these different kinds of quotes appeal to us in some way.

We all can use the smile or the laugh that comes with a quote that combines equal measures of humor and truth, such as a son or daughter describing these two sides of their mother:

"My mom as a mom: 'You get what you get. Deal with it.'"

"My mom as a grandmom: 'Would you like your grilled cheese cut into stars or hearts?'"

Most of us are also drawn to quotes that make us think about our lives and that inspire us, like this thought attributed to Albert Einstein, "There are only two ways to live. You can live as if nothing is

a miracle. You can live as if everything is a miracle. He who can no longer pause to wonder and stand rapt in awe is as good as dead: his eyes are closed."

And most Christians would aspire to live the way this quote from St. John Neumann calls us to place Christ at the heart of our lives: "Shine through me, and be so in me, that every soul I come in contact with may feel your presence in my soul. Let them look up and see no longer me, but only Jesus!"

Finding joy, wisdom and inspiration in quotes seems nearly universal. I've known people who have filled up notebooks with their favorite quotes while others have included them at every turn in their homes. And I've noticed an increasing trend in the e-mails I receive of people using a favorite meaningful quote at the end of their note.

As for myself, there are a select number of my favorite quotes that I keep visible at work and at home. Two of the most meaningful for me connect to this journey of life that we all share.

The first one is a quote from Ram Dass, "We're all just walking each other home."

The second one, a quote from St. Teresa of Avila, is an extension of the first: "The feeling remains that God is on the journey, too."

They remind me that we all walk together—and God walks with us.

(Do you have a favorite quote or quotes? If so, send your favorites my way. And please include why it's significant to you. Also, while it's not necessary, if there's a story of the special meaning of your quote that you'd like to share, that would be great to hear, too. If there's enough of a response, we can share them in a future story in The Criterion. Send your submissions to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.) †

Be Our Guest/Mike O'Connell

Scripture teaches us an 'encounter' with God should change our lives

The *Oxford English Dictionary* defines the word "encounter" as an unexpected or casual meeting with someone or something. I find this word to be so profound and life changing. If you look back in history, especially for those who have encountered God, we see how each of their lives were changed.

- Adam and Eve: They had their first encounter with God in the Garden of Eden.

- Moses: While looking after his father-in-law's sheep, he had a dramatic life-changing encounter with God.

- Abraham: The Lord appeared to him near the great tree of Mamre, where he was sitting at the entrance to his tent.

- Jacob: In a dream, he saw a ladder set up on the Earth reaching heaven on which angels were ascending and descending.

- Noah: God spoke to Noah one day and expressed his feelings about the fact that the Earth was totally corrupt with evil and filled with violence. He communicated to him how he was going to destroy the Earth with floods.

- Elijah: He encountered God at Mount Horeb, where God spoke to him in a still, small voice.

- Isaiah: He had a glorious vision of the Lord. He saw the Lord high and lifted up and a Seraphim angel crying out holy, holy, holy.

- Ezekiel: God's glory appeared to him like a bow in the cloud and there was brightness. The Lord told him to be a watchman unto the house of Israel.

- Daniel: He had mourned for three weeks. He then had an encounter with

God in a glorious vision.

- Peter, James and John: Jesus took them to a high mountain where they witnessed the transfiguration.

- Believers: They encountered with a full description the visitation of the Holy Spirit on Pentecost in the upper room, where there was 120 believers praying.

- Paul: As he was journeying to Damascus, suddenly there was a light from heaven that said, "Saul, Saul, why are you persecuting me" (Acts 9:4)?

- John: He heard a loud voice like a trumpet, saying I am the Alpha and the Omega.

Why does God have these encounters with man? To communicate with them, to reveal certain things, to prove his existence and his concern for mankind.

Just as God had encounters with these Biblical figures, he also tries to have encounters with each of us every day.

When we encounter God, his Spirit transcends our body and mind. The Holy Spirit anoints us during each of these encounters.

I believe God encounters us:

- To reveal himself.
- To manifest his glory.
- To give us a foretaste of heaven.
- To communicate and offer us fellowship.
- To give a specific assignment.
- To impart his power and wisdom.

(Mike O'Connell is a member of St. Charles Borromeo Parish in Bloomington.) †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

May we encounter Jesus in those who are different from us

In the Gospel reading for the Third Sunday of Lent (Jn 4:5-42), the story of the Samaritan woman at the well, Jesus confronts three prejudices of his time: 1) the relationship between Jews and Samaritans, 2) the relationship between women and men, and 3) the relationship between righteous people and sinners. In each case, our Lord shows us how we should interact with people who are different from us.

In Jesus' time, Samaritans and Jews despised each other—not unlike Catholics and Protestants in Northern Ireland or Sunni and Shiite Muslims in the Middle East. Although members of the same religious family (Judaism, Christianity and Islam respectively), the differences that separate these groups from within (and without) often seem insurmountable.

Jesus refuses to accept the artificial barrier of religious difference between the Samaritan woman and himself. When she says to him, "How can you, a Jew, ask me, a Samaritan woman, for a drink?" [for Jews use nothing in common with Samaritans] (Jn 4:9), his reply calls attention to a much greater difference: "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and

he would have given you living water" (Jn 4:10).

If the chasm that separates human beings from God, who is the source of life itself, can be bridged by the one who is speaking to her now, no earthly barriers can divide us from each other. "Everyone who drinks this water will be thirsty again," Jesus tells her, "but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life" (Jn 4:13-14).

Jesus' disciples are scandalized because their Master has been conversing (unchaperoned) with a woman. This was not socially acceptable behavior for a single man, especially since the Samaritan woman had a reputation for being promiscuous. Jesus ignores this cultural prejudice. If he is willing to cure the sick on the Sabbath, why wouldn't he engage in conversation (counseling, really) with a woman who needs to hear the word of God spoken from his lips? Jesus knew that women and men were created by God with equal rights and dignity. The customs and laws of his time and place could never abrogate the truth that men and women, while different, are equal in the sight of God.

Finally, Jesus confronts the woman with the fact that the man she is currently living with is not her husband:

Jesus said to her, "Go call your husband and come back." The woman answered and said to him, "I do not have a husband." Jesus answered her, "You are right in saying, 'I do not have a husband.' For you have had five husbands, and the one you have now is not your husband" (Jn 4:16-18).

He doesn't scold her, or look down on her, or shy away from her because she is a sinner. He simply speaks the truth with love.

Time and again, Jesus, the most righteous person who ever lived, refuses to treat sinners as unclean outcasts. "Those who are well don't need a physician," he repeatedly says, "but sick people do" (Mt 9:12).

Jesus is the divine physician. His place is with people who are hurting in mind, body and soul. "The hour is coming, and is now here," Jesus tells the woman, "when true worshipers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him. God is Spirit, and those who worship him must worship in

Spirit and truth" (Jn 4:23-24).

Jesus' personal encounter with a woman from Samaria, an acknowledged sinner, breaks down the cultural barriers of prejudice and fear:

The woman said to him, "I know that the Messiah is coming, the one called the Christ; when he comes, he will tell us everything." Jesus said to her, "I am he, the one [who is] speaking with you" (Jn 4:25-26).

In fact, the encounter with "the one called the Christ" (Jn 4:25) initiates a profound change in the Samaritan woman. She becomes a different person because God's Word has spoken to her heart. And the change in her impacts the people around her:

When the Samaritans came to him, they invited him to stay with them; and he stayed there two days. Many more began to believe in him because of his word, and they said to the woman, "We no longer believe because of your word; for we have heard for ourselves, and we know that this is truly the savior of the world" (Jn 4:40-42).

This Lent, may we encounter Jesus and allow his Spirit to change the way we think and act toward others, especially those who are different from us. †



Cristo, la piedra angular

Encontremos a Jesús en aquellos que son distintos de nosotros

En la lectura del Evangelio del tercer domingo de Cuaresma (Jn 4:5-42) que narra la historia de la samaritana junto al pozo, Jesús se enfrenta a tres prejuicios de su tiempo: 1) la relación entre judíos y samaritanos; 2) la relación entre mujeres y hombres; y 3) la relación entre justos y pecadores. En cada caso, el Señor nos muestra cómo debemos interactuar con personas que son diferentes a nosotros.

En tiempos de Jesús, samaritanos y judíos se despreciaban mutuamente, no como los católicos y protestantes de Irlanda del Norte o los musulmanes sunitas y chiitas del Medio Oriente. Aunque pertenecen a la misma familia religiosa (judaísmo, cristianismo e islam, respectivamente), las diferencias que separan a estos grupos desde dentro (y desde fuera) parecen a menudo insalvables.

Jesús se niega a aceptar la barrera artificial de la diferencia religiosa entre la samaritana y él. Cuando ella le dice: "¿Y cómo es que tú, que eres judío, me pides de beber a mí, que soy samaritana?" [dado que los judíos y los samaritanos no se trataban] (Jn 4:9), su respuesta subraya una diferencia mucho mayor: "Si conocieras el don de Dios, y quién es el que te dice: 'Dame de beber'; tú le pedirías a él, y él te daría

agua viva" (Jn 4:10).

Si el abismo que separa a los seres humanos de Dios, que es la fuente de la vida misma, puede ser salvado por quien le habla ahora, ninguna barrera terrenal podrá dividirnos entre nosotros. "Todo el que beba de esta agua, volverá a tener sed; pero el que beba del agua que yo le daré, no tendrá sed jamás. Más bien, el agua que yo le daré será en él una fuente de agua que fluya para vida eterna" (Jn 4:13-14).

Los discípulos de Jesús se escandalizan porque su Maestro ha estado conversando (sin compañía) con una mujer, lo cual no era un comportamiento socialmente aceptable para un hombre soltero, sobre todo porque la mujer samaritana tenía fama de ser promiscua. Jesús ignora este prejuicio cultural. Si está dispuesto a curar a los enfermos el sábado, ¿por qué no iba a entablar una conversación (en verdad, orientar) con una mujer que necesita oír de sus labios la Palabra de Dios? Jesús sabía que las mujeres y los hombres habían sido creados por Dios con los mismos derechos y la misma dignidad. Las costumbres y las leyes de su tiempo y lugar nunca podrían derogar la verdad de que hombres y las mujeres, aunque

diferentes, son iguales a los ojos de Dios.

Finalmente, Jesús confronta a la mujer con el hecho de que el hombre con el que vive actualmente no es su marido:

Jesús le dijo: "Ve a llamar a tu marido, y luego vuelve acá." La mujer le dijo: "No tengo marido." Jesús le dijo: "Haces bien en decir que no tienes marido, porque ya has tenido cinco maridos, y el que ahora tienes no es tu marido" (Jn 4:16-18).

No la regaña, ni la desprecia, ni la rehúye porque sea pecadora, sino que le dice la verdad con amor.

Una y otra vez, Jesús, la persona más justa que jamás haya existido, se niega a tratar a los pecadores como parias inmundos. "No son los sanos los que necesitan de un médico, sino los enfermos" (Mt 9:12).

Jesús es el Médico Divino y su lugar está con las personas que sufren en mente, cuerpo y alma. "Pero viene la hora, y ya llegó, cuando los verdaderos adoradores adorarán al Padre en espíritu y en verdad; porque también el Padre busca que lo adoren tales adoradores. Dios es Espíritu; y es necesario que los que lo adoran, lo adoren en espíritu y en verdad" (Jn 4:23-24).

El encuentro personal de Jesús

con una mujer de Samaria, pecadora reconocida, rompe las barreras culturales de los prejuicios y el miedo:

Le dijo la mujer: "Yo sé que el Mesías, llamado el Cristo, ha de venir; y que cuando él venga nos explicará todas las cosas." Jesús le dijo: "Yo soy, el que habla contigo" (Jn 4:25-26).

De hecho, el encuentro con el "llamado el Cristo" (Jn 4:25) inicia un profundo cambio en la samaritana. Se convierte en una persona distinta porque la Palabra de Dios ha hablado a su corazón, y el cambio que genera en ella repercute en la gente que la rodea:

Entonces los samaritanos fueron adonde él estaba, y le rogaron que se quedara con ellos; y él se quedó allí dos días. Y muchos más creyeron por la palabra de él, y decían a la mujer: "Ya no creemos solamente por lo que has dicho, pues nosotros mismos hemos oído, y sabemos, que éste es verdaderamente el Salvador del mundo" (Jn 4:40-42).

Que en esta Cuaresma nos encontremos con Jesús y dejemos que su Espíritu cambie nuestra manera de pensar y de actuar con los demás, especialmente con los que son diferentes de nosotros. †

Events Calendar

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

March 10-May 28

RISE UP! Daily Lent and Easter Reflections, one- to two-minute video reflections led by Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, receive link via text or email, text "Riseup" to 84576, free. Information: 812-576-4302, clairkeck.asp@gmail.com.

March 11, 18, 25, April 1

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. **Catholicism 101 Workshop**, four independent sessions, free. Information: 317-638-5551.

March 13

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: SistersofProvidence.org, 812-535-2952.

March 15

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

March 16

Our Lady of Peace Cemetery

and Mausoleum, 9001 Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898, www.catholiccemeteries.cc.

March 17

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Jon Trice, Indiana Mills and Manufacturing vice president of global human resources, presenting "IMMI: A Dynamic, Growing Business with a Christian Impact," 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 14. Information, registration: cutt.ly/CBE-Reg.

March 17, 24

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Fish Fry**, Fridays through Lent, 11 a.m.-5:30 p.m., dinners (\$11.50-\$16) include choice from seven entrées, two sides, soda, bread and dessert, entrée only \$11.50-\$13.75, side orders à la carte \$1-\$4, delivery available for six orders or more. Information: 317-632-9349, stritacatholicindpls@gmail.com.

St. Anthony of Padua Parish,

316 N. Sherwood Ave., Clarksville. **Men's Club Annual Fish Fry**, 5-7:30 p.m., Fridays during Lent, baked or fried fish, oysters or shrimp with two sides, dine in, carry out, adults \$11-12, children \$3-\$7. Information: 812-282-2290, communications@stanthony-clarksville.com.

March 17, 24, 31

St. John Paul II Parish, St. Joe Hill campus, 2605 St. Joe Rd. W., Sellersburg. **Lenten Fish Fry**, 5-7 p.m., Fridays during Lent, fried fish, shrimp or baked fish, fries, baked potato, baked beans, coleslaw, mac and cheese, cheese pizza, dessert table, dine in, carry out, drive through, \$14 dinner, \$10 sandwich and side, \$8 sandwich. Information: 812-246-2512.

St. Matthew the Apostle Parish Gym, 4100 E. 56th St., Indianapolis. **Fish Fry**, 5-7:30 p.m., fried pollock, fried shrimp or baked cod dinners with two sides \$10; a la carte options and sides \$2-\$5; family meal \$45; beer, wine, beverages and desserts available for purchase. Information: 317-257-4297, bulletin@saintmatt.org.

St. Francis Xavier Parish, 101 N. Ferguson St., Henryville.

Lenten Fish Fry, 5-7 p.m., Fridays during Lent, fried fish, shrimp, fries, coleslaw, dessert table, dine in, carry out, dinner \$10, fish sandwich \$8, 8-piece shrimp \$8. Information: 812-294-4682, stfrancissecretary@northclarkcountycatholic.org.

Saints Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **Lenten Fish Fry**, 5:30-7:30 p.m., sit-down or to go, \$12 adult meal: 2-piece fried fish or one piece baked fish or one grilled cheese sandwich, choice of three sides plus salad or coleslaw; \$10 children's meal: one piece baked or fried fish or grilled cheese, two sides plus salad or coleslaw; extra fish \$1 apiece. Information: 317-859-4673.

March 17, 24, 31, April 7

St. Ann Parish, 6350 S. Mooresville Rd., Indianapolis. **Fish Fry Fridays**, 5:30-7:30 p.m., fish, side items vary weekly, freewill donation. Information: 317-821-2909.

March 18

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Teen Volunteering Opportunity**,

9 a.m.-2 p.m., ages 12-18, assist with retired Providence Sisters. Information, registration: 812-535-2952, jluna@spsmw.org, spsmw.org/events.

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood. **A Father's Heart: Celebrate St. Joseph**, 9 a.m.-1 p.m., hosted by Knights of Columbus, men only, Dominican Father David Caron presenting, includes prayer, group discussion and Mass, RSVP required, free. Information, registration: events@indianakofc.org, cutt.ly/StJoeRetreat23.

Holy Family Parish, 129 Daisy Ln., New Albany. **Legion of Mary Yearly Re-dedication to Jesus through Mary**, 10 a.m. in church, includes Benediction, pitch-in lunch following in Day Activity Center, free. Information: kstumler@gmail.com.

March 19

Mount Saint Francis Center for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. **Bluegrass Jam**, 5:30 p.m., free. Information: franciscansusa.org/bluegrass-jam.

March 19-20

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Bruté Weekend**, Sat. 5 p.m., Sun. 8 a.m., 10 a.m. and 5:30 p.m. Masses celebrated by Father Joseph Moriarty, Bishop Simon Bruté College Seminary rector, talks on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501, esanders@archindy.org

March 20

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

March 21

Virtual Mini-Retreat: A Day in the Life of a Sister, 7:30-8:45 p.m., sponsored by Sisters of Providence of Saint Mary-of-the-Woods, Providence Sister Tracey Horan presenting, single Catholic women ages 18-42 exploring religious life, free. Registration, information: MiniRetreat.SistersofProvidence.org, 361-500-9505, jluna@spsmw.org. †

Retreats and Programs

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

March 24

Mount Saint Francis Center for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. **Painting with Padre: Freida Kahlo**, 6-9 p.m., Conventual Franciscan Father Vincent Petersen facilitating, supplies and snacks provided, bring beverage to share, 12-person limit, \$40. Information, registration: cutt.ly/paintfrieda23.

March 24-26

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

In-laws, second Valentine Retreat for married couples, Benedictine Father Noël Mueller presenting, \$425 double. Registration: saintmeinrad.org/retreats.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Living Within a Mystery: a Paula D'Arcy Weekend Retreat**, 6:30 p.m. Fri.-noon Sun., Paula D'Arcy facilitating, \$250 includes Sat. breakfast, lunch and dinner, Sun. breakfast, snacks, overnight accommodations, register by March 23. Registration:

ftm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org.

March 25

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Letting Go Retreat**, Judy Ribar presenting, 9 a.m.-4p.m., includes lunch, \$50. Information: retreatcommunications@mountsaintfrancis.org or 812-923-8817.

March 28

Benedict Inn Retreat and

Conference Center, 1402 Southern Ave., Beech Grove. **Coffee and Conversation: Embracing Inconvenience**, 10-11:30 a.m., fifth of six independent sessions (April 4), Patty Moore facilitating, series based on book *The Broken Way*, \$25 per session, journals provided. Information, registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

March 30

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **The Chosen, episode "Beyond Mountains,"** 6:30-8 p.m., episode viewing and discussion, Our Lady of Fatima Retreat House program director Cheryl McSweeney facilitating, freewill offering. Information, registration: 812-933-6437, www.oldenburgfranciscancenter.org.

April 1

Providence Spirituality and Conference Center Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Faith and the Arts**, 9 a.m.-noon, Indiana State University Professor Emeritus Dr. Arthur Feinsod presenting, \$25 includes materials and refreshments provided, register by Mar. 29. Information, registration: 812-535-2952, jfrost@spsmw.org, spsmw.org/events.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Priest, Prophet and King—Day of Reflection**, 8 a.m.-3 p.m., Deacon Robert Beyke facilitating, \$45 includes lunch, program and Mass, register by March 31.

Registration: ftm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org.

April 4

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Coffee and Conversation: Who We Serve**, 10-11:30 a.m., sixth of six independent sessions, Patty Moore facilitating, series based on book *The Broken Way*, \$25, journals provided. Information, registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

April 4, 5, 6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Holy Week Days of Silence**, 8 a.m.-4 p.m., \$40 per day, includes room, lunch and use of common areas and grounds, overnight stays available for additional \$30 per night, dinner additional \$10 per meal. Registration: ftm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org.

April 5

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, in person or via Zoom, 2-3:30 p.m., Franciscan Sister Olga Wittekind presenting, freewill donation. Information, registration: 812-933-6437, center@oldenburgosf.com, www.oldenburgfranciscancenter.org.

April 5-9

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Celebrating the Paschal Mystery**, Benedictine

Father Noël Mueller presenting, Holy Week retreat, \$465 single, \$735 double. Registration: saintmeinrad.org/retreats.

April 6-8

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Holy Week and Triduum Retreat**, 9 a.m. Thurs.-4 p.m. Sat., Conventual Franciscan Father Vincent Petersen facilitating, includes three-night stay at Loftus House, use of kitchen and spiritual direction, limited to six participants, \$250. Information: retreatcommunications@mountsaintfrancis.org or 812-923-8817.

April 6-9

Benedict Inn Retreat and 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., Franciscans of the Immaculate Fathers Terrance Chartier and Matthias Sasko 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, motherofthereedeemer.com. †

College students sought to teach Totus Tuus summer youth program

Totus Tuus is seeking college students to teach its summer program for youths in first through 12th grade at six archdiocesan parishes from June 1-July 28. The deadline to apply is March 30.

Totus Tuus is a summer Catholic youth program dedicated to sharing the Gospel and promoting the Catholic faith through evangelization, catechesis, Christian witness and eucharistic worship. Its weeklong Parish Summer Catechetical Program assists parents and parishes in evangelizing and catechizing their youths by supplementing the work they are currently doing.

The methodology, structure and content of Totus Tuus are concerned not only with teaching the faith but also with igniting the hearts of the team members and the young people they encounter. The result has been the formation of young adults who continue to dedicate themselves to the Church's mission of evangelization along with many vocations

to the priesthood and religious life.

Applicants for this paid position must be a high school graduate, a practicing Catholic, have received the sacrament of confirmation, have a reasonably good knowledge of the Catholic faith (training is provided) and have a desire to work with youths.

They must be willing to learn and experience the faith, work with a team, respect team dynamics, strive for a stronger prayer life, teach children and travel by car to six archdiocesan parishes throughout the summer.

Missionaries are chosen based upon their desire to teach the faith, love of children, energy, enthusiasm and for their individual leadership skills. To run a week of the Totus Tuus Summer Program smoothly, missionaries adhere to a well-defined schedule rooted in a structured prayer life.

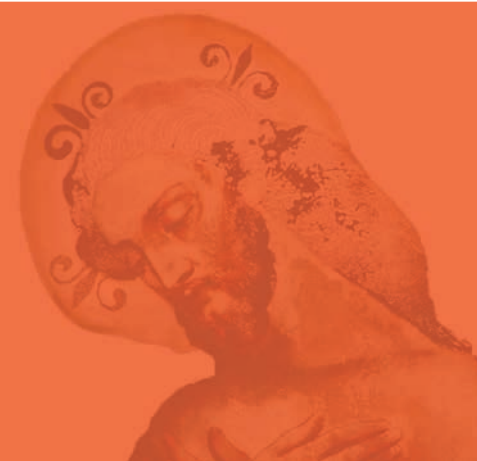
Training starts on June 1, and a short break will take place in early July.

For more information or to apply, go to www.archindy.org/totustuus. †



The Face of Mercy

By Daniel Conway



Reflect on Lenten penance and the synodal journey

In his message for Lent this year, Pope Francis used the Gospel story of Jesus' transfiguration, which is proclaimed every year on the Second Sunday of Lent, to illustrate the synodal character of this holy season.

Just as Jesus invited Peter, James and John to travel with him up a high mountain, and to experience his profound transformation on Mount Tabor in the company of Moses and Elijah, so we have the opportunity during this holy season to accompany Jesus, to open our hearts, and to experience for ourselves the glory of the Lord.

"While our ordinary commitments compel us to remain in our usual places and our often repetitive and sometimes boring routines," the Holy Father says, "during Lent we are invited to ascend 'a high mountain' in the company of Jesus and to live a particular experience of spiritual discipline—asceticism—as God's holy people." This is exactly what happened to the three disciples: They stepped out of their ordinary experience and had an epiphany, a spiritual awakening that raised their minds and hearts to God.

As Pope Francis says:

In his "retreat" on Mount Tabor, Jesus takes with him three disciples, chosen to be witnesses of a unique event. He wants that experience of grace to be shared, not solitary, just as our whole life of faith is an experience that is shared. For it is in togetherness that we follow Jesus. Together too, as a pilgrim Church in time, we experience the liturgical year and Lent within it, walking alongside those whom the Lord has placed among us as fellow travelers. Like the ascent of Jesus and the disciples to Mount Tabor, we can say that our Lenten journey is "synodal," since we make it together along the same path, as disciples of the one Master. For we know that Jesus is himself the Way, and therefore, both in the liturgical journey and in the journey of the Synod, the Church does nothing other than enter ever more deeply and fully into the mystery of Christ the Savior.

Synodality, which involves traveling together as a community of disciples, is not a new concept. It is integral to our understanding of who we are as a pilgrim people who follow in the footsteps of our Lord.

Christian spirituality helps us

accomplish this during Lent by providing multiple opportunities to step outside our daily routines. These include retreats, days of recollection, holy hours, Stations of the Cross and pilgrimages. "We need to set out on the journey," the pope says, "an uphill path that, like a mountain trek, requires effort, sacrifice and concentration. These requisites are also important for the synodal journey to which, as a Church, we are committed to making. We can benefit greatly from reflecting on the relationship between Lenten penance and the synodal experience."

According to the transfiguration accounts contained in all of the synoptic Gospels, Jesus "was transfigured before them; his face shone like the sun and his clothes became white as light" (Mt 17:2). Pope Francis calls this the "summit, the goal of the journey." At the end of their ascent, as the three disciples stand on the mountain heights with Jesus, they are given "the grace of seeing him in his glory, resplendent in supernatural light." As the Holy Father observes, "That light did not come from without, but radiated from the Lord himself."

As Pope Francis concludes:

During any strenuous mountain trek, we must keep our eyes firmly fixed on the path; yet the panorama that opens up at the end amazes us and rewards us by its grandeur. So too, the synodal process may often seem arduous, and at times we may become discouraged. Yet what awaits us at the end is undoubtedly something wondrous and amazing, which will help us to understand better God's will and our mission in the service of his kingdom.

Our experience of Lent is like the synodal journey that we have undertaken as a Church through the pastoral leadership of Pope Francis. Its goal is a personal and communal transformation that both prepares for, and results from, our encounter with the transfigured Jesus.

Let's step outside of our comfort zones this Lent and spend some time away with Jesus. If we open our minds and hearts to him, we will be changed, perhaps even transfigured, by the amazing grace of our Lord Jesus Christ.

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

"Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God."

—Pope Francis, "Misericordiae Vultus" ("The Face of Mercy")

"Jesús de Nazaret con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios."

—Papa Francisco, "Misericordiae Vultus" ("El rostro de la misericordia")

El rostro de la misericordia/Daniel Conway

Reflexiones sobre la penitencia cuaresmal y el camino sinodal

En su mensaje para la Cuaresma de este año, el Papa Francisco utilizó el relato del Evangelio sobre la transfiguración de Jesús, que se proclama cada año el segundo domingo de Cuaresma, para ilustrar el carácter sinodal de este tiempo santo.

Del mismo modo que Jesús invitó a Pedro, Santiago y Juan a subir con él a un monte alto, y a experimentar su profunda transformación en el monte Tabor en compañía de Moisés y Elías, así tenemos la oportunidad durante este tiempo santo de acompañar a Jesús, de abrir el corazón y de sentir nosotros mismos la gloria del Señor.

"Aun cuando nuestros compromisos diarios nos obliguen a permanecer allí donde nos encontramos habitualmente, viviendo una cotidianidad a menudo repetitiva y a veces aburrida," explica el Santo Padre, "en Cuaresma se nos invita a 'subir a un monte elevado' junto con Jesús, para vivir con el Pueblo santo de Dios una experiencia particular de asceticismo." Esto es exactamente lo que les ocurrió a los tres discípulos: se apartaron de su cotidianidad y vivieron una epifanía, un despertar espiritual que elevó sus mentes y corazones hacia Dios.

Tal como nos lo explica el Santo Padre:

En el "retiro" en el monte Tabor, Jesús llevó consigo a tres discípulos, elegidos para ser testigos de un acontecimiento único. Quiso que esa experiencia de gracia no fuera solitaria, sino compartida, como lo es, al fin y al cabo, toda nuestra vida de fe. A Jesús hemos de seguirlo juntos. Y juntos, como Iglesia peregrina en el tiempo, vivimos el año litúrgico y, en él, la Cuaresma, caminando con los que el Señor ha puesto a nuestro lado como compañeros de viaje. Análogamente al ascenso de Jesús y sus discípulos al monte Tabor, podemos afirmar que nuestro camino cuaresmal es "sinodal," porque lo hacemos juntos por la misma senda, discípulos del único Maestro. Sabemos, de hecho, que Él mismo es el Camino y, por eso, tanto en el itinerario litúrgico como en el del Sínodo, la Iglesia no hace sino entrar cada vez más plena y profundamente en el misterio de Cristo Salvador.

La sinodalidad, que implica viajar juntos como comunidad de discípulos, no es un concepto nuevo. Es parte integral de nuestra noción de quiénes somos como pueblo peregrino que sigue las huellas de nuestro Señor.

La espiritualidad cristiana nos ayuda a lograr este cometido durante

la Cuaresma, al ofrecernos numerosas oportunidades para salirnos de la cotidianidad mediante retiros, jornadas de recogimiento, horas santas, vía crucis y peregrinaciones. "Es necesario ponerse en camino, un camino cuesta arriba, que requiere esfuerzo, sacrificio y concentración, como una excursión por la montaña. Estos requisitos también son importantes para el camino sinodal que, como Iglesia, nos hemos comprometido a realizar. Nos hará bien reflexionar sobre esta relación que existe entre la asceticismo cuaresmal y la experiencia sinodal."

Según los relatos de la transfiguración que figuran en todos los Evangelios sinópticos, Jesús "se transfiguró en presencia de ellos: su rostro resplandecía como el sol y sus vestiduras se volvieron blancas como la luz" (Mt 17:2). El Papa Francisco denomina este momento "la cumbre, la meta del camino." Al final de su ascensión, cuando los tres discípulos se encuentran en la cima de la montaña con Jesús, se les concede "la gracia de verle en su gloria, resplandeciente de luz sobrenatural." Como observa el Sumo Pontífice, esa "luz que no procedía del exterior, sino que se irradiaba de Él mismo."

El Papa concluye diciendo: *Como en cualquier excursión*

exigente de montaña, a medida que se asciende es necesario mantener la mirada fija en el sendero; pero el maravilloso panorama que se revela al final, sorprende y hace que valga la pena. También el proceso sinodal parece a menudo un camino arduo, lo que a veces nos puede desalentar. Pero lo que nos espera al final es sin duda algo maravilloso y sorprendente, que nos ayudará a comprender mejor la voluntad de Dios y nuestra misión al servicio de su Reino.

Nuestra experiencia cuaresmal se asemeja al camino sinodal que hemos emprendido como Iglesia a través del liderazgo pastoral del Papa Francisco, cuyo objetivo es una transformación personal y comunitaria que nos prepara y a la vez es el resultado de nuestro encuentro con Jesús transfigurado.

Salgamos de nuestra zona de confort esta Cuaresma y pasemos algún tiempo con Jesús. Si abrimos nuestras mentes y corazones, la asombrosa gracia de nuestro Señor Jesucristo nos cambiará y tal vez incluso nos transfigure.

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

POPE FRANCIS

continued from page 1

which he set aside pomp and protocol. And tensions within the Catholic community grew as he expressed openness to LGBTQ Catholics and to those living in what the Church considers irregular marriage situations.

One kind of summary of his first 10 years as pope can be found in numbers: He has made 40 trips abroad, visiting 60 countries; in eight consistories, he created 95 cardinals under the age of 80 who are eligible to vote in a conclave, and paid tribute to 26 Churchmen older than 80 and he has presided over the canonizations of 911 new saints, including a group of more than 800 martyrs, and also SS. John Paul II, John XXIII and Paul VI.

In one of his first major documents, the apostolic exhortation “The Joy of the Gospel,” he laid out a program for his papacy, looking inside the Church and outside at the world to see what needed to be done to “encourage and guide the whole Church in a new phase of evangelization, one marked by enthusiasm and vitality.”

The document included a discussion of the need to reform Church institutions to highlight their missionary role; to encourage pastoral workers to listen to and stand with the people they were ministering to—his famous line about having “the smell of the sheep”; to deepen an understanding of the Church as “the entire people of God” and not as an institution or, worse, a club of the elect; to integrate the poor into the Church and society, rather than simply see them as objects of assistance; and to promote peace and dialogue.

For Canadian Cardinal Michael Czerny, prefect of the Dicastery for Promoting Integral Human Development, the agenda of Pope Francis is the original agenda of the Second Vatican Council.

Unlike St. John Paul II and the late Pope Benedict XVI, Pope Francis did not attend any of the council sessions. And, in fact, because he was ordained a priest on Dec. 13, 1969, he is the first pope to be ordained a priest after Vatican II.

“After Scripture and tradition, the council is the significant foundation, and I would say, characteristic orientation of this papacy,” the cardinal told Catholic News Service (CNS). “He has taken the council not from a collection of decrees, but from the lived experience of the council as implemented, as lived, as tested, as developed, you might say, in the Church of Latin America.”

St. John XXIII launched the council with a pastoral focus on what it means to be the Church in the modern world, he said. The papacies of St. John Paul and Pope Benedict, he said, focused on “a more doctrinal understanding of the council” with “some very good results and with some massive, unfinished business.”

While the work of Pope Francis’ predecessors was important, he said, “I don’t think it picked up

the primary agenda [of the council], which was implementing a new understanding of Church in the modern world, a new way of evangelizing because the world is so different from how it was, let’s say, at the end of World War II.”

Emilce Cuda, an Argentine theologian and secretary of the Pontifical Commission for Latin America, said that a key to understanding Pope Francis’ pontificate is knowing how Vatican II was lived in Latin America with respect for popular piety and culture, and trust in the “*sensus fidei*,” the notion that the baptized together have a “sense of faith” and an ability “to understand what God says to us, to his people, in every moment.”

“There in the popular culture, in the peripheries, and in all the people of God, we can hear what God wants from us, or what God tells us to do in response to social problems and in the Church in each moment,” she said. “We are in history and history is a movement, and the situation is not the same [as] in the 20th century ...”

As for disagreements with or even controversies about the papacy of Pope Francis, Cardinal Czerny warned against confusing “loud with representative or loud with majority. Loud doesn’t mean any of those things; it means loud.”

But, he said, “the patience of Pope Francis” leads him and encourages others to recognize that the pope’s critics “are not 100% off beam,” or off track; there usually is a grain of truth in what they say or an important value they hold dear that is being overlooked.

Cardinal Joseph W. Tobin of Newark, N.J., told CNS he believes the first 10 years of Pope Francis’ pontificate have been preparation for “what’s happening right now, and that’s the synodal conversation.”

The Second Vatican Council called Catholics to read the “signs of the times” and respond. And, the cardinal said, “this notion that we don’t have automatically prepared prescriptions for every challenge that faces us leads us to a fundamental tenet of our belief,” which is belief “in the Holy Spirit, the lord and giver of life.”

The synod process, which began with listening to people around the globe and will move toward two assemblies mainly of bishops, is about listening to the Holy Spirit.

While the synod involves meetings, Cardinal Tobin said, “synodality is a way of being Church. It’s an ancient way of being Church that is being recovered and lived in the circumstances in which we face ourselves today. And so, to my mind, that’s sort of the capstone of what Pope Francis has been working on for over the last decade.

“I’ve called synodality his long game,” the cardinal said. “He’s convinced that the changed circumstances of our world and our world going forward demand a new



Pope Francis kisses the foot of an inmate on April 13, 2017, at Paliano prison outside of Rome as he celebrates Holy Thursday Mass of the Lord’s Supper. The pontiff washed the feet of 12 inmates at the maximum-security prison. (CNS photo/Vatican Media)

appreciation for the role of the Holy Spirit and a way to access that gift that is given to all of us by virtue of our baptism.”

Pope Francis has been laying the foundation for the new synod process since the beginning of his pontificate, said Cardinal Blase J. Cupich of Chicago. “There’s an organic whole to all of this.”

“I just wonder if, from the very beginning, he had in his mind that this would be the trajectory of his pontificate, and the synod on synodality I think is, in some way, the opportunity for him to pull everything together,” he said. “There are people who want him to go faster, but he wants things to be held together and the Church to be held together.”

Asked what he thought was the most significant aspect of Pope Francis’ pontificate, the cardinal cited his predecessor, the late Cardinal Francis E. George, who participated in the 2013 conclave, and said the best description of Pope Francis was “He’s free.”

“He’s free in the sense of wanting to listen to different voices in the life of the Church,” Cardinal Cupich said. “He’s free in being imaginative, but also he has the kind of freedom that really allows him to be joyful in this ministry.”

“John Paul II told us what we should do. Benedict told us why we should do it. And Francis is saying, ‘Do it,’” the cardinal said. Pope Francis is leading by example in how he cares for the poor, sees God at work in people’s real lives and reaches out to people often overlooked by the Church.

“I think history will look back on this pontificate as historic, as pivotal in the life of the Church,” Cardinal Cupich said. †



Cardinal Joseph W. Tobin

Pope penned major documents on reform, evangelization, caring for creation

VATICAN CITY (CNS)—In documents issued during his first 10 years in office, Pope Francis covered topics as diverse as strengthening one’s faith, evangelization, caring for creation, accompanying families and young people, and respecting indigenous peoples.

He wrote a major document on reforming the Roman Curia, three encyclicals and five apostolic exhortations.

Here is a list of his major texts:

Apostolic constitution:

- “*Praedicate Evangelium*” (“Preach the Gospel”). The pope’s long awaited apostolic constitution on the reform of the Roman Curia was released in 2022. It replaced St. John Paul II’s 1988 constitution, “*Pastor Bonus*,” and reorganized the Roman Curia to highlight its role in promoting the Church as a community of missionary disciples, sharing the Gospel and caring for all those in need.

Apostolic letters:

- “*Desiderio Desideravi*” (“I have earnestly desired”). In this 2022 letter, the pope insisted that Catholics need to better understand the liturgical reform of the Second Vatican Council and its goal of promoting the “full, conscious, active and fruitful celebration” of the Mass. He reflected on the power and beauty of the Mass, emphasized the need to limit celebrations of the liturgy according to the rite in use before the Second Vatican Council and called for greater awareness

of the sacrifice of Christ and his real presence in the Eucharist.

- “*Traditionis Custodes*” (“Guardians of the Tradition”) was published in 2021 and declared the liturgical books promulgated after the Second Vatican Council to be “the unique expression of the ‘*lex orandi*’ [law of worship] of the Roman Rite,” restoring the obligation of priests to have their bishops’ permission to celebrate according to the “extraordinary” or pre-Vatican II Mass and ordering bishops not to establish any new groups or parishes in their dioceses devoted to the old liturgy.

- “*Vos Estis Lux Mundi*” (“You are the light of the world”). The document, published in 2019, revised and clarified norms and procedures for holding bishops and religious superiors accountable when accused of abuse or of covering up for priests or other Church workers accused of sexually abusing minors or vulnerable adults. It requires all priests and religious to report suspected abuse or cover-ups and encourages any layperson to report through a now-mandated reporting system or office that must be set up in each diocese.

Encyclicals:

- “*Lumen Fidei*” (“The Light of Faith”) was Pope Francis’ first encyclical, published in 2013. It was built largely on the work of his predecessor, Pope Benedict XVI, completing a trilogy of encyclicals on the theological virtues of

faith, hope and love. The encyclical on faith encouraged Catholics to embrace their faith more fully.

- “*Laudato si*,” On Care for Our Common Home” was published in 2015. He said his encyclical on the environment was a means of entering into dialogue with all people about humanity’s responsibility toward “the common home that God has entrusted to us.”

- “*Fratelli Tutti*, on Fraternity and Social Friendship” was published in 2020. It highlighted what the pope said were urgent social, political and religious issues and the need to address them together based on the truth that all people are brothers and sisters, leading to greater solidarity and concern for the poor and the Earth.

Post-synodal apostolic exhortations:

- “*Evangelii Gaudium*” (“The Joy of the Gospel”). The document on the proclamation of the Gospel in today’s world was published in 2013 with the aim of encouraging the ongoing missionary renewal of all members of the Church. Calling for a new chapter in evangelization, the pope also provided a clear guide to joy of the beatitudes, the grace of discernment and the signs of holiness that express a person’s love for God and neighbor.

- “*Amoris Laetitia*” (“The Joy of Love”). The pope’s 2016 post-synodal exhortation on marriage, love and family life brought together the results of the

two Synods of Bishops on the family, looking at the challenges experienced by families and affirming the importance of accompaniment when providing pastoral care, particularly to people seeking to regularize their marriages.

- “*Gaudete et Exsultate*” (“Rejoice and Be Glad”). The 2018 apostolic exhortation on the call to holiness challenged Christians to take the dignity of all human life seriously, viewing it in light of Christ’s incarnation. The pope offered a road map for simple ways that everyday people can be holy.

- “*Christus Vivit*” (“Christ is Alive”), published in 2019, was the pope’s response to the 2018 Synod of Bishops on young people, the faith and vocational discernment. In the text, the pope told young people they are loved and valued and needed by the Church, and he pleaded with older members of the Church not to stifle the enthusiasm of the young, but to offer gentle guidance when needed.

- “*Querida Amazonia*” (“The Beloved Amazon”) was a 2020 post-synodal exhortation in response to the Synod of Bishops for the Amazon. It called for an end to exploitation of the Indigenous peoples and the natural resources of the Amazon and for greater efforts to organize regular pastoral care of Catholics in the region, including by recognizing the role women play in Catholic communities, respecting popular forms of piety and working to inculcate the faith in Amazonian cultures. †

BENEDICTINES

continued from page 1

The community of Benedictine sisters who have lived in Beech Grove since its founding in 1956 will continue, as will their daily witness of prayer.

“We’re not leaving this property,” said Benedictine Sister Julie Sewell, Our Lady of Grace’s prioress, noting that “1402 Southern Avenue will remain our home.”

The community’s recent decision to close the Benedict Inn, build a new monastery and demolish the retreat center and current monastery was the result of a multi-year planning process.

This decision comes on the heels of the community selling its St. Paul Hermitage, a nursing home and retirement center adjacent to the monastery, last fall.

The decision to close the Benedict Inn and demolish it and the monastery was made in light of various factors, according to Sister Julie. One is the deteriorating quality of the buildings. Renovating them would cost more than demolishing them and building a new facility.

Another factor is the current size of the monastic community. Its 42 sisters live in a monastery built to house 88.

“It’s twice the size that we need,” said Sister Julie in an interview with

The Criterion. “So, from a stewardship perspective, it’s more space than we should be using.”

Although a design for the new monastery has not yet been completed, the sisters have decided that it will not overlap the footprint of the current monastery.

This will allow them to live in it until the new monastery is completed, which they estimate to happen in the spring or summer of 2025.

The sisters announced the closing of the Benedict Inn more than a year in advance to help groups that use the facility regularly.

“They can use the facility for another



This overhead photo shows the Benedictine Our Lady of Grace Monastery in Beech Grove and much of its Benedict Inn & Retreat Center. The Benedictine sisters of the monastery recently announced that the retreat center will close on May 31, 2024, a new monastery will be built, and the old monastery and retreat center will be demolished during the next two years. (Submitted photo)

year,” said Sister Julie. “It will give them 15 months to find a different location for their meetings.”

In announcing the closure of the Benedict Inn in a March 3 press release, the sisters noted that their spirituality ministry will continue in the future.

However, Sister Julie noted that this ministry will be more modest in scope in the new monastery. It will focus more on day meetings for small groups and will provide overnight accommodations only for private retreatants.

Remaining in Beech Grove was a priority for the community at Our Lady of Grace. This flows out of the Benedictine vow of stability, which binds those in that religious order to their particular monastic community.

Beech Grove, said Sister Julie, is “a good place where we can share Christ and the gifts we’ve been given. For us, that’s a reason to stay here.”

Benedictine Sister Jennifer Mechtild Horner, administrator of the Benedict Inn and Sister Julie’s immediate predecessor as prioress, reflected on the importance of

place and community for Benedictines.

“This building is not the community,” she said. “The community is the sisters gathered within the building. That’s what we are focusing on now.

“How can we live our life with the most vitality? We’re still a very vibrant community with a lot of energy and a lot to give to the world.”

One of the things that Our Lady of Grace has been able to give the Beech Grove community is access to its 32 park-like acres.

“Our neighbors enjoy our property,” Sister Julie said. “It’s a peaceful place to walk. And, in the end, we’ll have more green space than we have now.”

The sisters’ priority on care for the environment was also a factor in their decision.

“Anything we build will be energy efficient compared to this building,” said Sister Julie of the current buildings that make up the monastery and the Benedict Inn & Retreat Center, built in the late 1950s.

In sharing the news of the community’s

decisions, Sister Julie has heard from its many supporters.

“The response has been very touching,” she said. “People expressed their gratitude that we have been here. They thank us for the work we’ve done.”

They’re also glad to know, she said, that the monastic community will continue its daily practice of common prayer, which visitors are welcome to share.

Sister Jennifer said this continuity among the many changes that will happen is important for the community.

“We’ll pray in this monastery,” she said. “And then we’ll move, prayer will continue, and people will be invited to join us in prayer. That’s a beautiful witness we give to the Church and the world.

“The praise of Jesus is on our lips all the time.”

(For more information about the Benedictine Our Lady of Grace Monastery in Beech Grove and its Benedict Inn & Retreat Center, visit benedictine.com.) †



Sr. Julie Sewell, O.S.B.

Thousands gather at funeral Mass to honor LA’s Bishop O’Connell

LOS ANGELES (OSV NEWS)—Los Angeles Auxiliary Bishop David G. O’Connell was remembered as a man “gripped by grace” and “at ease with movers and shakers and also with the moved and shaken” as nearly 5,000 attended a funeral Mass at the Cathedral of Our Lady of the Angels on March 3.

The Mass was the conclusion of a three-day tribute to Bishop O’Connell, starting with a March 1 memorial Mass at St. John Vianney Church in Hacienda Heights. On March 2 at the cathedral, local Catholics said farewell to Bishop O’Connell in an all-day public viewing followed by a vigil Mass.

In his homily at the funeral Mass, Msgr. Jarlath Cunnane, Bishop O’Connell’s classmate and close friend from their seminary days in Ireland in 1971, called upon the phrase “*Anam Cara*,” the Celtic concept of having a friend of the soul.

“You’re blessed if you have a soul friend,” said Msgr. Cunnane, the pastor of St. Cornelius Parish in Long Beach. “And I was blessed to have David. ... I was better for having known David O’Connell. Many of you were too, were you not?”

The question drew a round of applause from the pews. Los Angeles Archbishop José H. Gomez presided over the Mass that not only filled the cathedral pews, but had hundreds more standing in the aisles, ambulatories and seated on the outside plaza watching a livestream presentation.

Long, yellow school buses frequently pulled up to the curb outside the cathedral to drop off more mourners. Several streamed into the Cathedral Plaza as the two-hour Mass went on, using umbrellas as shade, clutching their young children, simply wanting to be present.

Three cardinals—formal Los Angeles Archbishop Roger M. Mahony, Blase J. Cupich of Chicago and Robert W. McElroy of San Diego—attended as well as 34 bishops and more than 50 priests at the altar.

Local dignitaries included LA Police Chief Michel

Moore, former Los Angeles mayors Eric Garcetti and Jim Hahn, former LA County Sheriff Jim McDonnell, LA County Supervisor Janice Hahn, LA District Attorney George Gascón and several other civic leaders who called Bishop O’Connell a friend through the years.

Msgr. Cunnane noted that Bishop O’Connell “wasn’t just my good friend. Friendship is something he was good at. He has friends young and old, far and wide. ... He has friends up and down the social scale, at ease in the corridors of power and with the powerless.”

In calling him a man “gripped by grace,” Msgr. Cunnane said Bishop O’Connell was “seized by the Lord, like Jeremiah [who] said: ‘Lord, you seduced me, and I let myself be seduced; you were stronger and you triumphed’ ” (Jer 20:7).

“A mind and a wit always quick and sharp, but sometimes in earlier days, with an edge, by grace became levity and joyous humor, and [an] ability to affirm,” the priest added. “He was always affirming, he found the good in people and praised it. He spoke it into them.”

Msgr. Cunnane thanked Bishop O’Connell’s family members present, several who came from Ireland, “for giving us the blessing of him for all these years and all this wonderful ministry here in Los Angeles.”

Archbishop Gomez read a message from Vatican Secretary of State Cardinal Pietro Parolin on behalf of Pope Francis that concluded: “To those gathered for the Mass of Christian Burial and to all who mourn Bishop O’Connell’s loss in the sure hope of the resurrection, the Holy Father cordially imparts his blessing as a pledge of peace and consolation in the Lord.”

The archbishop added: “As we know, Bishop Dave loved and served Jesus with all his heart and all his strength, and like Jesus, he loved his brothers and sisters ‘to the end,’ with a special love for those who are often forgotten and those who live on society’s margins. ... We continue to pray for his eternal repose and especially we know that he has received the eternal reward. He’s in heaven. So, let’s keep praying for him, for his family, and for all of us. And let’s start going to his intercession for our needs.”

An ensemble choir with musicians from the cathedral,

several parishes and Bishop Amat High School in La Puente provided music for many still in shock about Bishop O’Connell’s death. He was shot and killed in his home in Hacienda Heights on Feb. 18 at age 69.

One of the songs sung before the Mass was the traditional Irish ballad, “Danny Boy.”

After Communion, the choir sang the Irish hymn “Lady of Knock,” to whom Bishop O’Connell had a lifelong devotion. Among the lyrics: “Golden Rose, Queen of Ireland, all my cares and troubles cease. As we kneel with love before you, Lady of Knock, my Queen of Peace.”

Various religious leaders also were present—from the Armenian Apostolic Church, Evangelical Lutheran Church, Episcopal Church, Christian Church (Disciples of Christ), Baptist Church and the Church of Jesus Christ of Latter-Day Saints, as well as from the American Jewish Committee, the Hindu Vedanta Society, the Buddhist Tzu Chi Foundation, the California Sikh Council and the Baha’i faith.

David O’Connell, a nephew from Ireland who shared a name with his uncle, said in a reflection at the end of Mass that “for me and my family and everyone listening here, we all have an opportunity to pick up where he left off and carry on the example that he set. Help those that you can help. Lend an ear and listen to people. Respect each other. Be considerate and give others the benefit of the doubt. Have patience and give everyone a chance.”

He added that his uncle “liked being a comedian, but he had a day job that seemed to be going better for him. ... Uncle Dave was an inspiration for our whole lives. He taught us if we have the capacity to help someone, you should do it. All he wanted to do was make things easier for everyone else, and never asked for a single thing in return.

“He never ended a phone call without telling me how proud he was of me. And I hope he knows how proud we are of him. Let those close to you know that you love them and that you are proud of them.”

Bishop O’Connell was interred in the cathedral’s mausoleum following his funeral Mass. †



Michael, left, and Ethan Dexter of Nativity of Our Lord Jesus Christ Parish in Indianapolis earned the Pope Pius XII Award. Standing behind them are Father Thomas Schliessmann, Archbishop Charles C. Thompson and Father Aaron Jenkins. (Submitted photo by Pamela Johns)



Scouts from St. Mark the Evangelist Parish in Indianapolis received the Girl Scout Marian Award. Pictured front row, from left, are eighth-grade students Jenna Stone, Yareli Rebolledo, Anna Wilson and Autumn Grundstrom. Standing behind them are Father Thomas Schliessmann, Archbishop Charles C. Thompson and Father Aaron Jenkins. (Submitted photo by Pamela Johns)



Jack Winn Mansfield of St. Monica and St. Athanasius the Great parishes in Indianapolis was awarded the Bronze Pelican Medal. Standing next to him is Archbishop Charles C. Thompson. Behind them are Father Thomas Schliessmann and Father Aaron Jenkins. (Submitted photo by Pamela Johns)



Shown are award winners of 2023 Scout Religious Emblems. (Submitted photo by Pamela Johns)

Scouts honored during annual ceremony at cathedral

Criterion staff report

The Archdiocesan Catholic Scouting Awards ceremony was held on Feb. 5 at SS. Peter and Paul Cathedral with Archbishop Charles C. Thompson presiding.

Scouts from throughout the archdiocese were honored for earning age-specific Catholic Scouting awards.

Awards for younger Scouts included the Light of Christ emblem and the *Paravuli Dei* emblem. The Boy

Scouts of America Scouts usually earn the *Ad Altare Dei* Emblem in middle school and then the Pope Pius XII Award in high school. The Marian Award is one of the emblems for middle school to high school-age Girl Scouts.

Jack Winn Mansfield of St. Monica Parish and St. Athanasius the Great Byzantine Parish (an Eastern Catholic parish), both in Indianapolis, was awarded the Bronze Pelican Medal, a diocesan award whose purpose is to recognize the recipient's outstanding contribution

to the development of Catholic youths in the program of the Boy Scouts of America.

Father Aaron Jenkins is succeeding Father Thomas Schliessmann as the diocesan chaplain for the Indianapolis Catholic Committee on Scouting. Father Thomas Schliessmann served in that position for more than 26 years.

More information about Catholic Scouting awards can be found at the Indianapolis Catholic Committee on Scouting at www.ccsindy.net. †

St. Elizabeth|Coleman: new location, same great pregnancy and adoption services

Walking with Moms is a monthly feature highlighting organizations that help—and need support in helping—expecting and parenting mothers in need in central and southern Indiana.

St. Elizabeth|Coleman Pregnancy and Adoption Services

3388 Founders Road
Suite 200
Indianapolis, IN 46268
317-787-3412

Office hours: 9 a.m.-5 p.m. Mon.-Thur.
24-hour Pregnancy/Adoption Line:
317-721-4066 (call or text)

Agency director: Renee Hummel
Birth moms: Shamia Barksdale,
sbarksdale@secindy.org, 317-721-4066
(call or text)

Adoptive couples: Renee Hummel,
rhummel@secindy.org, 317-460-0832
givingbirthtohope.org

Services: licensed, non-profit adoption agency providing full service and adoptive parent preparation and support for domestic, transracial, medical needs and international adoption; lifelong assistance and support services for pregnant women, children and adoptive families facing adoption and parenting decisions; community referral donation program; parent support groups; search and reunion services.

Items currently most needed:
Newborn through 6-month girls clothing.

Volunteer needs: Sorting and organizing donated items. Contact Christine Higgenbotham, chigginbotham@SECindy.org.

Financial donations: Donate online at cutt.ly/SECDonate or make checks payable to St. Elizabeth|Coleman and send to address above. †



ST. ELIZABETH | COLEMAN
PREGNANCY & ADOPTION SERVICES

Walking with
Moms in Need



SIMPLY CATHOLIC

Christ not falling for devil's temptations can help us to avoid sin

By OSV News

The 40 days of Lent recall in part the 40 days of Jesus being tempted in the wilderness (Mt 4:1-11; Mk 1:12-13; Lk 4:1-13).

The story of Jesus' time in the desert was proclaimed at Mass on the first Sunday of Lent as a reminder that we are each called to explore our own temptations and the deserts within us that allow them to flourish.

The Gospel accounts of this episode in Jesus' life tell us that he, led by the Spirit into the desert, prayed, fasted and overcame the temptations of the devil. Jesus' public ministry begins in the wake of this desert experience.

The same is true for us. Throughout the season of Lent, the Spirit calls us to face the devil's influence in our lives and, with the help of God's grace, to turn away from sin.

The temptations that Jesus faces in the desert are those that many of us struggle with every day: materialism, ego and power.

The First Temptation: Materialism

The Gospel of St. Matthew tells us that it is at the end of his 40 days of fasting in the desert that the devil approaches Jesus. The devil said to him, "If you are the Son of God, command that these stones become loaves of bread" (Mt 4:3).

What is the real temptation here? Jesus is hungry and clearly has the power to work this miracle. But bread represents earthly goods and Jesus knows that his true hunger can be satisfied by God alone.

Throughout the Gospels, Jesus does not condemn the material goods that we need to survive and thrive as human persons; rather, he challenges us to give up whatever things that keep us from being faithful to God.

We are adopted children of God, and in God is the fullness of our identity. When the rich official approaches Jesus in Luke 18:18, Jesus tells him everything that he must do to inherit eternal life. When Jesus reminds him to keep the commandments, the man insists that he has done so for his entire life.

But what Jesus knows about this man is that his heart is set on something other than God. So, Jesus tells him, "Sell all that you have and distribute it to the poor, and you will have treasure in heaven. Then come, follow me" (Lk 18:22). The Gospels tell us that the rich official, clearly dismayed by this advice, "went away sad for he was very rich" (Lk 18:23).

—What are the things in my life that keep me from giving my whole self—body, mind and spirit—to God?

—What value do I place on material goods?

—Is it difficult for me to share what I have been given with people who are less fortunate?

The Second Temptation: Ego

Next, the Gospel of Matthew goes on to tell us that Jesus is brought to Jerusalem, made to stand on the parapet of the temple, and taunted to "throw yourself down" to prove that he is the Son of God (Mt 4:6).

Jesus tells the tempter that the Lord God is not to be put to the test. In other words, Jesus does not have to

prove who he is or why he is on Earth through miraculous shows of strength or dazzling deeds. He has no need to puff up his own ego. Jesus does not need fame.

Throughout the Gospels, we read of Jesus' healings. He even raises Lazarus from the dead. But in not one of these instances do we read that Jesus healed a single person out of pride or ego. He is simply carrying out his mission on Earth—to fulfill the coming of the kingdom of God.

Jesus approaches his many miracles with great humility. In Mark 5:24-34, a woman with a hemorrhage reaches out and touches his cloak and is healed immediately. The Gospel says that Jesus begins to look around for who touched his cloak "because he felt the power was drained out of him" (Mk 5:30).

When the woman comes forward, Jesus credits her with the responsibility for her own healing, saying, "Daughter, your faith has made you well; go in peace" (Mk 5:34).

—Am I overly concerned with how other people view me, longing for recognition of my gifts and talents?

—Do I put myself and my own needs in front of others?

—Does my love of self get in the way of my love of God?

The Third Temptation: Power

Next, the devil brings Jesus up and shows him all the kingdoms of the world in a single instant. The tempter promises that Jesus will be the ruler of it all if he would only prostrate himself in worship. Jesus rebukes him, "Get away,



Christ's temptation in the desert is depicted in a stained-glass window at St. Francis of Assisi Church in Greenlawn, N.Y. In the Gospel, Jesus wins the battle with the devil by letting him know that God, and no one else, comes first. (CNS photo/Gregory A. Shemitz)



The Gospel accounts of Jesus being tempted in the desert by the devil is always proclaimed at Mass on the first Sunday of Lent. Pondering how Jesus faced such temptations can help Catholics face their own sinfulness. (OSV News photo/Crosiers)

Satan! It is written: "The Lord, your God, shall you worship and him alone shall you serve" (Mt 4:10).

This temptation gets to the heart of who Jesus is as Messiah. He did not come to have power over the kingdoms of the Earth even though, because of his divinity, he could have assumed it.

Jesus does not set out to rule the world or gather power for himself. Rather, he comes to serve his flock through preaching, teaching and healing.

And Jesus knows that he must suffer. When he asks his Apostles in Mark 8:29, "Who do you say that I am?" Peter replies that Jesus is the Messiah. Then, Jesus begins to teach them that the Son of Man must be rejected and killed, but Peter cannot believe this notion of Messiah.

So, Jesus rebukes him with the words, "You are thinking not as God does, but as human beings do" (Mk 8:33). In essence, Peter is limiting Jesus' role as Messiah to a powerful leader, while Jesus understands that he must endure great suffering in sacrifice for all.

—Am I responsible with my power as a parent, grandparent, manager, friend, spouse or colleague?

—Do I try to gain power for myself at the expense of others?

—Do I resent my own suffering?

Lent is a season of soul-searching and repentance, a season for reflection and taking stock of the patterns of sin in our lives.

Lent also is a time of preparation. With the help of God's grace, we journey into the desert for 40 days to face our temptations and prepare our hearts for a new way of being, a way shaped according to the pattern of the life, passion, death and resurrection of our Lord. †

Joyful Witness/Kimberly Pohovey

Bottle's contents lead to thoughts of the legacy we leave

When we arrived at our destination at a Florida beach condo, we connected with a cousin who was staying next door. She



told us she had one heck of a story for us. Intrigued, we asked her to share it.

She was there for more than a month's stay, and her habit was to walk the beach each morning at sunrise. She often took a bag along in case

she found some treasured shells to bring home. As she went about her morning routine, she saw something glinting in the sand. Walking closer, she discovered that it was a message in a bottle. Interested, but still on her walk, she tossed it into her bag and continued.

When she arrived at her condo later that morning, she shared the discovery with her husband, and they decided to open the bottle and try to retrieve the message. Her husband suggested she dump some of the sand from the bottle in order to get to the laminated paper. So, she carefully laid out a towel on the table and poured out the bottle's contents. Still

not able to pull the note from the bottle, she went to a maintenance man to borrow a needle-nose pliers to release the paper.

On one side was a handwritten note with a woman's name, her birth date and date of her death, as well as a description of her as a fun-loving mother of three boys and an awesome individual. On the back was a collage of photos of the woman with her family, and even her wedding picture. She looked like a loving woman. Someone obviously wanted to remember her and hoped others might learn of her life as well.

Our cousin thought her discovery was so fascinating that she texted friends in a chat to share a picture of the bottle and the story. One of her friends texted back that it (the bottle) was less creepy than a funeral. It was then that she realized the contents she poured out of the bottle was not sand, it was this woman's cremated ashes. Thankfully, she had kept the poured-out contents.

Not knowing what to do, she put the woman's remains back in the bottle with the note, sealed it tight and on another morning walk, she returned the bottle to the sea and prayed a decade of the rosary for her.

Since that day, our cousin has shared that story with a few more people. A

friend posted it on Facebook and a friend of a friend shared it in Japan. Here I am sharing the story with *Criterion* readers in central and southern Indiana. Her memory is being spread far and wide.

Who knows who this woman was, how she lived her life, or how she might have wanted to be remembered. Who knows what religion she practiced or what were her beliefs. We don't know if she had a career or stayed at home raising her family. We have no idea how she died. What we do know is that someone loved her and chose to share her memory in this way.

There are those who are concerned with building a legacy of amassed fortune, powerful positions or praised career achievements. But, when it comes down to it, I think a life truly lived well should only concern who we loved and who loved us.

I can't imagine wanting anything more when I exit this Earth than to know that during my stay here, I created a legacy of love.

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.) †

Twenty Something/

Christina Capecchi

Good enough, here and now: love the house you're in

Paige Rien was in hustle mode. Her first book had finally been released, and the Catholic mom of four was



determined to market it well.

Love the House You're In was a labor of love, flowing from Paige's experience as an HGTV on-air designer, and bursting with the hard-won, heartfelt wisdom she wished she could

personally tell each viewer.

It was time to secure some media coverage. Specifically, Paige had an international newspaper in mind. She couldn't help but crave the "exterior validation" that would come with a feature in the prestigious paper.

She tried again and again to reach the home editor and finally discovered a connection who personally placed the book on her desk.

The response came quickly and enthusiastically. "I love the book!"

Soon Paige was inviting the editor to her Kensington, Md., home—and doing a million little things to prepare it. She painted the foyer. She powered through a few other projects. She hired a florist to make arrangements.

When the editor arrived, the two women enjoyed a two-hour visit, sitting in the living room and talking about the book, HGTV and Paige's house. It was going wonderfully.

Then Paige gave her a tour.

"My goodness, you're awfully religious," the editor remarked, scanning icons and crucifixes.

It was obvious that this was not a compliment.

The story was never published.

"It was pretty clear that she really liked the book, but the execution of the book is my home, and we've got religious stuff everywhere," said Paige, who is now 47.

Seven years later, she is grateful for the rejection. "It was the best news ever for her to pass on me," she said. "I had a turning point. I decided I was no longer going to even try to obtain the affirmation or applause of the secular world. That's a message for me: If you make your home authentically for who you are, there are many people who it won't be for them. What you've done for your family should be very specific and reflect your values."

This philosophy stands in stark contrast to industry trends, Paige realizes. "Everything in design has become completely homogenized," she said.

She thinks of her parents, who glossed over their Greek and Italian heritage in lieu of the style of the day: early 1980s French Country. "Who they really are was stripped so we could have apple stencils," she said. "That aesthetic had no connection to our family."

Paige pours her energy into encouraging women who are pained by the gap between their homes and the immaculate images they see on social media.

"There's a crisis of confidence in women now," she said. "Women are acting as if the design police are coming on Tuesday and they will give them a fine if what they have isn't acceptable."

She offers them a permission slip.

"You don't have to wow anyone this holiday season," Paige wrote in one Instagram post. "Hospitality is sharing what we have, not showing what we have or a shiny version of ourselves or our children. ... As women and hosts, we're connectors, and we sacrifice this beautiful dimension of the feminine genius when

Our Works of Charity/David Bethuram

During Lent, remember we all have equal value to God

When William walked into our emergency assistance center, we were his last choice.

Unemployed, with only a meager amount of money,

William had run out of food. He had nowhere else to turn. The emotional and difficult decision he made to ask for help was only outweighed by his physical need for food and shelter.

His eyes were cast downward, his voice lowered, and his shoulders slumped. William's body language conveyed a person that had been robbed of his self-esteem.

Pope Francis once addressed a crowd, stating: "It is certainly necessary to give bread to the hungry—this is an act of justice. But there is also a deeper hunger ... the hunger for dignity."

Human dignity is the innate right to be valued and respected. It's not something that's earned or acquired. It's the right of everyone—regardless of race, religion, ethnicity, intelligence or socioeconomic status.

At Catholic Charities of central and southern Indiana, we understand the importance of acknowledging the dignity of those we serve. Recognizing a person's intrinsic worth doesn't have to be a grandiose gesture.

We gave William food that day to nourish his body. We didn't just hand him a bag of food and escort him to the door—although that in itself would still be considered a corporal work of mercy. He made his food choices that he needed and was told he was more than welcome to return the next week so he could select more food items. The staff always helps our clients to select enough food that will last for seven days, whether it is for an individual or a family of six.

Acknowledging his ability to make his own choices is a small way of bringing dignity to an experience most of us can't imagine.

We also provided him a caring and compassionate ear. A skilled case worker listened to his circumstances and let him know that Catholic Charities would continue to help him, not only with food, but with utility assistance and community referrals to get him through this time of trial.

William's case manager listened closely to his narrative, looking him in the eye as he spoke. William's despair stemmed from unemployment. His difficulty finding consistent work caused him to lose sight of his own inherent value. Catholic social teaching holds that work is dignified and an intrinsic good. Work is more than simply making a living. It's fundamental to the dignity of the person.

The social teaching of St. John Paul II affirms that dignified work not only makes adequate housing, food and medical care possible, but also fosters positive participation in society.

Utilizing our employment support resources, William's case manager helped him obtain meaningful work. More than earning a wage, William's sense of self-worth was restored. He has taken the next step toward self-sufficiency.

At Catholic Charities, we believe that one's circumstance does not define their God-given dignity. We all know a William. Perhaps, at some point, we have even been William.

Lent is a perfect time to remind ourselves that Jesus died for us all. Therefore, we all have equal value in his eyes, regardless of our situation.

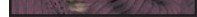
(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. You can contact him at dbethuram@archindy.org.) †

Faith at Home/Laura Kelly Fanucci

In Lent, let's learn what it means to be companions to others

Ask any teenager anxious about where they'll sit in the cafeteria for lunch.

Ask any widow or widower learning to cook for one. Ask a grandparent planning a holiday feast, a parent volunteering to host the team banquet, or anyone taking a head count for how many friends are staying for dinner.



The people we eat with matter.

An often-overlooked term, the word "companion" has surprising roots which translate roughly into "the one with whom we eat bread" ("*panis*" meaning bread in Latin). More than a matching volume in a set, a soulmate, or a seatmate on the plane, companions are "bread fellows." The people with whom we share food and drink each day.

Jesus modeled companionship for us in unorthodox ways. He ate with enemies

and sinners, unexpected guests and unwanted outcasts. Plenty of his meals were shared with family and friends, but he also fed thousands who followed him, those hungry for his word and for the bread that would sustain them as they listened. He talked about thorny subjects, controversial questions and theological truths over bread and wine. He ate at high feasts, lavish banquets, roadside meals and a last supper that left us a lasting gift.

Jesus taught us everything about becoming companions. How fitting that he chose food and drink to be the ultimate sacrament of his presence. Communion is what we crave, and companionship is how we share it.

Whenever we sit down to a meal—with family or friends, co-workers or strangers—there is God in our midst, again and always. We can glimpse God in the breaking of the bread, the basic fact of having food to eat and the grace of conversation: the abundance of what we share.

Full disclosure: Despite these lovely theological truths, I must confess that dinner is my least favorite time of day. Everyone is tired, blood sugar runs low, and so much remains to be done before bed. One of my Lenten practices has thus become simply sitting at the table instead of leaping up to start the dishes and get the evening's housework underway. It matters that I am present to my children, sharing conversation and food, learning what it means to be companions in this stage of life.

Perhaps we all have room to grow in our companionship. Could we become more mindful or grateful of those with whom we break bread each night? Could we add another chair to the table and invite someone who might be lonely? Could we change our habits of consumption to eat more simply so that others may simply eat?

When spouses exchange wedding vows, they are promising to become

Third Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 12, 2023

- Exodus 17:3-7
- Romans 5:1-2, 5-8
- John 4:5-42

The source of the first reading for Mass on this Lenten weekend is the Book of Exodus, one of those five books of the Bible regarded as the basis of God's revelation to the chosen people.

As the title implies, Exodus is concerned with the experiences of the Hebrews as they fled Egypt and moved toward the land that God had promised them. It was a very difficult trip. Even today, a journey across the Sinai Peninsula by land is bleak. It is not surprising that the Hebrews wondered if they had swapped the witch for the devil as they wandered across Sinai. In frustration, bewilderment and misery they grumbled about Moses, who led the way.

Water was a precious commodity in this arid environment. Understandably, the people feared thirst. Moses, enlightened by God, told them to look for water in an improbable place, the side of a rock. As directed by God, Moses in the presence of the people struck the rock, and water flowed.

St. Paul's Epistle to the Romans supplies the second reading. As is so typical of Paul's writing, this passage celebrates Jesus as the only source of life and of bonding with God. It proclaims salvation in Christ as the gift coming from the willing sacrifice of the Lord on Calvary.

For its last reading this weekend, the Church presents a section of St. John's Gospel. It is the story of the Lord's meeting with the Samaritan woman beside a well in Samaria. The reading is heavy with lessons for us.

First, the site is Samaria. For the Jews of the Lord's time, Samaria represented many bad things. The woman is a Samaritan.

Samaritans were of Hebrew heritage, but they had acquiesced when foreigners invaded the land: compromising with paganism, and even inter-marrying with pagan foreigners. Inter-marriage added insult to injury, because by such unions

Samaritans defiled the Hebrew heritage.

Faithful Jews scorned Samaritans and looked upon them with contempt.

Also, at the time of Jesus, no adult, unmarried man ever engaged a strange woman in conversation, let alone one who was a Samaritan.

The message is that, obviously, Jesus set all these considerations aside. He bore the mercy of God, and this mercy was meant for everyone, all conventions aside.

Furthermore, by outreach to this Samaritan woman, the Lord asserts that every person possesses a dignity, and can receive from God the gift of eternal life.

More than Jacob of old, Jesus promises a gift of water far more satisfying than any that could be drawn from a well.

Finally, the Lord predicts that a new order is coming. It will be neither centralized in Jerusalem, nor on the mountaintops where the Samaritans customarily worshipped.

Reflection

For weeks, the news presented stories of the train wreck in East Palestine, Ohio, a small town near Ohio's border with Pennsylvania. The train was carrying toxic chemicals. Tanks ruptured in the crash and the toxins spewed forth. A critical result was that the town's water supply was contaminated. People were desperate. The water was foul. They needed water to survive.

As the Hebrews fled Egypt, they, too, were without water and in genuine peril.

Water can have a symbolic value. Water is needed for life. Symbolically, we need the refreshing water of God's grace for spiritual survival.

Lent occurs to lead us to the true water and helps us realize that we need this water to live.

We must choose to drink. God's living water is wonderfully, abundantly and freely given, as physical water was given to the Hebrews in the desert.

The Samaritan woman in the Gospel reading knew her need for water. Jesus mercifully provided the water that is God's grace.

In Lent, we must discover our need and freely drink the water of life. †

Daily Readings

Monday, March 13

2 Kings 5:1-15ab
Psalm 42:2, 3; 43:3, 4
Luke 4:24-30

Tuesday, March 14

Daniel 3:25, 34-43
Psalm 25:4-9
Matthew 18:21-35

Wednesday, March 15

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

Thursday, March 16

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

Friday, March 17

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

Saturday, March 18

St. Cyril of Jerusalem, bishop and doctor of the Church
Hosea 6:1-6
Psalm 51:3-4, 18-21ab
Luke 18:9-14

Sunday, March 19

Fourth Sunday of Lent
1 Samuel 16:1b, 6-7, 10-13a
Psalm 23:1-6
Ephesians 5:8-14
John 9:1-41
or John 9:1, 6-9, 13-17, 34-38

Question Corner/Jenna Marie Cooper

Miracles are an integral part of the Church's canonization process

QA two-part question: It is common to hear, "It's a miracle," for a sports comeback victory. Does the Church actually have a definition of a miracle?



When it comes to canonization, miracles are required, aren't they? Does a miracle happen in other domains except health and medicine? (Missouri)

AA miracle is an extraordinary phenomenon that cannot be explained by any natural cause. In its glossary, the *Catechism of the Catholic Church* defines a miracle as "a sign or wonder such as a healing, or control of nature, which can only be attributed to divine power."

Calling something like an unlikely sports comeback a "miracle" is using quite a bit of poetic license, since there is a readily discernible natural explanation for the victory (namely, the skill of the athletes, which the athletes acquired through their own human efforts).

There also are situations where God truly may have intervened in answer to a prayer—for instance, a disease goes into

an unexpected remission after a course of medical treatment, or a wayward loved one has a surprising conversion of heart—but which cannot be called miracles in a strict sense, as there can be a strong natural component to such blessings.

In instances such as these, we might understand God as working within the natural order he established, albeit perhaps in an especially active way; this is as opposed to "breaking the rules" of nature, which is what happens in a true miracle.

Medical miracles seem to be the kind of miracle we hear about most often today, but not all

miracles are health-related. While Jesus seemed especially fond of performing miraculous healings, the Gospels give us many wonderful examples of other kinds of miracles—consider Jesus turning water into wine at the wedding at Cana; the multiplication of the loaves and fishes, and Jesus calming a storm.

In more recent times, there was the "miracle of the sun" at Fatima, Portugal, on Oct. 13, 1917. Numerous witnesses there saw the sun move and seemingly dance in a way that should have been impossible.

QSecond point: We supposedly agree that the human ceremony of canonization does not create a saint. That is God's doing. So, why are miracles so central to canonization? (Missouri)

ATheologically, a saint is anyone who is actually in heaven with God. Canonized saints are those whom the Church has formally recognized as presently enjoying the beatific vision.

This recognition is for the benefit of those of us still here on Earth, as canonized saints are heavenly intercessors to whom we can confidently turn, and they serve as role models of Christian holiness in various states and circumstances of life.

As this is a determination the Church really wants to get right, the process of canonization is necessarily a lengthy and involved one. The process begins with a very detailed investigation of the potential saint's life. If this investigation shows that he or she truly lived a life of heroic virtue, that person is declared "venerable."

If there can be a proven miracle attributed to this person's intercession, that person is beatified and given the title "Blessed"; after a second miracle, the person can be canonized and is declared a saint.

People determined to have died as martyrs for the faith do not need a miracle attributed to their intercession for beatification, but they do need one for canonization.

Supposed miracles can be and are evaluated by either medical doctors or other impartial experts in their respective fields to rule out any merely natural explanation (thereby proving a supernatural one).

As such, miracles are central to the canonization process because, to put it in very practical terms, they are the best we have in terms of finding objective signs from God that a person is in heaven.

(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

Opening Life's Doors

By John DeSantis

Do we open life's doors with real compassion? Or to satisfy every whim that we can imagine? One door is for love and the other one for hate. The one that we select will determine our fate. One door is for caring the other is indifference. The one we choose will make all the difference. One door is for charity and one door for greed. The one that we choose determines our deeds. One door is for peace and the other is for war. Which one of these two doors will we opt for? One door is forgiveness, the other is to blame. Choose one for mercy or the other for shame. Choose the doors wisely because they will tell. If we open up heaven or the pathway to hell.

(John DeSantis is a member of St. Pius X Parish in Indianapolis. Photo: Pope Francis opens the Holy Door of St. Peter's Basilica to inaugurate the Jubilee Year of Mercy at the Vatican Dec. 8, 2015.)

(CNS photo/Vatican Media)



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.

ARELLANO, Oscar Fernando Mayorga, 48, St. Anthony, Indianapolis, Feb. 21. Husband of Angela Lynch. Father of Selena and Sierra Lynch Mayorga and Christopher Lynch. Son of Fernando Mayorga Hernandez and Alejandra Arellano Lopez. Brother of Lucy, Jenny, Sandy and Vicky Mayorga. Grandfather of three.

BARCIO, Bernard, 84, Christ the King, Indianapolis, Feb. 20. Father of Cyndi and Phillip Barcio. Stepfather of Karen, Marsha and Sheryl. Brother of Joe Barcio. Step-grandfather of nine. Step-great-grandfather of eight. Step-great-great-grandfather of 12.

BECK, Sharon, 79, St. Bartholomew, Columbus, Feb. 16. Wife of Art Beck. Mother of Julie Nash and Jeff Beck. Grandmother of seven.

CONSTANTINE, Michael L., 83, St. Mary of the Knobs, Floyd County, Feb. 18. Husband of Vivian Constantine. Father of Jill Aemmer, Karen Davis-Powers, Cheryl Martin, Elizabeth Miller and Hollee Smith. Brother of Susan O'Grady. Grandfather of 13.

DANIEL, Robert C., 54, St. Augustine, Jeffersonville, Feb. 4. Brother of Jeanie McCartin, Lynn Vogt, and Mike and Pat Daniel. Uncle and great-uncle of several.

DEROSE, Pasquale J., 70, SS. Francis and Clare of Assisi, Greenwood, Feb. 13. Father of Victoria DeRose, Patricia Gillenwater and Chelsea Mascari. Grandfather of seven.

DUBOIS, Everett, 77, St. Gabriel, Connerville, Feb. 11. Husband of Ellen

Dubois. Father of Lea Moore, Catherine, Shannon and Everett Dubois, Jr. Brother of Judy Wallace and James Dubois. Grandfather of four. Great-grandfather of four.

EBERT, Angela, 88, St. Meinrad, St. Meinrad, Feb. 15. Mother of Linda Leffert and Tommy Ebert. Grandmother of five. Great-grandmother of five.

FALLON, Anne (Evans), 82, Christ the King, Indianapolis, Feb. 20. Mother of Catherine Schernekau, Anne-Marie Stoner and James Fallon. Grandmother of eight. Great-grandmother of two.

FINNEY, Marlene J., 79, St. Augustine, Jeffersonville, Jan. 9. Wife of Mike Finney. Mother of Angie Moore, Deborah and Mike Finney. Grandmother of three. Great-grandmother of four.

FORD, James, 84, St. Augustine, Jeffersonville, Jan. 6. Husband of Carol Ford. Father of Jennie, Julie and Brian Ford. Grandfather of two.

HERBERT, Jane A., 77, St. Mary, Greensburg, Feb. 25. Mother of Deborah Romoser, Melinda, Daniel, Thomas and Timothy Herbert. Sister of Margaret Herbert. Grandmother of seven. Great-grandmother of seven.

INMAN, William J., 74, St. Mary, North Vernon, Feb. 27. Father of Hannah Elkins, Derek, Jake, Luke and Scooter Inman. Brother of Andrea Brackett, Stephanie Harvey, Jennifer Hildreth, Marguerite Purnell, John and Tarquin Inman. Grandfather of nine.

IVEY, Robert R., 83, St. Mary of the Knobs, Floyd County, Feb. 19. Father of Linda Gainous and LeAnn Swanson. Brother of Linda Ivey. Grandfather of five. Great-grandfather of three.

LIEPNIKS, Juris, 76, St. Luke the Evangelist, Indianapolis, Feb. 15. Husband of Janina Liepnieks. Father of Karl Liepnieks. Brother of Lidija and Val Liepnieks.

LILIENKAMP, Olga (Cerato), 89, Christ the King, Indianapolis, Feb. 7. Wife of Hugh Lilienkamp. Mother of Bryan, Chris and John Lilienkamp.

LINDSEY, Daniel W., 49, St. Michael the Archangel, Indianapolis, Feb. 15. Father of Kayla Hill, Chase and Hunter Lindsey. Son of Steven Lindsey. Brother of Janelle Carter, Raechelle Conley, Elizabeth Farris and Shantelle Moore. Grandfather of two.

Continuing persecution in Nicaragua



A statue of Christ carrying his cross is seen in El Crucero, Nicaragua. According to reports of local media and Church leaders, the regime of Nicaraguan dictator Daniel Ortega has banned traditional Stations of the Cross processions in the streets during Lent. (OSV News photo/Oswaldo Rivas, Reuters)

LOGAN, Mary (Holland), 85, Immaculate Heart of Mary, Indianapolis, Feb. 12. Wife of Patrick Logan. Mother of Colleen, Sheila, Kevin and Patrick. Sister of Patricia and Dr. Bill Holland. Grandmother of six.

MARTIN, Nelson, 77, SS. Francis and Clare of Assisi, Greenwood, Feb. 18. Husband of Janet Martin. Father of Jenny, John and Scott. Brother of Neal. Grandfather of five.

MCCLELLAN, Mark, 71, St. Mary, North Vernon, Feb. 22. Husband of Juanita McClellan. Father of Erin Siebert and Martin McClellan. Brother of Joyce Click. Grandfather of six.

MCGRATH, Tim, 70, St. Simon the Apostle, Indianapolis, Feb. 8. Husband of Marianne McGrath. Father of Jennifer Ford, Brian, James, Michael and Robert McGrath. Brother of Mary Pitts. Grandfather of seven. Great-grandfather of one.

MIKESSELL, Donald R., 84, Prince of Peace, Madison, Feb. 22. Father of Theresa Jines, Donald, Jr., Glenn, Lawrence, Marc and Roland Mikesell. Brother of Lillie Wingham and Gerald Mikesell. Grandfather of 18. Great-grandfather of 21.

MILLER, Juanita R., 91, St. Peter, Harrison County, Feb. 20. Mother of Denise Hubert, Diane Metz, Donna Withers and Doug Miller. Sister of Barbara Freiberger, Patricia Jones and John Brown. Grandmother of eight. Great-grandmother of 10.

MONISIT, Bryce E., 13, St. Bartholomew, Columbus, Feb. 10. Son of Jonathan and Carmel Cortes Monisit. Grandson of Maurito and Ligaya Monisit and Buenaventura and Josefina Cortes.

OHL, Beverly, 94, St. Vincent de Paul, Bedford, Feb. 26. Mother of Greg, Jeff, Steve and Tim Ohl. Sister of Helen Moss. Grandmother of eight.

Great-grandmother of nine.

RAJK, Frances M., 87, St. Jude, Indianapolis, Feb. 25. Mother of Chivonne Kelly and Michael Rajk. Grandmother of five.

ROBINSON, Paula, 75, St. Mary, Navilleton, Feb. 19. Mother of Tina Wood, Jerimi Campbell and Sam Robinson. Sister of Anita Bachman and Bill, Dick, Frank, Gary and Jeff Sellers. Grandmother of 13.

ROSSETTER, Susan D., 79, Christ the King, Indianapolis, Feb. 23. Wife of Bill Rossetter. Mother of Marjorie Levy, Virginia Pedreira and Bill Rossetter. Sister of Ruth Ann Huff. Grandmother of seven. Great-grandmother of four.

SCHMIDT, Sr., Dale A., 76, St. Mary, Navilleton, Feb. 19. Husband of Nina Schmidt. Father of Michelle Apple, Nichole Slaughter, Krista Uhl and Dale Schmidt, Jr. Brother of Ann Jones and Susan Kelley. Grandfather of four.

SEFFRIN, Tim, 80, St. Elizabeth of Hungary, Cambridge City, Feb. 18. Father of Natalie Rattan, Jennifer and Theresa Seffrin, Melissa Semler and Rebecca Smith. Brother of Clare Bond, Ellen Johnson, Susan Thomas and Dr. John Seffrin. Grandfather of 15.

TATLOCK, Mabel E., 95, St. Bartholomew, Columbus, Feb. 13. Mother of Catherine O'Brien, Christopher and Joseph Tatlock. Grandmother of five. Great-grandmother of five.

TIMPERMAN, William E., 83, Nativity of our Lord Jesus Christ, Indianapolis, Feb. 5. Husband of Kay Timperman. Father of Suzanne Jackson, Tracie Vasquez, Andrew and James Timperman. Brother of Helen Callahan, Rita Schreiweis, Edward and Lawrence Timperman. Grandfather of four.

ZOBEL, Elizabeth J., 95, St. Mary, Greensburg, Feb. 24. Aunt of several. †

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
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- CDU offers classes on Catechism of the Catholic Church
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For more information, please log on to www.archindy.org/layministry



FANUCCI

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companions in every sense of the word. Usually married couples end up eating more meals with their spouse than anyone else. But even this sacred encounter can quickly become mundane. We may take for granted the ones with whom we share our daily bread.

But with Jesus, food even became forgiveness. Sitting with Peter on the lakeshore after a breakfast he'd cooked for the friend who denied him, the risen Christ gave his closest companion the chance to repent and return. This Lent offers us the same: an opportunity to set aside grudges and share a meal, or the invitation to return

to the sacraments after a long time away from God's companionship.

On the winding journey of Lent, we are like the disciples on the road to Emmaus. The way of companionship means discovering again and again the presence of God revealed to us in the breaking of the bread, both in the sacrament of the Eucharist and the everyday holy of our ordinary meals.

Christ is our ultimate companion, and his compassion can animate our own. May the Bread of Life teach us, through each meal we bless in his name, how to become bread for others.

(Laura Kelly Fanucci is an author, speaker and founder of *Mothering Spirit*, an online gathering place on parenting and spirituality.) †

CAPECCHI

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we're so busy trying to manage 'the audience experience.' ” Paige's message is an antidote to the perfectly curated, heavily edited Easter spreads Catholics will see in magazines and social media accounts.

“If you haven't redone your house, maybe you've been busy,” she said. “The real work, your real vocation is the

relationships, the formation of your children and your marriage and yourself.”

Your home should reflect that—not the fickle standards of influencers.

“You are the expert of your life! To have someone come in and design it all misses a huge piece: who you are and your story and how you really live.”

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

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

Cardinal Gregory: Pope Francis makes Americans ‘uncomfortable’ in their political views

(March 13, 2023, is the 10th anniversary of Pope Francis’ election to the papacy. The Criterion will be publishing articles in the coming weeks marking this milestone.)

WASHINGTON (OSV News)—As Pope Francis prepares to mark the 10th anniversary of his pontificate this month, one hallmark of his papacy has been to make both sides of the American political aisle “uncomfortable,” panelists, including Washington’s Cardinal Wilton Gregory, said at a Feb. 28 event hosted by Georgetown University’s Initiative on Catholic Social Thought and Public Life.



Cardinal Wilton D. Gregory

Pope Francis, formerly Cardinal Jorge Mario Bergoglio, was elected pope on March 13, 2013, after Pope Benedict XVI announced his resignation. During his pontificate, Pope Francis has rejected the notion of the Church as a political entity, instead stressing themes like caring for those on the peripheries and creation. But his approach to the interconnected themes of Catholic social teaching as a seamless garment does not fit seamlessly into American political ideologies, the panelists said.

Cardinal Gregory said Pope Francis has made it “totally uncomfortable to take great comfort in any one dimension of the Church’s social teaching.”

Noting that the Washington audience was likely aware of heightened political polarization in the United States, the cardinal added, “there are so many examples of how

we find it difficult to talk to each other.

“And [Pope Francis] makes it possible for us to say, if you really want to be adaptable, you’ve got to embrace the whole Church’s social teaching,” Cardinal Gregory said. “So you can’t be comfortable with just the pro-life banner; you can’t be comfortable with just the progressive social [issues]—you’ve got to have them all.”

Cardinal Gregory said his four years in Washington have shown him how urgently the country must address the “challenges” associated with polarization.

“It’s clear that we’ve got to do something to allow people to speak to each other with civility, honesty, charity, and not feel that there are winners and losers, feel like either I win or you win,” Cardinal Gregory said. “Francis says, why don’t we both win by understanding the breadth of the Catholic faith and approaching complex issues with a reverential deference to the truth?”

Sister Norma Pimentel, a member of the Missionaries of Jesus and executive director of Catholic Charities of the Rio Grande Valley in Brownsville, Texas, praised Pope Francis for “breaking down barriers” and encouraging the Church to get out of its “bubble” to meet “those who are at the margins.”

“You know, I always invite everyone to come and see; [you] need to see the families, you have to see the faces, the children



Sr. Norma Pimentel, M.J.

and the tears, and be really close, so that you can understand what he’s talking about,” Sister Norma said of her organization’s work at the border. “It’s only then that you know what you need to do. Because I think God created us in a way to care for one another. And Pope Francis knows that perfectly and he’s really inviting us to do that—that’s why he pushes us to the peripheries because that’s where those are that are left out, that are marginalized, that are really struggling—they don’t fit into the Church that we’ve made.”

E.J. Dionne, a columnist at *The Washington Post* who has written about Pope Francis and how he affects public life in the U.S., as well as a senior fellow at the Brookings Institution and a professor at Georgetown University’s McCourt School of Public Policy, said that Pope Francis has forced Catholics to see the “shortcomings” of either political side.

“On abortion, for example, where there are a lot of progressive Catholics who actually don’t believe abortion should be made illegal, but I think what Francis does is force them to think about well what do you do? What is the responsibility? What is the responsibility to reduce the number of abortions if you’re not going to make it illegal?” Dionne said. “And obviously, for more conservative Christians, he challenges them on issues related to social justice, government aid to the poor. And so he forces you to think hard about how what you believe relates to Church teaching and Catholic social thought.”

Gregory praised Pope Francis for an “accessible” papacy both in his public appearances and in his writings. “It’s hard to dislike a person who likes you,” he said. †

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Employment

Data Entry Specialist

The Archdiocese of Indianapolis is seeking a full-time Data Entry Specialist in the Office of Stewardship and Development at their office in downtown Indianapolis. The Data Entry Specialist will accurately record constituent file updates in our database, assist with the securities and gift entry process, maintain an up-to-date secure filing system, complete gift research, and be assigned special projects as needed. This position plays an integral part in ensuring timely and accurate entry of data into our database records.

Desired skills:

- High proficiency in using appropriate computer software; Microsoft Excel, Microsoft Word and Raiser’s Edge database management software are desired.
- Excellent interpersonal skills, working well with a team as well as independently while interacting effectively and compassionately with donors and staff in representing the Archdiocese of Indianapolis.
- Outstanding telephone etiquette and commitment to customer service.
- Associates Degree or equivalent in a related area. Bachelor’s degree is preferred.
- Experience in nonprofit fundraising and accounting organizations is preferred.
- Database experience including data entry.

Competitive benefits package offered. Four-day work week to facilitate Work-Life Balance (35 hours = full time).

To apply, send resume, cover letter and three references to kpohovey@archindy.org.

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Employment

Director of Music Ministry

Little Flower Parish, a vibrant faith community of almost 1,000 households on the Eastside of Indianapolis, is seeking a part-time (approx. 20 hrs. per week) Director of Music Ministry to lead a well-developed liturgical ministry.

Responsibilities include:
Providing for music at three Masses per weekend, including personal direction and/or performance for at least two Masses.
Recruiting and supervising volunteer musicians.
Directing adult and youth choirs.
Training cantors.
Assisting with liturgical music for school liturgies.

This dynamic person of faith should have a Bachelor’s Degree in music or equivalent experience, a strong knowledge of Roman Catholic liturgy, and proficiency in keyboard and choral direction. Salary commensurate with education and experience.

E-mail cover letter, résumé, and references, to musicdirectorsearch@littleflowerparish.org.

Employment

BISHOP CHATARD HIGH SCHOOL

Bishop Chatard High School Executive Assistant to the President

The Bishop Chatard High School Office of the President is seeking a part-time Executive Assistant to the President. The ideal candidate will possess a passion for the mission of Bishop Chatard High School as well as a desire to serve the needs of the community through the inner workings of the Office of the President.

The Executive Assistant to the President position will be part-time with anticipated hours of approximately 20 hours per week. More information about the scope of responsibilities of this position can be found at www.bishopchatard.org/about/employment/.

Applicants are asked to submit a resume to Maureen Jones at mmjones@bishopchatard.org by March 17.

Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

March 17, 9 a.m.-9 p.m. at St. Joseph, Shelbyville
 March 17, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora
 March 21, 7 p.m. at Holy Family, Oldenburg
 March 21, 7 p.m. at St. Michael, Brookville
 March 22, 6:30 p.m. at St. Peter, Franklin County
 March 28, 6-8 p.m. at St. John the Baptist, Osgood
 March 28, 7 p.m. at St. Catherine of Siena, St. John Campus, in Decatur County
 March 29, 6:15 p.m. at St. Vincent de Paul, Shelby County
 March 29, 6-8 p.m. at Immaculate Conception, Millhousen
 March 30, 7 p.m. at St. Louis, Batesville

Additionally, recurring opportunities for reconciliation in the Batesville Deanery are as follows:
 Wednesdays 5-6 p.m. at St. Charles Borromeo, Milan
 Fridays 6-7 p.m. at St. Nicholas, Ripley County
 Saturdays 4-5 p.m. at St. Charles Borromeo, Milan
 Before and after weekend Masses at St. Maurice, Napoleon
 Half-hour before daily Masses at St. Lawrence, Lawrenceburg, and St. Teresa Benedicta of the Cross, Bright

Bloomington Deanery

March 22, 6:30 p.m. at St. Jude the Apostle, Spencer
 March 28, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
 March 29, 6 p.m. at St. Martin of Tours, Martinsville
 April 5, 6 p.m. for St. Charles Borromeo, St. John the Apostle and St. Paul Catholic Center, all in Bloomington, at St. Paul Catholic Center

Connersville Deanery

March 19, 11 a.m. at St. Anne, New Castle
 March 26, 1 p.m. at St. Elizabeth of Hungary, Cambridge City

March 31, 5:30 p.m. at St. Elizabeth Anne Seton, Holy Family Campus, Richmond

Indianapolis East Deanery

March 15, 7 p.m. at St. Rita
 March 16, 7 p.m. at Holy Spirit

Additionally, recurring opportunities for reconciliation in the East Deanery are as follows:
 Sundays 9 a.m. (except Palm Sunday and Easter Sunday) at Our Lady of Lourdes

Indianapolis North Deanery

March 20, 6:30 p.m. at St. Luke the Evangelist
 March 21, 6:30 p.m. at St. Pius X

Indianapolis South Deanery

March 18, 8:30 a.m. at SS. Francis and Clare of Assisi, Greenwood
 March 22, 7 p.m. for St. Jude and St. Mark the Evangelist at St. Mark the Evangelist
 March 24, 6:30-7:30 p.m. for St. Ann and St. Thomas More, Mooresville (Indianapolis West Deanery), at St. Ann

Indianapolis West Deanery

March 22, 7 p.m. at St. Malachy, Brownsburg
 March 23, 7 p.m. for St. Michael the Archangel and St. Monica at St. Michael the Archangel
 March 24, 6:30-7:30 p.m. for St. Ann (Indianapolis South Deanery) and St. Thomas More, Mooresville, at St. Ann
 March 29, 7 p.m. at Holy Angels

Additionally, recurring opportunities for reconciliation in the West Deanery are as follows:
 Wednesdays 6-7 p.m. at Mary, Queen of Peace, Danville
 Fridays 3:30-4:30 p.m. at St. Christopher and 5:30-6:30 p.m. at St. Gabriel the Archangel
 Saturdays 4-6 p.m. at St. Gabriel the Archangel

New Albany Deanery

March 14, 6:30 p.m. at St. Michael, Bradford
 March 15, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
 March 22, 7 p.m. in English and Spanish at St. Mary, New Albany
 March 22, 7 p.m. at Our Lady of Perpetual Help, New Albany
 March 23, 6:30 p.m. at St. John Paul II, Sellersburg
 March 27, 7 p.m. at St. John the Baptist, Starlight
 March 28, 7 p.m. at St. Mary, Navilleton
 March 29, 7 p.m. at St. Anthony of Padua, Clarksville
 March 29, 7 p.m. in English and Spanish at St. Michael, Charlestown
 March 30, 6:30 p.m. at St. Francis Xavier, Henryville

Seymour Deanery

March 14, 6 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
 March 15, 6:30 p.m. at St. Ambrose, Seymour

Tell City Deanery

March 12, 2 p.m. at St. Paul, Tell City

Terre Haute Deanery

March 10, 9 a.m.-9 p.m. for St. Patrick and St. Margaret Mary, Terre Haute, at St. Margaret Mary
 March 13, 7 p.m. at St. Joseph University, Terre Haute
 March 22, 6:30 p.m. for St. Joseph, Rockville, and Sacred Heart, Clinton, at Sacred Heart
 March 23, 7 p.m. at St. Benedict, Terre Haute
 April 1, 10-11 a.m. at Annunciation, Brazil
 April 2, noon-3 p.m. at St. Paul the Apostle, Greencastle

Additionally, recurring opportunities for reconciliation in the Terre Haute Deanery are as follows:
 Thursdays 7-8:30 p.m. at St. Joseph University, Terre Haute
 Saturdays 3:30-4:30 p.m. at St. Joseph University, Terre Haute †

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