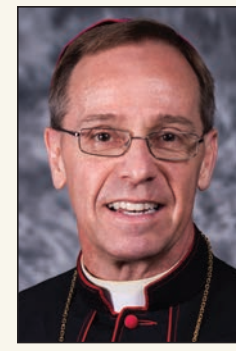




The

# Criterion

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## Christ the Cornerstone

Archbishop Charles C. Thompson shares how the Lenten season is a time of healing and hope, page 5.

CriterionOnline.com

February 19, 2021

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## 'A show of solidarity'



Paul San, left, Francis Tauksang, Paul Hnin and Kho Va prepare to read petitions in the auxiliary gym of Roncalli High School in Indianapolis during a Feb. 11 prayer service for the people and nation of Myanmar following a military coup there on Feb. 1. Hnin, is a member of St. Barnabas Parish in Indianapolis. (Photo by Natalie Hoefler)

## Prayer service shows Burmese community in the archdiocese 'our hearts are with you'

By Natalie Hoefler

On Feb. 1, Myanmar refugee and Indianapolis resident Paul Hnin scrolled through news articles online when a headline seized him with shock and fear: the Myanmar military had overthrown the country's democratic government.

"I couldn't think," said the 37-year-old member of St. Barnabas Parish in Indianapolis. "We don't want to go through this again. We need democracy!"

With 24,000 refugees from Myanmar—formerly known

as Burma—Indianapolis is home to one of the nation's largest Burmese communities.

A large number of them are Catholic. Those of various ethnic tribes settled near three Indianapolis parishes—the Hakha Chin at St. Barnabas, the Zomi Chin at St. Mark the Evangelist, and the Karenni at St. Pius X.

In support of the city's Burmese population following the coup, the three faith communities hosted a prayer service on Feb. 11 at Roncalli High School in Indianapolis.

Roughly 150 people—including non-Burmese—attended

See **BURMESE**, page 12

## Lent is time to grow in faith, hope, love and to share them, pope says

VATICAN CITY (CNS)—As Christians pray, fast and give alms during Lent, they also should consider giving a smile and offering a kind word to people feeling alone or

frightened because of the coronavirus pandemic, Pope Francis said.

"Love rejoices in seeing others grow. Hence it suffers when others are anguished, lonely, sick, homeless, despised or in need," the pope wrote in his message for Lent 2021.



Pope Francis

The message,

released by the Vatican on Feb. 12, focuses on Lent as "a time for renewing faith, hope and love" through the traditional practices of prayer, fasting and almsgiving. And, by going to confession.

Throughout the message, Pope Francis emphasized how the Lenten practices not only promote individual conversion, but also should have an impact on others.

"By receiving forgiveness in the sacrament that lies at the heart of our process of conversion, we in turn can spread forgiveness to others," he said. "Having received forgiveness ourselves, we can offer it through our willingness to enter into attentive dialogue with others and to give comfort to those experiencing sorrow and pain."

The pope's message contained several references to his encyclical "*Fratelli Tutti: On Fraternity and Social Friendship*."

For example, he prayed that during Lent Catholics would be "increasingly concerned with 'speaking words of comfort, strength, consolation and encouragement, and not words that demean, sadden, anger or show scorn,'" a quote from the encyclical.

"In order to give hope to others, it is sometimes enough simply to be kind, to be 'willing to set everything else aside in order to show interest, to give the gift of a smile, to speak a word of encouragement, to listen amid general indifference,'" he said, again quoting the document.

The Lenten practices of fasting, almsgiving and prayer were preached by

See **POPE**, page 2

## New website hopes to set Catholic youths on fire for their faith

By John Shaughnessy

At 17, Sarah Getman knows that many teenagers struggle with feelings of being alone and isolated—who wish there was someone to talk to about the direction of their lives and the questions they have surrounding their faith and their relationship with God.

"Being a young person in the Church can feel lonely and daunting, especially in areas in which there is a small Catholic population or few young people to talk to," says Sarah, a member of St. Mary Parish in the southern Indiana community of Mitchell.

"In high school and college, we begin really pondering the facts of our existence as we start to form our own ideas about the world, often diverging from the ideas of our parents. Although young people may have mentors and adults in the Church that can help them as they grapple with these questions, there are situations in which they don't have people their own age to talk to who are also experiencing these things."

That's why Sarah became involved with INFLAME Catholic, a

See **INFLAME**, page 10



Submitted photo of Sarah Getman

# Iraq announces COVID-19 restrictions ahead of papal trip

VATICAN CITY (CNS)—Two days after the Iraqi government announced stringent COVID-19 precautions, including the closure of mosques and churches “until further notice,” the prime minister met with the Vatican nuncio to discuss “the preparation for the scheduled visit of His Holiness,” Pope Francis.



The Iraqi government announced the meeting of Prime Minister Mustafa al-Kadhimi and Archbishop Mitja Leskovar, the nuncio, in a tweet on Feb. 15.

Pope Francis is scheduled to visit Iraq on March 5-8, and he has events planned in churches each day.

The prime minister had chaired a meeting on Feb. 13 of the Higher Committee for Health and National Safety, which responded to a rising number of coronavirus infections with new restrictions, including a “total curfew” on Friday-Sunday and an 8 p.m.-5 a.m. curfew the rest of the week from Feb. 18-March 8. Grocery stores, bakeries and pharmacies are exempt.

In addition to the closure of all mosques and churches, the government banned public funerals and weddings in event halls, and ordered the closure of hair salons, gyms, parks and cinemas for two weeks. Schools are to move to an

online format, and restaurants are allowed to provide delivery service only.

According to the Worldometer COVID-19 tracker, Iraq had been experiencing a daily increase of new coronavirus infections daily since Feb. 1. As of Feb. 15, the tracker said, Iraq had had a total of 643,852 cases since the pandemic began a year earlier and 13,179 people had died. With slightly more than 23,000 active cases on Feb. 14, the situation is much better than early October, when the number of active cases peaked at more than 63,000.

The Vatican did not comment on how the new restrictions would impact the planned trip—which could be postponed—or the activities of the pope, the small entourage of Vatican officials expected to travel with him and the 75 journalists accredited to the papal flight.

The pope and all those traveling with him have received or were to receive their second doses of the COVID-19 vaccine at least a week before the trip was scheduled to begin.

In line with current health recommendations, they still would be required to be tested for the coronavirus before boarding the flight and to wear approved face masks on the flight and while in Iraq.

In a meeting with members of Catholic News Service’s (CNS) Rome bureau on Feb. 1, Pope Francis said that unless there is a serious new wave of COVID-19 infections in Iraq, he had every intention of visiting the country in early March. †

## How has the COVID-19 pandemic had an impact on your faith?

A year ago, the COVID-19 pandemic began to have a dramatic and often devastating impact on every aspect of life in the United States and around the world. A significant part of that impact extended to the faith lives of people—and their faith communities. It’s an impact that continues today and will undoubtedly continue into the future.

As part of our coverage of the ongoing influence that the pandemic is having on the faith lives of people, *The Criterion* invites you, our readers,

to share your thoughts, experiences and stories of how the COVID-19 crisis has affected your faith—the way you live your faith, the way you celebrate your faith, and whether it has deepened or weakened your faith.

Send your thoughts, experiences and stories to John Shaughnessy by e-mail at [jshaughnessy@archindy.org](mailto: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. †

## In this ‘Year of St. Joseph,’ tell us how he has impacted your life and your faith

Pope Francis has proclaimed this year as the “Year of St. Joseph,” honoring him for his faithfulness to God, his dignity as a worker, and his love and devotion as a husband to Mary and as a foster father to Jesus.

With St. Joseph’s feast day approaching on March 19, *The Criterion* invites you to share your thoughts and stories about how St. Joseph has influenced your life. Let us know how he has inspired you, guided

you or served as a role model in your faith, your family, your marriage, your fatherhood, your work.

Send your submissions to John Shaughnessy by e-mail at [jshaughnessy@archindy.org](mailto: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. †



## Public Schedule of Archbishop Charles C. Thompson

February 20–27, 2021

**February 20 – 10:30 a.m.**  
Rite of Election at Our Lady of Perpetual Help Church, New Albany

**February 21 – 2 p.m.**  
Rite of Election at SS. Peter and Paul Cathedral, Indianapolis

**February 21 – 4 p.m.**  
Rite of Election at SS. Peter and Paul Cathedral

**February 21 – 6 p.m.**  
Rite of Election at SS. Peter and Paul Cathedral

**February 22 – 11 a.m.**  
Funeral for Father John Peter Gallagher, St. Joseph Church, Shelbyville

**February 23 – 8:30 a.m.**  
Visit at Providence Cristo Rey High School, Indianapolis

**February 23 – 1 p.m.**  
Council of Priests meeting, Archbishop Edward T. O’Meara Catholic Center, Indianapolis

**February 24 – 8:15 a.m.**  
School Mass at St. Lawrence Church, Indianapolis

**February 25 – 10 a.m.**  
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

**February 25 – 7 p.m.**  
Confirmation Mass for youths of St. Ann and St. Joseph parishes in Jennings County and St. Mary Parish in North Vernon at SS. Peter and Paul Cathedral

**February 27 – 11 a.m.**  
Confirmation Mass for youths of St. Michael Parish in Brookville and St. Nicholas Parish in Ripley County at St. Louis Church, Batesville

**February 27 – 2 p.m.**  
Confirmation Mass for youths of St. Louis Parish in Batesville and St. Anthony of Padua Parish in Morris at St. Louis Church, Batesville

## POPE

continued from page 1

Jesus and continue to help believers experience and express conversion, the pope wrote.

“The path of poverty and self-denial” through fasting, “concern and loving care for the poor” through almsgiving and “childlike dialogue with the Father” through prayer, he said, “make it possible for us to live lives of sincere faith, living hope and effective charity.”

Pope Francis emphasized the importance of fasting “as a form of self-denial” to rediscover one’s total dependence on God and to open one’s heart to the poor.

“Fasting involves being freed from all

that weighs us down—like consumerism or an excess of information, whether true or false—in order to open the doors of our hearts to the one who comes to us, poor in all things, yet full of grace and truth: the son of God our savior.”

Cardinal Peter Turkson, prefect of the Dicastery for Promoting Integral Human Development, who presented the message at a news conference, also insisted on the importance of “fasting and all forms of abstinence,” for example, by giving up “time watching TV so we can go to church, pray or say a rosary. It is only through self-denial that we discipline ourselves to be able to take the gaze off ourselves and to recognize the other, reckon with his needs and thus create access to benefits and goods for people,” ensuring respect for their dignity and rights. †

## Official Appointments

Effective Immediately

**Rev. Michael Hilderbrand**, retired priest of the Archdiocese of Indianapolis, appointed Liaison to Retired Clergy within the Vicariate for Clergy, Religious, and Parish Life Coordinators.

Effective March 3

**Rev. Santhosh Yohannan**, associate pastor of St. Louis Parish in Batesville, sacramental minister at Immaculate Conception Parish in Millhousen, and offering sacramental assistance at

St. Maurice Parish in Napoleon and St. John the Baptist Parish in Osgood, appointed administrator at American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem.

**Rev. Jeyaseelan Sengolraj**, parochial vicar at SS. Francis and Clare of Assisi Parish in Greenwood and St. Martin of Tours Parish in Martinsville, appointed parochial vicar at St. Louis Parish in Batesville and sacramental minister to St. Anthony of Padua Parish in Morris and Immaculate Conception Parish in Millhousen.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †

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# Legal path to driving for undocumented population gaining traction

By Victoria Arthur

Despite roadblocks, momentum continues to grow across the state for providing undocumented immigrants



with legal driving privileges—a move that some lawmakers and advocates, including the Catholic Church, believe would address basic human needs while offering larger economic and public safety benefits.

For the seventh year, legislation been introduced in the General Assembly to issue driving privilege cards to residents of Indiana who cannot provide proof of their identity and lawful status in the United States. Indiana is home to an estimated 100,000 undocumented immigrants, and the cards would allow them to drive legally and to purchase car insurance.

“This can be boiled down to one simple word, and that’s opportunity,” said Sen. David Niezgodski (D-South Bend), whose Senate Bill 319 is his fourth attempt to bring forth driving-card legislation. “Undocumented residents should have the opportunity to do things that we don’t even think twice about—going to buy groceries, looking for a job to do better by their families, taking their children to a doctor when they’re sick.”

The lawmaker points out that every day throughout Indiana, undocumented residents are driving without proper training or licensing and living in fear.

“All of these things are happening, and there’s no need for it whatsoever,” said Niezgodski, a member of St. John the Baptist Parish in South Bend. “We can’t just continue to look the other way.”

Once again, however, his efforts have hit an impasse. Senate Bill 319 was assigned to the Committee on Homeland

Security and Transportation, but will not receive a hearing. A similar bill in the House of Representatives, House Bill 1138, is awaiting action in the Committee on Roads and Transportation.

Niezgodski said education—both for fellow legislators and for the public—is key to gaining further support for driving cards. A starting point is making clear that the cards would be restricted only to matters related to driving and purchasing insurance—not for voting, for instance.

Despite the legislative setbacks, the northern Indiana lawmaker believes he has made inroads in the past year—and he gives much of the credit to a diligent group of young advocates in his own backyard.

Undergraduates with the Notre Dame Student Policy Network (SPN), a student initiative at the University of Notre Dame, took on this issue as a public policy topic and conducted extensive research. The result was “Safer Roads, A Stronger Indiana: Projected Social and Economic Effects of Driving Privilege Card Legislation in Indiana,” a report that could influence the public debate for years to come.

Patrick Aimone, one of the founders of SPN, said the students’ research uncovered numerous reasons for Indiana to join nearly 20 other states in offering driving cards to undocumented residents. They found that access to driving cards would boost the state’s economy—from \$68 million in increased revenue for insurance companies to \$141 million in additional car sales through three years, as well as higher overall spending on goods and services. Their findings also supported public safety.

“Right now, if undocumented residents get into an accident, regardless of whether it’s their fault, it triggers fears of legal consequences for driving without a license,” Aimone said. “So



‘Undocumented residents should have the opportunity to do things that we don’t even think twice about—going to buy groceries, looking for a job to do better by their families, taking their children to a doctor when they’re sick.’

—Sen. David Niezgodski

there are greater rates for hit-and-runs, and it’s harder for police to do their investigations.”

Aimone also views his work through the lens of Catholic social teaching.

“I see this campaign as a corporal work of mercy,” Aimone said. “The federal government is in charge of enforcing immigration law, and that belongs to them, but this is an issue of state law. And it’s a question of whether or not senators and representatives have it in their hearts to be merciful toward people who are living here, who have set down ties to their communities but who are probably living in fear.”

An advocate at the opposite end of the state knows this struggle all too well. Bertha Melendres, director of Hispanic ministry for the Diocese of Evansville, came to the United States from Mexico at age 11 as an undocumented immigrant. As a resident of California, for years until she was able to obtain legal citizenship, Melendres drove to school, work and church—without a license and with constant anxiety.

“I know how scary this is,” said Melendres, who moved to Evansville four years ago. “It’s a big issue here, too. As a Catholic, my convictions are always

founded on our faith. We are called to welcome the stranger, to embrace them and help them become productive in society. How can they do that if they don’t have the tools to do the most basic things?”

The Indiana Catholic Conference (ICC) stands in support of driving privilege legislation.

“We are encouraged to see all the involvement across the state with regard to this issue,” said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. “While we are disappointed that Senate Bill 319 did not get a hearing, we will continue our efforts to advocate for this type of legislation that we know has had positive outcomes in other states.”

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

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

## Judge stops pandemic capacity limits placed on New York houses of worship

BROOKLYN, N.Y. (CNS)—A federal judge in Brooklyn on Feb. 9 permanently blocked New York state capacity limits for worship at Orthodox synagogues in areas with high rates of COVID-19 infections.

The permanent injunction applies to all of the houses of worship in these areas in the state, and is one of the first in the country to stop percentage-of-occupancy limits on worship attendance.

Last year, New York Gov. Andrew Cuomo placed restrictions on indoor worship services in areas with high COVID-19 rates to 10 people in the most affected areas, and 25 people in slightly less affected areas.

In her five-page order, U.S. District Judge Kiyo Matsumoto reversed a decision she made last October when she rejected the lawsuit filed by Jewish leaders who claimed the congregation size limits were unconstitutional. In her recent ruling, she cited a Feb. 5 Supreme Court decision that ordered California to allow indoor worship services to resume during the pandemic.

Eric Rassbach, vice president and senior counsel at Becket, a religious liberty law firm, said in a Feb. 9 statement that Matsumoto’s order is “good news for the synagogues, churches and other houses of worship of New York.” †



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— Mother Teresa

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## Editorial



Pope Francis hears the confession of a priest at the Basilica of St. John Lateran in Rome in this March 7, 2019, file photo. In his message for Lent, Pope Francis said the season is “a time for renewing faith, hope and love.” (CNS photo/Vatican Media)

## Use Lent as a time of conversion, to draw closer to the Lord

We have begun the season of Lent, a time of prayer, fasting and almsgiving in our Church.

And like the end of the Lenten season in 2020, we continue facing the challenges of the COVID-19 pandemic.

Although the celebration of Mass is available at parishes throughout central and southern Indiana, social distancing is still the norm. Keeping 6 feet apart and wearing masks is part of our new normal throughout society—even while attending church.

Many parishes have every other pew marked off to ensure social distancing, choirs are absent from the celebration, and a sign of peace is currently not a part of the liturgy as well.

But we still have the greatest gift of our faith—the reception of the Eucharist—available to those of us who are able in person to take part in the holy Mass. And one prayer for this liturgical season should be that one day soon—God willing—we are able to all come together again as a community of faith without restrictions because of the effects of the coronavirus.

This Lenten season will obviously be different than others, but that should not prevent us from using the next six-plus weeks to grow in our lives of faith.

One thing we believe is well worth the effort during Lent—and any other time of the year for that matter—is fine-tuning our witness as missionary disciples.

Many of us have already had seeds planted of how to make the most of this liturgical season—from increasing our prayer life to attending Mass more often.

We can also take part in weekly Stations of the Cross at area parishes or listen to them at [www.archindy.org/Lent2021](http://www.archindy.org/Lent2021), or do more spiritual reading.

Volunteering to help the least of our brothers and sisters may be more challenging because of the pandemic, but it’s worth checking your parish bulletin, or visiting websites for food pantries and other organizations to see if they need a helping hand.

Like the leper in the Gospel of St. Mark from last Sunday’s liturgy, we can be made “clean” of our transgressions in life and be witnesses

of faith, hope and love if we ask God to help cure us of the illnesses we battle not only this Lent, but day in and day out—be they spiritual, physical or emotional.

There are influences in society that will try to weaken our moral compass, and we must remember Lent is an opportune time to fast from those influences that lead us into darkness.

Is fasting from social media platforms that seem to use their posts and messages to constantly criticize others possible? Can getting caught up in gossip at work or with friends cease? Are we willing to fast from the harsh opinions we have of those who think differently than we do?

Considering the state of our country and world these days, we realize doing this will by no means be easy. Anger and vitriol are the messages that are prevalent in Washington these days, but we must not let the words and actions of others result in us becoming bitter.

We must remember, we are all imperfect human beings, albeit made in the image and likeness of God, and our faith offers the sacrament of reconciliation, which Pope Francis said should be part of Lent.

The Holy Father’s Lenten message, released on Feb. 12, said Lent is “a time for renewing faith, hope and love” through the traditional practices of prayer, fasting and almsgiving. And by going to confession.

The pope said receiving the sacrament will assist us in our relationships with our brothers and sisters in Christ.

“By receiving forgiveness in the sacrament that lies at the heart of our process of conversion, we in turn can spread forgiveness to others,” he said. “Having received forgiveness ourselves, we can offer it through our willingness to enter into attentive dialogue with others and to give comfort to those experiencing sorrow and pain.”

Lent should be a time of conversion. May we use this season to free us from the stain of our sins, and to draw us closer to our Lord.

—Mike Krokos

**Sight Unseen/**Brandon A. Evans

## A perfect place to start

There are days, inevitably, when you feel an emptiness all the way down to your gut—and often not one day, but many. You’re tired and lost, and there seems to be nowhere to go to find relief.



Choices you’ve made, or that have been made for you, have turned sour; difficulties—perhaps of health or wealth or family or depression—mount, and those around you either cannot or will not help.

The road vanishes ahead of us. The options we have are snatched from our hands, and the wide ways of the world are closed in like tightening circles.

God seems absent, damningly absent. We may curse his name or regret the days we trusted him, or even, in the midst of our embarrassment and failure, wish to never see him again.

He is there, though: above us not in heaven, but on a cross. In the barren clearing at all hope’s end, Christ the King hangs silently at his own point of despair.

Jesus came into this world knowing that it would not be enough for him to be hated, not enough for the strong to land a single blow, or two, or even 39. Not enough to stumble under his own cross and believe himself to be abandoned.

It had to go further. He had to be beaten down, all the way to the last breath of air and the last drop of blood.

The Lord God Almighty had to be defeated, and defeated *absolutely*.

But why? Perhaps so that when all else passes away from us it is still him that we find at despair’s depths: him silent, him broken, him dead from love for us.

And we are left to make the only offering we can: our emptiness. Our total and complete dependence on a Savior.

It’s a blessing when our whole world is whittled down to that lonely hill on Calvary, albeit a bitter one.

To be robbed of the sight of the future and have our own plans torn to pieces reminds us that we cannot control anything, and that peace does not—*cannot*—depend on all the things we wish to be the master of.

The seeming despair of the Cross frees us from the tyranny of our own self-determination and self-condemnation.

You are not, in the end, as powerful as you think. Even the destructive force of your own poor choices is no match for the creative power of the Maker of the Cosmos. He can undo, redo, remake and restore; he can bring something from

nothing, light from darkness, order from chaos—for goodness sake, even make life from death. *All things* work for Him, the good and the bad.

You may think you have lost Christian hope, but what you have lost in the dark places of your life is only the hope in your own strength—hope in the world and its power.

However you got here, whatever you’ve done or has happened, you’re in this place because the Father *let* you come here, to stand in the silence and be formed invisibly and by means unknown. It can be a place of confusion, but know that a future rendered unseen to you is a future where anything is possible. All hope’s end is really all life’s beginning.

No one—*no one*—who has ever stood in the driving rain of despair and *chosen* to do it with Jesus will *ever* be denied the glory on the other side of the cross.

And so, when we can do nothing else, all that is left is to choose over and over to stay with Him, *just a little bit longer*, even if it’s already been too long—even if it’s already been years—to stay in that quiet place while he makes the road to a new tomorrow and fills our emptiness with gifts that we cannot understand.

Still, I’ve failed to live this advice, and failed often. Many times—so very many—I have barely embraced the Cross before immediately shoving it away. I am a poor student and a poorer disciple, but nevertheless, God keeps reaching down to me; keeps speaking words of hope.

Even this column came to be because of a seemingly random incident a few weeks ago, when I bumped into my horribly disheveled table at work and knocked a random paper onto the floor. Weary, I picked it up and found a scribble of words I’d written the previous year and had long forgotten: words for a totally unrelated project that was concerned with a line of dialogue between two fictional characters.

I read them and my eyes teared up. Against all odds, it was a message I needed to hear *right then*, written across time in my own hand but spoken back to me in a different voice.

Perhaps in sharing them, those words may reach someone who needs to hear them as much as I did:

“You feel the emptiness right down to your core. You’re tired and lost. There is nowhere to go, no road in front of you. It’s the end. What a perfect place to start.”

(*Sight Unseen* is an occasional column that explores God and the world. Brandon A. Evans is the online editor and graphic designer of *The Criterion* and a member of St. Susanna Parish in Plainfield.) †

## Letter to the Editor

### Jesus showed us the way; are we willing to follow?

Among the reasons that Jesus came into our world was to teach us that God loves us.

He became one of us to share our way of life—to show us that God knows how we experience pain and hunger and evil and even torture and death because it happened to him.

Through it all, Jesus continued to shine forth God’s love, and he invites us to return God’s love.

What happens if we do? We will become more like God. We will share in God’s love for our fellow human beings.

We will care more for their welfare because caring is what love is all about. We will find our own happiness in giving because giving is what love is all about.

And eventually when we transition to our next life, we will experience the ultimate happiness of experiencing God face to face.

Jesus showed us the way; are we willing to follow?

Mike Walro  
Hanover

## Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible.

Letters must be signed, but, for serious

reasons, names may be withheld.

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



# Christ the Cornerstone

## Lenten season is a time of healing and hope

Ash Wednesday (Feb. 17) and the First Sunday of Lent (Feb. 21) are early this year. This is a blessing. It gives us an earlier opportunity to experience the spiritual discipline and prayerful reflection that are the special graces of this season. Lent is a time of healing and hope, a period of intense preparation for the joy of Easter.

The distribution of ashes was a little different this year. According to the special instructions we received from the Vatican's Congregation for Divine Worship:

*After blessing the ashes and sprinkling them with holy water in silence, the priest addresses those present, reciting once the formula found in the Roman Missal: "Repent, and believe in the Gospel," or "Remember that you are dust, and to dust you shall return."*

*At that point, the note continues, the priest "cleanses his hands, puts on a face mask, and distributes ashes to those who come to him or, if appropriate, he goes to those who are standing in their places."*

*He then sprinkles the ashes on each person's head "without saying anything."*

What was different in parishes

throughout the world this year was the fact that, due to the pandemic, after sprinkling the ashes in silence, the admonition, "Repent, and believe in the Gospel" or "Remember that you are dust, and to dust you shall return" was recited only once and not addressed to each person as he or she received the ashes. What was the same was the public recognition that we are all sinners who need the healing power of the Gospel.

The Gospel reading for the First Sunday of Lent (Mk 1:12-15) tells us that "The Spirit drove Jesus out into the desert, and he remained in the desert for forty days, tempted by Satan. He was among wild beasts, and the angels ministered to him" (Mk 1:12-13). The season of Lent recalls Jesus' time in the desert, and it provides us with an opportunity to share in this experience through a renewed commitment to the spiritual disciplines of prayer, fasting and almsgiving.

The first and second readings for this Sunday (Gn 9:8-15 and 1 Pt 3:18-22) reference God's promise to Noah following the great flood that "devastated the Earth" (Gn 9:11) and nearly destroyed the entire human

race. St. Peter explains that this flood "prefigured baptism" (1 Pt 3:21).

Like the sacrament of our rebirth in Christ, the cleansing we experience during Lent "is not a removal of dirt from the body but an appeal to God for a clear conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him" (1 Pt 3:21-22).

Lent is a time of spiritual renewal, a time to acknowledge our selfishness and sin, and a chance to overcome the temptations that distract us from living the Gospel values that define who we are as missionary disciples of Jesus Christ.

"Repent and believe in the Gospel" is the invitation we have received from our Savior, Jesus Christ. Along with the other Ash Wednesday admonition, "Remember that you are dust, and to dust you shall return," this is a powerful reminder that there is more to life than the seductive promises of "the world, the flesh and the devil." We do not live by bread alone, Jesus tells Satan. We have spiritual lives that can only be fed by the word of God which comes to us in the Scriptures, in the sacraments

(especially the Eucharist) and in our service to our sisters and brothers in need.

Lent is the season for feeding our souls. It's a time to heal the wounds caused by sin, and it's an opportunity to let the grace of the Holy Spirit set us free from whatever chains bind us to this world and its sorrows. The rainbow, which signifies God's promise to Noah, is "the sign that I am giving for all ages to come, of the covenant between me and you and every living creature with you" (Gn 9:12).

During Lent, we are all invited to spend time with Jesus in the desert. To accept this invitation, we must turn away from all the things that distract us from communication with God in prayer. We also have to abstain from those activities (however good in and of themselves) that divert our attention from genuine spiritual growth.

Finally, to truly experience the spiritual growth offered to us during this holy season, we have to be generous stewards of all the gifts God has given us.

May this Lent be a time of healing and hope for all. May we grow closer to Christ, and each other, this season of Lent. †



## Cristo, la piedra angular

### La Cuaresma es una época de oración, ayuno y limosna

El Miércoles de Ceniza (17 de febrero) y el Primer Domingo de Cuaresma (21 de febrero) se adelantan este año. Esto es una bendición ya que tenemos la oportunidad de experimentar más temprano la disciplina espiritual y la reflexión en oración que son las gracias especiales de esta temporada. La Cuaresma es un tiempo de curación y de preparación para la alegría de la Pascua.

La distribución de las cenizas se hizo de una forma un poco distinta este año. Según las instrucciones especiales que recibimos de la Congregación para el Culto Divino del Vaticano:

*Después de bendecir las cenizas y rociarlas con agua bendita en silencio, el sacerdote se dirige a los presentes, recitando una vez la fórmula que se encuentra en el Misal Romano: "Arrepiéntete y cree en el Evangelio" o "recuerda que eres polvo, y en polvo te convertirás."*

*En ese momento—continúa la nota— el sacerdote «se limpia las manos, se pone una mascarilla y distribuye la ceniza a los que se acercan a él o, si procede, se dirige a los que están de pie en su lugar».*

*Luego le coloca la ceniza en la frente a cada persona "sin decir nada."*

Lo que fue diferente en las parroquias de todo el mundo este

año fue el hecho de que, debido a la pandemia, después de colocar las cenizas en silencio, la advertencia de "arrepiéntete y cree en el Evangelio" o "recuerda que eres polvo, y en polvo te convertirás" se recitó una sola vez y no se dirigió a cada persona al recibir la ceniza. Lo que sí fue igual fue el reconocimiento público de que todos somos pecadores que necesitamos el poder curativo del Evangelio.

La lectura del Evangelio del primer domingo de Cuaresma (Mc 1:12-15) nos dice que "El Espíritu lo impulsó al desierto, y estuvo en el desierto cuarenta días, siendo tentado por Satanás. Estaba con las fieras y los ángeles le servían" (Mc 1:12-13). El período de la Cuaresma recuerda el tiempo de Jesús en el desierto, y nos brinda la oportunidad de compartir esta experiencia mediante un compromiso renovado con las disciplinas espirituales de la oración, el ayuno y la limosna.

La primera y la segunda lectura de este domingo (Gn 9:8-15 y 1 Pe 3:18-22) hacen referencia a la promesa de Dios a Noé tras el gran diluvio que "devastó la tierra" (Gn 9:11) y estuvo a punto de destruir a toda la raza humana. San Pedro explica que este diluvio se "correspondía con el bautismo" (1 Pe 3:21).

Al igual que el sacramento de nuestro renacimiento en Cristo, la purificación que experimentamos durante la Cuaresma no se debe a "quitar las impurezas de la carne sino como apelación de una buena conciencia hacia Dios. Ahora él, habiendo ascendido al cielo, está a la diestra de Dios; y los ángeles, las autoridades y los poderes están sujetos a él" (1 Pe 3:21-22).

La Cuaresma es un tiempo de renovación espiritual, un tiempo para reconocer nuestro egoísmo y pecado, y una oportunidad para superar las tentaciones que nos distraen de vivir los valores del Evangelio que definen quiénes somos como discípulos misioneros de Jesucristo.

"Arrepiéntense y crean en el Evangelio" es la invitación que hemos recibido de nuestro Salvador, Jesucristo. Junto con la otra admonición del Miércoles de Ceniza, "recuerda que eres polvo, y en polvo te convertirás," es un poderoso recordatorio de que hay más en la vida que las seductoras promesas "del mundo, la carne y el diablo." No solamente de pan vive el hombre, le dice Jesús a Satanás. Tenemos vidas espirituales que solamente pueden alimentarse de la Palabra de Dios que nos llega en las Escrituras, en los sacramentos (especialmente la Eucaristía) y en

nuestro servicio a nuestras hermanas y hermanos necesitados.

La Cuaresma es la época de alimentar el alma, de sanar las heridas causadas por el pecado, y una oportunidad para dejar que la gracia del Espíritu Santo nos libere de cualquier cadena que nos ate a este mundo y a sus penas. El arco iris, que significa la promesa de Dios a Noé, es "la señal del pacto que establezco entre yo y ustedes, y todo ser viviente que está con ustedes, por generaciones, para siempre" (Gn 9:12).

Durante la Cuaresma, todos estamos invitados a pasar tiempo con Jesús en el desierto. Para aceptar esta invitación, debemos alejarnos de todas las cosas que nos distraen de la comunicación con Dios en la oración y abstenemos de aquellas actividades (por muy buenas que sean en sí mismas) que desvían nuestra atención del auténtico crecimiento espiritual.

Por último, para experimentar realmente el crecimiento espiritual que se nos ofrece durante este tiempo santo, tenemos que ser administradores generosos de todos los dones que Dios nos ha dado.

Que esta Cuaresma sea un tiempo de curación y esperanza para todos. Que nos acerquemos más a Cristo, y a los demás, en este tiempo de Cuaresma. †

# Events Calendar

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

## Saturdays

Planned Parenthood, 8590 Georgetown Road, Indianapolis. **Shield of Roses Public Prayer Witness**, 9:30 a.m., rosary on public right of way outside Planned Parenthood abortion center, every Saturday regardless of weather, park along Georgetown Road (do not park in business complex or Women's Care Center). Information: 317-875-9817, [sjm1045@gmail.com](mailto:sjm1045@gmail.com).

## February 25

**"Family Changes Everything: Current Trends and What's Next?"** webinar, sponsored by archdiocesan Catholic-Charities Social Concerns office, noon-1 p.m., archdiocesan Refugee and Immigrant Services policy advisor Laura McCarter and an immigration attorney discuss current policies and how individuals can advocate for future needs, free. Registration: [familychangeseverything.eventbrite.com](http://familychangeseverything.eventbrite.com). Information: Simona Reising, 317-236-1457 or [sreising@archindy.org](mailto:sreising@archindy.org).

## February 26

St. Anthony of Padua Parish, 316 N. Sherwood Ave.,

Clarksville. **Men's Club Annual Fish Fry**, Fridays through March 19 (March 5, 12 and 19), 5-7:30 p.m., take-out only, includes baked or fried fish, oysters and shrimp, two sides, adult dinners \$7.50-\$9.50, children's dinners \$3-\$5. Information: [parish.office@stanthony-clarksville.com](mailto:parish.office@stanthony-clarksville.com) or 812-282-2290.

St. Thomas the Apostle Parish Knights of Columbus #15712, 523 S. Merrill St., Fortville. **Friday Night Lenten Fish Fry**, Fridays during Lent and Holy Week (March 5, 12, 19, 26, April 2), 5 p.m. until supplies last, includes fish sandwich, steak fries, coleslaw, dessert, \$10. Information: [kofc115712info@gmail.com](mailto:kofc115712info@gmail.com) or 317-485-5102.

## February 27

**Sisters of Providence White Violet Center "Virtual Alpaca Encounter,"** via Zoom, 10-11 a.m., \$15 plus optional \$10 per alpaca ornament felting kit, register by Feb. 19. Registration and information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [www.spsmw.org/event](http://www.spsmw.org/event).

## Annual Shawe and Pope

**John Virtual Auction Dinner**, benefitting Prince of Peace schools in Madison, two raffles, prizes up to \$10,000, 200 raffle tickets at \$200 each. To buy tickets, donate items or sponsor event: 812-273-5835 ext. 246, or 812-801-1660. Auction link goes live on Feb. 1: [qtego.net/qlink/popauction21](http://qtego.net/qlink/popauction21).

## March 3

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

## March 5

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of

the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, [msross1@hotmail.com](mailto:msross1@hotmail.com).

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Men's Club Annual Fish Fry**, Fridays through March 19 (March 12 and 19), 5-7:30 p.m., take-out only, includes baked or fried fish, oysters and shrimp, two sides, adult dinners \$7.50-\$9.50, children's dinners \$3-\$5. Information: [parish.office@stanthony-clarksville.com](mailto:parish.office@stanthony-clarksville.com) or 812-282-2290.

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## March 6

John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation,

prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

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

## March 9

**Monthly Virtual Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Link: [Taize.SistersofProvidence.org](http://Taize.SistersofProvidence.org). Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

## March 12

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Men's Club Annual Fish Fry**, Fridays through March 19, 5-7:30 p.m., take-out only, includes baked or fried fish, oysters and shrimp, two sides, adult dinners \$7.50-\$9.50, children's dinners \$3-\$5. Information: [parish.office@stanthony-clarksville.com](mailto:parish.office@stanthony-clarksville.com) or 812-282-2290.

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## March 17

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

## March 18

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

Events can be submitted to The Criterion by logging on to [www.archindy.org/events/submission](http://www.archindy.org/events/submission). †

## Day of reflection at Fatima Retreat House will focus on the Eucharist

A Lenten day of reflection called "Taste and See" will take place at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, from 8:30 a.m.-2:45 p.m. on March 1.

This day of reflection is an opportunity to explore and reflect on this important aspect of our faith through Scripture, *lectio divina*, Mass, adoration and Benediction.

The program will be led by Cindy Kattau and Darlene Davis. Both are members of St. Michael Parish

in Greenfield, and graduates of Presentation Ministries' Guadalupe Bible College. They have more than 30 years of leading Scripture studies.

The cost is \$45, which includes a continental breakfast from 8:30-9:15 a.m. and lunch. Bring a Bible to follow along with the Scripture passages.

To register, go to [www.archindy.org/fatima](http://www.archindy.org/fatima). For questions on registration, contact Jennifer Burger at 317-545-7681 or [jburger@archindy.org](mailto:jburger@archindy.org). †

## Wedding

### ANNIVERSARIES

#### 55 Years



**DAN AND SUSAN (THOMPSON) TORZEWSKI**, members of St. Pius X Parish in Indianapolis, will celebrate their 55th wedding anniversary on Feb. 19. The couple was married in Holy Spirit Church in Indianapolis on Feb. 19, 1966. They have four children: Molly Pierce, Christine, Kerri and Kevin Torzewski. The couple also has three grandchildren. †

#### 50 Years



**ROGER AND JO DONNA (CARUSO) CRANDALL**, members of St. Mary Parish in Mitchell, will celebrate their 50th wedding anniversary on Feb. 20. The couple was married in St. Athanasius Church in Louisville, Ky., on Feb. 20, 1971. They have one child: Tyson Crandall. The couple also has six grandchildren. †



**MITCHELL AND CLARA (DARRAH) NEWLAND**, members of St. Michael Parish in Charlestown, celebrated their 50th wedding anniversary on Sept. 11, 2020. The couple was married in St. Michael Church in Charlestown on Sept. 11, 1970. They have three children: Sarah Davis, Jason and Jeremy Newland. The couple also has seven grandchildren. †

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to [bit.ly/2M4MQms](http://bit.ly/2M4MQms) or call 317-236-1585.

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# Faith *Alive!*

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## Church offers many resources to enrich Lent during pandemic

By Lindsey Weishar

I don't know about you, but I often mentally brace myself for Lent.

The season feels so long, so winter-ridden, and in this time of lingering pandemic, especially isolating. Yet, the Online Etymology Dictionary reminds me that Lent comes from an Old English word meaning "lengthening of the day," "spring."

Perhaps we're called to approach Lent not as a marathon of tasks meant to break our will, but as a blossoming born of accompanying Christ through the desert, an opportunity to grow in our relationship with him along the way.

As we begin Lent, it may be useful to make a spiritual "game plan" for cultivating this relationship. It's important to remember that, though we take on Lenten practices, the practices are primarily meant to orient us toward relationship with Christ and others. In the process, we grow our hearts.

If you're looking to meaningfully deepen your relationship with Christ, below are a few ways to nourish you on what may feel like a long road to Easter.

As the reality of COVID-19 has continued to make some traditional forms of gathering difficult this year, these ideas may be incorporated into family and individual life at home.

### Prayer

- Listen to sacred music. If you enjoy praying with music, be sure to check out the work of *Harpa Dei*, a choir whose mission is evangelization. The four siblings who make up *Harpa Dei* sing from a variety of Catholic, Orthodox and Jewish traditions and in multiple languages. Born in Germany, they grew up in Ecuador.

Listening to their music is a peaceful experience that connects listeners to a rich treasury of music from around the world. You can find *Harpa Dei* on YouTube, and their music is a wonderful accompaniment to personal or family prayer time.

- Honor St. Joseph. Pope Francis has declared this year the "Year of St. Joseph" and shared a beautiful apostolic letter titled "*Patris Corde*." Consider reading "*Patris Corde*" with family or friends and reflecting on the fatherhood of St. Joseph. One of the letter's themes that has personally inspired me is, "Tenderness is the best way to touch the frailty within us" (#2).

You might especially honor this tender father in March and on Wednesdays (both are dedicated to St. Joseph) by praying

the Litany of St. Joseph, reading about him in Scripture or engaging in the many prayers or spiritual works that will allow you to receive a plenary indulgence this year. (See [yearofstjoseph.org](http://yearofstjoseph.org).) Also consider celebrating the solemnity of St. Joseph on March 19, for which there are many traditions.

### Fasting

- Fast from negativity. One Lent during my college years, my Newman Center challenged students to fast from negativity, giving us a small practice to do each day, like sitting next to someone we didn't know during a meal or staying off social media for a day. With family or friends, consider creating your own personalized fast with small, doable, daily practices.

- Fast from self. Add extra beauty to your Holy Week by engaging in traditional practices that promote emptying of self. *Tenebrae* services might not be happening in your parish or diocese this year, but it's possible to find the readings and psalms for this beautiful service online and to read them with family or friends. On Good Friday, consider making hot



St. Joseph is depicted in a stained-glass window at St. Andrew Church in Sag Harbor, N.Y. The Church is in the midst of a year dedicated to the foster father of Jesus. Including St. Joseph in prayer can enrich Lent this year. (CNS photo/Gregory A. Shemitz)

cross buns, the traditional food eaten on this day to remember Jesus' death and provide needed sustenance.

Another way to fast from self is to engage in prayerful reflection on the experiences of biblical figures (like Mary Magdalene, Simon of Cyrene and Mary, the mother of Jesus) during the passion and death of Christ by reading Scripture or praying through the Stations of the Cross. If stations are not offered inside your church this year, pray the stations as you walk through your neighborhood or near your church. Some churches may have outdoor stations.

### Almsgiving

- Give materially. With family or friends, consider choosing an organization, community service or religious group to financially support this Lent. Though some organizations are not open to volunteers at this time, financial help allows them to continue serving others.

You might decide to collect not only spare change but more information about the organization's mission, charisma

and goals. How might you or your family creatively live out the spirit of this organization or community in your own lives? Don't forget to pray for this organization; send a card or spiritual bouquet with your financial gift to give your offering a personal touch.

- Give time or talent. Though many of our usual ministries may not be fully up and running, you can still make your time and gifts available to others this Lent. This might be in the form of tutoring a student via video call, virtually gathering friends for a Bible study (check out Father Mike Schmitz's Bible in a Year study) or calling homebound parishioners to check on their needs.

If you stumble along the way this Lent, remember that our Lord delights in our offerings that, like the widow's coins, may be small. We don't walk the road alone. He is traveling beside us and is a gracious companion. May our spiritual practices lead us to better knowing him.

(Lindsey Weishar is a poet and freelance writer from the Diocese of Peoria, Ill.) †

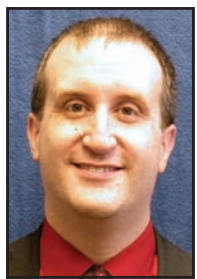


A life-size depiction of Jesus being laid in the tomb is seen in the Stations of the Cross on the grounds of the National Shrine of the Divine Mercy in Stockbridge, Mass. Praying the Stations of the Cross outside can be a good Lenten practice during the continuing coronavirus pandemic. (CNS photo/Octavio Duran)

## Worship and Evangelization Outreach/Andrew Motyka

## Pay attention to the other Scripture at Mass this Lent

One complaint I have heard some Protestants make about Catholic liturgy is that we do not focus enough on Scripture.



On the contrary, our Mass is packed with Scripture, and it is not limited to the readings or even just to the Liturgy of the Word.

Of course, the prayers of the Mass, including the Eucharistic Prayer, are scripturally-based, but

notice the texts of the Mass that are often forgotten: the propers.

The propers are texts sung during the Mass that change from week to week and sometimes day to day, just like the readings. These include, but are not limited to, the entrance antiphon, the offertory, and the Communion antiphon. You may see these texts in your parish missalette or even in some hymnals. We are allowed to sing other pieces of music at these times, but the Church actually prescribes particular texts for these moments, and they often elucidate or reinforce the readings and feasts that we are celebrating.

Let's focus especially on the Communion antiphons during the upcoming Sundays of Lent. You will notice that they often refer back to the

Gospel reading of the day.

On the First Sunday of Lent, the propers are all from Psalm 91. It is not often that every proper is from the same psalm or other book of the Bible, so there is clearly a point being driven home here. You might recognize Psalm 91 as the psalm on which the hymn "On Eagle's Wings" is based. This psalm is all about trusting in the Lord to protect us from evil and from the trials that await us, a great choice during Lent and clearly connected to the Gospel reading of Jesus' temptation in the desert.

The Second Sunday of Lent's Communion antiphon is "Tell no one what you have seen until the Son of Man has risen from the dead" (Mk 9:9). This is a quote directly from the Gospel reading of the day. It is fitting to be reminded during Communion of the Transfiguration and the Apostles' encounter with Jesus' divinity.

On the Third Sunday of Lent, the Communion antiphon is slightly indirect. It is from Psalm 84: "Blessed are they who dwell in your house, they shall praise you for ever and ever." Remembering that the Gospel reading on the Third Sunday of Lent is Jesus driving the lenders from the temple, this is another example of the Communion antiphon recalling the Gospel reading and a reminder that God's house is to be a house of prayer.

The Fourth Sunday of Lent has a

less direct reference to the readings, but synthesizes them well. The first reading and Psalm response remind us of the Babylonian exile, and the second reading and Gospel speak of God's mercy and Jesus' saving act. Therefore, the psalm at Communion is from Psalm 122, a psalm of ascents: "It is there [Jerusalem] that the tribes go up to give thanks unto your name, O Lord." Just as God's people gave thanks upon their return from Babylon, so do we give thanks to Jesus for freeing us from our exile.

The Communion antiphon on the Fifth Sunday of Lent simply echoes the Gospel reading for the day: "If a man would serve me, let him follow me; wherever I am, my servant will be there too" (Jn 12:26). This is good preparation for the upcoming passion of the Lord.

The texts of the propers can give us good insight into the mind of the Church, especially when celebrating the Mass as a whole. Scripture at Mass is not limited to the readings, but continues in many different forms all the way through. It is good to take some time with the full texts that the Church gives us, and they will help us to celebrate even better than we already do.

(Andrew Motyka is the director of Archdiocesan and Cathedral Liturgical Music for the Archdiocese of Indianapolis.) †

## Amid the Fray/

Greg Erlandson

## Celebrating our anniversary with Pope Francis

It's not often you get the pope to celebrate your birthday, even if it's your 100th.



Catholic News Service (CNS) turned 100 in the midst of the pandemic, so it took us a little while to get our party hats on. Recently, Pope Francis met with our Rome bureau to acknowledge the anniversary while

talking about the importance of our work and our service to the Church.

"In an age when news can be easily manipulated and misinformation spread, you seek to make the truth known in a way that is, in the words of your motto, 'fair, faithful and informed,'" he told our staff.

It was a rare encounter between a U.S. Catholic news organization and our prime newsmaker. The pope's kind words paid tribute not just to the current employees of CNS, but to the hundreds of journalists and editors who have worked here through the decades.

CNS was founded in the shadow of World War I and the Spanish flu pandemic. Yet it was a time of great hope, as the Church was experiencing a rapid growth of Catholic periodicals and diocesan newspapers. From its founding, CNS aimed to provide this growing market with national and international news of interest to Catholics.

In turn, Catholic media provided the Church with its own voice as it resisted anti-immigrant and anti-Catholic forces at home and abroad while also speaking up for the rights of labor and the poor and providing formation in the faith.

Through the decades, CNS evolved as new technologies developed, adding functions such as photo and video services, opening a Rome bureau, and assuming responsibility for movie, television and now video game reviews. It also began an adult catechetical feature called "Faith Alive!" Through the depression and World War II, Vatican II and now the pandemic, it continues to serve Catholics around the world.

Wire services are the invisible workhorses of the news media. Secular agencies like The Associated Press and Reuters provide much of the breaking news copy on national and international events, allowing local dailies to focus their attention and resources on stories close at hand.

CNS does the same for Catholic media. While they focus on local issues and the activities of Church leaders, we supply them with national and Vatican news stories, often giving these stories a context missing in secular news reporting.

News agency stories are often only identified with their initials after the dateline—for example, Washington (CNS). They aren't designed to attract attention to themselves, but simply to provide readers with the information they need to decide if it is coming from a trusted source.

In a time of fake news, alternative facts and disinformation of all types, Pope Francis again reiterated in his talk to CNS the importance of "a clear and unbiased presentation of the facts."

Journalists in both the Catholic and the secular press are under more pressure now than perhaps ever before. For Catholic journalists, the sex abuse scandals have been particularly trying, and the growing divisions in the

See ERLANDSON, page 11

## That All May Be One/Fr. Rick Ginther

## Ecumenism offers practical, pastoral ways to live out the Gospel

I spent the weekend of Feb. 5-7 with the permanent deacons of the Diocese of Wheeling-Charleston, W. Va. They meet quarterly for retreat or updating.



Our topic was ecumenism, especially as they understand it and live it out in their ministry.

While together, we examined many scriptural texts, from chapter 17 of the Gospel of John, to chapter 13 of St. Paul's First Letter to the Corinthians, to St. Paul's Letter to the Ephesians.

We explored the seminal documents of the Second Vatican Council, especially "Lumen Gentium," "Unitatis Redintegratio" and "Dignitatis Humanae."

We delved into statements by several popes, including Pius XI, Benedict XV, Pius XII, St. John XXIII, St. John Paul II, Benedict XVI and Francis. We found a clear trajectory for embracing ecumenism by the Church.

In St. John Paul II's monumental "Ut Unum Sint," we found that ecumenism is an integral and permanent part of the Church living the Gospel.

As we reflected upon what we were about, I recalled Psalm 133:

"How good and how pleasant it is, when brothers live in unity!

"It is like precious oil upon the head running down upon the beard, running down upon Aaron's beard, upon the collar of his robes.

"It is like the dew of Hermon, which falls on the heights of Zion. For there the Lord gives his blessing, life for ever" (Ps 133:1-3).

Pope Francis has stated: "Unity is a journey, not a destination." We are on that journey together as a Church. All Christians are "brothers and sisters" journeying in the Lord.

Beyond documents, we explored how we strive to walk the journey of unity.

In an April 12, 2020, document of encouragement to bishops throughout the world called "The Bishop and Christian Unity: An Ecumenical Vademecum," the Pontifical Council on

Promoting Christian Unity outlined a "practical ecumenism," a "pastoral ecumenism."

Referencing paragraph 12 of "Unitatis Redintegratio," the document states:

"The Second Vatican Council called on all Christians, united in their common efforts and bearing witness to a common hope, to set 'in clearer relief the features of Christ the Servant.' It noted that in many countries this cooperation was already taking place in defense of human dignity to relieve the afflictions of famine, natural disasters, illiteracy, poverty, housing shortage, and the unequal distribution of wealth.

"Today we might add to this list: coordinated Christian action to care for displaced and migrant peoples; the fight against modern day slavery and human trafficking; peace-building; advocacy for religious freedom; the fight against discrimination; defense of the sanctity of life and care for creation" ("The Bishop and Christian Unity: An Ecumenical Vademecum," #38).

As we discovered, the ecumenical work of the Church intertwines intimately with social justice, human dignity and equity for all.

All Christians are summoned through the Gospel to attend to these needs. As such, ecumenism is both practical and pastoral.

We came to realize that three threads coursed through the very fabric of the documents, Scripture and pastoral experiences we shared: truth, love and living.

As ecumenically charged believers, we should seek to recognize the truth that the Spirit reveals through Christians.

Just so, as these same believers, we should seek to love one another as Christ has loved us.

And as brothers and sisters, we should seek to live together toward unity.

For deacons, priest, bishops, religious and laity, may we experience the pleasant balm and dew of this upon our very existence.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

## For the Journey/Effie Caldarola

## Reminders of the past and the preciousness of each moment

I am on a decluttering kick, spurred on by months of being a virtual



prisoner in my own house. I have bags full of clothes to give away, books someone else may enjoy, junk that needs to be pitched.

Most of this is rather easy and kind of fun. But in the past few days,

I have tried to tackle the Holy Grail of decluttering, the Mount Everest

of those climbing the ladder of reorganizing.

I am trying to weed through boxes of photographs.

Now, to younger readers, this may seem strange. Why do I have such a mountain of photos? But to anyone who raised their kids in the '90s or early part of this century—you understand.

You did not take digital photos and store them on your phone or computer like we do now. No, you, like me, took photos and had them developed at the drugstore. And sometimes a bonus—double prints!

In my small home office this week, I found myself surrounded by mounds of photographs. But these aren't merely pictures on glossy paper. No, these are memories, and a lifetime of blessings as well.

They stretch through generations. I have pictures of great-grandparents, Irish famine survivors who prospered in a new country. I have photos of my husband's great-grandmother sent from an Italian cousin. Here's my mom, a stylish young woman with luxuriant brown hair; my dad, on a basketball

See CALDAROLA, page 11



First Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, February 21, 2021

- Genesis 9:8-15
- 1 Peter 3:18-22
- Mark 1:12-15

The first reading for Mass this weekend, which is from the Book of Genesis, presents the familiar story of Noah. It is a study of contrast and the consequences of this contrast. Noah was faithful, whereas his world almost universally was unfaithful.

God protected Noah from doom, to which the sinful world succumbed. Warned by God, Noah took his family, and couples of the various animals, onto the ark that Noah constructed. As the floodwaters ebbed, the ark settled on dry land. By God's help, all aboard Noah's ark survived.

God assured Noah and all people that never again would a flood destroy the Earth. God promised a covenant with Noah's people. Under this covenant, or solemn agreement, the people would obey God's law. In turn, God would protect them from peril.

It is the foundational story of all that would be revealed in the long history of salvation. Sin destroys, while God gives life itself to the truly faithful.

The second reading is from the Second Epistle of St. Peter. It recalls the flood and Noah. It notes the covenant as God's pledge. People ignore or altogether spurn God, but God's promise and mercy endure. In this mercy came Christ Jesus, and in Christ people, if faithful, can anticipate eternal life.

Christians at the time required encouragement. This epistle provided it. Come what may, God protects the faithful, who in baptism and in holiness identify themselves with Jesus.

St. Mark's Gospel furnishes the last reading. It is brief, only a few verses, but its brevity gives it drama and directness in its message.

Use of the number 40 is revealing, suggesting as it does the 40 days spent by Moses in the desert before God gave him the law on Sinai. Jesus is the bearer

of God's holy word, as was Moses. Jesus is concentrated upon the task of serving God. He will bring hope and salvation.

In the Judaeen desert, wild beasts were everywhere. It was no literary figment in this Gospel, but a reality as it is today. Angels protected Jesus. Mark does not lose this chance to assert that Jesus is the Son of God.

At last, following John's arrest and his removal from the role of prophet, the culmination of salvation awaited. Jesus stepped forward, proclaiming that God's kingdom will be seen. The Lord called upon the people to repent. "The time of fulfillment" (Mk 1:15) was at hand. God would be vindicated. Jesus came to set everything in balance. The sinful were laid low. The good endured.

## Reflection

The Church has begun Lent, the most intense period in its year of calling its people to union with God. While Ash Wednesday was the first day of Lent, many Catholics will begin the Lenten process with this weekend's Mass.

The readings for Mass this weekend call people to face the facts of life as humans, to separate good from evil, and to recognize the products of good and evil, in the world and in themselves.

Regardless of the exact details of the flood described in Genesis, despite the quibbling in the name of science as to its date and place, the religious message of Noah and his ark is clear. It supplies a fitting beginning to reflections for Lent. Sin, the willful rejection of God, leads necessarily and always to destruction.

The message of Christ never ends with woe and despair. God offers eternal life and peace. For those who fail, God is forgiving and merciful, so long as the wayward see their faults and ask for mercy.

Essential to asking for forgiveness is to acknowledge personal sin. We must delve deeply into our hearts and admit our faults.

We must focus and be frank with ourselves as we now begin our 40 days of concentration upon salvation. †

## Daily Readings

### Monday, February 22

The Chair of St. Peter the Apostle  
1 Peter 5:1-4  
Psalm 23:1-6  
Matthew 16:13-19

### Tuesday, February 23

St. Polycarp, bishop and martyr  
Isaiah 55:10-11  
Psalm 34:4-7, 16-19  
Matthew 6:7-15

### Wednesday, February 24

Jonah 3:1-10  
Psalm 51:3-4, 12-13, 18-19  
Luke 11:29-32

### Thursday, February 25

Esther C:12, 14-16, 23-25  
Psalm 138:1-3, 7c-8  
Matthew 7:7-12

### Friday, February 26

Ezekiel 18:21-28  
Psalm 130:1-8  
Matthew 5:20-26

### Saturday, February 27

Deuteronomy 26:16-19  
Psalm 119:1-2, 4-5, 7-8  
Matthew 5:43-48

### Sunday, February 28

Second Sunday of Lent  
Genesis 22:1-2, 9a, 10-13, 15-18  
Psalm 116:10, 15-19  
Romans 8:31b-34  
Mark 9:2-10

## Question Corner/Fr. Kenneth Doyle

### The Church allows cremation, requires that cremated remains be interred

**Q**I've been having conflicting ideas about cremation. My husband wants to be cremated. At first, I



was all for it, but now I'm having a difficult time with that decision. I know in the Apostles' Creed it says, "the resurrection of the body," and I also know that the Church prefers burial of the body, even though it does allow cremation followed by immediate burial of the ashes. Can you help me with these two options? (Kansas)

**A**For many centuries, the Catholic Church did not allow cremation. Historically, cremation was linked to the burial practices of pagans, whose religious beliefs did not include the expectation of eventual resurrection and viewed death as the definitive obliteration of the human person.

It was only in 1963 that the Church began to allow cremation as

it became more commonplace for both economic and sanitary reasons.

As you indicate, though, Catholic teaching continues to prefer burial of the body because, in the Church's mind, burial reflects a greater reverence and respect for the deceased and more clearly expresses the Christian belief in an eventual resurrection, when a person's body and soul will be reunited.

As the appendix to the *Order of Christian Funerals* puts it: "The body of a deceased Catholic Christian is also the body once washed in baptism, anointed with the oil of salvation, and fed

with the bread of life. ... The body of the deceased brings forcefully to mind the Church's conviction that the human body is in Christ a temple of the Holy Spirit and is destined for future glory at the resurrection of the dead" (#412).

So, the choice is yours to make, but the Church's preference is clearly for traditional burial. And as you mention, if the option is made for cremation, the cremated remains should be buried in a grave or entombed in a mausoleum.

**Q**I recall some time ago a change in the language of the creed we say at Sunday Mass to make it more inclusive. The new phrases were things like "For us and for our salvation" and "was incarnate of the Virgin Mary, and became one of us." I realized recently, though, that our parish no longer uses this newer language and has gone back to "for us men" and "became man."

When was it decided to revert to the older language? Or perhaps the inclusive language was not universal—in my case, perhaps it started at the parish of the university I attended. (Pennsylvania)

**A**The phrases that you quote—"for us and for our salvation" and "became one of us"—are "homemade versions" of the language of the Nicene Creed and have never enjoyed any official status. My guess is that the priest at the university parish you attended crafted that wording himself, so as not to offend any members of the congregation.

The actual text—as approved for use at Mass and as it appears in the *Catechism of the Catholic Church*—is the following: "For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man."

Should it be of any comfort to you, as I have mentioned before in this column, the Latin word from which the English is translated—"homines"—is generic; it means "person" or "human being," not "member of the male sex."

But the average participant at Mass can't be expected to know this, and so I look forward to the day when the Mass text in English will reflect more clearly that wider meaning. Meanwhile, I often choose to use instead the Apostles' Creed, which is a permissible liturgical alternative and whose language cannot be misunderstood as exclusive.

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

## My Journey to God

### As I Get Older

By Ann Wolski

It's not easy getting older—ask my neck, my back, my shoulder. Check the wrinkles on my face. Do my knees look out of place? My mind is working slower trying to recall a name, a date, a word, once no problem at all. As I grow into my aging self, reality comes to view. I find that more and more, I depend on You. When I become a little fearful each new day, I take a quiet moment, and I begin to pray. I pray that You will lead me down a path meant just for me, and with Your perfect guidance my older eyes will see. As the world becomes too crazy and seems to fall apart, I pray that You will calm my soul and ease this burdened heart. I pray for understanding, as I make it through each day, appreciating all my blessings, knowing what to do and say to leave a loving legacy for my family, for my friends, that I will feel Your peace when my earthly lifetime ends. I thank you, God, for this life and all the joy it brings—except for maybe graying hair and all my aching things.

(Ann Wolski is a member of St. Matthew the Apostle Parish in Indianapolis. Photo: An elderly woman prays during Mass on Nov. 13, 2016, at St. Peter Claver Church in Baltimore.)

(CNS photo/Bob Roller)



# INFLAME

continued from page 1

relatively new website and social media platform run by teenagers that is designed to build a community of young Catholics and other Christians—and create an outlet where they can share their thoughts and questions about their faith.

“I hope INFLAME is a beacon of hope, a sign that there are others who are seeking, and that we’re there to help each other along the way,” Sarah says. “Those of us at INFLAME are also seeking the truth, also grappling with the questions and struggles of life; but we believe that those questions and struggles will be put to rest, in time, with the help of the Lord.”

## ‘A positive way that glorifies God’

The inspiration for INFLAME came to Aidan Galt when he attended the Missionary Disciples Institute at Marian University in Indianapolis during the summer of 2019. Every participant there was challenged to come up with a plan to improve their communities.

Now 17, Aidan initially thought of writing a few articles about his faith and submitting them to websites. Yet after talking with other teens at the institute, he decided to create a website where “anyone can write whatever they want about their own faith experiences.”

“I also knew from these conversations that there was a vast audience for the kind of Catholic material that was catered not to the older, better-versed faithful, but to the young and curious ones, like myself and my companions at the institute,” says Aidan, a member of St. Barnabas Parish in Indianapolis.

“There were plenty of concerns that we had as young people and as followers of God. Not only did we want to answer them for ourselves, but we wanted to provide a credible, positive place for people like us to go to resolve those concerns. INFLAME was the best way that I could think of that I could better my community.”

Aidan views INFLAME as his way to follow God’s call to have a spiritual impact on his peers.

“Catholicism and God have always been at the center of everything I do,” he says. “I’m mostly motivated by what Christ taught me to do: To love my neighbors as I love myself, and to treat them as I would treat Jesus himself. I’ve learned that when God calls me to do something, there is no choice but to do it, and INFLAME is certainly a big one of those things for me.”

“A main part of the point of the website, along with building this online community for our faithful peers, is to



Aidan Galt, center left, and Alex Rapp, center right, speak with Archbishop Charles C. Thompson alongside other participants of the Missionary Disciples Institute hosted by Marian University on June 20, 2019. During the conference, Aidan had the inspiration to create INFLAME Catholic, a website and social media platform run by teenagers that is designed to build a community of young Catholics and other Christians. (Submitted photo)

provide a place to express our creativity in a positive way that glorifies God. That will include a YouTube channel in the not-so-distant future where we’re hoping to put skits, music, podcasts and any other form of Catholic, entertaining and creative content we can think up.”

## ‘The hope of our faith’

At 18, Piper Ogden joined the INFLAME staff as social media director after she “was struck by the personal, inspiring stories of teenagers’ intimate encounters with Christ” that appeared on its website.

That theme resonated with her. “God and his constant pursuit of a relationship with me means everything,” says Piper, a member of St. Pius X Parish in Reynoldsburg, Ohio, in the Diocese of Columbus, Ohio.

“My faith shapes my decisions. My faith is my moral compass. My faith helps me discover my purpose, assume the best in people, and serve those around me.”

She has also counted on her Catholic faith to help her through the toughest times of her life.

“I have especially had to rely upon my faith in times of loss and hardship,” she says. “What keeps me going is the hope our faith gives: the promise of eternal life, Christ’s

example of sacrificial love, and the fact that whenever we have some heavy weights on our shoulders, God is always alongside us helping to carry our cross and healing our brokenness.”

Being involved with INFLAME gives her a way to share that foundation of faith with others, she says.

“My hopes for INFLAME Catholic are to share the love of Christ with other teens, reminding them of their infinite value as children of God.

“I hope we can provide a welcoming, safe space for all youth to have a voice, for those super invested in their faith, to those questioning their beliefs, to those initially encountering the Lord.”

## Sharing faith in the 21st century

The faith and commitment of INFLAME’s leadership team has impressed its mentor, Joe Ruf, the youth minister at St. Jude Parish in Indianapolis.

“Each individual has a heart for service and is using that to help bring other members of the young Church closer to God,” Ruf says. “They stay behind the scenes, bringing their God-given talents to INFLAME so that their ministry remains focused on Christ and not themselves. The team is a powerful witness to the universal Church.”

As one of INFLAME’s leaders,

16-year-old Drew Early stresses that “any young Catholic can join our team.”

“Our target audience is other Catholic youth, though we love it when people of all ages or religious beliefs interact with our content,” says Drew, a member of St. Benedict Cathedral Parish in Evansville, Ind., in the Evansville Diocese.

Piper notes that INFLAME’s website and social media connections reflect the way people are called to share their faith in the 21st century.

“It’s using the gift of technology to work for the glory of God,” Piper says.

At the same time, it’s also using the gift of one’s personal faith to draw others closer to God, Sarah says.

“One of the things I love about our faith is that it is made for the inquisitive of mind, but it is also made for the inquisitive of heart,” Sarah says.

“For me, Catholicism has been an adventure of the mind and the soul—a path which I’ve wandered through every stage of my life, that has informed and influenced my worldview, and that has made me who I am today. I’m excited to grow in my faith by telling others about it.”

(For more information about INFLAME, to join its team or to contribute material to its website, visit [inflammecatholic.org/contact](http://inflammecatholic.org/contact).) †

# Bloomington parish seeks interns to increase outreach to IU students

By Sean Gallagher

The campus of Indiana University in Bloomington is a mission field of tremendous opportunity for the Church in central and southern Indiana.



Fr. Patrick Hyde, O.P.

Tens of thousands of young adults from around the world, including many from within the archdiocese, call it home at a particularly formative part of their lives.

St. Paul Catholic Center in Bloomington has for decades sought to bring these young adults closer to Christ and the Church. It is now seeking four people to serve as pastoral interns to reach out to IU students who don’t ordinarily come to the faith community at the north end of the university’s campus.

“We’ve done an incredible job of creating opportunities for students to be explicitly evangelized and invited into discipleship formation,” said Dominican Father Patrick Hyde, St. Paul’s pastor. “At the same time, for every one student or so who’s in a Bible study, there are 10 or 20 who aren’t in a Bible study ...”

The internship, which will begin in July and last for a year with an option of a second year for individual interns, has four areas of ministry focus: hospitality; outreach; retreats and liturgy; and service.

Each of the interns will focus on one of those

particular areas of ministry while also welcoming visitors and taking phone calls one day per week at St. Paul’s front desk and working in its development office.

Interns will fundraise about half of their living expenses and monthly \$1,000 stipend.

Father Patrick hopes to select two men and two women as interns and envisions them as being recent college graduates, but is “open to whoever the Lord sends us.”

The interns will live in single-sex apartments or condominiums provided by St. Paul. They will gather regularly for community time and prayer, including Mass each day and a holy hour on weekdays.

“I see this as an opportunity for those who are feeling called to explore the possibility of ministry but aren’t yet willing to make a longer commitment or to graduate school right out of college,” said Father Patrick. “It’s an opportunity for young men and women who are trying to discern God’s will in their lives, to take a year to be intentional about their prayer and ministerial life and see if God is calling them, perhaps to the priesthood or religious life.”

Missionaries from the Fellowship of Catholic University Students will continue to serve at St. Paul, often leading Bible study groups and helping form students as missionary disciples. Father Patrick sees the new interns as helping St. Paul to build relationships with students who aren’t yet active in the faith community.

Once that relationship starts to be formed through service opportunities, retreats or social events at St. Paul, the students can then be invited to explore the faith more

deeply in Bible studies, regular attendance at Mass and discipleship formation. The new internship program, Father Patrick said, “allows and creates a greater breadth and depth of ability to connect with people.”

Father Patrick says he frequently is in contact with relatives of students who are concerned that they have become less active in their faith while at IU.

The disconnect between many young adults and the Church has only increased, he said, because of the coronavirus pandemic. The new internship can, he said, be a catalyst to help St. Paul re-enliven the life of faith of many IU students.

“When we start to come out of COVID in the fall, we are going to need to go out and find those students who aren’t coming to Mass anymore because they’ve gotten out of the habit,” Father Patrick said.

The pandemic, he said, is an opportunity for the Church in general and St. Paul in particular to look at ministry and evangelization in new ways. The new pastoral internship program is one such effort.

“In a way, the world has hit the reset button because of COVID,” Father Patrick said. “Everything has changed. As a result, everything is uncertain and unstable. That can be frightening. ... At the same time, Jesus has already won. He has conquered sin and death.”

(The application deadline for the new pastoral internship program at St. Paul Catholic Center in Bloomington is March 5. For more information on the program, visit [hoosiercatholic.org/job-openings](http://hoosiercatholic.org/job-openings).) †

# CALDAROLA

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team long ago. Pictures of my husband and me as young Jesuit volunteers in Bush Alaska. And then, our wedding, our first home, our many friends.

But the real challenge? The pictures of kids. Did I take a picture to record every day of my first child's life, birth through kindergarten? Possibly, judging by the photo count. Did I put them in albums? Sure, I have lots of well-labeled albums, but if I had put all these pictures in albums, I'd have to rent space from the Library of Congress.

The spirituality of St. Ignatius teaches us to "find God in all things." Taking time to look through hundreds of old photos definitely brings one to God, the God who brought all these people—and these beautiful children—into my life.

It's good to take a moment to pray for each old friend, the special aunt, the crazy cousin, the grandma who died this year, holding my daughter's hand tightly in an old photo.

This leads to reflection. How did God walk through my life, often without me even noticing, from the farm where I grew up, portrayed here in black and white, to all that followed? If you're called to reflect

on your spirituality autobiography, an old box (or boxes) of photos will guide your way.

But then the hard part, the letting go. How many different pictures of this soccer player kicking the ball on this field do I need? The elegant prom pictures—but do we need one from every angle? How about these blurry ones? And wait a minute, who's this kid? The garbage bag began to fill.

Don't suggest I scan them and make them digital. Life is short. I'll leave that to the next generation.

I didn't make a huge dent, and I have much organizing to do. But I made piles, and I've warned my kids: Someday I'm handing this pile to you.

In the meantime, it's a spiritual as well as a housekeeping quest: the memories given by a gracious God, a reminder of the swift passage of time and the preciousness of each moment and person, and the challenge of letting go.

*(Effie Caldarola writes for Catholic News Service.) †*

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### Employment

## Diocese of Evansville, Indiana

### Human Resources Director/Manager

The Catholic Diocese of Evansville, Indiana, which serves a Roman Catholic community of more than 75,800 across 12 counties in southwestern Indiana, seeks candidates for the newly created position of Human Resources Manager/Director. The actual position title will be dependent on the qualifications and experience of the successful candidate.

The successful candidate will be responsible for all aspects of the diocesan benefits plan; develop, maintain and continuously improve the diocese's comprehensive process for hiring employees; oversee the compensation system for diocesan-agency employees; develop and maintain a performance-evaluation process; and serve as an advisor to pastors and management team members parishes, schools and other diocesan agencies.

The successful candidate will be a Catholic in good standing, a bachelor's degree is required (master's degree preferred) in human-resources management, organizational development, business administration or a related field. At least five years of previous experience in human resources management is required. Designation as a Senior Professional in Human Resources or Professional in Human Resources is preferred. The successful candidate also must complete a full Criminal History Clearance.

A complete position announcement is available online at [www.evdio.org/employmentopportunities.html](http://www.evdio.org/employmentopportunities.html).

To apply, send a letter of application, resume and at least four references to: Search Committee, Human Resources, Diocese of Evansville, [hr-manager@evdio.org](mailto:hr-manager@evdio.org). No phone calls, please.

## Vice President for Finance and Operations Scecina Memorial High School

The Vice President for Finance and Operations is committed to student success and the mission and values of Scecina Memorial High School. He/she manages and monitors school budget preparation and control, internal financial controls, financial reporting systems, and human resource processes while overseeing systems for payroll administration, accounts payable, tuition receivables, and auxiliary activities. The person in this role manages the tuition-assistance program and supervises the business office staff, cafeteria manager, and spirit shop manager. He/she maintains compliance with school, archdiocesan, and state of Indiana financial policies. The Vice President is a member of the President's Administrative Team and Finance Committee of the Scecina Board of Directors. Qualified and interested candidates are invited to send a letter of interest and resume to:

Joe Therber  
President  
Scecina Memorial High School  
5000 Nowland Avenue  
Indianapolis, IN 46201  
[jtherber@scecina.org](mailto:jtherber@scecina.org)

# ERLANDSON

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Church often means there is pressure to report propaganda, not news, or to satisfy one ideological side or another.

That's why having a moment to reflect with the pope on our history and our mission to serve the Church was a rare and privileged opportunity.

Now it is time to get back to work.

In our second century, CNS will continue to honor that trust that the bishops, our clients and our readers have placed in us. In the words of Pope Francis, we will always strive "to serve the truth with humility and responsibility."

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

### Employment

## Coordinator of Evangelization and Discipleship

The Office of Evangelization of the Roman Catholic Archdiocese of Indianapolis is seeking a full-time Coordinator of Evangelization and Discipleship. This position is focused on helping parishes develop evangelization teams for outreach to the unchurched and alienated as well as enhancing a sense of discipleship among practicing Catholics.

Candidates must be practicing Roman Catholics with an in-depth knowledge of the Faith and Catholic catechesis. Excellent oral and written communication skills along with strong organizational and project management skills are required. A Bachelor's degree in catechetics, religious education, theology or a related field is required. Previous employment or volunteer experience in the Catholic Church in parish ministry or teaching is required. Spanish speaking/writing ability is preferred.

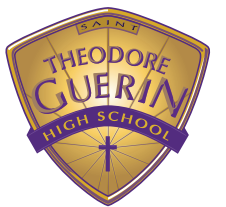
Please e-mail cover letter, resume, and list of references, in confidence, to:

Ed Isakson  
Director, Human Resources  
Archdiocese of Indianapolis  
1400 N. Meridian St.  
Indianapolis, IN 46202  
E-mail: [eisakson@archindy.org](mailto:eisakson@archindy.org)

Equal Opportunity Employer

## DIRECTOR OF ENROLLMENT MANAGEMENT

St. Theodore Guerin High School, located in Noblesville, Indiana, is accepting applications for a full-time **Director of Enrollment Management.**



The Director of Enrollment Management is a full-time exempt salaried position reporting to the President and is an integral part of the school's leadership team. The Director of Enrollment Management is responsible for planning and implementing a strategic program to market St. Theodore Guerin High School to prospective students and their families; and, ultimately, for enrolling new students in numbers sufficient to meet annual goals. The Director will provide a creative vision and energetic oversight for all admissions and recruitment operations and retention efforts. The successful candidate will have demonstrated ability to coordinate an enrollment management program that will effectively attract, enroll, and retain students who desire to be a part of a dynamic faith based high school.

The qualifications for the position:

- A Bachelor's Degree is required, and a master's degree preferred.
- Experience in educational enrollment management preferred.
- Have a collaborative leadership philosophy that works well in a team atmosphere.
- Be a practicing Catholic in good standing and personal witness to the Catholic faith by living in accordance with the doctrines and morals of the Roman Catholic Church.

For a detailed job description, please visit [GuerinCatholic.org](http://GuerinCatholic.org). Qualified candidates should email a current résumé and cover letter to [apply@guerincatholic.org](mailto:apply@guerincatholic.org). Please include at least three references as part of the résumé.

*St. Theodore Guerin High School is an Equal Opportunity Employer.*

**Guerin Catholic High School**  
15300 Gray Road • Noblesville, IN 46062 • (317) 582-0120 • [GuerinCatholic.org](http://GuerinCatholic.org)

# BURMESE

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the service in person, and many more watched via livestream, said St. Mark pastor Father Timothy Wyciskalla.

“Along with praying for the situation, we hope to raise awareness by doing this so people know what is going on in Myanmar,” he said. “And to allow for a show of solidarity with the Burmese who have made Indianapolis their home and enriched our community by being here.”

## ‘God is never late’

The various traditional outfits of those gathered from numerous Burmese tribes turned Roncalli’s auxiliary gym into a prism of color.

Those not from Myanmar turned out for the prayer service as well, including St. Mark Catholic School principal Rusty Albertson.

“We have 250 Burmese students in our school,” he said. “What happened in Myanmar with the coup and with so many of our families still having family there—bringing the community together to pray and show our support is the right thing to do.”

St. Barnabas parochial vicar Father Eustace Thang noted the gathering’s



Father Eustace Thang, parochial vicar of St. Barnabas Parish in Indianapolis sent by the Hakha Diocese in Myanmar, addresses those gathered at Roncalli High School in Indianapolis on Feb. 11 during a prayer service for the people and nation of Myanmar following a military coup there on Feb. 1.



Archbishop Charles C. Thompson addresses Catholic Myanmar refugees and others during a prayer service on Feb. 11 at Roncalli High School in Indianapolis following the military coup that took place in Myanmar on Feb. 1.

diversity in his welcome address.

“I see people here from many worlds, and it is good to see you all,” said Father Thang, who was sent by the Hakha Diocese in Myanmar to minister to the parish’s Hakha Chin refugees.

“We thank you for your participation and prayers, and for standing in solidarity with us and especially with the people in Myanmar. We continue to pray to God for peace and democracy throughout our homeland.”

He encouraged those present and watching online to “not be discouraged if we have not yet received an answer from God. ... We must never give up until we get what we ask of the Lord. The time will come. God is never late.”

The prayer service included hymns, petitions read in 13 Burmese dialects, and talks from guest speakers.

Among the speakers was Sayadaw Ashin U Win Ma La, a local Buddhist monk and Burmese refugee. He spent 11 years in a Burmese prison because he “protected and fought for the democracy that the people of Myanmar want. ... We will not stop fighting until we get the democracy that we want.”

## ‘Our hearts are with you’

Another special guest was Archbishop Charles C. Thompson, who expressed his sympathy for the Burmese refugee community.

“Our hearts are with you. Our prayers are with you,” he said.

“I know the circumstances that brought you here were not the greatest. But [for] the witness that you bring, the blessing that you bring here in the midst of your troubles and sorrows, we are very grateful.”

He noted another priest from Myanmar was “just days away” from coming to Indianapolis when the coup happened.

“He wasn’t able to get out soon enough,” he added.

Before offering a blessing, Archbishop Thompson pointed to a crucifix standing by the podium. He noted that it “reminds us that where the world sees death, God brings life. Where the world sees an end, God brings a beginning. Where the world sees darkness, God brings light.

“So we see before us a sign of hope, a sign of life, a sign of assurance that God is with your family, your friends and with you—in Myanmar, in Indianapolis and around the world.”

Yan Yan, a 22-year-old refugee and a St. Mark parishioner, said the



Paul San of St. Barnabas Parish in Indianapolis holds his hand over his heart as he sings his native country’s national anthem during a prayer service at Roncalli High School in Indianapolis on Feb. 11. (Photos by Natalie Hoefler)

archbishop’s presence at the service was “so awesome.”

“The service tonight really made me feel supported, especially having the archbishop here,” he said. “At times, I was almost brought to tears.”

## ‘Such an important time’

Hnin, who read a petition during the prayer service, said he was also moved by the service and the show of support.

But he is still anxious for his family and friends in Myanmar.

“This is such an important time,” he said. “Such an important time. Now we fear we can’t be democratic again.” (See related article below.)

But the people of Myanmar are not standing idly by. Since the coup, massive peaceful protests have taken place in the country’s larger cities, as reported in news outlets around the world.

“A significant [fact] is that youth—both Catholics and non-Catholics—between [the ages of] 15 to 25 are representing about 80% of protesters,” said Joseph Kung Za Hmung in an email interview with *The Criterion*. He is publisher and editor-in-chief of [GloriaNews.com](http://GloriaNews.com), a Catholic media outlet in Myanmar.

They are protesting, he said, because under military rule “we will be oppressed and persecuted with authoritarian laws, and our developing country will be in a miserable situation again.

“The country will be corrupted. Religious freedom will be torn apart, and freedom and human rights [will] be extinguished.”

When asked what Catholics of central and southern Indiana can do to support the Myanmar people, Za Hmung offered a two-fold answer.

“They should not only pray for us,” he said, “but they should lobby their governments to put economic sanctions and other political pressures on the Myanmar military.”

The Biden administration has already “levied sanctions against Myanmar officials,” noted Angela Espada, executive director of the Indiana Catholic Conference, the lobbying arm for the Church in Indiana.

But she still encouraged Catholics to “contact their senators to express support for the sanctions, as well as holding the [Myanmar] officials accountable.

“Although it is far away, attacks on democracy or abuses of power should concern all of us who care about freedom and justice.”

(For information on how to contact Indiana’s U.S. senators, Mike Braun and Todd Young, go to [www.senate.gov/states/IN/intro.htm](http://www.senate.gov/states/IN/intro.htm).) †



Joseph Kung Za Hmung

## A summary of military rule and recent events in Myanmar

Myanmar gained its independence from the British Empire in 1948, and existed as a democratic nation until its military began five decades of oppressive rule in 1962, according to [BBC.com](http://BBC.com). Two major protests, one in 1988 and another in 2007, left thousands dead.

A new constitution in 2008 opened the door to democracy, which finally took hold in 2015 with the election of Aung San Suu Kyi, head of the National League for Democracy (NLD).

As reported by news outlets around the world, Myanmar’s military

commander Min Aung Hlaing led the Feb. 1 coup, citing yet-unproven fraud in the country’s November elections that led to another landslide victory for the NLD. He arrested Suu Kyi and other government leaders.

As of *The Criterion* going to press, [BBC.com](http://BBC.com) reported military attacks on peaceful protesters, tanks rolling through major cities, and military warnings that protesters could face up to 20 years in prison if they obstruct the armed forces. †