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Humbling honor

Sisters earn St. Elizabeth Catholic Charities' Spirit of Hope Award, page 9.

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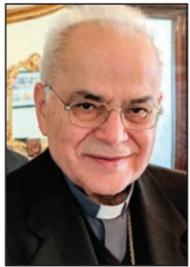
April 7, 2017

Vol. LVII, No. 25 75¢

No secret: Last three popes share close bond to Fatima

VATICAN CITY (CNS)—Recent popes have had a special affection for Our Lady of Fatima, but no pope's connection can match that of St. John Paul II.

"We cannot forget that he was saved by Our Lady of Fatima from the assassination attempt here in St. Peter's. This is fundamental and central. It is never forgotten," Portuguese Cardinal Jose Saraiva Martins, former prefect of the Congregation for Saints' Causes, told Catholic News Service (CNS) on March 29.



Cardinal Jose Saraiva Martins

Mehmet Ali Agca, a Turk, shot Pope John Paul at close range as the pope was greeting a crowd in St. Peter's Square on the feast of Our Lady of Fatima, on May 13, 1981.

Two bullets pierced the pope's abdomen, but no major organs were struck. A bullet had narrowly missed his heart and aorta.

St. John Paul would later say, "It was a mother's hand that guided the bullet's path."

That miracle, the cardinal said, is key in "understanding well Pope John Paul's devotion to Our Lady of Fatima."

Given the date of the assassination attempt, the pope specifically credited Our Lady of Fatima with his miraculous survival and recovery. Several months later, he visited the site of the apparitions, the first of three visits he would make as pope to Fatima.

For St. John Paul, Cardinal Saraiva Martins said, "Our Lady of Fatima was everything," and his three visits to the Portuguese town were those of a grateful son to the mother who saved his life.

"I still remember—I'll never forget it—when he arrived at the little chapel of the apparitions where [the statue of] Our Lady of Fatima was," Cardinal Saraiva Martins recalled.

St. John Paul was holding one of the bullets that had struck him and slowly

See FATIMA, page 10

A day in the life



Snow falls as Glenn Tebbe, executive director of the Indiana Catholic Conference, leaves the Indiana Statehouse after a day representing the voice of the Indiana Catholic bishops during the General Assembly on Feb. 8. (Photo by Natalie Hoefler)

ICC director offers inside look at helping shape public policy for common good

(Editor's note: This is the third in a series of articles commemorating the 50th anniversary of the Indiana Catholic Conference, the official public policy voice of the Catholic Church in Indiana regarding state and national matters.)

By Natalie Hoefler

For three to four months at the beginning of each year, the Indiana Statehouse in Indianapolis buzzes with activity.

In the thick of all the flurry for the last 50 years has been a person who sees to it that the official public policy voice of the

Catholic Church in Indiana is expressed. That person is the executive director of the Indiana Catholic Conference (ICC), and for the last 13 years that person has been Glenn Tebbe.

"Sometimes, I'm just making sure no fire starts," he says of the three to four days he spends in the statehouse each week during the General Assembly. "Sometimes, I'm working with others to put fires out, and sometimes I'm working with others to make sure things get ablaze. It's just always moving to stay abreast of what's happening, and to make sure we're doing our part to achieve whatever goal we want."

As the ICC celebrates its 50th anniversary, *The Criterion* followed Tebbe for a glimpse into "a day in the life" of an ICC executive director while the legislature is in session.

Follow along on this journey to understand the important role of the ICC in helping shape public policies that correspond to Catholic Christian values for the betterment of society.

'Running traps'

It's 8:15 a.m. on Feb. 8 as Tebbe drives the mile-and-a-half from the Archbishop Edward T. O'Meara Catholic

See ICC, page 8

Prison ministry effort in archdiocese provides hope, help and possible redemption to young man in jail

By John Shaughnessy

Second in an occasional series

The young man's story stunned John Cord.

Cord heard the story as he visited the 24-year-old man in an Indiana state prison.

"He was born to a drug addict and a prostitute, and he never knew his father,"

says Cord, a member of St. Ambrose Parish in Seymour. "All his mother ever taught him was to sell drugs. By the time he was 11, his mother committed suicide, leaving him to care for his two younger sisters. And he got a



John Cord

girl pregnant when he was 13."

Cord sighs and adds, "His whole life he either sold drugs or was in prison. He said he never heard the word 'Jesus' unless it was taken in vain. And he never had anyone tell him, 'I love you.'"

It's a story that seems devoid of hope until Cord shares the change he has seen during the time he has visited the young man.

"He now attends Bible study, he goes to the church services every week, and he's trying to focus on changing the lifestyle he had," Cord says.

That transition to hope and possible redemption for inmates is at the heart of an archdiocesan plan to help parishes, individuals and the archdiocese itself make an even deeper commitment to prison ministry this year.

While it's a plan that Cord helped to

develop as a member of an archdiocesan task force on prison ministry, he admits that this effort "was the last ministry I wanted to do."

Looking beyond the fear

Cord's involvement in working with people in jail started more than three years ago—at the beginning of his formation to become a deacon for the archdiocese. Indeed, several deacons in the archdiocese are intensely involved in prison ministry.

"Deacon Mike East [the archdiocesan director of deacons] said he wanted me to do it," recalls Cord, who will be ordained as a deacon on June 24. "I told him it was the last ministry I wanted to do. I could see myself doing hospital ministry or outreach ministry. But as you go through formation, you're supposed to stretch yourself."

See MINISTRY, page 10

Meet our future deacons

On June 24, the third class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul Cathedral in Indianapolis. There are 21 men from across central

and southern Indiana who will be ordained. This week's issue of *The Criterion* continues a series of profiles of these men that will run in the weeks leading up to that important day.



Permanent Deacons
Archdiocese of Indianapolis



Robert Beyke

Age: 53
Wife: Beth
Home Parish: St. Monica Parish in Indianapolis
Occupation: Manager of Environmental Affairs, Milestone Contractors, L.P.

Who are the important role models in your life of faith?

My earliest role model was my grandfather, who exemplified a life of a strong, internal faith. Another is my wife, who has helped me to grow in faith and trust in the Lord. I would add my spiritual director for the last 12 years, who has modeled selfless giving and an obedience of faith. I also have relied on the guidance and example of another archdiocesan deacon, whom I first met in 1998 on a Christ Renewes His Parish outreach retreat.

What are your favorite Scripture verses, saints, prayers and devotions?

My favorite Scripture verses are Romans 1:16: "For I am not ashamed of the Gospel," and 1 Peter 3:15-16: "Always be ready to give an explanation to anyone who asks you for a reason for your hope, but do it with gentleness and reverence." I have a devotion to the Blessed Mother and consecrated myself to her in 2001 as a Knight of the Immaculata.

Deacons often minister to others in the workplace. How have you

experienced that already, and what do you anticipate doing in the future?

I am blessed to work for a company where faith is allowed to be explicitly expressed. I have had numerous conversations with co-workers about their faith journey, and have ministered to a few during difficult times. I could see a formal ministry developing at some point in the future.

Why do you feel that God is calling you to become a deacon?

I have heard God calling me to more since 2001, but I was never able to discern the direction. A chance encounter with a Catholic deacon at the San Francisco airport in 2007 started me down the path toward the diaconate.

How do you hope to serve through your life and ministry as a deacon?

To this point, I have been called to minister to the elderly at St. Augustine Home for the Aged and expecting/new fathers at the Women's Care Center, both in Indianapolis. While both have been a blessing, I am open to where the Holy Spirit and the next archbishop will lead me in future ministry. I have a strong call to reach out and bring home those who have left the Catholic Church. †



Gary Blackwell

Age: 57
Wife: Lynn
Home Parish: Most Holy Name of Jesus Parish, Beech Grove
Occupation: Firefighter, Indianapolis Fire Department

Who are the important role models in your life of faith?

Many priests that I have known over the years, the Benedictine Sisters at Our Lady of Grace Monastery and also those who have led and participated with me in Christ Renewes His Parish and Cursillo retreats. The number one role model, however, is my wife Lynn for her strength and ability to bring out the best in me.

What are your favorite Scripture verses, saints, prayers and devotions?

John 15:16; Psalm 119:105; James 1:2; 1 Corinthians 10:31. One of my favorite saints is St. Paul, one of the greatest evangelists ever, ministering to both Jewish and Roman audiences. My favorite prayer is the Prayer of St. Francis of Assisi, also known as the Peace Prayer. You can't go wrong with a rosary.

Deacons often minister to others in the workplace. How have you experienced that approach?

As a firefighter, I have tried to be an extension of the Church at the firehouse and on certain calls. The nature of runs we go on can impact both the victims and the rescuers. I try to be present for co-workers as well as those we serve,

listening and praying with them. I hope to retire in a few years, but if needed, I would remain available to any first responder and the victims they serve.

Why do you feel that God is calling you to become a deacon?

As Christians, we are all called to point others to Christ. It's a matter of whether we listen and respond. At some point, I started to listen more closely. It began with me giving him more of my time each week, and then each day. Afterward, a relationship develops and you just decide to let him drive. There were a few sharp turns I didn't really see early on, but as I continue to serve in various ministries, the path seems to be well lit.

How will being ordained a deacon have an impact on your life and family?

Our formation helps us to prioritize and balance our busy lives of family, work and ministry. Our wives can play an important role in helping us stay anchored by keeping that balance in check. The impact of ordination will be relative to staying devoted to a path of continued formation centered on prayer, while listening to and working closely with our wives and pastors. †

Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

- April 7, 10 a.m.-10 p.m. for All Saints, Dearborn County, at St. Martin Campus, Yorkville
- April 12, 7 p.m. at St. Peter, Franklin County

Bloomington Deanery

- April 12, 4-9 p.m. confession for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center

Indianapolis South Deanery

- April 10, 7 p.m. at Our Lady of the Greenwood, Greenwood.

Indianapolis West Deanery

- April 7, 7 p.m. at St. Thomas More, Mooresville

New Albany Deanery

- April 9, 1 p.m. at St. John, Starlight

The following additional confession times are part of the New Albany Deanery's "The Light is on for You:"

- 6-7 p.m. each Tuesday in Lent at St. Anthony of Padua, Clarksville
- 5:45-7:30 p.m. with adoration each Wednesday in Lent at St. Michael, Charlestown
- 6:30-7:30 p.m. each Wednesday in Lent for St. John Paul II, Clark County at St. Paul Church, Sellersburg

- 6:30-7:30 p.m. each Wednesday in Lent at St. Mary-of-the-Knobs, Floyd County
- 7-8:30 p.m. each Wednesday in Lent at Holy Family, New Albany

Tell City Deanery

- April 7, 8:30 a.m. confessions and adoration at St. Michael, Cannelton

Terre Haute Deanery

- April 10, 7 p.m. at St. Paul the Apostle, Greencastle
- April 11, 7 p.m. at Annunciation, Brazil †

Easter liturgies are set at SS. Peter and Paul Cathedral and Saint Meinrad Archabbey

Easter liturgies at SS. Peter and Paul Cathedral in Indianapolis, and the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad are open to the public.

Father Patrick Beidelman, rector of SS. Peter and Paul Cathedral Parish, is scheduled to be the principal celebrant at the Easter Vigil Mass at the cathedral, 1347 N. Meridian St., in Indianapolis, at 8:45 p.m. on April 15.

Starting times for all liturgies at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad are Central Time.

Due to space constraints, *The Criterion* is only able to list these Easter liturgical schedules. For information about liturgies at parishes or other religious communities, contact them individually.

SS. Peter and Paul Cathedral

- April 15, Holy Saturday—8:45 p.m. Easter Vigil.
- April 16, Easter Sunday—10:30 a.m. Easter Sunday Mass.

Archabbey Church of Our Lady of Einsiedeln

- April 15, Holy Saturday—5 p.m. Vespers; 8 p.m. Easter Vigil.
- April 16, Easter Sunday—8:30 a.m. Lauds; 11:30 a.m. Midday Prayer; 5 p.m. Vespers.
- April 17, Easter Monday—9:30 a.m. Mass; 5 p.m. Vespers.
- April 18, Easter Tuesday—7:30 a.m. Mass; 5 p.m. Vespers. †



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Parental rights bill for minors seeking abortion advances

By Brigid Curtis Ayer

A bill to strengthen parental rights for minors seeking an abortion passed a House panel by an 8-4 vote on March 28, and moved to the full House for further consideration.



Senate Bill 404, authored by Sen. Erin Houchin, R-Salem, would require parents to verify their identity for a minor child of theirs seeking an abortion. The measure aims to prevent adults who are not a minor's parent from posing as the minor's parent, and would prohibit a person from aiding or assisting a minor who is pregnant in obtaining an abortion without parental consent.



Sen. Erin Houchin

Parents could collect damages against an adult who either posed as the minor child's parent to obtain an abortion, or aided or assisted

the minor in obtaining an abortion. The legislation also increases the age for reporting child abuse from 14 to 16 years of age.

"This is a bill about strengthening parental rights. This is not a bill about women seeking abortion. It's about children seeking abortions, and the right of her parents to participate in that decision," said Houchin. "This is about parental rights, not women's rights. It strengthens parental rights that already exist."

Current law requires parental consent before a minor child may receive an abortion. However, there is no requirement that the person claiming to

be the parent or guardian provide proof of identity. "We can't just assume the person claiming to be the parent is not a friend or other family member who is taking the child without the parent's knowledge," Houchin said.

The senator said parents have to be present or give permission for a minor to get a tattoo or ears pierced, but under current law, there is no proof required for parents when their child seeks an abortion. "We are requiring parental consent by proof of identity," said Houchin.

Current law allows minors to obtain an abortion without parental consent through a legal procedure called a judicial bypass. It allows a judge to determine if a minor is mature enough to have an abortion without parental consent.

When asked by a House panel member how many minors seek a judicial bypass annually in Indiana, Judge Marilyn Moores, presiding judge of the Marion County Juvenile Courts who handles judicial bypasses, said that annually only a handful of minors—no more than 10—seek a judicial bypass for abortion.

Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), who serves as the public policy spokesperson for the bishops in Indiana, said human life, created in the image and likeness of God, deserves respect.

"Senate Bill 404 provides a clarification regarding parental notification and protection of a minor seeking an abortion, and assures notification to the proper authorities," said Tebbe. "It allows minors to be protected against sexual predators and abuse by persons who may pose as a parent of a minor so the minor can get an abortion.



'Parents have the right and responsibility to be involved in the decisions of their children's life and life-altering decisions. It will be the parent who assists the child in the aftermath of an abortion physically, emotionally and spiritually. Senate Bill 404 restores a parent's rightful position.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference

"Parents have the right and responsibility to be involved in the decisions of their children's life and life-altering decisions," continued Tebbe. "It will be the parent who assists the child in the aftermath of an abortion physically, emotionally and spiritually. Senate Bill 404 restores a parent's rightful position."

According to Indiana Right to Life, a pro-life advocacy organization, at least 15 other states have passed legislation similar to Senate Bill 404 as part of their state's parental consent law requiring parental verification for a minor seeking an abortion.

Rep. Peggy Mayfield, R-Martinsville, the House sponsor of the bill, offered an amendment before the House Public Policy Committee which was adopted as part of the bill. Mayfield's amendment removed a controversial provision requiring parental notification prior to the hearing for a judicial bypass. It also added that parental consent of a minor would require the parent to accompany the minor in person to the abortion facility, and show proof of identity. The new language also delineates two types of licensing: one for surgical abortion

centers, and another for chemical abortion providers. Current law provides only one type of licensing, which all abortion providers must obtain.

In the final weeks of the Indiana General Assembly, lawmakers will move into the conference committee phase to complete negotiations on legislation which advanced in both houses, but passed in different versions. If a conference committee is able to reach a consensus, the conference committee report must be voted on a final time by the House and Senate before it could become law. Tebbe said Senate Bill 404 is likely to move to four-member conference committee, where the House and Senate versions of the bill will be reconciled.

The Indiana General Assembly must adjourn by its April 29 deadline. However, Tebbe said lawmakers have indicated they plan to adjourn a week earlier than the deadline.

(Brigid Curtis Ayer is a correspondent for The Criterion. The ICC provides legislative updates and other public policy resources on its Web page at www.indianacc.org.) †

Bishop concerned U.S. won't meet carbon emission goals after Trump order

WASHINGTON (CNS)—President Donald J. Trump's executive order calling for a review of the Clean Power Plan (CPP) jeopardizes environmental protections and moves the country away from a national carbon standard to help meet domestic and international goals to ease greenhouse gas emissions, said the chairman of a U.S. bishops' committee.

The executive order, signed on March 28 at the Environmental Protection Agency (EPA), fails to offer a "sufficient plan for ensuring proper care for people and creation," Bishop Frank J. Dewane of Venice Fla., chairman of the bishops' Committee on Domestic Justice and Human Development, said in a statement on March 29.

Trump, flanked by coal miners, said during the signing ceremony that his goal was to drive energy independence, bring back coal-mining and manufacturing jobs, and reduce the cost of electricity.

Explaining that the U.S. Conference of Catholic Bishops (USCCB) has joined Pope Francis in supporting environmental stewardship and has long called for the U.S. to curtail carbon emissions, Bishop Dewane said the order "means that, sadly, the United States is unlikely to meet its domestic and international mitigation goals."

The USCCB has called for a national climate standard in recent years without supporting any particular economic, technical or political approach.

Archbishop Thomas G. Wenski of Miami, who preceded Bishop Dewane as committee chairman, welcomed the Clean Power Plan when it was introduced in August 2015. He called it "an important step forward to protect the health of all people, especially children, the elderly and poor and vulnerable communities, from harmful

pollution and the impacts of climate change."

The plan called for reducing greenhouse gas emissions from power plants by 2030 by about 32 percent from 2005 levels. It set targets for each state to reach. Coal-fired power plants are the nation's largest source of greenhouse gas emissions.

Bishop Dewane suggested that an integral approach involving various components of U.S. society can reduce power plant emissions and still encourage economic growth and protect the environment.

"Many states have already made great progress toward carbon mitigation goals under the CPP, and this momentum ought to be encouraged and not hindered," he said.

In his statement, the bishop cited Pope Francis' encyclical "*Laudato Si'*," on Care for Our Common Home," which focuses

attention on "the cry of the Earth and the cry of the poor."

"With this recent order," Bishop Dewane continued, "the administration risks damage to our air, our waters and, most importantly, our people, particularly the poor and vulnerable, without proposing a concrete and adequate approach to meet our stewardship obligations as a nation."

A Catholic Relief Services official said the agency was "profoundly disappointed" by Trump's action.

"Climate change is hurting agriculture, spreading disease and making natural disasters worse all around the world," Bill O'Keefe, vice president for government relations and advocacy, said in a statement on March 30. "Refusing to help now will only lead to more conflict, migration and instability, and that is not in the U.S. interest." †



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Editorial



In this file photo from 2015, Amy Shields uses a stoplight to explain to children how they should approach safe and unsafe touching as part of the archdiocese's Circle of Grace program. Then a kindergarten catechism teacher at St. Paul Parish in Tell City, Shields explains the concept to her son, Griffin. (Submitted file photo)

Protecting children and young people

It is a conversation parents or guardians need to have with their children at an age-appropriate time.

And it helps when teachers at schools and in religious education programs affirm what is being taught to the young people.

April is Child Abuse Prevention Month. It provides an opportunity for parents, teachers in schools and religious education programs, and priests and other leaders in parish settings to plant seeds, share lessons of life and faith, and remind our children of what is appropriate—or not appropriate—in regard to safe and unsafe boundaries of their personal space.

In the Archdiocese of Indianapolis, children are taught about their “Circle of Grace,” a personal space given to them by God that others may not violate without permission.

The Circle of Grace religious education program has been implemented in schools and parishes throughout the archdiocese, and is designed to educate children and youths about the value of positive relationships, and protecting themselves from negative ones.

“The program empowers children to understand their sacredness, and gives them the skills and language to protect themselves in situations that might be risky,” said Providence Sister Cathy Campbell, coordinator of the archdiocese’s Circle of Grace program, in a 2015 interview.

“Children have to be able to recognize who they are in the eyes of God, and then to be able to protect themselves by knowing what are safe boundaries and unsafe boundaries.”

Circle of Grace is a direct response to the U.S. Conference of Catholic Bishops’ “Charter for the Protection of Children and Young People.” The curriculum combines safety tips and relationship building with the teachings of the Catholic faith. It is meant to be taught in conjunction with parish schools and religious education curricula.

The archdiocese has also developed an in-house version of the Circle of Grace program for persons with special needs, according to Ed Isakson, human resources director and “safe environment” coordinator for the archdiocese.

Another key initiative is the “Safe and Sacred” program, the archdiocese’s online, safe-environment training that is required for adults who interact with children and youths in Catholic settings.

“We’ve trained over 38,000 people through Safe and Sacred, which is tremendous,” Isakson said. “That began in 2013. What we found is that we can get the criminal background checks and the training done that much faster. People used to be trained soon after they would begin work. Now through Safe and Sacred, we can train people before they start.”

The Safe and Sacred training program has also broadened the archdiocese’s approach to protecting children and young people.

“With our prior program of Virtus, the training was about child sexual abuse, which remains and always will be a key component of the training,” Isakson said. “But we’ve added physical abuse, emotional abuse and neglect as areas where we provide training. Our belief is that we want to protect children from harm in all of those areas.”

For more information on the Circle of Grace program, contact Providence Sister Cathy Campbell at 317-726-5285 or ccampbell@archindy.org.

To make a report about possible child abuse, contact Carla Hill, the archdiocese’s victim assistance coordinator, at 317-236-1548 or 800-382-9836, ext. 1548, by e-mail at chill@archindy.org or make a report online at www.archdioceseofindianapolis.ethicspoint.com. You do not have to give your name.

As the U.S. bishops remind us in addressing Child Abuse Prevention Month, “Throughout the Gospel, Christ calls his followers to care for the most vulnerable among us, especially children. Our faith also calls us to uphold the value of human life and the dignity of the human person. The protection of children is the responsibility of the entire Church, including the faithful.”

We pray that our children know of our concern for their well-being. And we strive always to provide safe environments for them.

—Mike Krokos

Letters to the Editor

Reflecting on the Church’s teaching about a male celibate priesthood

Regarding the March 17 article in *The Criterion* with the headline “Priests and marriage: Pope’s response not so new after all,” it is good to hear that it is the wrong road to take for our Latin rite Catholic priests to be married, let alone not dispensing with active vengery while remaining married. By the way, every marital act—open to the transmission of life—does not beget a child. So what makes a man think that because he’s entered matrimony he has a right to children?

In 2016, we had a speaker at our Serra Club in Indianapolis who fielded my question regarding deacons and *Code of Canon Law (CIC) 277.1*: “Clerics are obliged to observe perfect and perpetual continence for the sake of the kingdom of heaven and therefore are obliged to observe celibacy, that is a special gift of God, whereby sacred ministers can adhere more easily to Christ with an undivided heart and can more freely dedicate themselves to the service of God and mankind.”

His response was to remind me of the conjugal debt owed according to 1 Cor 7:3. According to my spiritual director, there is no connection between 1 Corinthians and *CIC 277*. This is why we must discern and on occasion seek clarification on what to do when confronted with moral irregularities.

St. Joseph is the perpetually chaste spouse of the thrice virgin (before, during and after) Mary, mother of the Master

of celibates, Jesus. This is not a time for double-mindedness, and Scriptures are as clear as canon law: The man who is married is concerned with pleasing his wife, not the Lord.

Celibacy, generally speaking, has two parts: not being married, and being continent. In 1995, an apostolate discovery was that 25 of approximately 200 dioceses in the U.S. do not support the male celibate priesthood. Over the course of the next 20 years, being proactive has been the best remedy to stem this anomaly within his holy Church.

Pope St. Gregory VII of happy memory decreed “perpetual celibacy for holy orders,” and “no married man should assist at the priest’s Mass.” In “*Gaudium et Spes*” of Vatican II, we see: where God’s priest is, there is the kingdom of God.

St. Francis of Assisi had a solution for those *married men* who were “called”: third orders (*CIC, 303*). We tertiaries have our own shortage, and I may assure you, *marriage is not* the answer to the crisis of removing God from our midst.

These are not trivial matters, and theologians may opine all they care to. This is why *The Criterion* must serve as the vital tool of exegesis, so that our faithful will not be scandalized nor find another reason to believe “merely mortal men” govern Jesus’ Church.

Stephen Kappes
Indianapolis

Compassion is a reliable moral guide when informed by good judgment

When *The Criterion* weighs in on the morality of our nation’s immigration policy, it seems that every featured article defines the issue solely in terms of hospitality and compassion.

To be sure, we should feel compassion for those in need and “welcome the stranger” whenever possible, but it is absurd to suggest that we should welcome all strangers, regardless of their intentions, proclivities or legal status.

As the *Catechism of the Catholic Church* explains in #2241, “The more prosperous nations are obliged, to the extent they are able [emphasis added], to welcome the foreigner in search of” a better life. In other words, the United States is not expected to be more generous than it can afford to be. A nation can remain generous only if it remains intact.

It follows that we should feel the moral tension between *our compassion* for the needy stranger, and *our concerns* about the economic and social costs of receiving an unlimited supply of newcomers that cannot or will not assimilate into our culture.

How can we maintain respect for the rule of law when unlawful intruders force their way inside our boundaries while lawful applicants, who wait their turn, are crowded out? It is a strange kind of compassion that is reserved only for lawbreakers.

How can we protect our citizens from the gangsters, rapists and drug dealers that invade our borders if we refuse to call things by their right name? Criminal trespassers are not “undocumented immigrants,” and they certainly don’t deserve our hospitality.

How can we preserve our middle class if we allow foreign workers to displace American workers and drive down wages? If the middle class disappears, who will fight back against the self-serving political elitists? Poor people don’t have the power, and rich people don’t care.

On matters of immigration policy, compassion is a reliable moral guide only when it is informed by good judgment. I hope that the editors of this newspaper will keep that point in mind.

Stephen L. Bussell
Indianapolis

Uncomfortable encounter leads to Lenten story of mercy and forgiveness

Recently, a couple of people at church were rude to me. As a musician, I play and sing at Mass each week, and these folks said they did not think I was particularly good at either.

For the next several days, my inner monologue was dominated with thoughts of “What should I do about this?” I thought of going to the priest, and “telling on them.” I thought of saying something rude back. I thought of quitting my playing and singing, or quitting that particular Mass and going to a different one, or going to a different church, or going nowhere at all and quitting church.

Then I heard a still, small voice that seemed to say, “You know what the central theme in all of this is? It’s ‘you.’ You’ve given no consideration to what

their issue may have been. You’ve given no consideration to what their day was like, or what other problems they may be going through. You’ve not forgiven them. You’ve not prayed for them. You’ve not considered others there who may like your singing and playing.”

“You’re right, Lord,” I said out loud, and then and there stopped the obsessing and let it all go.

The Church is made up of all kinds of people, and for many of these people Sunday church is their only social contact. It is the only place they have to share their feelings, and sometimes it just comes across as rudeness. What they’re really saying is: “Something’s bothering me.”

I forgave them and prayed for

See LETTERS, page 5

Divine Mercy Sunday services will be held on April 23

Divine Mercy Sunday services are scheduled on April 23 at parish churches across the archdiocese. All services are open to the public.

St. Pope John Paul II instituted the observance of Divine Mercy Sunday—which is based on the visions of St. Faustina Kowalska, a member of the Sisters of Our Lady of Mercy—on the first Sunday after Easter.

To learn more about the indulgence and promises connected to Divine Mercy Sunday, log on to www.thedivinemercy.org.

A plenary indulgence is available to those who go to confession about 20 days before or after the feast day, receive Communion on the feast day, pray for the intentions of the pope, and either take part in Divine Mercy Sunday devotions or, in the presence of the Blessed Sacrament exposed or reserved in the tabernacle, recite the Our Father and the Creed, adding a devout prayer to the merciful Lord Jesus (such as “Merciful Jesus, I trust in you!”).

Divine Mercy Sunday prayer services on April 23 reported to *The Criterion* are as follows:

Batesville Deanery

- St. Teresa Benedicta of the Cross Church, 23303 Gavin Lane, Lawrenceburg—2-4 p.m. eucharistic adoration, Stations of the Cross, Divine Mercy Chaplet. Information: 812-656-8700.
- St. Michael Church, 145 St. Michael Blvd., Brookville—2:30-3:30 p.m. adoration, reflection, Divine Mercy Chaplet, devotions and Benediction. Information: 765-647-5462.
- All Saints Parish, at St. Martin Campus, 8044 Yorkridge Road., Guilford—3 p.m. holy hour, reflection, Divine Mercy Chaplet and devotions. Information: 812-576-4302.
- Oratory of SS. Philomena and Cecilia, 16194 St. Mary’s Road, Brookville—3-4 p.m. exposition, Divine Mercy Chaplet, confessions and Benediction. Information: 765-647-0310.
- St. Vincent de Paul Church, 4218 E. Michigan Road, Shelbyville—2-3 p.m.

Benediction, adoration and prayer. Information: 317-398-4028.

Bloomington Deanery

- St. Vincent de Paul Church, 1723 “I” St., Bedford—1:30 p.m. confessions, 3 p.m. Divine Mercy prayer service for Catholic Community of Lawrence County. Information: 812-275-6539.
- Mother of the Redeemer Retreat Center, 8220 W. S.R. 48, Bloomington—1 p.m. confessions, 3 p.m. Divine Mercy service. Information: 812-825-4642.

Connersville Deanery

- St. Mary of the Immaculate Conception Church, 512 N. Perkins St., Rushville—2-3 p.m., holy hour including eucharistic exposition, confessions and Divine Mercy Chaplet. Information: 765-932-2588.
- St. Elizabeth Ann Seton Parish, at St. Mary Church, 720 N. “A” St., Richmond—2:30-3:30 p.m., adoration and prayer service. Information: 765-962-3902.

Indianapolis East Deanery

- Holy Spirit Church, 7243 E. 10th St., Indianapolis—3:30 p.m. Divine Mercy service, singing, eucharistic procession, Gospel reflection, recitation of the Divine Mercy Chaplet. Information: 317-353-9404.

Indianapolis North

- St. Joan of Arc Church, 4217 Central Ave., Indianapolis—3 p.m. Divine Mercy holy hour. Information: 317-283-5508.
- St. Luke the Evangelist Church, 7575 Holliday Dr., E., Indianapolis—2 p.m. confessions and adoration, 3 p.m. Benediction, Divine Mercy reflection, veneration of image and prayers. Information: 317-259-4373.

Indianapolis South

- Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood—2 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet, reception following. Information: 317-888-2861.
- Our Lady of the Most Holy Rosary, 520 Stevens St., Indianapolis—3 p.m. adoration, Divine Mercy Chaplet, prayer



An image of Jesus of Divine Mercy is seen as Pope Francis celebrates Mass on the feast of Divine Mercy in St. Peter’s Square at the Vatican on April 3, 2016. (CNS photo/Paul Haring)

and Benediction. Information: 317-636-4478.

Indianapolis West

- Mary, Queen of Peace Church, 1005 W. Main St., Danville—2:30-3:30 p.m. adoration, Divine Mercy Chaplet, veneration of the Divine Mercy image, eucharistic procession and Benediction. Information: 317-745-4284.
- St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis—3-4 p.m. Scripture, song, Divine Mercy Chaplet, exposition of the Blessed Sacrament. Information: 317-926-7359.

New Albany Deanery

- St. Mary Church, 415 E. Eighth St., New Albany—Divine Mercy Chaplet before each weekend Mass. Information: 812-944-0417.

- St. Joseph, 312 E. High St., Corydon—1:30 p.m.—procession, confessions, consecration to the Divine Mercy and Divine Mercy Chaplet. Information: 812-738-2742.

Terre Haute Deanery

- St. Paul the Apostle Church, 202 E. Washington St., Greencastle—3-4 p.m., hour of prayers including Divine Mercy Chaplet. Information: 765-653-5678.
- St. Joseph University Church, 113 S. Fifth St., Terre Haute—2:45-3:30 p.m., Divine Mercy Chaplet. Information: 812-232-7011.
- Sacred Heart, 610 S. 6th St., Clinton—2 p.m., adoration, 3 p.m., Divine Mercy Chaplet and Benediction. Information: 765-832-8468. †

Pope to seminarians: Using Church for personal ambition is a ‘plague’

VATICAN CITY (CNS)—Do not settle for a worry-free, comfortable life with an unhealthy attachment to money and an ambitious heart yearning for honors, Pope Francis told seminarians studying in Rome.

“I’m telling you this as a brother, father and friend. Please, shun ecclesial careerism. It is a plague. Avoid it,” he said on April 1 during an audience at the Vatican with students, faculty, staff and alumni of the Pontifical Spanish College of St. Joseph in Rome. The college was celebrating the 125th anniversary of its founding.

Everything hinges on loving the Lord with all of one’s heart, soul, mind and strength, he said, citing the Gospel of Mark (Mk 12:30).

That is what determines whether a person will be able to say “yes” to

Jesus, or turn one’s back on him like the rich young man did in the Gospels, he said.

“You cannot settle for leading an orderly and comfortable life that lets you live without worry unless you feel the need to cultivate a spirit of poverty rooted in the heart of Christ,” the pope said.

Priests must have “an appropriate relationship with the world and earthly goods” if they are to gain authentic freedom as children of God, he said.

“Do not forget this—the devil always comes in through the pocket, always.”

Give thanks for what one possesses, he said, and “generously and willingly renounce the superfluous in order to be near the poor and weak.”

While Pope Francis said he wasn’t asking them to “sell their shirt” like Blessed Manuel Domingo y Sol, the college’s founder, asked people to be willing to do, the pope said he was asking them to be witnesses to Jesus through a lifestyle based on “simplicity and austerity” so as to be “credible proponents of a true social justice.”

Priestly formation cannot depend solely on academic formation, which breeds “all the ideologies that infect the Church with every type of clerical academicism.”

Studies must intertwine academic, spiritual, community and apostolic formation all together, and when one of these four legs is missing, he said, “formation begins to limp and the priest ends up paralyzed.” †

LETTERS

continued from page 1

them, and will be looking for them next time at church to offer them a smile and ask if they’re OK.

I thought it was interesting that this all happened during this time of the year—a season of reflection and preparation, preparation for the coming of our risen Lord! This year, this is my “Lenten story!”

Sonny Shanks
Corydon



PLEDGES

\$6.5 Million

\$6.05 million

\$5.5 Million

\$4.5 Million

\$2.5 Million

GOAL

\$6.4 Million

PARTICIPATION

100%

75%

50%

25%

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*Numbers reflect gifts received as of March 20, 2017.

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Events Calendar

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

April 11

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Praying for Peace in the World and in Our Hearts," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, National Volunteer Month Mass at 11 a.m. followed by lunch. Information: 317-223-3687, vlgmimi@aol.com.

Immaculate Heart of Mary Parish, church basement library, 5692 Central Ave., Indianapolis. **The Legislative Process**, program and discussion on the Indiana state legislative process and agenda, Glenn Tebbe, Indiana Catholic Conference executive director, presenting, 7-8 p.m., free, sponsored by Immaculate Heart of Mary Outreach. Information: 317-997-1589 or lowe7530@outlook.com.

April 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **The Light is on for You Again—Sacrament of Reconciliation**, 7 a.m.-8 p.m. Information: 317-545-7681, ext. 107, or www.archindy.org/fatima.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Tenebrae Service by Vox Sacra**, archdiocesan *schola cantorum*, free, 7:30-8:30 p.m. Information: 317-634-4519 or amotyka@archindy.org

April 13

St. Luke the Evangelist Magnificat Chapel, 7575 Holliday Drive E., Indianapolis. **Year of 100th Anniversary of Fatima**, holy hour, benediction, rosary and devotions honoring the anniversary of Our Lady of the Rosary, following 7 p.m. Holy Thursday Mass. Information: 317-259-4373 or rmiller@stluke.org.

April 14

Our Lady of Peace Cemetery and Mausoleum, 9001

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

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

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Way of the Cross for Justice**, 10-11 a.m., freewill offering. Information: 812-535-2952, provctr@spsmw.org.

April 15

Helpers of God's Precious Infants, Indianapolis. Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

Tow Yard Brewing, 501 Madison Ave., Indianapolis. **Easter Egg 5K benefiting**

the Society of St. Vincent de Paul, Indianapolis, 10 a.m., \$35. Registration: goo.gl/4gk12F. Volunteers needed, contact Darlene Sweeney, 317-924-5769, ext. 238 or darlene.sweeney@svdpindy.org. General race information: fun-races.com/easter.

April 16

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Easter Brunch**, extended menu in the O'Shaughnessy Dining Room includes shrimp cocktail, carved prime rib, cranberry pork loin, desserts and beverages, 9:45 a.m.-2 p.m., adults \$23, seniors (55 and older) and military \$21, children 5-11 \$11.50, age 4 and younger free, advance tickets available at 812-535-4285. Information: 812-535-2952, provctr@spsmw.org.

April 18-May 23

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St.,

Indianapolis. **Divorce and Beyond**, peer-ministry support group to help guide adults through process of divorce, six consecutive Tuesdays, \$30 includes book. Register at www.archindy.org/plfl/ministries-divorce.html. Information: 317-236-1586 or dvanvelse@archindy.org.

April 19

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

Landmark Glendale 12 Theatre, 6102 N. Rural, Indianapolis. **The Original Image of Divine Mercy, A Documentary**, presented by Tekton Ministries, 7 p.m., \$10 admission. Information and tickets: www.tektonministries.org or 317-574-4191.

April 20

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.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Community Labyrinth/Peace and Nature Garden Walk**, third Thursdays through June, Benedictine Sisters Cathy Ann Lepore and Angela Jarboe, facilitators, 7-8:30 p.m., free will donation. Information: 317-788-7581, www.benedictinn.org.

April 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Randy Lewandowski, Indianapolis Indians president, presenting, Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org. †

Retreats and Programs

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

April 28-30

Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad, **Praying with the Gospel of Luke**, Benedictine Father Eugene Hensell presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Worldwide Marriage Encounter Weekend**. 7 p.m. Fri.-4 p.m. Sun., \$75 application fee. Information and registration: Mark and Jill Levine at 317-888-1892 or www.wvme.org.

April 29

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Teaching Your Child/**

Grandchild to Pray, Franciscan Sister Patricia Zureick, presenting, 9:30 a.m.-2:30 p.m., \$45 includes lunch. Information, center@oldenburgosf.com.

May 4

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Women of So Many Names: Mary, Our Lady of Providence, Queen of the Home**, Providence Sister Jan Craven presenting, 9:30-11 a.m. or 6:30-8 p.m., \$10. Registration deadline May 1. Information and registration: 812-535-2952, provctr@spsmw.org or spsmw.org/providence-center/events.

www.catholiccemeteries.cc.

May 5-6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Preparation Conference**, \$255 with overnight accommodations (two rooms), \$185 for commuters, includes meals, snacks and materials. Information, registration: www.archindy.org/plfl/marriage-precana.html.

May 5-7

Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad, **The Church in the Modern World**, Benedictine Father Adrian Burke, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu. †

Disabilities Awareness Mass set for April 23 at SS. Peter and Paul Cathedral

The archdiocesan Office of Catechesis is offering a special Archdiocesan Disabilities Awareness Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10:30 a.m. on April 23.

The Mass, which is on Divine Mercy Sunday, celebrates the gift and dignity

of each person.

A reception will follow in the Archbishop Edward T. O'Meara Catholic Center Assembly Hall, 1400 N. Meridian St., across from the cathedral.

For more information, call 317-236-1448 or e-mail ejeffries@archindy.org. †

St. Joseph Parish in Shelbyville to host Tony Melendez in concert on April 22

Tony Melendez will perform a bi-lingual concert at St. Joseph Church, 125 E. Broadway St., in Shelbyville, from 7-10 p.m. on April 22.

Melendez, who was born without arms, is a contemporary Catholic musician who plays guitar with his toes. He has played for St. John Paul II, on shows such as *The Today Show* and *Good Morning America*, and performed concerts in more than 40 countries.

The event follows the 5 p.m. Vigil Mass. Food will be available for purchase from 5:45-7 p.m. in the church cafeteria. Confession will be available during the concert.

Tickets are \$15 in advance for ages 12 and older. Tickets at the door are \$20. Only 500 tickets will be sold.

For more information or to order tickets, call 317-398-8227. †

National Association of Lay Ministry to be held in Indianapolis on June 1-3

Indianapolis will host the 41st annual National Association of Lay Ministry (NALM) at the downtown Hyatt Regency, 1 S. Capitol Ave., from June 1-3, with a pre-conference available on May 30-31.

The NALM conference gathers professionals who minister in parish, diocesan, higher education, seminary, health care, prison and Catholic nonprofit ministries.

The theme for the conference is "Joy on the Journey: Serve. Collaborate. Dream." Keynote speakers include Paulist Father Ricky Manalo, adjunct faculty member at Santa Clara University, who will speak on "Journeying Together in Christ: Two Models of Collaboration;" and Kerry Robinson, founding executive director of The National Leadership Roundtable, who will speak on "Choosing Joy."

The conference also offers Mass, workshops, exhibitors and time for prayer.

A pre-conference targeting diocesan lay ministry formation directors, pastoral associates, parish life coordinators, parish business managers

and all other lay ecclesial ministers will be held on May 30-31. It features a gathering with five people whose professional lives have been dedicated to the development and growth of lay ministry in the Church of the United States. They will discuss the National Certification Standards and Competencies.

The costs are as follows:

—Pre-Conference and Annual Conference: \$399 NALM members, \$229 NALM students, \$449 non-members;

—Annual Conference only: \$299 members, \$149 NALM students, \$349 non-members;

—Pre-Conference only: \$249 members, \$149 NALM students, \$299 non-members.

The registration site for members is goo.gl/M7DwaT (case sensitive). The registration site for non-members is goo.gl/q9fzvK (case sensitive).

For more information on the conference and pre-conference schedule, speakers, hotel, airport and ground transportation, log onto nalml.org/events/conferences/2017-conference/. †

Six-week bereavement support group in Indianapolis starts April 18 and 20

Seasons of Hope, a bereavement support group program, will be offered in the Parish Life Center at St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis once a week for six weeks with both a day and evening session available.

Day sessions will begin on April 18 at noon.

Evening sessions will begin on April 20 at 7 p.m.

For more information or to register, contact Mona Lime at 317-371-8993 or monalime@comcast.net. †

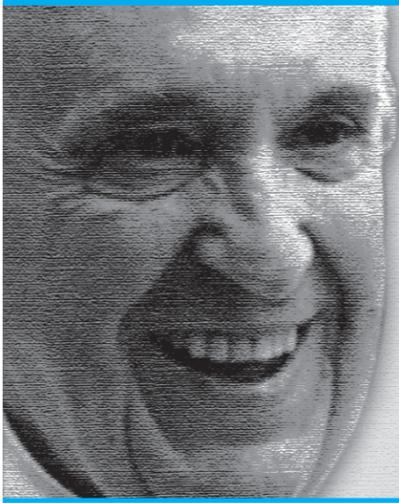
Spring Boutique on April 22 to benefit St. Vincent de Paul food pantry

The Indianapolis Society of St. Vincent de Paul will host a Spring Boutique at the Riviera Club, 5640 N. Illinois St., in Indianapolis, from 9 a.m.-2 p.m. on April 22.

The event will benefit the society's

food pantry, and includes more than 30 artisans/vendors and a cash bar.

Admission is free, but participants are asked to bring non-perishable food items or personal hygiene products for entrance. †



The Face of Mercy

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

By Daniel Conway

Justice and divine mercy meet in the cross of Christ

"While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, 'Take and eat; this is my body.' Then he took a cup, gave thanks, and gave it to them, saying, 'Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins' " (Mt 26:26-28).

This Sunday is Palm Sunday of the Passion of the Lord. It's the last Sunday in Lent, the culmination of six weeks of prayer, fasting and almsgiving in preparation for the joyful celebration of Easter.

Easter can be described as a celebration of the triumph of love and forgiveness over death and vengeance. The immense sacrifice made by Jesus on the cross was an act of divine mercy. Not only did he forgive those who betrayed him and put him to death, he forgave all of us for every sin committed (past, present or future) and he established beyond all doubt that God's love and mercy are stronger than sin and death.

Mercy is one of the most consistent themes discussed by Pope Francis. In

fact, in 2016 we spent an entire year (The Year of Mercy) exploring this powerful, divine attribute.

Jesus is the face of mercy. He is an icon or sacred image of the Father's love and forgiveness for all humankind. When we look to Jesus, and when we listen to his words of compassion and hope for even the gravest sinners, we see God and we hear his voice speaking directly to us. God is love, the pope reminds us, and mercy is his unending gift to us, the source of healing, hope and salvation.

But the skeptics among us can't help but ask, "What about justice? How can an all-merciful God also be the God of justice? Isn't there a contradiction here?"

No, Pope Francis says without hesitation. "In God, justice is mercy and mercy is justice." Justice and mercy are not two separate things for God. There is only one thing: To be just with mercy as Jesus was.

Our Lord did not approve of adultery, for example. But he loved and forgave people who committed adultery even as he warned them to sin no more.

Divine justice means speaking the truth in love as Jesus did. He didn't pretend that serious sins were "no big deal." But he didn't shun sinners or act like they were somehow irredeemable. On the contrary, he told us that "the healthy don't need a doctor, the sick do" (Lk 5:31). The Divine Physician does not minimize or deny the patient's condition. He heals us by the power of his love and forgiveness, and then challenges us to "sin no more."

But, the Holy Father continues, "Someone with a casuistic mentality might ask, 'But what is more important in God? Justice or mercy?' This, too, is a sick thought, that seeks to go out. ... What is more important? They are not two things: it is only one, only one thing. May the Lord help us to understand this [truth about God's nature], which is not easy, but which will bring us happiness, and will make so many people happy."

In God, justice and mercy come together to form one divine attribute. Because our vision is limited, we see only black or white (justice or mercy), but God's vision is much

more expansive and multidimensional. God looks at each one of us and sees beneath the surface, beyond our actions and behavior. God sees into our hearts, and while he judges us justly, he also judges us with great compassion and immense healing. God's justice is merciful, and his mercy is just. This may be hard for us to grasp, but Pope Francis tells us that it is the absolute truth.

"Who am I to judge?" is not a permissive statement. Sin is sin. We help no one by pretending that their sins are not hurtful to themselves or others. But the Lord has commanded us not to judge others because God knows that our vision and understanding are too limited to comprehend the whole truth about divine justice and mercy.

As we conclude this Lenten season and prepare for the Triduum and the coming Easter season, let's pray for the forgiveness of our sins—as we forgive those who have sinned against us.

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

El rostro de la misericordia/Daniel Conway

La justicia y la misericordia se reflejan en la cruz de Cristo

"Mientras comían, Jesús tomó pan, y habiéndolo bendecido, lo partió, y dándoselo a los discípulos, dijo: 'Tomad, comed; esto es mi cuerpo.' Y tomando una copa, y habiendo dado gracias, se la dio, diciendo: 'Bebed todos de ella; porque esto es mi sangre del nuevo pacto, que es derramada por muchos para el perdón de los pecados' " (Mt 26:26-28).

Este domingo es el Domingo de Ramos de la Pasión de Cristo. Es el último domingo de la Cuaresma, la culminación de seis semanas de oración, ayuno y obras de caridad en preparación para la jubilosa celebración de la Pascua.

La Pascua se puede describir como una celebración del triunfo del amor y del perdón sobre la muerte y la venganza. El enorme sacrificio que realizó Jesús en la cruz fue un acto de divina misericordia. No solamente perdonó a los que lo habían traicionado y le dieron muerte, sino que nos perdonó a todos por cada pecado cometido (en el pasado, en el presente o en el futuro) y estableció más allá de cualquier duda que el amor y la misericordia de Dios son más fuertes que el pecado y la muerte.

La misericordia es uno de los temas que el papa Francisco ha abordado sistemáticamente. De hecho, en 2016

pasamos todo el año (el Año de la Misericordia) explorando este poderoso atributo divino.

Jesús es el rostro de la misericordia; Es un icono o una imagen sagrada del amor y del perdón del Padre para toda la humanidad. Cuando miramos a Jesús y cuando escuchamos sus palabras de compasión y esperanza incluso para con los pecadores más empedernidos, vemos a Dios y escuchamos Su voz que nos habla directamente. El Papa nos recuerda que Dios es amor y la misericordia es Su obsequio eterno para nosotros, la fuente de sanación, esperanza y salvación.

Pero los escépticos entre nosotros no pueden evitar preguntar "¿Y qué hay acerca de la justicia? ¿Cómo un Dios tan misericordioso puede ser también un Dios de justicia? ¿Acaso no hay aquí una contradicción?"

"No" dice el Papa Francisco sin dudarle ni un momento. "En Dios, la justicia es misericordia y la misericordia es justicia». La justicia y la misericordia no son dos aspectos distintos para Dios. Son lo mismo: ser justos con misericordia, como lo fue Jesús.

Por ejemplo, nuestro Señor no aprobaba el adulterio, pero amaba y perdonaba a las personas que habían

cometido adulterio, aunque los exhortaba a que no volvieran a pecar.

La justicia divina implica decir la verdad con amor, como lo hizo Jesús. No fingía que los pecados graves "no tenían importancia." No le rehuía a los pecadores ni tampoco actuaba como si fueran incorregibles. Al contrario, nos dijo que "Los sanos no tienen necesidad de médico, sino los que están enfermos" (Lc 5:31). El Divino Médico no minimiza ni niega el estado del paciente; lo sana mediante el poder de su amor y su perdón, y lo exhorta a que "no peque más."

Pero el Santo Padre prosigue: "Uno de mentalidad casuística puede preguntar: "Pero, ¿qué cosa es más importante, en Dios? ¿Justicia o Misericordia?" También es un pensamiento enfermo, que trata de salir... ¿Qué cosa es más importante? No son dos: es uno solo, una sola cosa. Que el Señor nos ayude a comprender este camino, que no es fácil, pero que nos hará felices a nosotros, y hará feliz a tanta gente."

En Dios, la justicia y la misericordia se funden para formar un solo atributo divino. Puesto que nuestra visión es limitada solamente vemos en blanco y negro (justicia o misericordia), pero la visión de Dios es mucho más amplia y multidimensional. Dios nos ve a cada uno de nosotros y es capaz de penetrar debajo

de la superficie, más allá de nuestras acciones y comportamientos. Dios ve nuestros corazones y, si bien nos juzga de un modo justo, también lo hace con gran compasión y un inmenso poder sanador. La justicia de Dios es misericordiosa y su misericordia es justa. Quizás esto resulte un poco difícil de comprender, pero el papa Francisco nos dice que esta es la verdad absoluta.

"¿Quién soy yo para juzgar?" No es una declaración permisiva. Pecado es pecado. A nadie ayudamos al fingir que los pecados de una persona no resultan hirientes para ellos mismos y para los demás. Pero el Señor nos ha ordenado que no juzguemos a los demás porque Dios sabe que nuestra visión y nuestra capacidad de entendimiento son demasiado limitados para comprender la verdad completa sobre la justicia y la misericordia divinas.

A medida que concluimos esta época de cuaresma y nos preparamos para el triduo y la temporada de Pascua, oremos para recibir el perdón de nuestros pecados, así como también para perdonar a los que han pecado contra nosotros.

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

Pope Francis approves provisions to recognize marriages of SSPX faithful

VATICAN CITY (CNS)—Continuing initiatives aimed at a reconciliation with the Priestly Society of St. Pius X (SSPX), Pope Francis has made it possible for bishops to ensure the validity of marriages celebrated in the traditionalist communities.

A letter published by the Vatican on April 4 said the pope will allow Catholic bishops to appoint priests to assist at SSPX marriages and formally receive the consent of the couples. The nuptial Mass then would be celebrated by the SSPX priest.

In addition, Pope Francis gave bishops

the option of granting an SSPX priest the necessary faculties to officiate validly over the marriage rite "if there are no priests in the diocese" available to do so.

The provisions are meant to ensure the validity of the sacrament and "allay any concerns on the part of the faithful," said the letter published by the Pontifical Commission "*Ecclesia Dei*," which is responsible for the Vatican's ongoing talks with the Society of St. Pius X.

For decades, the Vatican and leaders of the traditionalist society, founded by

Archbishop Marcel Lefebvre, have been seeking a way to fully reintegrate the members of the society back into the life of the Catholic Church.

During the Year of Mercy, Pope Francis made special provisions to recognize as valid the absolution offered by SSPX priests through the sacrament of confession. After the Holy Year ended, the pope extended that provision "lest anyone ever be deprived of the sacramental sign of reconciliation through the Church's pardon."

Pope Francis met in April 2016 with

Bishop Bernard Fellay, superior general of the society. The meeting seemed to signal progress in reconciling the group with the Church.

"Despite the objective persistence of the canonical irregularity in which, for the time being, the Society of St. Pius X finds itself," the commission said in its new letter, the provisions approved by the pope on marriages should alleviate "any uneasiness of conscience on the part of the faithful regarding the validity of the sacrament of marriage." †

ICC

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Center in downtown Indianapolis to the Indiana Statehouse.

“There’s some routine, but to say there’s a ‘typical’ day [at the statehouse], no,” he says.

“Today there are about 12 hearings. I’m only interested in four of them.”

The first one, at which Tebbe will offer testimony, starts at 9 a.m.

Tebbe leads the way through the labyrinth of halls, opting for the stairs over the elevator “because you can run into more people that way. In the halls is where a lot of the work happens.”

By 8:30 a.m., he is signed up to testify in support of House Bill (HB) 1128, which would require abortion facilities to notify chemical abortion recipients about the availability of abortion reversal methods. HB 1128 is one of three bills to be discussed in the committee meeting.

While waiting for the session to begin, Tebbe sheds insight on the tasks of the ICC executive director during the General Assembly months.

“A lot of my time is spent just talking to people, making connections,” he says. He checks with colleagues both who share and oppose his position on a bill, gets updates on hearings and talks with legislators.

“It’s called ‘running traps’ and making sure you know what people are thinking, expecting and predicting,” he explains.

He also explains that it takes certain skills to work as a lobbyist for the ICC.

“You’ve got to be able to jump from one thing to another very fast, and be able to engage with it immediately. I don’t know if it’s a skill or just crazy,” he says with a grin.

More specifically, says Tebbe, the ICC executive director has to “be good at relationship building, building rapport with people, not only legislators but other lobbyists, the experts within your own community. It’s knowing how far to push, knowing when to fall back, knowing how to be a partner in working with an alliance.”

He says communication skills and the ability to be persuasive are critical, as well as being “trustworthy, not only so that your Catholic community and your bishops trust that you’re going to be able to do things well, but that your colleagues and the legislators know that you’re not going to undercut them. ... And, of course, the other thing is knowing Church teaching.”

At this point, someone taps him on the shoulder. Tebbe smiles, they shake hands and talk for a bit.

“See, just now I learned something about another bill I’m working with him on,” says Tebbe when the man moves on. “You have to be here to do things like that. I could listen to this [hearing] online if I want to know what happens and what people are saying, but I can’t make those connections without being present, whether it’s with legislators or lobbyists.”



Glenn Tebbe, executive director of the Indiana Catholic Conference, provides testimony during a committee hearing at the Indiana Statehouse on Feb. 8.

Finally the hearing starts. HB 1128 is second on the agenda. The testimony runs long—it’s a hot-button issue, and people feel strongly on both sides. Tebbe is one of the last to give his testimony in support of the bill.

Bringing ‘the moral perspective’

It is now a little after 11 a.m. The meeting has overlapped with the 10:30 a.m. hearing Tebbe is interested in attending, not to testify but to keep a finger on the pulse of an issue.

If he knows ahead of time about an overlap of two important hearings, he could ask Charles “Chuck” Schisla, his temporary helper during the General Assembly, to attend one hearing while Tebbe attends another.

It all depends on the priority of the issues, he says. To determine priority, he refers to a set of criteria that focuses on impacts. Issues impacting the dignity and sanctity of human life, the well-being of groups or individuals, social equality, and the mission and ministries of the Church take top priority.

With the bill in the 10:30 a.m. hearing being of lower priority and with the meeting already 30 minutes underway, Tebbe uses the opportunity to catch up in the halls with a representative and some colleagues he is working in alliance with on a payday lending bill.

Erin Macey of the Indiana Institute for Working Families says it is “critically important” for the Church’s voice to be represented, “particularly for issues affecting low-income families.”

“[The ICC] can bring the moral perspective,” she says. “We bring the data on how this affects a family’s budget, what families need in order to thrive, but I think also having that moral perspective behind us is really important and helpful.”

Bishop Charles C. Thompson of Evansville, one of five bishops represented by the ICC, agrees.

“The Indiana Catholic Conference provides indispensable advocacy and service to the people of God throughout all five dioceses in the state of Indiana,” he wrote in an e-mail to *The Criterion*. “[Their] incredible leadership ... has been a tremendous blessing for the Catholic Church, to have a voice in so many issues impacting the lives and well-being of both individuals and families.”

Hardest part is ‘keeping up with the bills’

Around 11:45 a.m., Tebbe leads the way through the tunnels beneath the streets of Indianapolis to Circle Center Mall’s food court for a quick lunch.

Between bites, he shares more on the mission of the ICC and the role of the executive director.

In addition to helping influence public policy, he says, the ICC keeps the public aware of the position of the Church on matters affecting the common good, and seeks to educate Catholics on the public mission and role of the Church, the political and democratic processes, and issues and developments in public policy.

Such information—as well as notifications of the need for Catholics to contact their legislators about critical issues—is disseminated through the Indiana Catholic Action Network (I-CAN) updates Tebbe writes for distribution by e-mail.

When the legislature is not in session, says Tebbe, work is “a lot less frantic.” In addition to overseeing the day in, day out running of the office, Tebbe meets with the bishops and other diocesan officials, including Catholic school superintendents,



Glenn Tebbe, executive director of the Indiana Catholic Conference, center, chats with Rep. Ed Clere of New Albany and Jessica Fraser from the Indiana Institute for Working Families in a hall of the Indiana Statehouse on Feb. 8. “In the halls is where a lot of the work happens,” says Tebbe. (Photos by Natalie Hoefer)



‘The Indiana Catholic Conference provides indispensable advocacy and service to the people of God throughout all five dioceses in the state of Indiana. [Their] incredible leadership ... has been a tremendous blessing for the Catholic Church, to have a voice in so many issues impacting the lives and well-being of both individuals and families.’

—Evansville Bishop Charles C. Thompson

charity directors, pro-life directors, principals and others “building support for issues [and] what’s going on in public policy,” he explains.

Additionally, public speaking engagements are part of his job, he says, noting that he gets “invited because I’m executive director [of ICC], or the Church has taken a position and therefore they want to know more about what the Church’s perspective is.”

As an example, he cites his participation a few nights earlier at Wabash College in Crawfordsville, Ind., as part of an immigration discussion panel triggered by President Donald J. Trump’s executive order on immigrants and refugees.

The hardest part of the job, says Tebbe, is “keeping up with all the bills, and knowing exactly which bills to speak to and which ones I need to let play out.”

“For this session, there are probably about 200 bills I’ve flagged. Many I know are dead—not going to be heard—and others I’m just monitoring. They’re related to abortion or health care or social well-being issues. ... I’m working pretty strongly on probably about 20 bills right now, and about 12-15 that I’m actively engaged with.”

Sitting and waiting

By 1 p.m., Tebbe is sitting in a conference room waiting for a 1:30 p.m. hearing at which he will testify on Senate Bill (SB) 467, which would allow local governing boards to assess fees for use of fire department services.

“This would replace a tax for this protection and allow government units to charge all properties, including churches and other religious entities” that are tax-exempt, Tebbe explains. “Obviously, we’d be opposed to that.”

After testimony was heard on two other bills, Tebbe is ready for his turn to testify against SB 467. He never had the chance—there was so much vehement testimony in opposition that the hearing was cut short.

“That’s fine,” says Tebbe about not testifying after sitting for nearly three hours in the meeting. “[The bill is] going to be shut down, I think, and that’s all that matters. [The senator who authored the bill] knew that there were 100 other people ready to testify that it was a bad thing.”

It’s now 4:15 p.m. The fourth hearing that Tebbe hoped to sit in on started

45 minutes prior. With testimony being heard on five bills and not knowing if the bill in question had already been addressed, Tebbe decides he can talk with others for an update later, or listen to testimony online in his office.

After checking in with a colleague, Tebbe decides at 4:30 p.m. that he’s done as much as he can do for the day at the statehouse. It’s time to head back to the office and finish a few tasks.

‘I’m just one voice’

And so ends a day in the life of an ICC executive director. It started with plans to testify at two hearings and sit in on two others. But testimony was only given at one hearing, and the two other hearings went unobserved. So was the day a success?

“Yeah, it was,” says Tebbe. “The abortion bill was successfully defended. It looks like the bill this afternoon is going to die, even though I didn’t have a direct hand in it.”

“It was successful in that I got to see one of the representatives, and he said he’s not going to hear the bill that I don’t want heard. [I] coordinated some with colleagues and alliances in regard to ... the bills we’re working. [I] got confirmation that we are going to have a hearing next week on a death penalty bill.”

“I have a saying that ‘I stirred the pot.’ Things kept moving. Yeah, we’ve got to wait until the end to see how things turn out, but it’s as much about getting things stopped, too, as well as keeping things going. When I have a successful day, I stirred the pot, and things are moving along.”

Tebbe says that the presence of the ICC at the statehouse is important, but that each Catholic’s role is “even more critical.”

“I can represent the bishops, and I do. I represent what the Church teaches. And sometimes that’s persuasive.”

“But a lot of these people are more persuaded when their constituents contact them. They’re elected to represent. They feel better when they hear people say they want something. It’s very important that Catholics do reach out. I’m just one voice.”

(For more information on the Indiana Catholic Conference, to read legislative updates or to join the I-CAN network, log on to www.indiana.cc.org. To follow specific bills, log on to iga.in.gov.) †

Sisters earn St. Elizabeth Catholic Charities' Spirit of Hope Award

By Natalie Hoefler

St. Elizabeth Catholic Charities in New Albany will hold its annual Giving Hope – Changing Lives gala at the Galt House in Louisville, Ky., at 5:30 p.m. on April 27.

The gala will benefit and celebrate the efforts of St. Elizabeth Catholic Charities to help those in need in southern Indiana.

It will also provide an opportunity for two volunteers with a combined 45 years of service to the organization to receive the Spirit of Hope Award.

Kathy Krueer and Jeanne Schmidt, sisters who have volunteered for the organization for 19 and 26 years, respectively, will receive the award at the gala—an event which they organized together for 11 years.

Schmidt, 68, began volunteering in 1991, just two years after the founding of what was then called St. Elizabeth's Regional Maternity Center.

"I knew the founder, Joan Smith, and was very interested in what she was doing with St. Elizabeth's," she says. "I'm so pro-life. I truly believe the alternative these girls have had [at St. Elizabeth] has saved a lot of babies."

While the Schmidts were having their home built in Floyd's Knobs, they lived in a duplex located across the street from the maternity home. Schmidt took advantage of the proximity "to really get involved."

She did chores, ran errands for the home's residents, cleaned, and painted and decorated rooms for the single pregnant women who were choosing life for their children.

"I was there all the time," recalled Schmidt, a member of St. John the Baptist Parish in Starlight.

In 1998, she was asked to join the board advising the organization. She suggested her sister be invited to join the board as well.

"I have a special feeling about helping kids," says Krueer, who once pursued an adoption through St. Elizabeth Pregnancy and Adoption Services (now St. Elizabeth-Coleman Pregnancy and Adoption Services) in Indianapolis with her husband, until

during the process she discovered she was pregnant.

The two women became co-chairs of the board's events committee.

"We were the events committee," says Schmidt. "For the first four years, we pretty much did everything on our own. We finally got wise and started getting volunteers more involved."

As chairs of the events committee, the sisters coordinated three fundraising events a year—the annual gala, a reverse raffle, and an apple dumpling booth at New Albany's annual Harvest Homecoming festival.

"At one point, we were making 2,000 dumplings with volunteer help," recalled Krueer, 69 and a member of Most Sacred Heart of Jesus Parish in Jeffersonville.

"It was fun," Schmidt says of the volunteer efforts. "We jumped in headfirst. We work well together. We're two very different people in a lot of ways, but we're both very dedicated to whatever we're involved in."

During their tenure on the board, the organization grew tremendously, says Schmidt, noting that in her 26 years of volunteering the non-profit went "from one house to blocks of buildings and offices. ...

"Another thing I really love is when St. Elizabeth's merged with Catholic Charities [in 2004]. Then it became multiple agencies, not just the maternity home and the small adoption agency we did early on."

St. Elizabeth Catholic Charities now offers adoption services, affordable supportive housing, court-appointed special advocates for children (CASA), free pregnancy testing, Marie's Ministry community distribution program, a family and children's shelter, supported living and a family stability program.

While the sisters rotated out of their role as events committee co-chairs after 11 years, they have continued to volunteer behind the scenes. Such dedication is a family value, says Krueer.

"We were always brought up, whatever you give of your time, talent and treasure, you receive back tenfold," she says.

Schmidt says that the organization's



Sisters Jeanne Schmidt, left, and Kathy Krueer smile in a grotto on the grounds of St. Elizabeth Catholic Charities in New Albany. The women will receive the Spirit of Hope Award at the organization's annual fundraiser gala on April 27. (Submitted photo)

director, Mark Casper, "knows that Kathy and I, though we're not on the board, are still very dedicated. We'll always be a friend."

Casper feels the same about the sisters. "Every organization develops a culture," he explains. "They were there in our formative years. It's one thing to be the gala chair, but they also served on the leadership council. For us, that's like an advisory council. They left a big print of their heart on the agency."

"St. Elizabeth is a very special place. All our clients are treated with dignity. They contributed greatly to that."

Both sisters say they were "shocked" and "humbled" upon hearing they were chosen to receive the Spirit of Hope Award.

"I kept thinking, 'Why me? How did I jump out there in front of others?'" says Krueer.

Schmidt felt the same of her own nomination.

"I could think of 30 other people who deserved it more than I did," she says.

With the award being created just a few years ago and the agency being 28 years old, "you can imagine we stockpiled a whole lot of people responsible for getting us to where we are," says Casper. "But for those of us on the discerning committee, it was not a difficult decision."

Casper spoke with one of the directors who served while the sisters were on the board.

"He said, 'You know how you get that awkward silence when you ask if anyone wants to volunteer?'" Casper shares. "He said he never got that when they were here, because whatever he needed done, they immediately raised their hands."

Casper describes Schmidt and Krueer as "just the sweetest, most generous people, and so humble. They never want attention. It's just, 'What can I do to help these women improve their lives?'"

That spirit shows through as both women reflect on their years of volunteering for St. Elizabeth Catholic Charities.

"I feel so blessed, seeing the end result," says Krueer. "When you hear those people speak at the gala—the adoptive parents, the supportive living people, the CASA volunteers—when you hear them, it's fulfilling and rewarding."

Schmidt says the years of volunteering have led to a "friendship."

"The friendship has grown strong through the years," she says. "It really is a family."

(St. Elizabeth Catholic Charities of New Albany's annual Giving Hope—Changing Lives fundraiser gala will be held at the Galt House, 140 N. Fourth St., in Louisville, Ky., on April 27. Social hour begins at 5:30 p.m., and dinner begins at 7 p.m. The event includes a live and silent auction. While the event is free, donations will be requested during the evening. RSVP by April 20 by calling 812-949-7305.) †



"Every organization develops a culture. They were there in our formative years. It's one thing to be the gala chair, but they also served on the leadership council. For us, that's like an advisory council. They left a big print of their heart on the agency."

— Mark Casper, St. Elizabeth Catholic Charities agency director

Senate bill passes to allow states to redirect funds away from abortion clinics

WASHINGTON (CNS)—The Senate voted late on March 30 to override a rule change made in the last days of the Obama administration that prevented states from redirecting Title X family planning funding away from clinics that performed abortions and to community clinics that provide comprehensive health care.

"The clear purpose of this Title X rule change was to benefit abortion providers like

Planned Parenthood," said Cardinal Timothy M. Dolan of New York, who is chairman of the U.S. Conference of Catholic Bishops' Committee on Pro-Life Activities.

"Congress has done well to reverse this very bad public policy, and to restore the ability of states to stop one stream of our tax dollars going to Planned Parenthood and redirect it to community health centers that provide comprehensive

primary and preventive health care," he said in a March 31 statement.

At midday on March 30, Vice President Mike Pence, as president of the Senate, cast a tiebreaking vote that allowed Senate action to proceed on a joint resolution to block the Obama-era regulation that went into effect on Jan. 18, two days before President Barack Obama left office.

Pence also had to cast a second tiebreaking vote so the Senate could pass the measure.

The joint resolution, H.J. Res. 43, was introduced in the House by Rep. Diane Black, R-Tennessee. It passed 230 to 188 on Feb. 16, a vote that was largely along party lines.

In the Senate, the measure was introduced by Sen. Joni Ernst, R-Iowa. Her fellow Republican Sens. Susan Collins of Maine and Lisa Murkowski of Alaska voted against allowing the legislation to move forward and then against the bill itself.

Republicans control the Senate by only a 52-48 margin, so Pence was called on twice to break a 50-50 tie. Now the measure goes to President Donald J. Trump, who is expected to sign it into law.

Title X of the Public Health Services Act was passed by Congress in 1970 to control population growth by distributing contraceptives to low-income families. Planned Parenthood is the largest recipient of Title X funding. Planned Parenthood also is the nation's largest abortion network—performing more than a third of all abortions in the U.S. It receives more than half a billion

dollars in federal funding each year.

Under the Hyde Amendment, federal funding for abortion already is prohibited, but federal family planning funds were allowed to go to clinics and facilities for other health services.

States have been acting on their own to prohibit Title X funding to agencies performing abortions.

The joint resolution is one of a series of bills Congress has passed under the Congressional Review Act, which allows federal regulations put in place during the final days of the previous administration to be rescinded by simple majority passage.

In a letter to House members urging them to vote for H.J. Res. 43, National Right to Life wrote: "Long-standing objections to the massive governmental funding of PPFA [Planned Parenthood Federation of America] have been reinforced by widely publicized undercover videos, which illuminate the callous brutality that occurs daily in these abortion mills."

After the House vote, Ernst said in a statement she was "committed to restoring our states' ability to make their own decisions about the best eligible Title X providers for folks." †



People pass a Planned Parenthood clinic on March 17 in New York City. The U.S. Senate voted on March 30 to let states cut off funds for Planned Parenthood. (CNS photo/Justin Lane, EPA)

FATIMA

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approached the statue, finally placing the bullet in her crown, he said. "It is still in the crown today. I witnessed these gestures, how he expressed his devotion to Our Lady. He would just walk closer and closer to Our Lady and would repeat: 'You saved me, you saved me.'"

As the prefect of the Congregation for Saints' Causes from 1998 to 2008, Cardinal Saraiva Martins also oversaw the process leading to the beatification by St. John Paul of Jacinta and Francisco Marto, two of the three young shepherd children, who saw Mary at Fatima.

The cardinal also shared a personal friendship with the third seer, Carmelite Sister Lucia dos Santos, who died in 2005.

It was Cardinal Saraiva Martins who, two years after Sister Lucia's death, urged Pope Benedict XVI to waive the five-year waiting period before her sainthood cause could be opened.

"The pope was very kind. He said, 'Yes, you know more about this than I do. We will do as you say,'" the cardinal recalled.

Pope Benedict, the cardinal added, was a "great devotee" of Our Lady of Fatima, even before his election to the papacy.

Interviewed in his apartment near St. Peter's Square, Cardinal Saraiva Martins grabbed a copy of part of the interview then-Cardinal Joseph Ratzinger did in 1985 with Vittorio Messori, an Italian journalist.

"Before becoming pope, he said: 'A stern warning has been launched from that place ... a summons to the seriousness of life, of history, to the perils that threaten humanity,'" the cardinal read.

The special papal bond with Our Lady of Fatima continues today with



Pope Benedict XVI prays in front of a statue of Our Lady of Fatima during a candlelight vigil at the Marian shrine of Fatima in central Portugal on May 12, 2010. (CNS photo/L'Osservatore Romano via Reuters)

Pope Francis, who as archbishop of Buenos Aires was a frequent visitor to a shrine in the Argentine city devoted to her, Cardinal Saraiva Martins said. Pope Francis will visit Fatima on May 12-13 to mark the 100th anniversary of the apparitions.

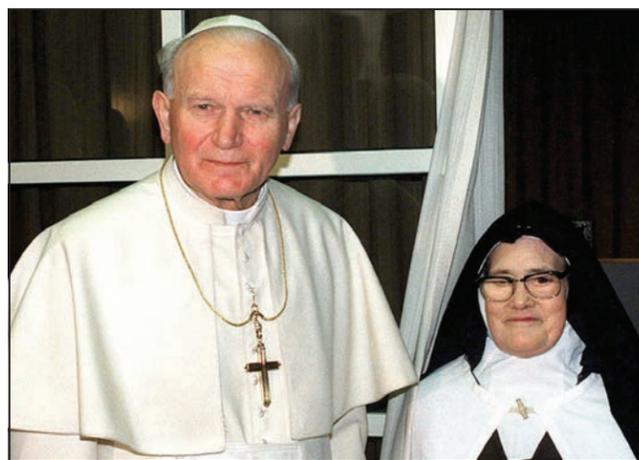
The cardinal recalled Pope Francis' "beautiful" words to Portuguese-speaking pilgrims on May 13, 2015, the 98th anniversary of the apparition: "Entrust to her all that you are, all that you have, and in that way you will be able to become an instrument of the mercy and tenderness

of God to your family, neighbors and friends."

"This an example of the words of Pope Francis, so he is a great devotee of Fatima," the cardinal said. "And for this reason, he will go to Fatima. For him, it will be an extraordinary day in which he will fulfill this great desire that has been expressed in so many ways."

Devotion to Our Lady of Fatima is emblematic of the popes of the last century who have "always recognized" the relevance of Mary's message, particularly its emphasis on faith, conversion, hope and peace, the cardinal said.

"Today we need faith, to be closer to God and our brothers and sisters—not



Pope John Paul II is pictured with Carmelite Sister Lucia dos Santos, the last of the three Fatima visionaries alive in 1991. Recent popes have had a special affection for Our Lady of Fatima, but no pope's connection can match that of now St. John Paul II.

(CNS photo/Joao Paul Trindade via EPA)

hate each other—we need hope and we need peace," Cardinal Saraiva Martins said. "In short, the message of Fatima given 100 years ago is of extreme relevance." †



'Entrust to her all that you are, all that you have, and in that way you will be able to become an instrument of the mercy and tenderness of God to your family, neighbors and friends.'

—Pope Francis speaking to Portuguese-speaking pilgrims on May 13, 2015, the 98th anniversary of the apparition of Mary at Fatima

MINISTRY

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Cord doesn't sugarcoat how hard that stretching was at first.

"I had never spent any time in a jail or prison, so it seemed like a scary thing to do," he recalls. "It's fear of the unknown. You don't know what's on the other side of the wall, and you hear all the things which go on in prison—which are all true."

Yet once Cord looked beyond his fear, he gained a different perspective.

"In the big picture, some major societal problems become really evident when you go into a jail or prison. The people there get into a lifestyle that's hard for them to get out of. We see the same men and women come back over and over again. We ask them why they're back. And they say they've never been taught anything but to steal or sell drugs. It's a generational thing, from their

parents and guardians—if anyone raised them at all.

"Most of us don't have a concept of what that portion of our society endures. It led me to do some research. The grand majority of them dropped out of high school. A lot of them can't read or write. When they do get out of jail, they can't get a job. Or if they do get one, it's one of the lowest paying jobs you can imagine—because no one wants to hire them after they've been in jail."

The task force's final report also revealed the challenges faced by the 20,000 inmates who are released from Indiana prisons and jails every year.

"Without a job, it is nearly impossible to establish a new life and become productive citizens. However, nearly 75 percent of Hoosier employers are reluctant or simply refuse to hire ex-offenders," the report noted. "When such individuals are unemployed, their chances of returning to prison are 60 percent."

'We need to have compassion'

Within the task force, Cord's group focused on building relationships that will help people as they re-enter society after being imprisoned.

Key elements of this goal include training potential mentors to help during this transition, and establishing connections with parishes and the St. Vincent de Paul Society to provide material needs to assist people during this time.

Another emphasis involves working with companies and programs to provide support and employment opportunities.

"I think every county jail needs to have some Catholic presence in it," Cord says. "The presence could be people going into the jail, or helping those in jail when they get out. It could also be through prayer or financial support or making rosaries. I have invited 15 people to the jail service with me at the Jackson County Jail. Even if they go just one time, it noticeably changes them in terms of compassion."

It has definitely changed him.

"One of the things this will bring to my ministry as a deacon is a change in the way I look at the marginalized in our society, not just those in prison. The people in the margins don't have a choice. They haven't had guidance or leadership. We need to have compassion for them."

Cord's commitment to prison ministry also leads him to a moment of self-awareness—and a light laugh.

"Clearly Deacon Mike knew what he was doing when he had me do what I wanted to do the least. That's when you grow the most."

(For more information about how to get involved in prison ministry in the archdiocese, visit the website, www.archindy.org/prison. Interested persons can also contact Deacon Michael Braun, the archdiocese's director of the Office of Pastoral Ministries. He can be reached by e-mail at mbraun@archindy.org or by phone at 317-236-1531 or 1-800-382-9836, ext. 1531.) †

Report sexual misconduct now

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

Carla Hill, Archdiocese of Indianapolis,
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Jesus fulfilled messianic prophecies in triumphal entry into Jerusalem

By Paul Senz

It is a common adage by now that the Old Testament is fulfilled in the New Testament, and the New revealed in the Old. The life and ministry of Jesus Christ was the fulfillment of centuries of prophecy, and when the Gospel was spread around the world, this point was greatly emphasized.

We, as Catholics, see ourselves in continuity with the ancient Jewish people, and as a result we have a special interest in understanding how the prophecies of the Old Testament came to fulfillment in Jesus.

This year on Palm Sunday, we read the account from the Gospel of St. Matthew of the entrance of Jesus into Jerusalem. Scholars typically recognize Matthew's Gospel as one with a great focus on the fulfillment of Old Testament prophecy, and this scene is no exception.

In this passage, Matthew specifically draws attention to a number of Old Testament prophecies being fulfilled in Jesus.

In the first verse of Matthew's recounting of the entrance into Jerusalem, we hear that Jesus and the disciples were in Bethpage. Bethpage is one of the last villages on the road from Jericho to Jerusalem, and is located on the Mount of Olives.

In the Old Testament, the prophet Zechariah declared that this would be the place where God's kingship over the entire world would ultimately be revealed (Zec 14:4-9). This is especially important to remember in light of the great kingship prophecies that would be fulfilled as Jesus continued into the city of Jerusalem.

There is one brief passage, in particular, that contains some of the most profound symbolism and prophecy fulfillment in the whole of this scene: Jesus riding a colt on which no one has ever sat.

In the Old Testament, it is often specified that an animal meant for a sacred purpose must not have been put to any ordinary use before. This stipulation can be found in Numbers 19:2, Deuteronomy 21:3 and 1 Samuel 6:7.

Pope Benedict XVI, in his marvelous book, *Jesus of Nazareth: Holy Week: From the Entrance into Jerusalem to the Resurrection*, says that this may seem unimportant to today's reader, "but for the Jewish contemporaries of Jesus, it is full of mysterious allusions."

Even the fact that Jesus requested a mode of transport, by sending two disciples to acquire the colt because "the master has need of it," is Jesus claiming the right of kings (Mt 21:3). This also brings to mind Genesis 49:10-11, in which Judah is promised a scepter, a ruler's staff.

In this passage, it is said that Judah binds his donkey to a vine. "The tethered donkey, then," says Pope Benedict, "indicates the one who is to come, 'to [whom] shall be the obedience of the peoples.'" Here again, Jesus is claiming for himself the rights proper to kingship, which would not have been missed by his contemporary Jews.



Now-retired Latin Patriarch Fouad Twal of Jerusalem, center, walks in the annual Palm Sunday procession on the Mount of Olives overlooking the Old City of Jerusalem on March 20, 2016. Walking to his right is Franciscan Father Pierbattista Pizzaballa, then-custos of the Holy Land. He succeeded Patriarch Twal as apostolic administrator of Jerusalem in June 2016. The life and ministry of Jesus Christ was the fulfillment of centuries of prophecy, and when the Gospel was spread around the world, this point received great emphasis.

(CNS photo/Debbie Hill)

Matthew explicitly quotes Zechariah 9:9: "Exult greatly, O daughter Zion! Shout for joy, O daughter Jerusalem! Behold: Your king is coming to you, a just savior is he, humble, and riding on a donkey, on a colt, the foal of a donkey" (see Mt 21:5). Jesus displays kingship, but he is the king of peace, of simplicity, of humility.

"Jesus is indeed making a royal claim," Benedict writes. "He wants his path and his action to be understood in terms of Old Testament promises that are fulfilled in his person. The Old Testament speaks of him—and vice versa: He acts and lives within the word of God, not according to projects and wishes of his own."

The narrative tells of the crowd covering the ground with their cloaks and palm branches as Jesus passed them by. This gesture is another that is fraught with symbolism and meaning from the Old Testament.

The spreading of cloaks and branches is an image of enthronement in the line of King David, hearkening back to 2 Kings 9:13 and 1 Maccabees 13:51: "The Jews entered the citadel with shouts of praise, the waving of palm branches, the playing of harps and cymbals and lyres, and the singing of hymns and canticles, because a

great enemy of Israel had been crushed" (1 Mc 13:51).

As Jesus entered Jerusalem, another great enemy of Israel—the greatest enemy—was about to be crushed as well.

The people were overcome, shouting the words of Psalm 118, "which on their lips becomes a messianic proclamation," Pope Benedict writes. Shouts of "Hosanna!" fill the air.

Over the course of Jewish history, the connotations of "Hosanna" developed from a prayer of supplication to one of praise, "joyful praise of God at the moment of the processional entry, hope that the hour of the Messiah had arrived, and at the same time a prayer that the Davidic kingship and hence God's kingship over Israel would be re-established."

Jesus has now entered the holy city of Jerusalem, and made clear his divine claim to kingship. His hour has come, and with it, the hour of our salvation—the salvation which God promised his people of old.

(Paul Senz is a freelance writer living in Oregon with his family.) †

Hebrew words cried at Jesus' entry into Jerusalem prayed during every Mass

By Daniel S. Mulhall

The liturgy on Palm Sunday begins differently from most Masses. In most Catholic churches, people gather outside or in the vestibule where they hear a reading from the Gospel according to St. Matthew (21:1-11) about Jesus' triumphant entry into Jerusalem. Palms are then blessed, and the congregation processes into the church together.



Parishioners at St. Lucy Parish in Suchitoto, El Salvador, wait to have their palms blessed during a Palm Sunday Mass on March 29, 2015. The Gospel proclaimed at the start of the Palm Sunday liturgy recalls Jesus' triumphal entry into Jerusalem.

(CNS photo/Octavio Duran)

While all four of the Gospel accounts tell basically the same story of what happened that day in Jerusalem, only Matthew uses these words: "Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest" (Mt 21:9). What exactly does the word "hosanna" mean, and why would the crowd shout it about Jesus at this time?

Hosanna is a transliteration of the Hebrew word "hosi-ah-na," which means to save or rescue, or designates the person who saves or rescues. According to *Strong's Concordance*, the "-na" suffix is used to express "intense emotion."

While originally the word was used as a prayer of intercession asking for God to intervene and save his people (Psalm 118:25 says, "Lord, grant salvation! Lord, grant good fortune!"), by Jesus' day the word had become a shout of jubilation, a statement of praise because God had saved his people. At the Jewish feast of Tabernacles and at Passover, the word continues to be used in this way.

But there is more to this phrase in Matthew than just the word "hosanna." In the Gospel of Matthew, Matthew continues with the phrase "blessed is he who comes in the name of the Lord" (Mt 21:9), which comes from Psalm 118:26.

This is significant because, according to the comments in the New American Bible, Psalm 118 is "a thanksgiving liturgy" that was used during a procession of the king and the people into the Temple.

The psalm recalls and celebrates how God faithfully responded to Israel's pleas for assistance. This psalm was also used as a blessing given to pilgrims when they arrived at the Temple in Jerusalem.

Gradually, this phrase saw its meaning develop as well, acquiring what Pope Benedict XVI in his book *Jesus of Nazareth: Holy Week: From the Entrance into Jerusalem to the Resurrection* described as "messianic significance."

"It had become," Pope Benedict writes, "praise of Jesus, a greeting to him as the one who comes in the name of the Lord, the one awaited and proclaimed by all the promises." So, in shouting "Hosanna" as Jesus entered Jerusalem, his disciples were acknowledging him as the Messiah, the promised one sent from God to save Israel.

We continue to say a variation of this phrase from Matthew every time we participate in the Mass. We pray, "Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest."

In so doing, we recognize once again (as the crowd did on that day in Jerusalem) that Jesus is Lord, the promised one of God who comes to save us. Our prayers have been answered. Now we celebrate God's saving power and love for us.

Hosanna in the highest.

(Dan Mulhall is a catechist who lives in Louisville, Ky.) †

From the Editor Emeritus/John F. Fink

A large procession down the Mount of Olives on Palm Sunday

Longtime readers of this column know that I spent three months studying in Jerusalem in 1997 after retiring as editor of *The Criterion*.



I was there during Holy Week, so I participated in the Christian celebrations during that time.

They began on Palm Sunday, with a gigantic procession with everybody carrying palms or olive

branches. It began in Bethany, where the tomb of Lazarus and the Church of Martha and Mary are located, and continued to Bethphage at the top of the Mount of Olives. There, a priest representing Jesus mounted a donkey for the ride down the Mount of Olives.

The top of the Mount of Olives is 300 feet higher than the Old City of Jerusalem, so it provides a wonderful view not only of the city itself but of the Judean hills. This is usually where pilgrims begin their tours of Jerusalem. Many Jews are buried on the Mount of Olives, including the prophets Haggai, Zechariah and Malachi.

The procession proceeded down the Mount of Olives, as Jesus did every time he went to Jerusalem from Bethany or anyplace else to the east. Halfway down we stopped at the *Dominus Flevit* Church, which commemorates Christ's weeping over Jerusalem on the first Palm Sunday (see Lk 19:41). ("*Dominus Flevit*" means "The Lord Wept.") The church, built in 1891, is shaped in the form of a tear. It's a small church, much too small for everybody in the procession to go inside, but we did stop there.

There are two churches at the bottom of the Mount of Olives, but the procession did not stop at them because they weren't associated with Palm Sunday. The first is the Church of All Nations at the Garden of Gethsemane, built between 1919 and 1924 over a huge rock on which Jesus probably suffered his agony before his arrest. It got its name from the fact that 16 nations contributed to its construction.

The Garden of Gethsemane itself today appears much as it did 2,000 years ago, with some olive trees so old that they are either the direct descendants or the actual trees there when Jesus and his Apostles came to this garden.

The other church at the bottom of the Mount of Olives is Mary's Tomb. Actually, the crypt is all that's left of a Byzantine basilica built in the fourth century, but pilgrims still descend a flight of 44 steps to reach the tomb in a dark, dungeon-like atmosphere. It's believed that Mary was assumed into heaven from this spot.

On the first Palm Sunday, Jesus rode to the Temple, but now the procession ends at the Church of St. Anne, located just inside the Lions Gate, the nearest gate to the Mount of Olives. It's the best preserved of all the churches built by the Crusaders and has magnificent acoustics. This is where tradition says Joachim and Anne had their home, and where Mary was born.

It's inspiring to hear Christians of many denominations and languages sing and pray together in this church, as they do on Palm Sunday. Patriarchs speak and lead the prayers.

(John Fink's recent series of columns on Church history is now available in book form from Amazon. It is titled *How Could This Church Survive?* with the subtitle, *It must be more than a human institution.*) †

Coming of Age/

Maria-Pia Negro Chin

What are you waiting for? Trust in the Lord

Recently, a colleague shared his experiences of the 2017 Los Angeles Religious Education Congress and told



us how he was re-energized by the powerful testimonies there. As I listened to him and looked into the event, the theme of the LA Youth Day prior to the congress caught my attention.

Nearly 13,000 teens who attended

the Youth Day were asked, "What are you waiting for?" This theme challenged the teens not to delay living out their faith.

Have you ever put off a decision or action that you knew you needed to make? Did you reflect on why you hesitated to take that step?

Perhaps you were experiencing "paralysis by analysis" and over-complicating things by waiting for the "perfect" option. Or you opted to not consider the problem and distracted yourself instead. Or your fears set in and prevented you from taking the leap.

For teens, many of whom will make the transition from high school to college or to the workforce, this "What are you waiting for?" question is a chance to ponder God's plan for them. How can they become the best version of themselves and glorify God through who they are?

This is a call to bring their hopes, fears, doubts and dreams to God.

"What are you waiting for?" is first and foremost a call to action, a wake-up call. Jesus invited us to turn to him and to not delay. However, it is also our call to reflection," the youth event website said. "Christ awaits you with open arms. So, what are YOU waiting for?"

The Youth Day's question tied into the congress' call to "Embrace trust."

As Father Christopher Bazyouros, director of the Office of Religious Education for the Archdiocese of Los Angeles, said in the opening ceremony of the congress, the profound call to action at the Youth Day is a chance to not only trust in God and yourself, but also to help others to embrace this trust.

He said that trust involves a commitment to a person, which is not always easy, but "in trust, Christ destroys every separating wall."

"Many times, we want to hedge our bets," he said, and choose "the tangible, the seen, rather than trust completely in God, whose wisdom and providence see far beyond our vision."

The antidote to this is trust in God. We can discover joy by taking risks, embracing trust and living lives of action. Faith and trust can help us dispel fears of making mistakes that can paralyze us. And it can help us to embrace trust in the present.

The priest also mentioned a quote attributed to St. Teresa of Avila, encouraging congress attendees to "trust God that you are exactly where you are meant to be."

During the Youth Day, a choir of teenagers sang "Walk on the Water" by Britt Nicole, a Christian singer from North Carolina. The song encapsulates the need to let go of fears and insecurities and take the first step.

One of the parts that struck me was: "You know you're made for more, so don't be afraid to move. Your faith is all it takes, and you can walk on the water, too."

So, what are you waiting for?

(Maria-Pia Negro Chin is bilingual associate editor at Maryknoll Magazine.) †

It's All Good/Patti Lamb

Faith reminds us to be grateful that God loves the 'real' you

Recently, I found myself job searching—and searching and searching.

Life revealed to me that it was time to re-enter the workforce in a full-time



capacity, and the search was no small feat. Someone once told me that searching for a job is, in itself, a job. That was sage advice.

I searched, applied and networked with friends and family members.

Most openings required online applications, and I submitted my credentials through a plethora of portals. I repeatedly got bounced out if I failed to populate an entry column appropriately. The process was time consuming. I silently claimed a small victory each time I received an e-mail stating that my application had been successfully submitted.

Despite the fact that I've been out of the traditional/full-time workforce for years, I was grateful to receive several interviews. First came phone screenings, followed by in-person interviews, some with panels of interviewers far beyond me in terms of experience, advanced degrees and business savvy. Those experiences proved to be quite humbling.

When applying for jobs, we're essentially trying to prove our worth. That

starts with our crafting our resumes and, if we're invited to interviews, elaborating upon the credentials we listed on paper.

Throughout the process, I was repeatedly asked about what I could contribute, what value I could add, and to talk about instances wherein I performed as a hero in times of likely demise.

At one interview, I was asked, quite candidly, what I could bring to the company that the other four candidates could not.

"Why are *you* the best?" the hiring manager asked.

My confidence was not full to the brim, and truthfully, I could not say. In fact, I considered myself the dark horse. I'd been out of the full-time workforce for a while, and perhaps my skills weren't as sharp as those of the others being considered.

At that moment, before answering, I whispered this prayer: "Come, Holy Spirit."

Then, I gave an answer suggesting that I couldn't say that I was the best, but I could at least bring "new eyes" and energy to the position.

When I came home after that interview, I paused to thank God that he thinks differently than the world thinks. He just loves us. God doesn't expect us to prove our righteousness to him, or explain why we are worthy of his love. On the contrary, he taught us that humility and self-sacrifice

are to be respected. That's the model he gave us when he died on the cross.

When Pope Francis celebrated Mass at Madison Square Garden in New York in 2015, he said something that I haven't forgotten.

The Holy Father said, "Jesus keeps telling his disciples to go out. . . . He urges them to go out and meet others where they really are, not where we think they should be."

I have always found those words encouraging.

Our faith reminds me that, while I might not have what it takes to impress others and succeed by this world's standards, my priority should simply be to please God. Too often, however, I get caught up in measuring myself against a worldly status and forget that God will always meet me where I am.

I'm enthusiastic that I've found employment with seemingly wonderful people.

Above all, I'm grateful to God for loving the "real" me, who is sinful, imperfect and unworthy of his love.

And I look forward to soon celebrating Easter, which reminds us that, despite our inadequacies, God only wants to invite us to his eternal embrace.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for *The Criterion*.) †

The Human Side/Fr. Eugene Hemrick

Be respectful, transfigure our society with awe and reverence

Is a new age of disrespect upon us? Are we experiencing growing impertinence, insolence and contempt? This leads us to ask what exactly respect is.



Our best answer can be found in the transfiguration of Christ.

To escape the crowds, Christ, Peter, James and John ascend a mountain in search of peace

and quiet. Once settled down, Christ suddenly becomes transfigured, his face shines and his clothes become dazzling white. Elijah and Moses appear and converse with Jesus.

Experiencing the awesome moment, Peter exclaims, "Rabbi, it is good that we are here!" (Mk 9:5)

As they leave the mountain, Christ tells them not to mention the experience to anyone until the "Son of Man has been raised from the dead" (Mt 17:9).

In the transfiguration, we have two essential qualities of respect: awe and reverential space. To be in awe is to realize that I am in the presence of greatness and to whisper, "Lord, it is good to be here!"

When Joshua encountered the commander of God's army in the Old Testament, he fell facedown to the ground in reverence, acknowledging the awesomeness of the moment and humbly paying it homage. Respect is a bow to awesomeness.

But why are the Apostles exhorted to tell no one of the transfiguration?

Theologian Father Romano Guardini states when we are in awe of another, awe "forbids obtrusiveness, keeps one at a distance, does not permit the breath of one's own being to touch the revered object."

In other words, one doesn't go public about reverential moments, nor try to promote the fact of personally being close to an awesome event. Respect stands back, creating reverential space and letting that which is awesome speak.

Poet Maya Angelou wrote, "If we lose love and self-respect for each other, this

is how we finally die." Her observation raises serious questions about our present age.

Are signs of disrespect outweighing signs of respect?

Is respectful rhetoric dying? Is today's rhetoric becoming more awful than awesome? Is the desecrated spoken word overshadowing the sacredness of the spoken word?

Politics has always had a dark side, but it also has an awesome side. Is its dark side clouding out its awesomeness, thus creating repugnant politics?

Respect for other cultures is an American virtue. Have we entered an age in which we are demonizing other cultures and losing sight of the rich cultural gifts with which they bless us?

Maya Angelou's observation about respect is sobering. To the degree that respect exists is the degree to which we live or die.

(Father Eugene Hemrick writes for *Catholic News Service*.) †

Palm Sunday of the Passion of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 9, 2017

- Matthew 21:1-11
- Isaiah 50:4-7
- Philippians 2:6-11
- Matthew 26:14-27:66

This weekend, the Church observes Palm Sunday, recalling with such great reverence the Lord's entry into Jerusalem, beginning the drama and depth of Holy Week.



The liturgy includes two readings from the Gospels. The first, occurring at the blessing of the palms and the subsequent procession of the faithful with

palms, reveals both the Lord's divine power and his mission as the messiah. He is approaching Jerusalem, more than just a city in pious Jewish minds, but the holy place in which God's temple stands, where David once reigned as king, and where the prophets spoke in the name of God. It was, as it is, the center of Jewish faith and worship. It was to be the site of the culmination of the Lord's mission.

The crowd proclaims the Lord as "son of David" (Mt 21:9). They greet the Messiah as their own legitimate king, David's heir, not the detested Roman emperor.

For its next reading, the Church gives us a passage from one of those eloquent and expressive sections of Isaiah that biblical scholars call the "Songs of the Suffering Servant." Poetic and descriptive, these four songs laud an unflinchingly faithful servant of God, who remains steadfastly loyal to him despite abuse and persecution. Christians have always seen Jesus prefigured in these beautiful poems.

In the next reading, from St. Paul's Epistle to the Philippians, the stress again is on Jesus and again in the literary genre of poetry. Scripture scholars now believe that this passage was an early Christian liturgical hymn. Its deep understanding of the person and place of Christ is both clear and compelling.

Finally, the liturgy presents the passion narrative of St. Matthew's Gospel. Matthew's presentation of Jesus, even in the horrifying circumstances of the Passion, conveys powerful lessons.

First, even at this fearful time, Jesus is the Christ. Far from being overwhelmed and helpless, the Lord is majestic and totally in control. He is the victim but a victim completely complying in free will and committed to his mission as the Savior.

While the Apostles do not come across as heroic in their loyalty, to say the least, Jesus never repudiates them. He called them. Despite their fear and cowardice, especially in Peter's case, their call endures. Thus it is for all called to discipleship. Believers sin and fall, but they can return with the help of God's grace and mercy. Sin cancels no vocation. The Lord's call is forever.

Finally, all the intrigue, conspiracy and prejudice that surrounded Jesus fall away before the fact that the Lord triumphs. He always reigns as king, the son of David.

Reflection

Matthew's passion narrative is the centerpiece of this weekend's Liturgy of the Word. It is easy to miss its deep meaning by concentrating on the awfulness of all that was brought to bear upon Jesus.

Certainly the treachery and cruelty cannot be dismissed or understated. These elements underscore the evil that genuinely exists in the world, and that overtakes many people.

In a week, the Church will celebrate Easter. Jesus rose, but even in the dark hours of Good Friday, the Lord was almighty and victorious. Nothing then occurred without ultimately lending itself to the fulfillment of the divine plan of salvation.

The praise of the people who acclaimed Jesus' entry into Jerusalem does not illustrate fickleness just on their part. We all are fickle.

Yet, the reading from Philippians illustrates not only that Jesus is Lord, but that we can be good disciples, even if we fall. Christ awaits us with forgiveness. No sin eternally must break our relationship with God, unless we reject God ultimately and finally. The Lord, living and victorious, always offers us mercy, if simply we ask. †

Daily Readings

Monday, April 10

Monday of Holy Week
Isaiah 42:1-7
Psalm 27:1-3, 13-14
John 12:1-11

Tuesday, April 11

Chrism Mass, 2 p.m.,
Archdiocese of Indianapolis,
SS. Peter and Paul Cathedral,
1347 N. Meridian St., in
Indianapolis
Isaiah 61:1-3a, 6a, 8b-9
Psalm 89:21-22, 25, 27
Revelation 1:5-8
Luke 4:16-21

Tuesday of Holy Week

Isaiah 49:1-6
Psalm 71:1-4a, 5-6ab, 15, 17
John 13:21-33, 36-38

Wednesday, April 12

Wednesday of Holy Week
Isaiah 50:4-9a
Psalm 69:8-10, 21-22, 31, 33-34
Matthew 26:14-25

Thursday, April 13

Holy Thursday
Evening Mass of the Lord's
Supper
Exodus 12:1-8, 11-14
Psalm 116:12-13, 15-16bc,
17-18
1 Corinthians 11:23-26
John 13:1-15

Friday, April 14

Good Friday of the Passion of
the Lord
Celebration of the Lord's
Passion
Isaiah 52:13-53:12
Psalm 31:2, 6, 12-13, 15-17, 25
Hebrews 4:14-16; 5:7-9
John 18:1-19:42

Saturday, April 15

Holy Saturday
Holy Saturday Night—The
Easter Vigil
Genesis 1:1-2:2
or Genesis 1:1, 26-31a
Psalm 104:1-2, 5-6, 10, 12-14,
24, 35
or Psalm 33:4-7, 12-13, 20, 22
Genesis 22:1-18
or Genesis 22:1-2, 9a, 10-13,
15-18
Psalm 16:5, 8-11
Exodus 14:15-15:1
(Response) Exodus 15:1-6,
17-18
Isaiah 54:5-14
Psalm 30:2, 4-6, 11-12, 13b
Isaiah 55:1-11
(Response) Isaiah 12:2-3, 4-6
Baruch 3:9-15, 32-4:4
Psalm 19:8-11
Ezekiel 36:16-17a, 18-28
Psalm 42:3, 5; 43:3-4
or, when baptism is celebrated,
(Response) Isaiah 12:2-3, 4-6,
5-6
or Psalm 51:12-15, 18-19
Romans 6:3-11
Psalm 118:1-2, 16-17, 22-23
Matthew 28:1-10

Sunday, April 16

Easter Sunday of the
Resurrection of the Lord
Acts 10:34a, 37-43
Psalm 118:1-2, 16-17, 22-23
Colossians 3:1-4
or 1 Corinthians 5:6b-8
John 20:1-9
or Matthew 28:1-10
or, at an afternoon or evening
Mass, Luke 24:13-35

My Journey to God

Stations of the Cross, Haiku

By Jean Dettenwanger

- | | |
|--|--|
| <p>1. Pilate condemns Him
Jesus' silent voice cries out
I do it for you</p> <p>2. His shoulders laden
With ancient olive cross beam
Willingly He goes</p> <p>3. Stone under His feet
Catches tired body collapse
For your sins and mine</p> <p>4. Sad eyes meet in pain
A mother's love strengthens Him
With her sword-pierced heart</p> <p>5. Simon kind giant
His shoulders take up the cross
Our burden he shares</p> <p>6. Woman veiled in love
Veronica reaches out
Mirror of His pain</p> <p>7. Body beaten down
He can no longer carry
Weight of all our sins</p> | <p>8. In sorrow they come
Bemoaning His suffering
Women weep not now</p> <p>9. Complete objection
Dead weight of body crushed down
Thirsty blood-stained earth</p> <p>10. Flesh torn wounds open
Jesus' garments stripped from Him
Mary's love-gift gone</p> <p>11. Pain-seared hands and feet
Dull thud against wooden cross
His love nailed for us</p> <p>12. Cross and Man nailed up
Shadow against a dark sky
Jesus crucified</p> <p>13. Death's revenge complete
Jesus rests in Mary's arms
Weeping mother's tears</p> <p>14. Resting place at last
Cave tomb safe refuge today
Son will rise again</p> |
|--|--|

(Jean Dettenwanger is a member of Most Sorrowful Mother of God Parish in Vevay. She wrote this poem in Jerusalem on the way to Calvary in 1980.)

Question Corner/Fr. Kenneth Doyle

Byzantine and Roman Catholics together are part of the universal Church

Q My future son-in-law is a member of the Byzantine Catholic Church. Recently, when he came to visit us,



all went together to our family's Roman Catholic parish, and he received holy Communion. First, what is the difference between the two Churches? And secondly, can members of one of these Churches receive Communion in the other one? (New York)

A The Byzantine Catholic Church is one of 23 Eastern Catholic Churches worldwide. It is in full communion with the bishop of Rome, and recognizes the pope as the visible head of the universal Church. Members of the Byzantine Catholic and the Roman Catholic Churches are welcome to receive Communion and fulfill the obligation of Mass attendance when attending the eucharistic liturgy in each other's churches.

The origin of the Byzantine Catholic Church can be traced to the ancient city of Byzantium (modern-day Istanbul). Byzantine churches have some distinctive features: They are elaborately adorned with artwork (particularly figures of the

saints), and the sanctuary is separated from the congregation by an "iconostasis," a wall or screen covered with icons.

Leavened bread (rather than unleavened) is consecrated at a Byzantine Eucharist; holy Communion is distributed under both species and administered by a priest with a spoon. (Communicants are directed that their mouth or tongue should not touch the spoon.)

Byzantine liturgies tend to be more musical than Roman ones, and involve a continual dialogue in song between the priest and congregation. Throughout the Byzantine service, the priest faces the east along with the people (i.e., toward the altar).

All three sacraments of initiation—baptism, first Communion and confirmation—are administered in a single ceremony when either infants or adults are being received into the Byzantine Catholic Church. Priests in the Byzantine Catholic Church are permitted to be married. Further valuable information is available on byzath.org, an unofficial website of the Byzantine Catholic Church in America, including the location of the Byzantine Catholic parish nearest you.

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

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BILLMAN, Patricia, K., 73, Holy Trinity, Edinburgh, Feb. 28. Mother of Jennifer Gonzalez, Christopher and David Billman. Sister of Sara Bradley, Faye Dailey, Jerisue Right, Kathie and Rick Flohr, Debbie, Dana, John and Thomas Shasteen. Grandmother of two. Great-grandmother of one.

BEDEL, Diane M., 59, Holy Family, Oldenburg, March 24. Sister of Lois Bohman, Jane Fussner, Joan Nobbe, Lawrence and Raymond Bedel. Aunt of several.

CORNELIUS, Robert L., 62, All Saints, Dearborn County, March 19. Husband of Betty Cornelius. Father of Bryan and Major Robert Cornelius Jr., Brother of Mary Christine Eckstein, Betty, Allan, Harry Jr., Rick and Timothy Cornelius. Grandfather of five.

GERTH, Dr. Robert E., 92, Our Lady of the Greenwood, Greenwood, March 22. Father of Catherine Hill, Margaret Lionberger, Joan Napier, Teresa Skiba, Elizabeth Wilhelm, Christopher, James and Robert Gerth. Grandfather of 15. Great-grandfather of nine.

GREIWE, David, 67, St. Bartholomew, Columbus, March 20. Husband of Judith Greiwe. Father of Angela Ginder and Susan Walker. Brother of Janet Einhaus, Betty Sample and Michael Greiwe. Grandfather of 11.

HAESSIG, Nelson M., Jr., 72, St. Nicholas, Ripley County, March 16. Husband of Patricia Haessig. Father of Tonya Alford, Douglas, Nelson Jr., and Robert Haessig. Brother of Donald Haessig. Grandfather of 11.

HAGGARD, Helen M., 87, St. Joseph, Corydon, March 18. Mother of Stephen Haggard. Sister of Carole Mattingly. Grandmother of five. Great-grandmother of 12.

HEITZ, Martha A. (O'Neal), 87, Prince of Peace, Madison, March 25. Mother of Donna Langel, Mary Lynn Millan and Mark Heitz. Sister of Janet Brawner, Joy McDole, Carroll, Gary and James O'Neal. Grandmother of 13. Great-grandmother of eight.

HUFF, Albert, 78, St. Paul, Tell City, March 24. Father of Rosie Boling, Vicki Senn and Tammy Strobel. Brother of Billy Huff. Grandfather of two. Great-grandfather of one.

JACOBI, Elsie C., 103, St. Michael, Bradford, March 7. Mother of Jean Hess, Carol Ness, Elaine and Phil Jacobi. Sister of Rosalie Colson. Grandmother, great-grandmother and great-great-grandmother of several.

JOYCE, Betty J., 91, Holy Spirit, Indianapolis, March 22. Mother of Niki Simpson and Kevin Joyce. Sister of Bill Neeb. Grandmother of five.

LABHART, Anna F., 93, St. Paul, Tell City, March 20. Mother of Carol Northenor, Lana Poole, Henry and Kenneth Labhart. Sister of Rose Brumfield, Clara Litherland and Lloyd Sabelhaus. Grandmother of 15. Great-grandmother of 32. Great-great-grandmother of four.

LENAHAN, James R., 93, Holy Spirit, Indianapolis, March 19. Father of Jean Adams, Kathleen Brackman, Marie Gunter, Judith Schiewer, Colleen Simon, Therese Warren, Aletha and



Arizona spring

A blanket of golden globe chamomile surrounds a young mesquite tree outside Good Shepherd Catholic Mission on March 27 in New River, Ariz. Recent rainfall has made the Arizona desert vibrant this spring. (CNS photo/Nancy Wiechec)

Timothy Lenahan. Brother of May McCarty, Eileen White, Bernard and Paul Lenahan. Grandfather of 18. Great-grandfather of 14. Great-great-grandfather of one.

MEUNIER, Eleanor (Bajt), 86, St. Malachy, Brownsburg, March 18. Wife of Raymond Meunier. Mother of Theresa Crowe, Bryon, Devin, Mark, Mike, Paul, Tom and Vince Meunier. Grandmother of 13. Great-grandmother of four.

MUIR, Patricia, 82, St. Bartholomew, Columbus, March 20. Mother of Sheryl Nickerson, Kelli, Ed and Stephen Muir. Grandmother of six. Great-grandmother of three.

RAGSDALE, Madalyn M., 91, Christ the King, Indianapolis, March 18. Mother of Kathryn Andrews and Jack Ragsdale. Grandmother of three. Great-grandmother of seven.

REIN, Ann, 86, St. Luke the Evangelist, March 26. Mother of Mary Hagy and Rick Rein. Sister of Sheila Seibel and Kenneth Montgomery. Grandmother of one.

ROBERTSON, James E., 71, St. Bernard, Frenchtown, March 1. Husband of Jo Ann Robertson. Father of Janet Cox, Cheryl Heldman, Dina Pease, Christine Sartini and Sam Chinn. Brother of Rita Cason, Mary McCarty, Patricia Timberlake, Charles, Larry, Paul and Philip Robertson. Grandfather of nine.

SCHONHOFF, Henry R., 93, St. Barnabas, Indianapolis, March 25. Father of Kathryn Shearon, Mary Smith, Jerome, Mark, Christian Brother Steven and Thomas Schonhoff. Grandfather of 22. Great-grandfather of 31.

SCHUTZIUS, Letty L., 83, St. Pius V, Troy, March 24.

Mother of Victoria Flamion, Mary Haag, Sarah Heck, Kerry Kleeman, Charles, Kevin, Nicholas and Peter Schutzius. Grandmother of 15. Great-grandmother of 15.

SHOTTS, Timothy B., 64, St. Roch, Indianapolis, March 19. Father of Amanda Grimes and Bryan Shotts. Son of Meredith and Jean Shotts. Brother of Carol Farnsworth, Mary, Jim and Mike Shotts. Grandfather of three.

SNIDER, Rosalie (Diehl), 87, St. Pius X, Indianapolis, March 15. Mother of Jane Trennepohl-Neal. Grandmother of three.

TYLER, Jessie L., 69, Holy Angels, Indianapolis, March 21. Wife of Ralph Tyler. Mother of Michelle Selmon and Daniel Tyler. Sister of LaTonya Brown, Donanie Hordiman, Evelyn Turner, Paulette Woodall and Jesse Leggs, Jr. Grandmother of eight.

Great-grandmother of one.

WRIGHT, William W., 97, Holy Trinity, Edinburgh, Sept. 1, 2016. Stepfather of Charlene Cassidy, Jeanette Freeman, Imogene Rogers, Larry Higdon and Marion Kirby. Brother of Mariana Lee. Step-grandfather of 22.

YOST, Juanita L. (Dohoney), 83, St. John Paul II, Clark County, March 20. Wife of Al Yost. Mother of Dave, Kevin, Paul, Steve and Tom Yost. Sister of Catherine Brown, Judy Paul, Sue Roberts, Douglas, Jack, John, Robert and William Dohoney. Grandmother of seven. Great-grandmother of three.

YOUNG, Arlene E., 85, St. Lawrence, Lawrenceburg, March 21. Mother of Elizabeth Bange, Pamela Bushman, Kelly and Timothy Young. Grandmother of seven. Great-grandmother of three. †

Pro-life advocates who made undercover videos charged with 15 felonies

SACRAMENTO, Calif. (CNS)—Two California pro-life advocates are facing 15 felonies for making undercover videos of Planned Parenthood affiliate officials alleging they committed improprieties regarding fetal tissue and organs.

California prosecutors on March 28 charged David Daleiden and Sandra Merritt of the Center for Medical Progress in Irvine with felonies for filming 14 people without permission between October 2013 and July 2015 in Los Angeles, San Francisco and El Dorado counties. One felony count was filed for each person and the 15th count was for criminal conspiracy to invade privacy, AP reported.

In a statement posted on the website of the Irvine center he founded, Daleiden said the “bogus charges from Planned Parenthood’s political cronies are fake news.”

“The right to privacy is a cornerstone of California’s Constitution, and a right that is foundational in a free democratic society,” California Attorney General Xavier Becerra said in announcing the charges. “We will not tolerate the criminal recording of confidential conversations.”

In the videos, Planned Parenthood officials are shown discussing the illegal marketing and sale of fetal tissue with Daleiden and Merritt, who posed as

representatives of a mythical fetal tissue procurement firm.

Planned Parenthood said any allegations it “profits in any way from tissue donation is not true,” and that any money it received from labs were processing fees.

“As we have said from the beginning, and as more than a dozen different state investigations have made clear: Planned Parenthood has done nothing wrong, and the only people who broke the law are those behind the fraudulent tapes,” Mary Alice Carter, interim vice president of communications of Planned Parenthood Federation of America, said in a statement.

Daleiden and Merritt’s videos showed Planned Parenthood officials discussing fees related to fetal tissue, but the organization said monies it received were standard reimbursement fees charged to researchers. But in the fall of 2015, Cecile Richards, the CEO of Planned Parenthood, announced the organization would no longer accept the reimbursements.

In his statement, Daleiden said the public “knows the real criminals are Planned Parenthood and their business partners like StemExpress and DV Biologics—currently being prosecuted in California—who have harvested and sold aborted baby body parts for profit

for years in direct violation of state and federal law.”

Last October, Orange County District Attorney Tony Rackauckas filed a lawsuit against DV Biologics and its sister company, DaVinci Biosciences, in Orange County Superior Court.

The lawsuit accuses the two Yorba Linda medical companies of advertising and selling hundreds of units of fetal tissue and stem cells to research facilities around the world, collecting hundreds of thousands of dollars in revenue.

Rackauckas, in announcing the lawsuits, said the companies treated human parts as commodities rather than following the law.

“We look forward to showing the entire world what is on our yet-unreleased videotapes of Planned Parenthood’s criminal baby body parts enterprise, in vindication of the First Amendment rights of all,” Daleiden added in his statement.

A member of his legal defense team, Tom Brejcha, president and chief counsel of the Chicago-based pro-life law firm Thomas More Society, said Daleiden and co-defendant Merritt “will be vindicated.”

“They will assert robust defenses to these charges,” Brejcha said in a statement. “Their efforts were in furtherance of First Amendment values and are clothed with the same constitutional protection that all

investigative journalists deserve and must enjoy. Undercover journalism has been a vital tool in our politics and self-governance.”

Brejcha said Daleiden and Merritt will use the same vigorous defense they did to fight charges they faced in Texas, but which were later dropped. “History is on our side,” he added.

In January 2016, Daleiden and Merritt were charged with a felony and a misdemeanor for reportedly tampering with government records and using fake IDs to enter a Planned Parenthood facility in Houston. The charges came after a grand jury was convened in September 2015 to decide the case. But no action was taken until five months later.

The two activists posted bond and went to court in February of that year, rejecting plea deals.

The Thomas More Society team filed a motion to dismiss the charges that April. It argued that the hold on the case, along with “other irregularities relating to acquisition of evidence” and “improper disclosure of secret grand jury matters” had compromised Daleiden’s right to due process in Texas.

The court dropped the misdemeanor charge that June. Texas District Judge Brock Thomas dropped the felony charge in July. †

Gift boxes provided by donors bring joy to children in Haiti

LES CAYES, Haiti (CNS)—Teenager Syndia Joseph said she had never received a gift in her life.

Nor had most of the children in remote Camp Perrin. So when Cross Catholic Outreach's Box of Joy program visited to deliver thousands of gift boxes provided by people across the United States, many children literally didn't know what to do.

All seemed appreciative, but many also appeared apprehensive to dive into their presents.

"It's really a shock," said Box of Joy director Steve Bostian. "Many of the things they receive, they don't know what they are. The poverty is so extreme here that I think they are in shock."

People in 46 U.S. states filled shoebox-sized containers with small toys, hygiene items or treats last fall and those "Boxes of Joy" have been distributed in recent weeks to children in poverty in Guatemala, Dominican Republic and Haiti by Cross Catholic Outreach, a relief and development agency based in Boca Raton, Fla.

Children at the Project Hope South Catholic school and orphanage in Les Cayes, along with those in Camp Perrin and Torbeck, received their gifts on March 22-23.

It is the third year for Box of Joy, and Bostian said almost 32,000 children will benefit from the program during this campaign, including about 10,000 in Haiti, considered the poorest country in the Americas by World Bank.

Syndia's gift box included a ball, toothbrush, ruler and socks.

"[I] like everything," 14-year-old Syndia said through an interpreter.

By Cross Catholic Outreach President Jim Cavnar's estimation, "99 percent" of the Haitian children the Box of Joy program impacted had never received a Christmas gift.

"I think of my own kids and how excited they get at Christmas every year and I think for these kids, it's the first time. Almost all of them have never gotten a gift before, and you can look around and see they almost don't know what to do," Cavnar said in an interview with a visiting reporter from *The Catholic Week*, newspaper of the Archdiocese of Mobile.

And once children understood the purpose of the gift, opened their boxes and took items out, many meticulously repacked their boxes.

"When we first started to distribute to Haiti, I could not understand why the kids weren't taking everything out and playing with it," Cavnar explained. "Then my Haitian staff explained they know this is something for their whole family, and they will first go to their family and share it."

In Camp Perrin, 14-year-old Figgins Fedna received his Box of Joy at his home. Along with pens, sandals and toiletries, his box included a package of lollipops.

Figgins immediately shared his lollipops with siblings and neighboring children.

"You have to admire kids who have that perspective," Cavnar said.

Some of the more popular items were unsurprising. Hach Seldor, a 7-year-old who attends the Project Hope school, said a small ball that would fit in someone's palm was his favorite gift.

"[I like] to play with my friends and [I like] to play soccer," he said through an interpreter.

But Cavnar was struck at the popularity of hygiene items.

"One kindergarten kid, his eyes lit up when he saw the toothbrush. He kind of grabbed it and held it up," Cavnar said. "That tells you something about the poverty of children and what matters."

Bostian also explained that a simple coloring booklet called *The Story of Jesus* added to each box is popular.

"When people this poor are given a card, a letter or a special certificate at school, it means so much to them. They always pin it up on the wall of their house. And those things will stay up there for years. For Americans, we might get a greeting card, read it, it may lay around the house a few days and then it's in the circular file," he said.

Although Box of Joy began in 2014, Cross Catholic Outreach was founded in 2001, supports 267 programs in 36 countries and has given more than \$1 billion toward poverty relief.

It works with mission partners such as Project Hope South to better communities, and Box of Joy is one of Cross Catholic's programs to assist the poor. The Haiti project was added to the Box of Joy campaign after Hurricane Matthew crippled Les Cayes, about 120 miles west of the capital, Port-au-Prince, in October.

"It builds on what we've been doing



Children in Les Cayes, Haiti, open presents on March 22 that they received through the Box of Joy program of Cross Catholic Outreach, a Florida-based relief and development agency. (CNS photo/courtesy of Cross Catholic Outreach)

for a decade. We are here with long-term relationships with education, vocational training, nutrition and medicine," Cavnar said. "It's a special delight to have a way for families in the U.S. to engage, too.

It's a way for parents to educate their children about the needs of the poor, to do something tangible. Keep in mind, underneath it, there's a much deeper and broader commitment." †

Cardinal Tagle urges 'common security' in world's approach to migration

VATICAN CITY (CNS)—A more Christian, as well as more effective, approach to the global migration crisis would be to move from a concern about "national security" to a concern for "common security," Cardinal Luis Antonio Tagle of Manila told participants at a Vatican conference.

The cardinal, who also serves as president of Caritas Internationalis, the umbrella organization for national Catholic charities, spoke on April 4 at a conference marking the 50th anniversary of Blessed Paul VI's encyclical, *"Populorum Progressio."*

The document, Cardinal Tagle said, urges a recognition that questions of poverty, development and migration are not matters of statistics and programs, but involve the lives of real people and their God-given dignity.

Keeping the people at the center of focus means looking at the causes of migration, its consequences, "the wounds it inflicts, the social costs on families and countries of origin and destination," he said.

"You know," the cardinal said, "it is not always the case that the forced migrant's departure from a miserable condition changes their lives automatically for the better when they reach their destination. The initial causes of displacement are often replaced by other vulnerabilities like security issues, threats, exploitation, scapegoating—every problem is

attributed to migrants—conflicts.

"The life of a forced migrant," he said, "is a pilgrimage, leaving a past with hope for a future of peace, a fuller life of integral human development."

To combat a fear of migrants or the fear that they may impinge on the security and economic well-being of their host communities, the cardinal said Catholics must foster a "point of encounter" with migrants based on "our common humanity, our common aspiration for fullness of life, and hopefully this will lead to a common commitment to fight the globalization of indifference and to promote integral development for all human beings."

The approach of a Christian and of a vision of integral human development "includes growth in mutual respect, dialogue, friendship and solidarity," he said. It means shifting from a concern primarily about "national security in responding to migrants and refugees to common security that leads to an exploration of the interrelationships between countries of origin and destination."

Such an approach, he said, urges international action in response to the large-scale movement of people—assisting in resettlement efforts, but also focusing on addressing the problems that make people feel they have no choice but to leave their homelands.

"For the Church, the question of migrants, integral human development

and peace calls for a spirituality and theology," which has strong biblical foundations, beginning with God's call to Abraham to leave his homeland and including the Israelites' wandering for 40 years in the desert, the cardinal said. "The Exodus shows us that migration acquires sense and meaning if it is placed within the plan of God."

A spirituality of migration holds tight to "memory and hospitality," remembering how each person or someone in his or her family was

welcomed to a new land and celebrates the gift of either giving or receiving hospitality, he said. "Forgetfulness of one's wanderings as a migrant might lead to an unwelcoming stance toward other migrants."

But even more, Cardinal Tagle said, Jesus identifies himself with strangers—"I was a stranger and you welcomed me" (Mt 25:35)—and makes it clear that Christians will be judged on their attitude toward migrants and refugees. †

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Students give up recess during Lent to help others

By John Shaughnessy

If you were a grade-school student, what would be the one part of the school day that you would hate to give up?

Now consider the sacrifice that the sixth-grade students at St. Gabriel School in Connersville have made this Lent—a sacrifice that stunned Father Dustin Boehm, the students' pastor and a frequent visitor to the parish school.

Father Boehm immediately noticed something unusual when he stopped by the cafeteria during one of the first days of Lent.

It was right near the end of the lunch period for the sixth-grade students, a time when the class normally couldn't wait for that carefree, joyful time that most children treasure—recess.

"So I asked a parent volunteer about where they are," Father Boehm recalls. "She told me that the sixth-grade students were in the lower grade-level classrooms, helping out. The parent proceeded to tell me that this is what the sixth grade decided to do for Lent, namely that they had given up their recess time to help out."

Stunned, the priest considered the sacrifice involved for a grade-school student to give up recess, every day, during Lent.

"When we were in grade school, recess was perhaps the most important part of our school day," says Father Boehm, who also is the pastor of St. Bridget of Ireland Parish in Liberty. "It was 'me' time, to do what I wanted—within the rules, of course. We got to play or read or talk with friends. But we didn't have to work. Because of that, it was very important to us. And that is what makes this such an incredible sacrifice."

The seeds of this sacrifice were planted a few weeks before Lent when sixth-grade teacher Angela Fuller mentioned the possibility of giving up recess once a week to help children in the lower grades. Yet when Lent started, and there was no plan in place, sixth-graders Chloe Griffin and Lydia Powell decided to make one.

After giving up recess for the first Friday of Lent to help younger children, the two girls decided to give it up every

day during Lent. Nearly all of the other 16 students in the sixth grade soon chose to follow the plan.

"It feels nice that we are doing this together," Chloe says about her classmates, who are the oldest students in the school. "It's brought most of us closer."

The sixth-graders help the kindergarten children as they color pages, read books to the first-graders and help where they can with the second- and third-graders.

"The younger children love us," Chloe says. "They run up to us and say 'hi,' and give us hugs. And the teachers all enjoy having us in the classrooms."

Their teacher is excited, too.

"They're exceptional role models for the younger students, who look up to them," Fuller says. "They're very committed to their faith. They enjoy learning about it, and they ask very good questions about it."

For Fuller, her students' sacrifice reflects the acronym—JOY—that has guided the class this year.

"J is for 'Jesus' first, then O is for 'others,' and then Y for 'yourself,'" Fuller says. "It's important to give them opportunities to practice that."

Similar to most Lenten sacrifices, this one has its challenges.

"Sometimes, it's really hard," Lydia says. "It's going to get a lot warmer and nicer outside, and we're going to see the fourth- and fifth-graders outside while we're helping. But we feel we'll inspire them to help others."

Father Boehm says there is another important point to make about the students giving up recess for Lent. It has to do with the fact that the students never told him about their sacrifice, even though he interacts with them regularly.

"I never would have known about this Lenten activity had it not been for the parent in the cafeteria," he says. "This tells me that the class is not interested in recognition. But after having spoken with them, I believe that they see that what they are doing is special and different."

"And perhaps it will inspire some of us more seasoned Catholics throughout the rest of our Lenten season." †



Sixth-grader Chloe Griffin, right, works with first-grader Avery Pierce at St. Gabriel School in Connersville. The school's sixth-grade students are giving up their recess during Lent to help other students. (Submitted photo)



Sixth-grader Lydia Powell, left, quizzes third-grader Emma Maze using math flash cards. (Submitted photo)

Pope Francis suggests Lenten exercise of asking God why he weeps

VATICAN CITY (CNS)—Lent is a time for Christians to reflect on the ways they have disappointed God and resolve to return to him with their whole hearts, Pope Francis said.

"To forget that God created us, he raised us, and he has accompanied us in

life—that is disappointing God," Pope Francis said on March 30 during his early morning Mass in the chapel of the Domus Sanctae Marthae.

Sin leads people to be unsatisfied with what God has done for them and go looking for other idols and other gods,

the pope said. The Israelites who made the golden calf—the subject of the day's first reading from Exodus—were not an exception.

Referring to "the dreams and disappointments of God," Pope Francis said God dreams of his people because he loves them, and yet, because of sin, they continue to stray from him, "forgetting that God saved them."

"We, too, are the people of God, and we know our hearts," he said. "Each day, we must take up the journey again so that we do not slide slowly

toward idols, fantasies, worldliness and infidelity."

"It would do us good today to think about the disappointed Lord" and say, "Tell me, Lord, are you disappointed in me?"

Most likely, the pope said, all people can recognize some way that they have saddened God and not lived up to the calling of being a child of God.

"God has a tender heart, the heart of a father," and will forgive those who repent and strengthen those who acknowledge their weakness, the pope said. †

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