



The

Criterion

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It's All Good

In life, fill your heart with what's important, writes columnist Patti Lamb, page 12.

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Supreme Court blocks Trump administration's effort to end DACA in March

WASHINGTON (CNS)—The U.S. Supreme Court has dealt a blow to the Trump administration's effort to end a program in March that protects young adults brought to the U.S. without legal permission as minors.

On Feb. 26, the court declined to hear and rule on whether the administration has the right to shut down the Deferred Action for Childhood Arrivals, or DACA program.

In September, President Donald J. Trump announced his administration was ending the program, giving lawmakers until March 5 to find a legislative solution to protect the young adults benefiting from DACA.

Two federal judges have blocked the Trump administration's efforts to end the program, ruling the government must continue to accept renewal applications for DACA. In turn, the administration asked the Supreme Court to hear and rule on one of those decisions, from a judge in California, in an effort to bypass the process of an appeal going through the 9th U.S. Circuit Court of Appeals based in San Francisco.

That means the March 5 deadline is essentially no longer of any significance, and those benefiting from DACA can keep applying to renew permits that protect them from deportation, and allow them to have a work permit and other documents, as long as they meet certain criteria.

In a brief unsigned comment, the court said it expected the Court of Appeals "will proceed expeditiously to decide this case."

The decision was announced the day the U.S. Conference of Catholic Bishops called for a "National Call-in Day for the Protection of Dreamers," encouraging Catholics to call their representatives in Congress to urge support for the young adults called "Dreamers."

The name comes from the DREAM Act—the Development, Relief, and Education for Alien Minors Act. The legislative proposal has explored allowing qualifying youth conditional residency and down the line permanent residency, but it has been repeatedly defeated in Congress.

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An archdiocesan celebration of Catholic education on Feb. 22 honored three individuals and a parish group whose Catholic values mark their lives. Sitting, from left, are honorees Ody Oruche, Dan and Jan Megel, keynote speaker St. Joseph Sister Carol Cimino, and Gary Ahlrichs, representing the men's group of Immaculate Heart of Mary Parish in Indianapolis. Standing from left, are archdiocesan superintendent of schools Gina Fleming, Archbishop Charles C. Thompson, and Father Jeffrey Godecker, who helped found the men's group of Immaculate Heart of Mary Parish in 2001.

(Photo by Rob Banayote)

Catholic education is a 'most valuable gift of the Church' to the world, speaker says

By John Shaughnessy

During a celebration when it was announced that more than \$6 million has been raised in the past year to help children attend Catholic schools in the archdiocese, keynote speaker Sister Carol Cimino reflected on the rich heritage of Catholic education, calling it "a unique, most valuable gift of the Church" to the world and the United States.

"Nothing matches up to the Catholic school—where a child comes 5½ to six hours a day and learns to *live* the Gospel, not just learn about it," said Sister Carol, drawing extended applause

from the 425 people who attended the archdiocese's 22nd annual Celebrating Catholic School Values event in Union Station in Indianapolis on Feb. 22.

"Catholic schools are schools that offer a *chance*, not merely a choice to so many children who otherwise would be kept on the margins," added Sister Carol, a Sister of St. Joseph of Rochester, N.Y., who has served 53 years in Catholic education, including her current role as the superintendent of Catholic schools for the Diocese of Buffalo, N.Y.

She shared how Catholic schools have long served people on the margins of society, including teaching the

countless number of children of "poor immigrants" who came to the United States for a new life.

"The nuns taught people that other schools wouldn't teach," said Sister Carol. "The nuns taught the freed slaves and the children of the freed slaves how to read and write. The nuns taught the Native Americans. The nuns taught the newly-minted Americans, the new immigrants that were poor."

It's a legacy and a commitment that Catholic schools must continue, she declared, citing the example of St. Theodora Guérin, the foundress of

See CCSV, page 8

Coping with school shootings is becoming surreal part of students' routine in America

WASHINGTON (CNS)—Students in schools across the country have to navigate their way around classes, exams, relationships, cliques, cafeteria food and crowded hallways.

They also have to think about what they would do if someone with a gun came into their school, which seems all the more possible after the Feb. 14 shooting at Marjory Stoneman Douglas High School in Parkland, Fla.

The students there now enter brand-new terrain that only students from schools where mass shootings have taken place have experienced. When classes resumed at Stoneman Douglas on a modified schedule on Feb. 28, they faced all their usual routines and challenges right up against the horrific memories of the fear and loss of just two weeks ago.

At first, many of these students channeled their raw grief into gun control activism. They gave speeches at vigils and numerous television interviews; they marched and planned bigger marches. They challenged political leaders and businesses associated with the National Rifle Association (NRA) to do more to stop the carnage they had witnessed. They coined a movement name—

See SHOOTING, page 10



A young woman mourns in front of a memorial as hundreds of students and parents arrive for campus orientation on Feb. 25 at Marjory Stoneman Douglas High School in Parkland, Fla. Attendance at the orientation was voluntary but it was being held in anticipation of the school officially reopening on Feb. 28. (CNS photo/Angel Valentin, Reuters)

In op-ed, Cardinal Tobin speaks up for immigrants

WASHINGTON (CNS)—Leading with a story about his Irish grandmother who made Boston her home after leaving County Kerry, Ireland, New Jersey Cardinal Joseph W. Tobin urged Americans, in a Feb. 21 opinion piece in the online publication *The Hill*, to remember their family's immigrant roots.

He also voiced disappointment at attacks against immigrants lobbied by politicians and others who call themselves Christian.

"Over the past year, the level of vitriol directed to undocumented families has been astonishing," he wrote. "Elected officials proclaim their hard-line stance on immigration as a badge of honor, even as some proclaim to be people of faith."

To lawmakers "who follow the Judeo-Christian tradition," he reminded them "of the millennial prohibition against persecuting the stranger as well as the fact that Jesus and his family were refugees."

He also took issue with those who use the words "chain migration," which groups such as the American Immigration Lawyers Association have called a "pejorative" term and a "misleading nativist buzzword" to describe "family-based migration."

"There is nothing more harmful or hurtful to describe the human migration experience and its importance to society than to use a term such as 'chain migration,'" wrote the cardinal, who led the Archdiocese of Indianapolis from 2011-14 before being named to head the Newark Archdiocese.

The words are often used by President Donald J. Trump and right-wing media outlets as well as politicians during immigration debates.

With disparaging words and actions, "we are witnessing an escalating display of hatred for undocumented individuals and families. We have stopped seeing the faces of our immigrant brothers and sisters, and the stories behind their faces,"

the cardinal wrote.

He reminded Americans that the number of family-based immigrants admitted to the U.S. each year "is not unchecked—it is limited by Congress. Due to congressional limits on migration, very rarely do family members who wish to come to the U.S. have the ability to simply apply for and receive a visa in a reasonable time period."

Families wait for years and sometimes decades before being reunited with loved ones. And much like his family, they come seeking better lives, not intent on harming others.

Especially painful, he said, was watching the debate involving young adults who were brought to the U.S. as minors without proper documentation and who are often referred to as "Dreamers."

"It pains me to see the acrimonious debate involving undocumented youths," he wrote. "They were brought to this country as children, and now they're being forced to leave to score political points. We use the broad category of 'Dreamers,' but we should remove the statistics and highlight the faces and stories of those impacted by what can be perceived as open season on immigrants."

Highlighting the upcoming March 5 deadline Trump gave Congress to find a legislative solution that would help the young adults, the youth are "being portrayed in the media as pawns in a larger game," he wrote.

"It is clear we're a country that refuses to look at our own immigrant experience. But as a leader within the Catholic Church, I am compelled to speak up," he wrote. "My message to Congress and Americans who have forgotten their own immigrant story is simple: Look again and truly 'see' Dreamers, and then act in the best traditions of our history and of our faith." †



Public Schedule of Archbishop Charles C. Thompson

March 1-15, 2018

<p>March 1 — noon Indianapolis West Deanery Priests' Meeting, Cardinal Ritter Jr./Sr. High School, Indianapolis</p> <p>March 1 — 6 p.m. Called By Name Vocations Dinner, Holy Spirit Parish, Indianapolis</p> <p>March 3 — 5 p.m. Mass at Sacred Heart Church, Indianapolis</p> <p>March 4 — 10 a.m. Mass with Installation of Pastor, Most Sacred Heart of Jesus Church, Jeffersonville</p> <p>March 4 — 7 p.m. Mass at Indiana Women's Prison, Indianapolis</p>	<p>March 7 — 10:30 a.m. Blessing and Dedication, Women's Care Center, Bloomington</p> <p>March 7 — 6 p.m. Called by Name Vocations Dinner, St. Barnabas Parish, Indianapolis</p> <p>March 8 — 11:30 a.m. Promise to Keep Luncheon, Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>March 12-14 United States Conference of Catholic Bishops committee meetings, Washington, D.C.</p> <p>March 15 — 6 p.m. Legatus Lenten Retreat, Marian University, Indianapolis</p>
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(Schedule subject to change.)

Jesus never abandons people in times of trial, Pope Francis says at parish

ROME (CNS)—If people listen to Jesus and do as he urges them, they can be certain that he will see them through even the darkest times, Pope Francis told members of a Rome parish.



Pope Francis

"Jesus always prepares us for our trials and he never leaves us alone. Never," the pope said on Feb. 25 during Mass in the Church of St. Gelasius on Rome's northeast edge.

Following his usual pattern for Sunday parish visits, Pope Francis reached the church in the early afternoon. After shaking hundreds of hands, blessing dozens of babies and posing for a handful of selfies with young people, the pope went to the parish soccer field to meet the children and teens involved in the parish catechism and sports programs.

After morning sunshine, the skies turned gray and cold, and a heavy rain began to fall. "You're soaked!" the pope told the youngsters.

"Life is like this," he said, explaining that some days will be sunny, some rainy and sometimes storms unexpectedly blow in. "What's a Christian to do? Go forward with courage," knowing that Jesus always is near and is always willing to forgive, he told them.

Moving indoors, the pope met with the elderly members of the parish and greeted each of them individually. He asked couples how long they had been married and asked others how they were feeling. One woman told him that she had a cold she just could not shake. He suggested she try some grappa, a strong grape-based alcoholic drink. Pope Francis thanked the group of

elders for all they do for the Church and the world. Even if they do not feel like they are accomplishing great things, he said, they have been charged with "keeping the embers of faith alive" with their prayers and their witness.

After hearing confessions, the pope celebrated Mass in the parish church and gave a brief, extemporaneous homily focused on the day's Gospel account of the transfiguration of Jesus.

By allowing the disciples to see him transfigured, Jesus gave them a preview of the glory that would be his after the crucifixion and resurrection, the pope said. It was a way to fortify and prepare the disciples for the trials and tribulations that were about to begin.

Remembering that vision, he said, the disciples would be able to "bear the weight of the humiliation" of seeing Jesus condemned and crucified.

In the same way, the pope said, Jesus gives all believers the assurance that he will triumph in the end. And, even in the darkest times, "he is always with us. He never leaves us alone. Never."

In the Gospel account, he said, after the disciples see Jesus transfigured, they hear God's voice telling them, "This is my beloved Son. Listen to him" (Mk 9:7). Listening to Jesus is key, the pope said. "In our daily lives, maybe we have problems or have many things to resolve. Let's ask ourselves this: 'What is Jesus saying to me today?' And let's try to listen to Jesus' voice, how he inspires us. And that way we will follow the advice of the Father: 'This is my beloved Son. Listen to him.'"

But listening is only the first step, the pope said. Christians then must do what Mary told the servants to do at the wedding feast of Cana when the wine ran out: Listen to Jesus, then "do what he tells you." †



'We are witnessing an escalating display of hatred for undocumented individuals and families. We have stopped seeing the faces of our immigrant brothers and sisters, and the stories behind their faces.'

— Newark Cardinal Joseph W. Tobin in an opinion piece in the online publication *The Hill*



Pope Francis' prayer intention for March

- **Formation in Spiritual Discernment**—That the Church may appreciate the urgency of formation in spiritual discernment, both on the personal and communitarian levels.

(To see Pope Francis' monthly intentions, go popesprayerusa.net.) †



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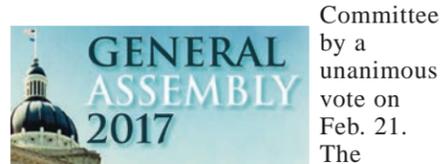
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Bill to recognize fetus as person in homicides clears panel

By Brigid Curtis Ayer

A bill to recognize the fetus as a person in cases of homicide cleared the House Courts and Criminal Code Committee by a unanimous vote on Feb. 21. The Indiana Catholic Conference (ICC) supports the proposal.



Senate Bill 203, authored by Sen. Aaron Freeman, R-Indianapolis, would allow a prosecutor to seek additional penalties against a defendant for crimes resulting in the loss of a fetus.

If a fetus, at any stage of development, is killed during the crimes of murder, voluntary or involuntary manslaughter, or feticide, the perpetrator may incur additional penalties. The legislation does not apply to a lawfully performed abortion.

Under the bill, a perpetrator who commits a felony that causes the termination of a pregnancy could receive an additional sentence of six to 20 years. Current law provides increased penalties for the death of a fetus only if the fetus has reached viability.

Glenn Tebbe, ICC executive director who serves as the public policy spokesperson for the bishops in Indiana, testified in support of the bill. "All life is a gift from God. All human life has dignity and is sacred, because each human being is created in the image and likeness of God," said Tebbe. "The Indiana Catholic Conference appreciates that this bill recognizes that life of the unborn child is recognized from the beginning and

values him or her as it does the mother."

Freeman said the bill originated from a constituent, Jennifer Lee, who came to him with a "tragic story." He explained Lee's daughter Brittany McNew was "in the wrong place at the wrong time in the city of Indianapolis and was the victim of a drive-by shooting—a senseless act of violence. To compound the problem and make it worse, her daughter was pregnant at the time. The prosecutor could not bring a second homicide charge in that case."

Current law allows a six to 20-year enhancement if you kill a woman who happens to be pregnant. However, the fetus is only recognized at the stage of viability which Indiana statute defines at 24 weeks gestational age.



Sen. Aaron Freeman

"The bill does two things," said Freeman. "It gives the prosecutor a tool, that if the person knowingly or intentionally knew that a woman was pregnant and killed that woman, the defendant would be eligible for a second homicide charge."

He added that it changes the law to prosecute a defendant for a second homicide charge of a fetus at any stage of development rather than at viability.

The Indianapolis lawmaker said that the language in the bill is not new. "In 2004, the Unborn Victims of Violence Act from Congress allow[ed] for this, so we are not setting any kind of new precedent," said Freeman. "Twenty-three other states already have this language of a fetus at any stage of development."



'All life is a gift from God. All human life has dignity and is sacred, because each human being is created in the image and likeness of God. The Indiana Catholic Conference appreciates that this bill recognizes that life of the unborn child is recognized from the beginning and values him or her as it does the mother.'

— Glenn Tebbe, executive director of the Indiana Catholic Conference

He also assured the committee that he was not trying to do some "backdoor abortion bill."

When working with Legislative Services Agency to draft the legislation, he wanted to make it "very clear" that the bill would have nothing to do with a woman's right to an abortion. "It doesn't have anything to do with a woman's choice to take her own pregnancy. This is about a third actor, a third person who would kill a woman [who was pregnant]. That's what this bill targets," said Freeman.

Jennifer Lee testified in support of the bill. Lee's daughter was visiting a house one morning when someone drove by and shot 12 times into the back of the home, with one of the bullets striking her daughter Brittany.

They got a call that their daughter was being rushed to the hospital, and that she needed immediate surgery, Lee said. After they were unable to save her, the doctor said, "they didn't just lose one life, but lost two." And they believed the last heartbeat they heard was that of the baby.

Lee said, "The EMT [emergency medical technician] said Brittany's last

words were, 'Please don't let me lose my baby.' I made a promise that I would seek justice for my daughter and her baby." Lee said they discovered that after the police made the arrest, they could only charge the person with aggravated battery for the death of their grandchild.

"I know this bill won't go into effect for my grandbaby, but it will stand strong for the next man or woman who commits a senseless act against these unborn babies," said Lee. "It should not matter if Brittany was six weeks pregnant, six months pregnant, or their grandchild was 6 years old. Just because these babies are not old enough to live outside of the womb does not mean they are not already loved."

Parvonay Stover, government affairs director of the Indiana Attorney General's office, also spoke in favor of the legislation. "We absolutely support this bill and giving prosecutors the tools to combat this horrific act," she said.

For more information on the legislative efforts of the ICC, go to www.indianacc.org.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

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For additional information, contact Joe Doll profdoll@aol.com 317-919-1419.

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Editorial



Copies of Pope Francis' apostolic exhortation on the family, "Amoris Laetitia" ("The Joy of Love"), are seen at the Vatican in 2016. In the exhortation, the pope wrote of unacceptable customs in society, including the abuse of women. (CNS photo/Paul Haring)

Sexual harassment of women

"Violence against women, inside or outside the home, is never justified. Violence in any form—physical, sexual, psychological, or verbal—is sinful; often, it is a crime as well."

That's a statement from the U.S. Catholic bishops in their statement "When I Call for Help: A Pastoral Response to Domestic Violence Against Women." In that statement they said, "Sexual harassment or abuse is a sin against the dignity of the human person."

It seems that every day we hear of another woman accusing a man of some type of sexual harassment. The man is usually someone with power of one kind or another, but not always.

Perhaps no movement has grown as quickly as the "Me Too Movement." Founded by social activist Tarana Burke and popularized by actress Alyssa Milano, it was just this past October that it was first used as a hashtag on social media to help demonstrate the widespread prevalence of sexual assault and harassment. Since then, it has been posted online millions of times by women who claim they have been sexually harassed.

The case of Dr. Larry Nasser was in the news for a long time after female gymnasts accused him of sexually assaulting them under the guise of "treatment." He is now in prison.

Several members of the U.S. Congress have been forced to resign because of sexual harassment claims by women.

Sexual assault even reached the White House with the resignation of staff secretary Rob Porter after his two ex-wives accused him of domestic abuse. President Donald J. Trump has been widely criticized for praising Porter for his work, and it has been noted that he, too, has been accused of sexual misconduct in the past.

It seems that sexual harassment has become an epidemic. It takes many forms, from rape and domestic violence to expected sexual favors in the workplace. We hear about it much more than in the past.

However, as those who operate shelters for abused women can tell you, domestic violence and sexual harassment against women aren't new. The statement that began this editorial

was from a document published in 2002. It's just that women have decided that enough is too much and it's time to act.

Steve Bannon, the former advisor to President Trump, thinks that the "Me Too Movement" will become stronger than the Tea Party. He called it the "anti-patriarchy movement," and said that it will "undo 10,000 years of recorded history."

Catholic social teaching tells us that men and women are equal in dignity and called to communion. But sin has brought in a tendency toward domination. When that happens, the equality, respect and love that are required in relationships of men and women according to God's original plan are lost.

The statement from the U.S. bishops says that "abusive men usually hold a view of women as inferior. Their conversation and language reveal their attitude toward a woman's place in society. Many believe that men are meant to dominate and control women. They tend to be extremely jealous, possessive, and easily angered."

Such men are often in positions of authority because the same characteristics that make them want to dominate women are those that help them achieve those positions.

Pope Francis, though, has made it clear that violence is never an authentic display of masculinity. In his apostolic exhortation "Amoris Laetitia" ("The Joy of Love") he wrote, "Unacceptable customs still need to be eliminated. I think particularly of the shameful ill-treatment to which women are sometimes subjected, domestic violence and various forms of enslavement which, rather than a show of masculine power, are craven acts of cowardice" (#54).

Parents, both mothers and fathers, must teach their children, especially their sons, always to respect one another. We know that sexual harassment is learned behavior, so sons must learn that, as Pope Francis said, it's a sign of cowardice.

As the various women's movements spread, young men and women have to learn the new rules. What is permissible and what is not when it comes to dating? The complementarity between men and women, created by God, won't change, but any notion that men should dominate women must be rejected.

—John F. Fink

Reflection/Sean Gallagher

Rev. Billy Graham and Pope John Paul II were 'kindred souls'

People of the nation and the world lost a great spiritual leader on Feb. 21 when the Rev. Billy Graham died at the age of 99.

As a Catholic Christian, I appreciated and valued his public witness to the Gospel and his efforts to share it around the world. In some ways, he also reminds me of Pope John Paul II.



Born two years apart (John Paul in 1920, Graham in 1918), the two became great evangelists who tirelessly traveled the world to carry out Christ's final commission to his Apostles to "make disciples of all nations" (Mt 28:19).

They shared a great mutual respect and viewed each other as brothers in Christ. Indeed, when Pope John Paul died in 2005, Graham said that he felt like a member of his own family had died, and said that the pontiff was "the most influential voice for morality and peace in the world in the last 100 years."

They didn't meet as often as they might have wished, though, because their first priority was to be faithful to their God-given mission. In 1978, Pope John Paul (then Cardinal Karol Wojtyla) invited Graham to preach in Krakow, Poland, where he served as archbishop.

Even though Krakow and all of Poland was then and is now almost entirely Catholic, the future pontiff made the invitation as a gesture of his desire to promote better relations among all Christians.

When the day came for Graham to preach, though, Cardinal Wojtyla was in Rome being elected the first non-Italian pope in hundreds of years. Later, in 1987, Pope John Paul had plans to meet with Graham in South Carolina where the pontiff was scheduled to preach during an ecumenical prayer service—a place where evangelical Christians far outnumber Catholics.

Graham, however, later cancelled the visit when he was given the rare chance to preach in China, although this trip was called off when Graham suffered an injury. He wanted to attend the pontiff's historic funeral in 2005 at the Vatican, but his poor health at the time made that impossible. Graham's daughter was there in his place.

They did meet on other occasions at the Vatican to discuss various problems facing the world. Their hearts converged in these discussions in their shared conviction, as stated by Graham at the time of Pope John Paul's death, "that the complex problems of our world are ultimately moral and spiritual in nature, and only Christ can set us free from the shackles of sin and greed and violence."

Many people in our celebrity-dominated culture might view great religious leaders like Graham and Pope John Paul II (and Pope Francis today) through that lens. They might see them primarily as great personalities who amaze and entertain, but, in the end, don't have a lasting impact.

That certainly wasn't the case with Graham, who brought millions around the world to faith in Christ and promoted great charitable ministries to help people in need everywhere. Pope John Paul did the same, and also was a determined advocate for peace, including his spurring the peaceful transition in Eastern Europe from communism to democracy.

Although both men attracted tremendous crowds wherever they went, they did not seek to glorify themselves. Instead, they gave the glory to God and called all men and women to do the same.

The best way we can pay tribute to Rev. Graham and Pope John Paul, surely two kindred souls, is to seek with the help of God to be evangelists in our own corner of the world, sharing Christ with loving deeds and the beautiful truth of the Gospel.

(Sean Gallagher is a reporter and columnist for The Criterion.) †

Letter to the Editor

Archbishop Buechlein's prayers, presence at Indy 500 always touched many people

In reading the many stories about Archbishop Emeritus Daniel M Buechlein, I don't remember reading anything about his invocation before the running of the Indianapolis 500.

In his prayer to the thousands of people who filled the 2 1/2 mile oval, he prayed for the servicemen who served and the many who gave their lives that we could enjoy our freedom, one being able to attend the race.

He prayed for the safety of the race drivers as well as the fans.

If there was rain in the forecast, he would end with, "Please Lord, keep the rains away."

The applause and roar was much louder than any thunder. On this day each year, he touched many.

Joan Gilley
New Albany

Archbishop Thompson's pastoral reminds us of call to welcome immigrants, refugees

This is what I hear Archbishop Charles C. Thompson pastorally prophesying in "We are One in Christ," his recent pastoral letter to the Church in central and southern Indiana:

Many immigrants and refugees suffer from the absence of peace. We as their Christian brothers and sisters are to form an attitude of compassion, hope and prudence for refugees and immigrants.

In America, great is the number of such fellow brothers and sisters who are disturbed and displaced. We are called by the Holy Spirit to embrace all those fleeing from war and hunger, or forced by discrimination, persecution, poverty and environmental degradation to leave their homeland.

We are to make a concrete commitment to be informed by Christ and his Church, not a political ideology, in our welcoming them.

We are to be present to provide a network of assistance, listening and hearing both sides, and applying a prudent attitude of compassion

and hope guided by God's good will, which is the common good and human dignity of all and the safeguarding of the family.

We are to be vigilant: to Christ and his Church; to finding ways to network and assist them; to clarify for ourselves the complexities that we may provide resources for aiding their need.

There is a human dignified way to welcome our brothers and sisters while maintaining security for them and our sovereign nation. We are called to welcome refugees and immigrants as children of God, protecting their dignity.

We are called to promote our Church and government to care for them, embrace them and treat them with esteem, dignity and with God's love as his children made in his image and likeness.

Gary Taylor
Milan



Christ the Cornerstone

Lent and fasting for a healthy mind, body and spirit

“The fourth precept of the Church [‘you shall observe the prescribed days of fasting and abstinence’] ensures the times of asceticism and penance which prepare us for the liturgical feasts; they help us acquire mastery over our instincts and freedom of heart” (Catechism of the Catholic Church, #2043).

The season of Lent reminds us that, as missionary disciples of Jesus Christ, we are called to observe the spiritual disciplines of prayer, fasting and almsgiving.

Prayer ensures that we are in contact with God, open to his will for us and engaged with him in profoundly personal ways.

Fasting provides us with opportunities for self-denial that teach us gratitude for all the gifts we have been given and humility in the face of temptations to greed and other self-serving desires.

Almsgiving takes us outside ourselves in order to share with others both the spiritual and material gifts that we have received from our generous God.

The fasting and abstinence that the Church obliges us to observe during Lent are meant to remind us that the life of a missionary disciple is seldom

easy. We are called to follow Jesus on the *Via Crucis*, the Way of the Cross, and to experience the same kind of suffering that the saints and martyrs all underwent (to one degree or another) in their witness to the Gospel.

Several years ago, as the so-called Cold War was at its height, a book was published titled, *With God in Russia*. This fascinating book tells the story of Father Walter J. Cizek, an American Jesuit missionary priest who spent 23 years in prison in the former Soviet Union.

Father Cizek’s witness to the Gospel comes through powerfully. The deprivation and humiliation he experienced, which might easily have broken his spirit and destroyed his faith in God’s providence, are seen for what they truly are: the wounds of Christ crucified which this faithful disciple shared in willingly for the greater glory of God.

Throughout the various stages of his long imprisonment, Father Cizek was housed in conditions that were often appalling. At one prison, 120 men shared a cell that was damp, cold and foul-smelling. Their daily food rations—when available—consisted of a piece of bread for breakfast, thin soup for lunch and a form of gruel in the evening.

This was a severe “Lenten fast and abstinence” that lasted for most of Father Cizek’s 23 years of confinement. His descriptions of the hunger he experienced himself and observed in his fellow prisoners, many of whom succumbed to dysentery, is heartbreaking. It is also a powerful reminder that we need more than bread alone to thrive and grow as human beings.

In his afterword to *With God in Russia*, Jesuit Father James Martin writes:

“Cizek is hunted, captured, tortured, beaten, interrogated, imprisoned and nearly starved to death. The Jesuit priest endures long hours in dank jail cells, endless rides on cramped trains and freezing days and nights in the labor camps. ... Yet he endures these things with grace.”

Reading Father Cizek’s story, we can’t help but feel that our obligatory Lenten fast and abstinence is merely a token gesture—albeit an important one—in the journey to martyrdom that all of us are called to make in our own unique ways.

Think of all the conveniences we enjoy daily. Many of these are nice, but not necessary. Many of the things we take for granted, including food,

clothing, shelter, employment and health care, too many of our sisters and brothers here in Indiana and throughout the world go without.

Our Church’s Lenten observance is not intended to be as severe as Father Cizek’s deprivation behind the Iron Curtain. It is also far less intense than the physical and emotional suffering of the poor here at home and around the world. But it is a strong reminder that if we really want to follow Jesus, self-mastery and fraternal charity demand that we set aside our own interests and look to the needs of others.

The *Catechism of the Catholic Church* teaches that “the way of perfection passes by the Way of the Cross. There is no holiness without renunciation and spiritual battle. Spiritual progress entails the asceticism and mortification that gradually lead to living in the peace and joy of the Beatitudes” (#2015). This is the meaning and purpose of our Lenten observance: to gradually lead us to the joy of Easter, which prefigures the joy of heaven.

May the Lord who suffered humiliation, torture and death for our sake, walk with us on our Lenten journey. May he lead us by the Way of the Cross to the joy of everlasting life. †



Cristo, la piedra angular

La Cuaresma y el ayuno para la salud de la mente, el cuerpo y el espíritu

“El cuarto mandamiento [‘abstenerse de comer carne y ayunar en los días establecidos por la Iglesia’] asegura los tiempos de asceticismo y de penitencia que nos preparan para las fiestas litúrgicas y para adquirir el dominio sobre nuestros instintos, y la libertad del corazón” (Catecismo de la Iglesia Católica, #2043).

La época de la Cuaresma nos recuerda que, como discípulos misioneros de Jesucristo, estamos llamados a observar las disciplinas espirituales de la oración, el ayuno y la limosna.

Mediante la oración estamos en contacto con Dios, abiertos a Su voluntad y conectados con Él de una forma profundamente personal.

El ayuno nos brinda la oportunidad de la autoprivación que nos enseña a ser agradecidos por los dones que hemos recibido y a ser humildes ante las tentaciones de la codicia y otros deseos egoístas.

La limosna nos aparta de nosotros mismos para poder compartir con otros los dones espirituales y materiales que hemos recibido de nuestro generoso Dios.

El ayuno y la abstinencia que la Iglesia nos obliga a observar durante la Cuaresma tienen como finalidad recordarnos que la vida del discípulo misionero raramente es fácil. Estamos llamados a seguir a Jesús en el vía

crucis, el calvario, para pasar por el mismo tipo de sufrimiento que los santos y los mártires soportaron (en mayor o menor grado) al dar testimonio del Evangelio.

Hace muchos años, cuando la llamada Guerra Fría estaba en su apogeo, se publicó un libro titulado *Con Dios en Rusia*. Esta obra fascinante relata la historia del padre Walter J. Cizek, un sacerdote misionero jesuita de Estados Unidos que pasó 23 años en prisión en la ex Unión Soviética.

El testimonio del Evangelio del padre Cizek se presenta de una forma impactante. Las privaciones y las humillaciones que vivió, que fácilmente podrían haber quebrantado su espíritu y destruido su fe en la providencia de Dios, se ilustran como lo que son en verdad: las heridas de Cristo crucificado que este fiel discípulo compartió voluntariamente para la gloria de Dios.

Durante las distintas etapas de su prolongada prisión, el padre Cizek vivió en condiciones que a menudo eran espantosas. En una de las cárceles, 120 hombres tuvieron que compartir una celda húmeda, fría y maloliente. Las raciones diarias de comida, cuando las había, consistían en un trozo de pan para el desayuno, una sopa aguada para el almuerzo y gachas para la cena.

Fueron un “ayuno y abstinencia cuaresmales” que duraron casi la

totalidad de los 23 años de prisión del padre Cizek. Los relatos del hambre que pasó y que observó en sus compañeros de prisión, muchos de los cuales sucumbieron a la disentería, son desgarradores, pero también nos recuerdan, de una forma muy impactante, que necesitamos más que pan para crecer y prosperar como seres humanos.

En el epílogo de *Con Dios en Rusia*, el padre jesuita James Martin escribe:

“Cizek sufre persecución, captura, torturas, lo golpean, lo interrogan, lo encierran y casi muere de hambre. El sacerdote jesuita soporta largas horas en celdas frías y húmedas, hace viajes interminables hacinado en vagones de tren y soporta días y noches helados en campos de trabajo. ... Y sin embargo, soporta todo esto con gracia.”

Al leer la historia del padre Cizek inevitablemente sentimos que, aunque importantes, el ayuno y la abstinencia cuaresmales son meros gestos en el camino hacia el martirio que todos estamos llamados a sufrir a nuestra propia manera.

Pensemos en todas las comodidades de las que gozamos a diario. Muchas de ellas son agradables, pero innecesarias. Muchos de nuestros hermanos en Indiana y en el mundo carecen de las cosas que damos por hecho, entre ellas, comida, vestido, vivienda, empleo y

cuidado de salud.

El cumplimiento de las prácticas cuaresmales que nos exige la Iglesia no tiene que ser tan austero como las privaciones que sufrió el padre Cizek tras la Cortina de Hierro. También es mucho menos intenso que el sufrimiento físico y emocional de los pobres aquí en casa y en todo el mundo. Pero también es un recordatorio importante de que si de verdad queremos seguir a Jesús, el autocontrol y la caridad fraterna exigen que hagamos a un lado nuestros propios intereses y atendamos las necesidades de los demás.

El *Catecismo de la Iglesia Católica* nos enseña que “El camino de la perfección pasa por la cruz. No hay santidad sin renuncia y sin combate espiritual. El progreso espiritual implica la asceticismo y la mortificación que conducen gradualmente a vivir en la paz y el gozo de las bienaventuranzas” (#2015). Este es el significado y el propósito de la práctica cuaresmal: guiarnos gradualmente hacia la alegría de la Pascua, el presagio de la alegría del cielo.

Que el Señor, quien sufrió humillaciones, tortura y muerte por nuestra salvación, nos acompañe en el camino de la Cuaresma. Que nos guíe por el vía crucis hacia la alegría de la vida eterna. †

Events Calendar

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

March 5

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Flame of Love of the Immaculate Heart of Mary Movement**, national director Anthony Mullen presenting, 5:45 p.m. Mass, confessions and rosary, 7-8:15 p.m. presentation, freewill offering. Information: Lori Brown, flameofloveindiana@gmail.com.

March 6

St. John the Apostle, 4607 W. State Road 46, Bloomington. **Flame of Love of the Immaculate Heart of Mary Movement**, national director Anthony Mullen presenting, 5:30 Mass, 6-7:15 p.m. presentation, freewill offering. Information: Lori Brown, flameofloveindiana@gmail.com.

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

March 7

St. Luke the Evangelist, 7575 Holliday Dr., Indianapolis. **Flame of Love of the Immaculate Heart of Mary Movement**, national director Anthony Mullen presenting, 5 p.m. confessions, 5:30 p.m. Mass, rosary, 6:10 p.m. soup supper, 7-8:15 p.m.

presentation, freewill offering. Information: Lori Brown, flameofloveindiana@gmail.com.

Knights of Columbus Council 3433, 2100 E. 71st St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

March 8

St. Rose of Lima Parish, 114 Lancelot Dr., Franklin. **Adult Lenten Series "Living Our Faith: Following Our Mission,"** local Jewish rabbi presenting, 7 p.m. followed by discussion and questions, freewill offering. Information: Eileen Paige, 317-220-9195, epaige@stroselions.net.

March 8-10

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Lenten Revival: My Covenant with God**, Father Emmanuel Nyong presenting, Thurs. and Fri. 7 p.m., Sat., 5 p.m. reconciliation, 6 p.m. Mass and revival, featuring the music of Phyllis Walker and St. Rita Choir, free. Information: 317-632-9349.

March 9

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Fish Fry Fiesta**, fried and baked fish, tamales, quesadillas, rice and beans, pizza, live

entertainment, 6-8 p.m., \$8 includes two entrées and three sides, \$5 includes one entrée and two sides. Information: 317-546-4065, fishfryfiesta@gmail.com, www.saintlawrence.net.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Fish Fry**, noon-6 p.m., dinners \$11-\$14, sandwiches \$8-\$11.25, sides available. Information: 317-536-1047, stritchsecretary71@yahoo.com.

St. Louis de Monfort Parish, Craig Willy Hall, 11441 Hague Road, Fishers, Ind. (Lafayette Diocese). **Family Lenten Dinner**, fried and baked fish, pasta, soup and sides, 5:30-7:30 p.m., \$9 adults, \$4 ages 3-12, age 3 and under free, \$33 family maximum, take out available. Information: www.kofc6923.org, 317-842-6778.

St. Anthony of Padua Parish, 316 N. Sherwood, Clarksville. **Men's Club Fish Fry**, baked and fried fish, oysters and shrimp, 5-7:30 p.m., adults \$8-\$10, children \$3-\$6. Information: 812-282-2290, b.morra@stanthony-clarksville.org.

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. **Lenten Fish Fry**, hand-breaded all-you-can-eat fish, or breaded shrimp, grilled shrimp kabobs, cheese pizza, clam chowder,

fettuccine Alfredo, mac and cheese, beer, wine and soft drinks, 5-7:30 p.m., prices vary. Information: 317-257-4297, janjoe9@aol.com.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. **Meatless Friday Dinner**, 5-7 p.m., \$7 adults, \$3 children 4-12, under age 3 free. Information: 317-638-5551.

Sacred Heart of Jesus Church, 1530 S. Union St., Indianapolis. **Stations of the Cross**, 7 p.m. Information: 317-638-5551.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Stations of the Cross**, 6 p.m. Information: 317-257-4297.

March 9-11

Rachel's Vineyard Retreat for Healing after Abortion, open to anyone who has had an abortion, helped someone get an abortion or suffered because of an abortion by a friend or family member. Registration and information, including location, 317-452-0054, projectrachel@archindy.org.

March 10

Knights of Columbus Council 3443, 2100 E. 71st St., Indianapolis. **Bishop Chatard High School 2018 Tropical Tribute Fundraiser**, benefiting the Joe and Barb Krier Memorial Grant, 7:30-11:30 p.m., beer, wine, appetizers and live music by The Bishops, \$30 per person. Purchase tickets: alumni.bishopchatard.org/tropical-tribute. Information: sherrymp@comcast.net or 317-370-6970.

All Saints Parish, St. Joseph Campus, 7536 Church Lane, West Harrison. **Spring Craft Show and Lunch**, more than 25 artisans, handmade arts and crafts, lunch, bake sale, free. Information: 812-547-4302, emilyalig.asp@gmail.com.

March 11

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720

E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

St. Louis School, 17 E. St. Louis Pl., Batesville. **Super Sunday Bingo**, paper games, door prizes, raffle, \$15,000 total payout, \$45 per person all-day ticket, includes fried chicken or pulled pork meal, 11 a.m. doors open, 1 p.m. early bird games, 3:30 p.m. main bingo, accommodations available for groups of 40 or more players. Information and tickets: www.stlbingo.org, 812-93-BINGO or stlouisbingo@gmail.com.

March 11-14

St. Susanna Church, 1210 E. Main St., Plainfield. **Parish Mission: "Uncovering the Hidden Treasures of Faith,"** 7-8:30 p.m. each evening with reception following in parish center, no charge but freewill offerings accepted each evening. Information: 317-839-3333, kvandenbergh@saintsusanna.com. †

St. Bartholomew Church to present Lenten Choral Concert on March 10

A Lenten Choral Concert will be presented at St. Bartholomew Church, 1306 27th St., in Columbus, at 7 p.m. on March 10.

The concert will feature the St. Bartholomew Choir under the direction of Dr. Bogdan Minut, director of music ministry.

There is no charge, although freewill offerings are welcome.

For more information about this event and upcoming concerts, visit "Music Ministry" at www.saintbartholomew.org, or contact Dr. Minut at 812-379-9352, ext. 237, or e-mail bminut@stbparish.net. †

Archbishop Thompson to address Catholic Business Exchange on March 16



Archbishop Charles C. Thompson will be the featured speaker at the Catholic Business Exchange monthly meeting at the Knights of Columbus Council #3433 Hall, 2100 E. 71st St., in Indianapolis, at 7 a.m.

on March 16.

The morning will begin with Mass, followed by a buffet breakfast and program.

The cost is \$15 for members and \$21 for non-members.

Registration is required by noon on March 15; walk-ins will not be accepted.

For more information about the Catholic Business Exchange or to register, visit catholicbusinessexchange.org. †

Sisters of Providence to host 'Meet the Sisters' meals on March 8-14

The Sisters of Providence of Saint Mary-of-the-Woods invite those interested in learning more about their life, faith and community to share a meal with them in the Providence Hall Dining Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, on March 8-14.

Visitors can choose between lunches at 11:45 a.m. or supper at 5:15 p.m.

Families are welcome.

After the meal, there will be an opportunity to participate in an informal tour of the historic Providence Hall convent or view a short video.

The meals are free, but seating is limited.

Registration is required at MeettheSistersMeal.SistersofProvidence.org or by calling or texting Providence Sister Editha Ben at 812-230-4771.

For more information, visit spsmw.org/event/meet-sisters-meal. †



Scouting Sunday

Archbishop Charles C. Thompson poses with youths involved in Boy Scouts and Girl Scouts in SS. Peter and Paul Cathedral on Feb. 4, which was Scouting Sunday this year, a day typically honoring all those involved in the Boy Scouts organization. Archbishop Thompson celebrated Mass for members of both Scouting organizations, in which he blessed the Scouts present. (Submitted photo)

Can axe-throwing Man Tour hit target of leading young men to Church?

By John Shaughnessy

While talking about The Man Tour, Conventual Franciscan Brother Andrew Hennessy shares his purpose for creating an evening that combines throwing axes, drinking beer, eating pizza, smoking cigars and participating in eucharistic adoration.

The 28-year-old friar, who's involved in young adult ministry in the New Albany Deanery, wants The Man Tour to deepen the bonds of young men who already share the Catholic faith while also connecting with young men who don't have a home in the Church.

"My main hope is to strengthen the community for guys who are in the core group and to reach out to guys who are on the periphery of the Church—to feel some spiritual solidarity together, to make connections across parishes, to build up the Church," Brother Andrew says.

"Hopefully, it will be a lot of fun, a lot of good energy, and a chance to come together before the Lord."

The Man Tour, which costs \$30, is open to 30 young men.

The "night of recreation and holiness" is scheduled to begin at 4 p.m. on March 10 when participants meet at the Mount St. Francis Center of Spirituality in Mt. St. Francis, where Brother Andrew lives with his fellow Conventual Franciscans.

From there, the group will be chauffeured in two deanery vans to the Flying Axes establishment in Louisville, where they will have the opportunity to throw axes, eat pizza and drink a beer.

Brother Andrew explains that Flying Axes is set up like a bowling alley, "but you're throwing axes at plywood. It's a really cool concept, a macho thing to do."

The second part of The Man Tour involves a return to Mount St. Francis for eucharistic adoration at 7 p.m. And the evening concludes with "cigar smoking and conversation" starting at 7:45 p.m.

Brother Andrew says that his inspiration for The Man Tour partly came from "my imagination running away from me."

"I work with a lot of young adults

here. Being guys, we were just throwing out ideas of hanging out as guys, doing guy things. We figured we'd get guys from across the deanery, have some fun together, pray together and build the community of the Church together."

That element of building community is at the heart of The Man Tour, Brother Andrew insists.

"Someone told me that the two things that bring guys together are work and play. As Catholics, I think we also add 'pray' to it—even though it's not easy to get people to pray together.

"It's natural to come together to have fun, and it's natural to come together to worship. The thing in my head is the Christian community. It's a community centered around Christ. We're having fun, but we're centering it all around Christ."

Combining faith and fun is a way of trying to connect with young adults who aren't closely tied to the Church, says Philip Wiese, the director of youth ministries for the New Albany Deanery who has helped coordinate The Man Tour with Brother Andrew.

It's an age group—from 18 to 35—that's searching for something deeper, that's at a defining time in their lives, says Wiese, who is 29, married and the father of four children, with another child arriving soon.

"It's such an important time. When you become young adults, the questions in life become more clear: Am I going to be married or single? Is the Lord calling me to be a priest or a religious sister? Where am I working, and is the place good for me spiritually or bringing me down? What kind of community am I in, and is it building me up?"

"We're made for community as human beings. That's why it's so important for young adults to have authentic community—to be built up as a man and as a son of God, to be built up as a woman and as a daughter of God."

When Brother Andrew shared his idea for The Man Tour, Wiese embraced it, seeing its potential to draw people into thoughts of the Catholic faith in a social way. He also wants to explore ways to



Conventual Franciscan Brother Andrew Hennessy puffs from a cigar while promoting The Man Tour, an evening in the New Albany Deanery on March 10 that will combine smoking cigars, throwing axes and participating in eucharistic adoration. (Submitted photo)

draw young women closer to God and the Church through some combination of faith and fun.

"Pope Francis talks about going to the peripheries," Wiese says. "We need opportunities for people to come into the Church and to grow in their relationship with Christ and the Church without being overwhelmed—to involve them in something that strikes them as interesting."

The Man Tour is one step in that process, he notes.

"We want to bring men together to see where they are in their walk in life, and where they are in their relationship with Christ and the Church so we can better prescribe a men's ministry."

Wiese views the evening of pizza, beer, cigars, axe-throwing and eucharistic

adoration as an extension of Theology on Tap, an approach which reaches out to young adults through presentations of the Catholic faith in bars and restaurants.

He also connects The Man Tour to a quote from G. K. Chesterton, the famed writer and defender of the Catholic faith who said, "In Catholicism, the pint, the pipe and the cross can all fit together."

"It's very fun and very sociable, but it's also rooted in the Church and rooted in the Eucharist," Wiese says about The Man Tour.

"I'm interested to see where this will go, where the Lord will lead us. Prayer and adoration will always be involved."

(For more information, call 812-923-8355, visit nadyouth.org, or e-mail Conventual Franciscan Brother Andrew Hennessy at andruhenec@gmail.com.) †



'It's very fun and very sociable, but it's also rooted in the Church and rooted in the Eucharist. I'm interested to see where this will go, where the Lord will lead us. Prayer and adoration will always be involved.'

— Philip Wiese, the director of youth ministries for the New Albany Deanery who has helped coordinate The Man Tour

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~Saint John Paul II, The Gospel Life

CCSV

continued from page 1

the Sisters of Providence of Saint Mary-of-the-Woods, who helped shape the future of Catholic education in Indiana.

“Mother Theodore Guérin didn’t come here wealthy. Mother Theodore Guérin did not come here owning lots of land. Mother Theodore Guérin came here with nothing but her faith. And look at the legacy she left the people of Indiana.

“Our schools should reflect the missionary character of the Church. We need to underscore the teaching of the poor to be the focus of our schools and the signature ministry of our Church.”

In calling for “a re-founding” of that commitment to Catholic education, she saluted the parents and pastors who support Catholic schools. The religious sister—who made \$412 for the entire year when she began her career in Catholic education as a teacher in 1965—also showered praise on the lay men and women who now staff Catholic schools.

“They will tell you that it’s not about the money. It’s about passing on the Gospel, the Good News.”

Everyone in the Church must make that same commitment, she noted.

“As we continue to work toward true choice in education through local, state and federal levels, we need to be very serious about convincing the Church—clergy and laity—of the necessity of Catholic schools. Nothing else works. They are necessary to the Church and to the country.”

In closing, she said that Catholics should take their example from the magi who traveled to lay their gifts before the Christ Child.

“What about the magi? We don’t know who they were or how many. The Gospels don’t say there were three. We do know there were women in the group, because they stopped and asked for directions,” she said, drawing a burst of laughter from the audience.

Turning serious, she continued, “The magi read the signs of the times. They acted on the signs of the times. They asked directions. They were prepared. They brought their gifts. They showed up. They completed their journey. And finally, they returned a different way, and they were changed forever by the experience that they had. And that is what we must guarantee our students and our teachers.”

The powerful impact of a Catholic education on students in the archdiocese was shared earlier in the celebration by Gina Fleming, archdiocesan superintendent of Catholic schools.

She noted that the results of Indiana evaluation testing showed that the passing rates of students in the archdiocese were “about 10 to 15 percent higher than the state level at every grade level.”

Fleming also shared with the audience that the graduation rates for all Catholic high schools in the archdiocese was nearly 100 percent, and those graduates in the Class of 2017 had earned more than \$138 million in merit-based college scholarships.

Catholic schools in the archdiocese also embrace children from all backgrounds, she noted.

“With a committed focus on building inclusive cultures, 50 percent of our schools support students for whom English is a new language, and all 100 percent of our Catholic schools support students with identified special needs,” Fleming said.



St. Joseph Sister Carol Cimino delivers the keynote speech during the Celebrating Catholic School Values event on Feb. 22 at Union Station in Indianapolis. (Photo by Rob Banayote)

She also thanked the audience for helping to make Catholic education a reality for students who need financial help to attend Catholic schools.

“Thanks to the generous support of donors like you and Indiana’s legislation that supports parental choice, Catholic education is more affordable and accessible than ever before,” she said, noting that 2,222 students in archdiocesan Catholic schools received Indiana Tax Credit Scholarships this school year, and more than 8,000 students received state vouchers.

Such support allows educators to share the true mission of Catholic schools with more children and families, she said.

“We are called to prepare students not only for college or careers, but for heaven,” she said. “We count on you to collaborate in our most important endeavor—seeking the face of Christ and sharing his light and love with all those whom we encounter.”

During the event, a couple, an individual and a parish men’s group were honored by the archdiocese for the way they represent the values of a Catholic education. Ody Oruche and Dan and

Jan Megel received Career Achievement Awards, while the men’s group of Immaculate Heart of Mary Parish in Indianapolis was honored with the Community Service Award. (See related story below.)

Archbishop Charles C. Thompson presented the awards. Closing the night’s program, the archbishop noted that the event has raised more than \$34 million for Catholic education in its 22-year history.

“On behalf of all the children who will be able to receive a Catholic education through your generosity, thank you very much,” Archbishop Thompson told the audience.

He then offered a parting prayer, thanking God and sharing these thoughts: “We celebrate tonight how Catholic schools continue to form hearts, educate minds and shape character and discipleship. As we go forth tonight from this celebration, may we be inspired to truly live these values of our schools, not only when it’s easy, not only when it’s popular, but most especially when it’s difficult and in times when it feels like we’re standing alone.” †



“We are called to prepare students not only for college or careers, but for heaven. We count on you to collaborate in our most important endeavor—seeking the face of Christ and sharing his light and love with all those whom we encounter.”

— Gina Fleming, superintendent of Catholic schools for the archdiocese

Love of faith, spirit of caring are evident in 2018 CCSV award winners

By John Shaughnessy

A parish men’s group, a couple and an individual were honored during the archdiocese’s 22nd annual Celebrating Catholic School Values reception and awards program on Feb. 22 at Union Station in Indianapolis.

Here is capsulized information about the award recipients, who were prominently featured in the Jan. 12 issue of *The Criterion*.

The men’s group of Immaculate Heart of Mary Parish in Indianapolis, Community Service Award

Background: Believing “life has been so good to me,” Gary Ahlrichs has made it his goal to make life better for others.

So the 78-year-old grandfather of 11 tutors a fourth-grade student, teaches a woman to learn to read and mentors a high school student who is a refugee from Africa.

“At some point, you have to give back,” says Ahlrichs, a member of Immaculate Heart of Mary Parish in Indianapolis. “It’s the right thing to do. I feel it keeps me connected to the world. And it gives me pleasure.”

So does seeing how members of the men’s group of Immaculate Heart of Mary Parish make a difference in the lives of at-risk children at St. Anthony School in Indianapolis.

Service: When Ahlrichs helped re-start the parish’s men’s group in 2001, then-pastor Father Jeffrey Godecker suggested the group have an outreach mission, which spurred Ahlrichs’ desire to help a

Catholic school in the inner city.

Seventeen years later, that commitment continues as the men’s group and other parish members have painted, raised funds, cooked lunches, granted scholarships, bought sports equipment, conducted health screenings and provided support for artistic and musical programs at St. Anthony.

For Ahlrichs, the efforts of the men’s group represent the difference that Catholic education has made in many of their lives. He wants that same gift for the children at St. Anthony School.

Quote: “The idea of sharing your experiences with young people—and helping them—is a good reason to get out of bed in the morning.”

Ody Oruche, recipient of a Career Achievement Award

Background: Oruche shares how his grandfather influenced him as he was growing up in the African country of Nigeria.

Although his grandfather didn’t have any formal education, he listened intently as an Irish priest serving in their African community stressed the need to build Catholic schools for the children. So his grandfather and others donated the land and the labor to build the schools.

That example has led Oruche to embrace a defining way to live his life.

“We are put on this Earth to build communities,” says Oruche, now a member of St. Andrew the Apostle Parish in Indianapolis.

Service: At St. Andrew Parish, Oruche has prepared children for their first

Communion for 10 years and served as finance council chairman for 20 years.

He is a loyal supporter of Bishop Chatard High School in Indianapolis, where his two children have graduated and where he was a member of the Board of Regents for eight years.

He also served for 15 years on the archdiocese’s development and loan fund committee, helping parishes, schools and agencies complete their capital projects.

And he helped to form—and served as president of—the Umunna Cultural Association of Indianapolis, “the oldest and most publicly active African organization in central Indiana.”

He and his wife Ukamaka also return at least once a year to Nigeria, taking medicine and supplies to a primary care center they helped to open.

Quote: “I’m going to make myself and my family better, but I’m also going to make my community better. If the big community is not better off, it does not matter what happens to my family.”

Dan and Jan Megel, recipients of the Career Achievement Award

Background: When Dan and Jan Megel first met at a college party, they soon learned how important faith and family were to both of them. Through the 46 years they’ve been married now, the foundations of faith and family have continued to mark their relationship.

So has another cornerstone—combining their efforts for the good of their community.

“With good things, you have to pay it back,” Jan says.

Service: Dan taught confirmation classes for youths at St. Mary Parish in North Vernon for more than 30 years while Jan served as a second-grade teacher at the parish school for 21 years, preparing her students to receive the sacraments of reconciliation and their first Communion.

Since retiring in 2014, Jan continues to volunteer at the school as a librarian, and Dan continues his dedication to the Knights of Columbus.

The parents of four grown children also help people in need through a local Society of St. Vincent de Paul chapter, and they’re regulars at the parish’s perpetual adoration chapel.

The grandparents of nine also serve as extraordinary ministers of holy Communion at parish Masses, and Dan makes visits and takes Communion to homebound members of the parish.

The couple has also traveled on mission trips to Jamaica and Haiti, where they have helped build houses and wells.

Quote: “We were building houses in Jamaica in 2012, and I asked a priest there why the people were so happy when they have nothing, and so many people in our country who have a lot of money and possessions look so down,” Dan recalls.

“He said, ‘You know, it took a while for me to figure it out. They have nothing between them and God. When they get up in the morning, they look up to heaven and thank God for another day.’

“We saw the same thing in Haiti. We’ve tried not to make money and possessions our goal because they block us from God.” †

Grants help lay parish and school leaders remain in ministry

By Sean Gallagher

Augusta McGonigal and Joe Sheehan are young adults who love their Catholic faith, and have dedicated themselves as lay people to sharing it with others in central and southern Indiana.

McGonigal is coordinator of youth ministry for the five parishes in Terre Haute: Sacred Heart, St. Benedict, St. Joseph University, St. Margaret Mary and St. Patrick.

Sheehan is a pastoral associate at St. Joan of Arc Parish in Indianapolis who oversees sacramental preparation through first Communion and helps organize liturgies. He also teaches religion to seventh and eighth graders in the parish's school.

Both recognized the need for excellent formation for their ministry. Sheehan earned an undergraduate degree at the University of Notre Dame in northern Indiana. He later earned a master's degree through the university's Echo program, which trains its participants to be effective leaders in catechesis.

McGonigal earned an undergraduate degree at Franciscan University of Steubenville in Steubenville, Ohio.

Like many young adults today, both McGonigal and Sheehan incurred a significant amount of educational debt in their college years.



Augusta McGonigal poses in a selfie with Drew Bishop, left, and Michael Aimone, both members of St. Patrick Parish in Terre Haute on Dec. 10, 2017, during a Christmas party for the youth ministry program for the five parishes in Terre Haute. McGonigal is the coordinator of youth ministry for the parishes. (Submitted photo)

"It was an expensive education," McGonigal said. "But a solid Catholic education for me was important, especially if I was going to go into ministry in the Church."

In her third year in Terre Haute, she finds joy in leading Catholic teens closer to Christ and the Church.

"To see the moment when the light bulb clicks on and they see how the Lord has been working in their lives is the best part of my job," she said. "When it comes to working with high schoolers, you walk alongside them."

Being saddled with educational debt can make staying in ministry difficult for well-qualified lay Catholics like Sheehan and McGonigal.

The Archdiocese of Indianapolis, with the assistance of Lilly Endowment, Inc., has created the Ministerial Excellence Fund to support lay people in ministry and others across central and southern Indiana.

Lilly Endowment, through the \$1 million Empowering Pastoral Leaders for Excellence in Parish Leadership and Management grant it awarded the archdiocese in 2016, will match contributions to the fund up to \$200,000 through 2018.

At the end of 2017, 16 grants of up to \$5,000 each were awarded from the fund to qualifying lay parish and school leaders across central and southern Indiana, including McGonigal and Sheehan.

The grants can also help lay leaders with challenging medical expenses.

Sheehan is married and has a 3-year-old daughter. He and his wife hope to provide a Catholic education for her, but find the prospect of that difficult because of his educational debt.

"That was the driving force behind why we applied [for a grant]," Sheehan said. "Our end goal that we're hoping to achieve is continuing a Catholic education for our daughter."

"The grant he was awarded helped him pay off completely one of his student loans, which makes saving for his daughter's education more achievable.

He was pleased that the faithful of central and southern Indiana who have contributed to the fund appreciate lay leaders being formed well for their service to the Church.

"They saw the value of that and wanted to support us in our roles, being able to give back to the Church," Sheehan said. "I thought it was great."



Joe Sheehan teaches an eighth-grade religion class on Feb. 20 at St. Joan of Arc School in Indianapolis. Sheehan, who is a pastoral associate at St. Joan of Arc Parish in addition to teaching in the parish's school, was one of 16 recent recipients of grants from the archdiocese's Ministerial Excellence Fund that help qualifying lay parish and school leaders remain in ministry when challenged by educational debt or medical expenses. (Photo by Sean Gallagher)

McGonigal was "flabbergasted" at the generosity of the contributors to the fund.

"It really shows how the people of central and southern Indiana take faith seriously," she said. "It really starts at home. And to know that our families are keeping the faith in the home and really want more is astounding."

Archbishop Charles C. Thompson supports the fund because he recognizes the need for good formation for lay leaders in parishes and schools across central and southern Indiana.

"Effective leadership necessarily requires a firm foundation of formation and education," he said. "Effective leaders are essential to the effectiveness and vitality of parish ministries and services, including our Catholic schools. "Effective leadership of both clergy and laity, rooted in sound spiritual and faith formation, is essential to evangelization."

Matt Hayes currently oversees the Ministerial Excellence Fund in his role as project director of the Empowering Pastoral Leaders for Excellence in Parish Leadership and Management grant.

"This makes a difference for the Church," he said. "It makes a difference for great pastoral leaders who are going to be able to continue in ministry with a little bit of their economic burden lessened because of this."

Lay leaders in the archdiocese who

qualify to apply for a grant from the fund will receive an e-mail later this year. Additional grants will be awarded from the fund by the end of 2018.

Hayes hopes that contributions to the fund will exceed the \$200,000 which Lilly Endowment will match. This would allow the archdiocese to create an endowment for the fund, which would ensure that grants would be awarded into the future.

Such an endowment would be managed by the archdiocesan Catholic Community Foundation, which would also oversee the awarding of future grants.

"What we have here is a great vehicle," Hayes said. "It will be in place for people, in small ways and large ways, to support lay ministers."

(For more information about the Ministerial Excellence Fund and how to apply for a grant, contact the archdiocese's Human Resources Office at 317-236-1594 or humanresources@archindy.org or by visiting www.archindy.org/hr/mef. For more information about how to contribute financially to the Ministerial Excellence Fund, call the archdiocese's Office of Stewardship and Development at 317-236-1415 or 1-800-382-9836, ext. 1415. Interested donors can also contact Jolinda Moore at jmoore@archindy.org or Ron Greulich at rgreulich@archindy.org.) †

Mideast Christian leaders shut Church of Holy Sepulcher to protest taxes

JERUSALEM (CNS)—Protesting several recent actions they described as a "systematic campaign against the churches and the Christian community in the Holy Land," the heads of Christian churches announced on Feb. 25 they were closing the doors of the Church of the Holy Sepulcher for an undisclosed period of time.



A tourist prays outside the locked doors of the Church of the Holy Sepulcher on Feb. 26 in Jerusalem's Old City. Protesting several recent actions they described as a "systematic campaign against the churches and the Christian community in the Holy Land," the heads of Christian churches announced on Feb. 25 they were closing the doors of the church. (CNS photo/Debbie Hill)

Bewildered pilgrims milled around the square in front of the church as Greek Orthodox Patriarch Theophilos III—flanked by Franciscan Father Francesco Patton, custos of the Holy Land, and Armenian Patriarch Nourhan Manougian—read a short statement to the press. At the same time, the only two people allowed to close the doors—the Muslim custodian of the key, Adeeb Jawad Joudeh Al Husseini, and Muslim door keeper Wajeeh Nuseibeh—closed and locked the doors.

"This systematic and unprecedented attack against Christians in the Holy Land severely violates the most basic and sovereign rights, trampling on the delicate fabric of relations between the Christian community and the authorities for decades," the heads of churches said in their statement.

The Church leaders were protesting the Jerusalem municipality's intention to impose property taxes on Church property, such as hotels and convention centers, not used for worship purposes. The proposal to levy taxes on some properties would run contrary to the unofficial historical tax-exempt status the churches have enjoyed for centuries.

In addition, the Church leaders said they oppose a bill in the Israeli parliament that would limit the ability to sell Church-owned land to private owners. The bill, whose vote was postponed following the Church protest, would be specifically detrimental to the Greek Orthodox Church, which owns

large tracts of land in central Jerusalem upon which many private homes are built; many of those 99-year-old building rental contracts will soon expire. The Church already has sold some of the land to private owners, and homeowners whose apartments are on the land worry about losing their homes.

Rachel Azaria, the member of Parliament who sponsored the bill, said it is not meant to affect what the Church can do with its property, but what happens when the land rights are sold to a third party.

As media gathered to hear the Church leaders, pilgrims wandered around the church square, some kneeling in front of the massive wooden doors—the closest they would come to entering the church.

"We had one shot," said Flavia Falcone, 25, an Italian Catholic living in Poland, who had come to Israel for four days. "This was a bad decision. Faith and politics are two different things. I came here all this way to see the church, and I find it closed. It is not very pleasant."

It is only the second time the doors to the Church of the Holy Sepulcher have been closed in the middle of the day, other than for traditional religious ceremonies. The other time was 20 years ago, when a visitor to the church began taking down crosses and candles, said Nuseibeh.

The Church leaders said taxing commercial properties decreases revenues for the Church's good works and breaches

"existing agreements and international obligations which guarantee the rights and the privileges of the Churches, in what seems as attempt to weaken the Christian presence in Jerusalem."

"The greatest victims in this are those impoverished families who will go without food and housing, as well as the children who will be unable to attend school," they said.

In early February, the Jerusalem municipality announced it would begin collecting \$186.4 million in property taxes from some 887 Church-owned properties that were not houses of prayer.

Patriarch Theophilos has traveled to meet world leaders, including Pope Francis, on the legislative issue.

Jerusalem Mayor Nir Barkat went on social media in response to the Feb. 25 protest, clarifying that there was no intention to tax places of worship, but rather Church businesses such as hotels and conference halls.

"Commercial buildings are not exempt from municipal taxes regardless of their ownership," he said. He noted that, by not taxing commercial properties owned by Churches, Jerusalem residents were missing out on revenue.

"We will no longer require Jerusalem's residents to bear or subsidize this huge debt," he said in a tweet, assuring that—like all churches, synagogues and mosques—the Church of the Holy Sepulcher was exempt from municipal taxes. †

SHOOTING

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#NeverAgain—and spread its message on social media.

But these students—for all their passion and eloquence on camera – also have admitted to reporters that they have a hard time sleeping, or don't want to be alone or are afraid of sudden noises.

And all of that and more is straight out of books and studies on post-traumatic stress symptoms after what they just experienced.

"What these students have gone through is unfathomable. I think it will be incredibly difficult to cope and move on," said Rachel Annunziato, an associate professor of psychology at Jesuit-run Fordham University in New York. She said each student will have to find the support they need and to try different coping strategies. For now, she said: "the activism they are showing is heroic and may well help with coping as it could decrease a sense of helplessness, and it also strengthens their support network."

The high school has provided grief counselors to students and families since the shooting took place, and Annunziato said that will need to continue.

"Some people, miraculously, are very resilient," she said, but others can have a harder time and need help to connect with others to find healing.

She also told Catholic News Service (CNS) that the impact of this shooting extends far beyond Parkland, as also was proven by research after the 9/11 terrorist attacks when those impacted by the events were not just the people who directly experienced it. For example, her own 7-year-old sons in New York have talked about the school shooting in Florida and said the students are scared.

Marco Clark, president and CEO

of Bishop McNamara High School in Forestville, Md., just outside of Washington, said his students had "heightened anxiety" after the Parkland shooting and were talking with teachers about what they should do in a similar situation.

The day after the shooting, the National Catholic Educational Association (NCEA) issued a statement with a link to a prayer service in response to a school shooting and articles about how to talk to kids about these events and turning to God in times of tragedy.

As students nationwide—and particularly in Parkland—consider moving forward, there is one person with particular insight into this situation.

Frank DeAngelis, principal at Columbine High School from 1996 to 2014, was principal at the Littleton, Colo., school during the 1999 school shooting that killed 12 students and one teacher. Recently retired, he is now an international speaker about school violence and its impact on communities.

USA Today reported that he already has given some advice to Ty Thompson, the Stoneman Douglas principal, telling him: "It's the things you don't even think about, things that will trigger the emotions. Teachers won't know what to expect. It's a day-by-day experience."

And the day before the Florida shooting, DeAngelis, who is Catholic, gave a talk at Gregorian Court University, a school founded by the Mercy sisters in Lakeland, N.J.

He told students and faculty not only about the horror of the 1999 school shooting, but also of the long and difficult road to recovery afterward—even for him.

He said he struggled with survivor guilt—and still does. He wasn't even sure he would make it after the shooting, but was urged on by his pastor, Msgr. Kenneth Leone of St. Frances



Flowers and mementos are seen at a memorial as hundreds of students and parents arrive for campus orientation on Feb. 25 at Marjory Stoneman Douglas High School in Parkland, Fla. Attendance at the orientation was voluntary but it was being held in anticipation of the school officially reopening on Feb. 28. (CNS photo/Angel Valentin, Reuters)

Cabrini Parish in Littleton.

The priest, who is now retired, told Angelis he had a "spiritual imperative" to rebuild the community. That inspired him at first to stay at the job until 2002, when all the students in the freshman class of 1999 graduated, but he ended up continuing as principal until 2014, when the children who were in their earliest school year in 1999, graduated.

At the New Jersey college, the retired principal said a key aspect to finding healing at the high school so marred by tragedy was reaching out to those who felt marginalized.

To illustrate that each student was "loved and included and that they were an indispensable link," he gave each one a link in a chain that they forged together.

Today, he said, the chain remains for all to see in a prominent place in the school. †



Parkland City Commissioners Grace Solomon and Ken Cutler and Mayor Christine Hunschofsky embrace during a prayer circle on Feb. 25 at Marjory Stoneman Douglas High School in Parkland, Fla., where 17 people were fatally shot on Feb. 14. (CNS photo/Angel Valentin, Reuters)

DACA

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The court's decision may delay the end of the DACA program, started in 2012 by President Barack Obama via

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executive order, but immigrant advocates continued to urge action to provide the youths with permanent relief.

"Although the Supreme Court decision buys Congress time to address the situation of undocumented youth, it should not give them an excuse to delay action," said Kevin Appleby, senior director of international migration policy for the Center for Migration Studies in New York. "These young people remain at risk and deserve permanent protection and a chance to plan their futures. Catholic advocates should continue to push Congress and the president to grant them a path to citizenship."

Archbishop Jose H. Gomez of Los Angeles, in a statement and via Twitter, warned on Feb. 26 that the high court's decision "does not change anything."

"It is long past time for members of Congress to take their responsibilities seriously—seriously enough that they are willing to act with courage to negotiate and seek compromises, and resist the temptation to keep using this issue for their political advantage," he said. "People's lives and families' futures hang in the balance."

Without legislative protection, "these young people will lose their permission to work in this country and face deportation. This is wrong and it is up to Congress to make it right," he said.

California's Catholic bishops sent a letter to their

state's congressional delegation.

"Listen to these voices of reason this coming week. [The Dreamers] are valuable members of our neighborhoods, our workplaces and our families," the bishops said. "They contribute to the common good and should be part of our common future as a nation."

Other bishops throughout the country, too, voiced their support for the youth during the call-in day.

In an opinion piece for *The New York Times* titled "If You're a Patriot and a Christian, You Should Support the Dream Act," Cardinal Joseph W. Tobin of Newark, N.J., wrote that "the Gospel of Jesus Christ calls on us to welcome and protect the stranger. This should not be hard to do when the stranger is young, blameless and working hard to make this country a better place."

On Feb. 27, the PICO National Network, a faith-based community organization based in California, helped coordinate the "Catholic Day of Action with Dreamers" along with Faith in Public Life and a coalition of Catholic social justice organizations based in Washington. At least one Catholic prelate, Bishop John E. Stowe of Lexington, Ky., was scheduled to participate.

"The groups are demanding a new policy which protects Dreamers while not harming their families and communities," the groups said in a Feb. 26 statement. †

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Beyond meeting needs, charity shows care to individuals

By David Gibson

The sound of cymbals can add amazingly to the music of an orchestra or band. But a concert only of cymbals is hard for me to imagine. The loud, crashing sound of cymbals played alone for an hour or more might send an audience scurrying away, covering their ears with their hands.

St. Paul's First Letter to the Corinthians employed the image of a "clashing cymbal" to devastating effect to help explain that there is no substitute for love in the Christian way of life (1 Cor 13:1-13). Paul wrote, "If I speak in human and angelic tongues, but do not have love, I am a resounding gong or a clashing cymbal" (1 Cor 13:1).

Speaking in the frankest of terms, Paul said that "if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing" (1 Cor 13:2).

Paul did not say that Christians must be nothing less than perfect in each and every attempt to express love. Thank goodness for that! But it distorts faith to classify love as just a secondary concern, he seemed to suggest.

No wonder love and charity—among Christians, these terms function virtually as synonyms—are accented heavily during the annual season of Lent. To contend at this time with Christ's call to share love and to wrestle with the demands of love in a complex, conflicted and polarized world is to attempt to come to terms with the very heart of Christianity as a way of living.

Many know Lent as a special opportunity to practice charity by contributing money or food to people who cannot meet their basic needs or to organizations that serve them. This almsgiving is, indeed, a central Lenten goal. It is a vital dimension of Christian charity, which is a multilayered virtue.

Still, what truly defines charity for many Christian thinkers is the Christ-like way it aims to touch others' lives. That means that recognizing the human dignity of these others is essential to Christian charity's practice.

Recently, Pope Francis urged believers to pay close attention to the manner in which they attempt to serve people in need. Otherwise, their way of extending charity might shade any love in their action from view.

During his January visit to Chile, he mentioned the value of "coming out of our homes and looking at people's faces," and of "going out of our way to meet someone having a difficult time, someone who has not been treated as a person."

I'm sure his words apply to many kinds of giving, whether that means money, food, kindness or other forms of support for others. But in a February 2017 interview, he called attention particularly to what transpires when giving money to beggars.

How we reach out to those requesting help makes a real difference, the pope observed. This must be done,



Pope Francis greets a man who is receiving treatment at charitable medical tents set up to treat the poor just outside St. Peter's Square at the Vatican. Lent provides Christians with a special opportunity to practice charity, and Pope Francis has urged believers to pay close attention to the manner in which they attempt to serve people in need, to recognize their unique dignity "by looking them in the eyes and touching their hands." (CNS photo/L'Osservatore Romano)

he said, "by looking them in the eyes and touching their hands." For, "one can look at a homeless person and see him as a person or else as if he were a dog."

So Christian love—charity, that is—recognizes a person's unique dignity. In the Christian vision, people are meant to be noticed and, when possible, addressed by name, as the weak, ailing beggar Lazarus was in St. Luke's Gospel (Lk 16:19-31).

It is notable in the parable of the rich man and Lazarus that Luke introduces a beggar by name. This highlights Lazarus' dignity as a person. Yet, the parable assigns no personal name to the rich man, who takes little, if any, notice of Lazarus, who was "lying at his door," his body "covered with sores." Lazarus hoped for only scraps of food from the rich man's table (Lk 16:20).

"Love makes us similar, it creates equality, it breaks down walls and eliminates distances," Pope Francis remarked in his 2014 message for Lent. He added that in addressing someone's material poverty or lack of basic necessities, it is Christ who is addressed. For, "in the poor and outcast we see Christ's face."

Charity can be expressed in many ways and contexts,

extended to individuals or communities, to family members, friends, neighbors, strangers and, yes, people we find difficult or who, perhaps, find us difficult. But "it is thrilling," the pope said, to console "broken hearts" and to offer hope to people who experience darkness.

Love's parameters are broad. What love will ask can never be anticipated fully. Love proves to be most demanding.

As Paul told the Corinthians, "love is patient," and it is "kind." It is not "jealous" or "rude," and "does not seek its own interests" (1 Cor 13:4-5). Neither does it "brood over injury" (1 Cor 13:5).

Lent focuses intently on conversion, which makes it a season that poses two vital questions: What will we turn toward? What—that perhaps is of less value or none—will we turn from?

Turn toward love, Paul surely would urge 21st-century Christians. Turn toward the challenging yet rewarding life of charity that makes so much difference.

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

New Testament calls believers to love God and others in purity

By Daniel S. Mulhall

Both the Gospel according to St. John and the First Epistle of John emphasize God's love for us, and state that if we are to have a relationship with God, we must be people who have and show love for others.

As the First Epistle of John expresses it, "Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows God. Whoever is without love does not know God, for God is love" (1 Jn 4:7-8).

There are three words in Greek that are translated into the English word "love": "philia," meaning affection as for a friend or family member; "eros," which is used to express sexual feelings; and "agape," which is a more pure love separated from one's personal interest, in which one loves another simply for the good of the other person.

Throughout the New Testament, including the Gospel and the epistles of John, the word "agape" is used most frequently to describe our love for God and God's love for us. The same word is used to describe how we are to love our neighbor.

So in Mark 12:30-31 when Jesus gives us the two great commandments—to love God with all our being and our neighbor as ourselves—the word "agape" is used for both expressions of love.

This also explains why St. Paul's exposition about love in 1 Corinthians 13:13 ("So faith, hope, and love remain,

these three; but the greatest of these is love.") is often translated as "charity" to make clear that it means more than having general affection for others—we are to hold them in esteem and treat them with benevolence.

John focuses on the idea of the love of God in several places in the Gospel. In the Gospel of John, Jesus says that God's love for us ("agape") is so great that God is willing to make the greatest of sacrifices—allowing his own Son to die for the benefit of others: "For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life" (Jn 3:16).

In the Gospel of John, Jesus gives his followers a new command: "Love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another" (Jn 13:34-35).

For Jesus, abiding in God—which is what it means to be a disciple—requires us to go beyond giving alms or being kind to others. If we are to abide in God, we must give fully of ourselves.

John also addresses our loving relationship with God in John 14:15-23 and John 15:9-13. Here again the message is the same: To abide with God, we are to be people of charity, people who love God and our neighbors with all our beings.

As the saying goes, we must be all in. How will you show this love for others this Lent?

(Daniel S. Mulhall is a catechist living in Louisville, Ky.) †



Volunteer Steve Hurst distributes bowls of soup to guests at St. Patrick Parish soup kitchen in Bay Shore, N.Y. The New Testament calls believers to a high form of love in which God and others are loved for their own good alone. (CNS photo/Gregory A. Shemitz)

From the Editor Emeritus/John F. Fink

St. Katharine Drexel dedicated her religious life to minorities

March is Women's History Month, so declared by Congress in 1987. Last month, I wrote about black Catholics in U.S. history for Black History Month, so this month I'll write about some Catholic women in U.S. history you should know about. I'll start with St. Katharine Drexel because her feast day is on March 3.



She is the only native-born citizen of the United States to be canonized. Sts. Kateri Tekakwitha and Elizabeth Ann Seton were born in what is now the United States, but they were born before the United States became a separate country. All the others were born overseas.

Katharine was born on Nov. 26, 1858, the second daughter of Francis Drexel and his wife Hannah. The Drexels were among the wealthiest families in the United States. When Francis died in 1885, Katharine and her two sisters inherited an enormous estate.

They were interested in the evangelization of Native Americans, and

began to finance the construction and support of mission schools in the West. They also tried to recruit priests and religious sisters for the Indian missions. In 1887, during an audience with Pope Leo XIII, Katharine asked him to send more missionaries to the Indians. He replied, "Why don't you become a missionary?"

Katharine had long confided in Bishop James O'Connor of Omaha about her wish to become a religious sister. When she wrote to him that she had decided to do so, he replied, "You have decided to become a religious. The next thing for you to determine is whether you shall establish a new order for the Indian and Colored people."

That was not what Katharine had in mind, and she told Bishop O'Connor so in several other letters. But the bishop became ever more insistent until he said that it was no longer an invitation; it was an order. Katharine capitulated.

Bishop O'Connor asked the Sisters of Mercy in Pittsburgh to train her for religious life while, at the same time, she started her own order. Katharine professed her vows as the first Sister of the Blessed

Sacrament for Indians and Colored People in 1891. She and 13 companions moved into the Drexel summer home while the community's motherhouse was being built. Then Mother Katharine directed her community for the next 44 years, traveling almost constantly in the south and southwest.

By 1942, using her inheritance, she had established a system of black Catholic schools in 13 states, with 30 convents, 40 mission centers and 23 rural schools in which 15,000 children came under the care of her sisters. She also established 50 missions for Indians in 16 states.

She also founded Xavier University in New Orleans, the first U.S. Catholic institution of higher learning for blacks. Last week, I wrote about Norman Francis, who was president of that university for 47 years.

In 1935, when she was 77, she suffered a severe heart attack. She relinquished control of her community, but for almost 20 more years she spent her days in constant prayer. She died on March 3, 1955.

(I wrote much more about St. Katharine in my book *American Saints*.) †

Coming of Age/Maria-Pia Negro Chin

No harm in gossiping?

During my sophomore year in high school, someone started a rumor about me. I don't know who started the lie, but my so-called friends repeated the gossip. This resulted in half the class not talking to me, my notebooks being stolen, and my spending the rest of the semester isolated. My high school memories of that time are a bit blurry, but I remember that I did not feel completely alone because of my Church friends and my family. I survived.



Being the target of gossip can be traumatizing for any teenager. When you are a teen, you are already grappling with questions about your identity, relationships and purpose. The unwanted attention that gossip brings can make us feel embarrassed, betrayed or frustrated. The doubt and shame can also make it harder to ask an adult for help.

Gossip can turn into serious bullying and harassment, which can make a teen feel pressured to fit in and can deplete his or her self-esteem, potentially leading to serious issues like depression, eating disorders, and alcohol and substance abuse.

"Gossip dehumanizes the people we're talking about by selling their dignity for a few cheap, ego-puffing observations," said Elizabeth Scalia, author of *Little Sins Mean a Lot: Kicking Our Bad Habits Before They Kick Us*.

It might be easy to share "juicy" stories, but gossip can cause enormous damage.

Father Mike Schmitz, director of youth and young adult ministry for the Diocese of Duluth, Minn., calls gossip "everyday betrayal." Gossip can be true, partially true, a misconception or complete lies, but the information casts others in a bad light. Rumors spread without being fact-checked—if it's interesting, people will want to hear it and repeat it.

The causes for gossiping vary. Sometimes people attempt to "bond" by making fun of someone. They belittle others because they are insecure and want to feel better about themselves, or they want to feel powerful or get attention. Others might be victims of gossip themselves and are trying to shift the target to others, or they don't have the courage to defend the person being attacked.

"Idle chatter about others can bring great harm and draw many others into sin," wrote Msgr. Charles Pope. Gossip falls under the Eighth Commandment: "You shall not bear false witness against your neighbor," and the Letter of James says, "If anyone thinks he is religious and does not bridle his tongue but deceives his heart, his religion is vain" (Jas 1:26).

How can you avoid gossiping? Just excuse yourself and walk away, turn the conversation to something positive, say, "I'm trying not to gossip about people," or stand up for the person and ask that they be treated with respect.

If you begin sharing "news" about your friends or classmates, stop. First ask yourself, "Is this true?" Second, even if it is true, ask, "Is it kind? Would I want someone talking about me in this way?" And finally, ask, "Is it necessary? Am I helping others by sharing it?" If not, keep it to yourself.

(If someone's health or safety is at stake, then you should speak up and get help from an adult—this is not gossiping.)

Our words lift others up or tear them down. Instead of adding to the fire of gossip, use your words to be kind to others, express gratitude and genuine interest in your friends. Give up gossip and you will notice how edifying conversations can strengthen community bonds.

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

It's All Good/Patti Lamb

Fill your heart with what's important, be done with all the rest

The St. Joseph statue is buried in our yard, and there's a sign in the ground. It's official: Our house is for sale.



Our home has been a blessing in many ways these past 12 years. We have incredible neighbors that we consider friends, and we live in a place that both of our fathers helped to build. We've had the extra room to host special events like bridal showers and milestone birthday parties. We were even able to host family members when they needed a place to stay for months at a time.

But life has revealed to us that it's time to find a smaller place to call home. And when we got serious about putting the house on the market, I had a revelation about "stuff," and how we have too much of it. When we finally started going through closets and cabinets, we encountered boxes we hadn't unpacked since our last move.

Serious purging was in order. I'm embarrassed to admit how much space I've been devoting to storing various holiday decorations. We actually had to

rent a storage unit in order to make the house "show ready."

Although I want to live lighter and less tethered, I have a hard time letting go of objects with sentimental value.

One evening when I was overwhelmed from a day of decluttering and cleaning, I took a break and grabbed a few devotional books. I came across a verse from the second chapter of Luke's Gospel that helped me find some peace with letting go of "things."

Two times in Luke's second chapter—once upon the birth of Jesus and once upon finding Jesus in the temple after an anxious search for him—he wrote "Mary kept all these things in her heart" (Lk 2:51).

That line struck me. *That's* where I should be keeping precious memories, images and words of encouragement. I should collect moments and store them in my heart.

I don't need boxes full to the brim to remind me of every important occasion. Those moments can be kept in my heart.

My mind flashed back to a homily in which a witty missionary told the congregation that he's never seen a hearse with a U-haul attached to it. His message was that we can't take it all with us.

I finally found the strength to let go of some things while still "keeping" them. A

book I read—I can't remember the title—encouraged me to "bless and release" sentimental items. The author said to hold the item in my hands, remember the gracious giver fondly, say a prayer of thanks for them, and release the object back into the world so that new memories can be made.

Moving forward, it's our goal to travel lighter, but with full hearts. We want to live intentionally, knowing that we don't really keep anything or take it with us into eternity. As we all know, the most important things aren't things. What's most meaningful is love that's shared.

Our hope is to live more purposefully and be more about collecting memories than things. We want to have more time to spend together as a family, and less time mopping hardwood floors and dusting the collections of Legos and serving trays and books we've curated.

When I shared these thoughts with a friend recently, she texted me a beautiful painting of this phrase: "So fill your heart with what's important and be done with all the rest."

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

The Human Side/Fr. Eugene Hemrick

Greatness is seen fully when we bond in a welcoming spirit

Anxiety hit me as I flew into Lima, Peru, for the first time. Would my friend meet me at the airport? What would residing in Lurigancho outside the Peru city be like? Would my Spanish hold up?



To my relief, my friend was at the gate when I arrived. As we rode to his residence, he told me where I would sleep and added, "You are going to hear noisy 'taxi motos' during the night because we live on a busy street."

It didn't take long to feel at home because of his warm reception. Having a reassuring friend does wonders in alleviating fright of the unknown. That experience of feeling welcomed and the sense of security it created ended up in a lifelong bond between us.

My grandfather came to America

speaking no English. As his boat from Italy approached New York, he was greeted by the Statue of Liberty. "Seeing her," he told me, "felt like being welcomed into a new home."

That same spirit of welcome is found in Bernini's colonnades in St. Peter's Square at the Vatican. Rows of rounded columns symbolize the embrace of the Church opening its arms to the world.

Today, growing fears of "undesirables" and the desire for greater protection are threatening our spirit of openheartedness and conviviality. This is nothing new. Wherever we go in the world, walled cities have existed for centuries. They existed because enemies existed.

In our present age and in my own backyard, the sense of the enemy is especially felt on Capitol Hill in Washington, an area walled in by barriers and police everywhere. This is due primarily to a heightened age of terrorism. How then do we create protections while

not downgrading the spirit of welcome, to be cautious and yet not let caution harden hearts?

To meet this challenge successfully is to remember the spirit of welcome can never be taken away from us unless we give it away. Often when that spirit is lost, it is due to an ill disposition that has replaced the spirit of kindness.

Two primary reasons for ill disposition exist: domination and jealousy. Rather than befriending another, controlling him or her is preferred. Rather than lauding another's progress, we become jealous and we see another's gain as our loss.

Power along with economic and technological success are often portrayed as signs of greatness. When, however, greatness is seen more fully, people of all nationalities bond together as one in a welcoming spirit.

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

Third Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 4, 2018

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

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

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

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

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

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

St. Paul's First Epistle to the Corinthians goes to the heart of the Christian message. Christians preach Christ. In this reading, Paul asserts that Jesus is the key to salvation. So, the Apostle declares, he preaches "Christ crucified." It is a "stumbling block for the Jews, and an absurdity for the Gentiles" (1 Cor 1: 23). The Jews, suffering under Roman oppression and enduring so much, were inclined to regard Jesus as an imposter and blasphemer. Non-Jews, "gentiles," would have seen Jesus as a convicted felon, found guilty by the jurisprudence of Rome that proclaimed its wisdom and perfect justice.

For its Gospel reading, the Church this weekend furnishes us with St. John's Gospel.

This weekend's reading is one of the most familiar sections of the New Testament. It recalls the moment when Jesus, shortly before Passover,

entered the temple precincts and saw a brisk traffic in the things needed for ritual sacrifice. Furious, the Lord drove the merchants away.

He then hinted that the temple would fall, in itself a virtual blasphemy for many who witnessed this event, and then made the astonishing announcement that he would rebuild "this temple" in three days. It had taken many people decades to build the temple in the first place.

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

The reading establishes Jesus as God's voice and agent. In particular, he is outraged at the exploitation of religious sincerity. Good people followed their traditions in praising God. The merchants used this sincerity for their own commercial benefit.

The people who earnestly wished to honor God were being used. They were innocent prey for the selfish greed of the moneychangers.

This reading also reveals much about the bystanders. Many failed fully to grasp the Lord's identity. Others followed him.

Reflection

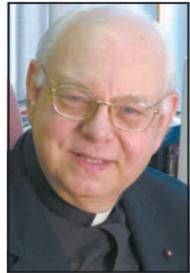
Lent reminds us of our humanity. Despite all the differences in lifestyles and scientific knowledge, nothing essentially makes us different from the people who were contemporaries of Jesus. We, as were they, are humans, subject to human limitations.

Being human has its bright side. We congratulate ourselves, for example, on our tremendous accomplishments, but in our spiritual blindness, like the accusers of Jesus, we fail fully to see reality.

We have witnessed the 2018 Winter Olympics. No glory, no human success, dismisses the fact of human limitation.

Limited by our nature, we still sin. Lenten discipline calls us more sharply to focus, better to see sin in its reality.

God never deserts us, even in our folly. God gave us Jesus, our Savior and example. He alone is our sure model. †



Daily Readings

Monday, March 5

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

Tuesday, March 6

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

Wednesday, March 7

St. Perpetua, martyr
St. Felicity, martyr
Deuteronomy 4:1, 5-9
Psalm 147:12-13, 15-16, 19-20
Matthew 5:17-19

Thursday, March 8

St. John of God, religious
Jeremiah 7:23-28
Psalm 95:1-2, 6-9
Luke 11:14-23

Friday, March 9

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

Saturday, March 10

Hosea 6:1-6
Psalm 51:3-4, 18-21b
Luke 18:9-14

Sunday, March 11

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

Question Corner/Fr. Kenneth Doyle

Ashes are ordinarily imposed during the celebration of Mass

After receiving ashes at an Ash Wednesday morning Mass, I returned home and turned on the television news. It showed some priests in a neighboring town who were out on the sidewalk in front of their church marking with ashes the foreheads of any interested lunchtime passer-by.



They were in priestly vestments and their church had a saint's name, but is this a Catholic practice? Aren't Catholics supposed to attend Mass to get their ashes? (Indiana)

I am wondering whether the clergymen you saw on television may not have been Catholic. I say that because this year in my own neighborhood, two Protestant ministers unpacked jars of ashes as they stood on a downtown street corner and called out courteously to those who walked by, "Free ashes for Ash Wednesday. Would you like ashes and a prayer?" I have also read that, for the last 12 Ash Wednesdays, a group of Protestant clergy in St. Louis have offered "drive through" ashes in car windows to drivers who stopped at a downtown intersection.

But as a spokesman for the St. Louis Archdiocese explained, that is not the common practice of Catholics. "For us," he said, "Ash Wednesday is a time to slow down and assess your spiritual life. So taking time out and going to Mass or a service is an important part of that."

I have at times given ashes to people in other settings whose work schedules on that day made it difficult for them to come to church, but my strong preference (and the Catholic Church's) is to do this at Mass—remembering, too, that the Eucharist is, of course, even more important than the ashes.

The *Roman Missal*, which contains the norms for the celebration of the Eucharist and other liturgies, does allow for the blessing and distribution of ashes outside of Mass. The service described is essentially the Liturgy of the Word that is a part of the Mass along with the blessing and distribution of ashes.

My daughter is soon to be engaged to a young man who attends a Lutheran church. She has received all of her Catholic sacraments and attends Mass regularly. Now she is in turmoil about where to get married.

Her future in-laws are expecting them to marry in his hometown Lutheran church, where his family are members—and that is the town where the couple expect to settle and raise their family.

I am wondering what the Catholic Church's guidelines are, and how she can be married with the blessing of the Church. Whenever we try to discuss the matter, my daughter ends up in tears.

She doesn't want to convert to Lutheranism, and she doesn't want to disappoint her own family or his. Can you offer any insight that might help? (Minnesota)

Please know that there is an option on this issue. In cases such as this, your daughter can apply for a dispensation from the form for the exchange of marriage vows and place of marriage required by the Church.

This dispensation can be granted by the bishop where your daughter lives, and would allow her to be married in her husband's Lutheran parish church and still have the marriage recognized and blessed by the Catholic Church.

She and her fiancé would need simply to meet with a local Catholic priest sometime ahead of the wedding to do the necessary paperwork in applying for the Catholic diocese's permission.

The priest will explain that your daughter will need to promise to continue to be faithful to her own Catholic faith and practice and that she will do all she reasonably can, within the context of the marriage, to see that any children are baptized and brought up as Catholic.

Her husband will not need to promise anything, but simply be aware that this is the commitment your daughter is making. If they would like, they can even ask a Catholic priest or deacon to participate in the marriage ceremony—perhaps sharing some of the prayers or readings with the Protestant clergyperson.

In circumstances like these, a wedding ceremony that is mutually agreed upon and mutually planned can do a lot to bring two families into a deeper harmony at an important time. Should the bishop grant the dispensation, then after the marriage, it will be recorded in the sacramental record book of the Catholic Church closest to the Lutheran church.

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

My Journey to God

A Gospel Truth

By Cathy Lamperski Dearing

The desert and the mountaintop
Jesus eventually left them both
Living most of His life
In the everyday, ordinary space
of land
In between



(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. A view from Mt. Tabor in the Galilee region of Israel, top, offers an example of the lush northern area where Jesus lived and preached. Further south, this Feb. 9, 2015, photo below shows the typical landscape of rocky, barren desert mountains in the area around Jerusalem as a sandstorm rolls in.) (File photos by Natalie Hoefler)

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.

AVIS, Mary E. (Broderick), 65, St. Mary, Navilleton, Feb. 15. Wife of Frank Avis. Mother of Shannon Main, Mindy and Branden Avis. Sister of Annie Frank and Michael Broderick. Grandmother of five.

CLARK GOLDSWORTHY, JoAnn M., 91, St. Christopher, Indianapolis, Feb. 9. Mother of Susan Clark Collins, Bruce and David Clark. Grandmother of six. Great-grandmother of seven.

DAVIS, Betty, 87, St. Elizabeth Ann Seton, Richmond, Feb. 18. Mother of Jamie Smith and Brad Davis. Sister of Shirley Eikenberry, Connie Maxel and Roberta Montoney. Grandmother of two.

DAVIS, Scott H., 73, St. Mary-of-the-Knobs, Floyd County, Feb. 13. Husband of Janet Davis. Father of Lisa Barker, Missy Michal, Anita Richert and Julie Striegel. Brother of Kermit Davis. Grandfather of five.

GEIS, Keith D., 58, St. Gabriel, Connersville, Feb. 15. Husband of Debra Geis. Father of Jennifer Geis Steele, Jason Smith and Gabriel Geis. Son of Joella Geis. Brother of Luanne Williams and Thomas Geis. Grandfather of eight. Great-grandfather of one.

GESELL, Rita M., 89, All Saints, Dearborn County, Feb. 13. Wife of Robert Gesell. Mother of Ruth Burkhard and Cathy Huth. Grandmother of one.

GLOSSON, Helen, 83, St. Elizabeth Ann Seton, Richmond, Feb. 16. Mother of Kelly Helms and Kristy Geier. Grandmother of two.

HAAG, Kenneth D., 76, St. Vincent de Paul, Bedford, Feb. 18. Husband of Phyllis Haag. Father of Kimberly Baker, Karen Johnson and Rodney Haag. Brother of Steve and William Haag. Grandfather of 10. Great-grandfather of 20.



Vietnamese New Year

Students at Mary Immaculate Preschool in Houston celebrate the beginning of Tet, or the Vietnamese New Year, with song and dance on Feb. 16 in Houston.

(CNS photo/James Ramos, *Texas Catholic Herald*)

HALAS, Margaret J. (Daw), 80, St. Mary, Navilleton, Jan 27. Wife of James Halas. Mother of Vikki and James Halas. Sister of Louann Bell, Virginia Connelly-Daw, JT and Roy Daw. Grandmother of four. Great-grandmother of two. (Correction)

KEITH, Dolores, 79, St. Mary, New Albany, Feb. 12. Wife of John Keith. Mother of Melissa Cotner, Doris Hampton, Cathy Kleinsmith and Jimmy Fetz. Sister of Connie McQuigg and Richard Baumgardner. Grandmother of 11. Great-grandmother of seven.

KIRCH, Bernard F., 93, St. Christopher, Indianapolis, Feb. 12. Father of Debbie Hall, Denise Meldrum and Don Kirch. Brother of Phillip Kirch. Grandfather of seven. Great-grandfather of 13.

KOHARCHIK, Michael S., Jr., 85, St. Jude, Indianapolis, Jan. 18. Husband of Barbara Koharchik. Father of Christine Tomasic, Mikayla, Richard, Robert and Ryan Koharchik. Brother of Patricia Caton and Joseph Koharchik. Grandfather of six.

LANE-TODD, Angela K., 49, St. Jude, Indianapolis, Jan. 21. Daughter of N. Jean Fitzgerald. Stepdaughter of Pat Fitzgerald. Stepdaughter of Kathy Lane. Sister of Scott Lane. Stepsister of Sherry Greer and Teresa Kurnik.

LYNCH, Sharon K., 78, Christ the King, Indianapolis, Feb. 7. Mother of Mary Sommer and Terry Lynch. Sister of Janet Emery and Peggy Horvath. Grandmother of six.

MEEK, John J., 83, St. Mary, Greensburg, Feb. 15. Husband of Frieda Meek. Father of Kevin Meek. Grandfather of three. Great-grandfather of five.

MERVAR, Josephine, 95, Sacred Heart of Jesus, Indianapolis, Feb. 4. Mother of Michael Kuehn and Larry Mervar. Grandmother of seven. Great-grandmother of six.

MEYER, Thomas A., 54, St. Mary, Greensburg, Feb. 15. Husband of Mary Beth Meyer. Father of Aaron, Jeremy and Zachary Meyer. Son of Margherita Meyer. Brother of Ann Mathis, Alan, Dale and John Meyer.

PRICKEL, Albert A., 90, St. Louis, Batesville, Feb. 16. Father of Pat Hill, Janet Schumacher, Ron and Terry Prickel. Brother of Alma Obermeyer. Grandfather of 12. Great-grandfather of seven.

REISERT, Patricia, 83, St. Gabriel, Connersville, Feb. 11. Mother of Susan Neese, Mark, Michael and Thomas Reiser. Grandmother of four.

RILLO, Joan C., 83, St. Charles Borromeo, Bloomington, Feb. 15. Wife of Thomas Rillo. Mother of Kathy, Kevin and Thomas Rillo. Grandmother of two.

SAULMAN, James F., 88, St. Joseph, Corydon, Feb. 13. Father of Jill Ann Delaney, Debbie Gresham and Kimberly Stewart. Brother of Susie Troncin, Carl and Kenneth Saulman. Grandfather of 11. Great-grandfather of 21. Great-great-grandfather of two.

SCHUBACH, William J., Sr., 85, St. Jude, Indianapolis, Feb. 11. Father of Mary Johnson, Kristina Kirschner, Anne Wurtz, Michael, Patrick, Timothy and William

Schubach, Jr. Grandfather of 17. Great-grandfather of six.

WICKETT, Patricia (Scott), 79, St. Elizabeth Ann Seton, Richmond, Feb. 11. Wife of

Ronald Wickett. Mother of Vicki Holthouse, Valerie Windle and Douglas Wickett-Grandmother of eight. Great-grandmother of 13. †

Benedictine Sister Emily Emmert served in several schools in the archdiocese

Benedictine Sister Emily Emmert, a founding member of Our Lady of Grace Monastery in Beech Grove, died on Jan. 19 at the nearby St. Paul Hermitage where she was a resident. She was 93.

The Mass of Christian Burial was celebrated on Jan. 24 at the Monastery Chapel at Our Lady of Grace. Burial followed at the sisters' cemetery.

Sister Emily was born on Oct. 19, 1924, in Haubstadt, Ind.

She was invested as a novice at the Benedictine Monastery Immaculate Conception in Ferdinand, Ind., now in the Evansville Diocese, on June 3, 1943. She professed her first vows on June 4, 1944, perpetual vows on Aug. 10, 1947, and became a founding member of Our Lady of Grace in 1960.

Sister Emily earned a bachelor's degree in educational administration at the former St. Benedict College in Ferdinand. She also earned master's degrees in educational administration at the University of

Notre Dame and in English through studies at Ball State University in Muncie, Ind., and Indiana University South.

During her 75 years of vowed religious life, Sister Emily ministered in Catholic education for 50 years in schools in the Archdiocese of Indianapolis and the Diocese of Evansville.

In the archdiocese, she served at the former St. Michael School in Bradford, St. Anthony of Padua School in Clarksville, the former St. Paul School in Tell City, St. Mary-of-the-Knobs School in Floyd County, the former Our Lady of Grace Academy in Beech Grove, and in Indianapolis at Bishop Chatard High School, Roncalli High School and the former Latin School.

Sister Emily is survived by her brother, Robert Emmert of Ferdinand.

Memorial gifts may be sent to the Retired Sisters' Fund, in care of Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107 or online at www.benedictine.com. †

Franciscan Sister Geraldine Power ministered in Catholic education for many years

Franciscan Sister Geraldine Power died on Feb. 16 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 99.

The Mass of Christian Burial was celebrated on Feb. 20 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Geraldine Marie Power was born on July 3, 1918, in Suttons Bay, Mich., and later grew up in Indianapolis where she was a member of the former Holy Cross Parish.

After graduating from the former St. Mary Academy in Indianapolis, she entered the

Sisters of St. Francis on Sept. 8, 1935, and professed final vows on July 2, 1941.

During her 32 years of ministry in Catholic education, Sister Geraldine served in schools in Illinois, Indiana, Ohio and Missouri.

In the archdiocese, she served in Indianapolis at Our Lady of Lourdes School from 1950-54 and at Father Thomas Scecina Memorial High School from 1960-67. From 1993-2008, she ministered in motherhouse in Oldenburg.

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

Nearly 50,000 baptisms registered in China in 2017, says Vatican agency

VATICAN CITY (CNS)—The Catholic Church in China registered 48,556 baptisms in 2017, reflecting the vitality and missionary strength of the Catholic communities there, according to a report by Fides, the news agency of the Congregation for the Evangelization of Peoples.

The figures likely are incomplete, however, given the difficulty of procuring data from Catholic communities in the rural parts of China, the report said.

But the numbers still "reflect the vitality and the missionary dynamism of a community that fully lives faith," said

the organization conducting the annual survey: the Faith Institute for Cultural Studies, a Church-run organization based in Shijiazhuang. Fides republished the organization's findings on Feb. 15.

The province of Hebei—which consistently has the highest number of baptisms each year of all the Chinese provinces—topped the list again with 11,899 baptisms, the report said. The Archdiocese of Beijing registered 1,099 baptisms, while the Diocese of Ningxia had 128 new Catholics baptized. China's northwest autonomous region of Xinjiang,

where the majority of the population is Muslim, registered 66 baptisms. The Qinghai province had 54 baptisms, and isolated communities such as Hainan Island in southern China and Tibet had 38 and 11 baptisms, respectively.

"In spite of the encouraging figures and the great missionary commitment in local communities throughout China, we must always feel called to a renewed missionary commitment," said the Faith Institute for Cultural Studies.

"Evangelization in China is a long and difficult path to carry out," it said.

The organization also pointed out that its data represented "an invitation and a call because we must strengthen our faith and always go forward on our journey toward Christ."

The organization encouraged all of the Catholic communities of China to maintain and continually improve upon their archives and parish registers so that a more complete set of data can be collected in the future. It concluded by saying that its data is a means "to see the growth of the Church and the work of evangelization accomplished by Christ." †

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

- March 2, 10 a.m.-10 p.m., "12 Hours of Grace," for All Saints, Dearborn County, at St. Martin Campus, Yorkville
- March 5, 7 p.m. at St. Mary, Greensburg
- March 11, 1:30 p.m. for St. Maurice, Napoleon; St. John the Baptist, Osgood; and Immaculate Conception, Millhousen, at St. Maurice
- March 15, 7 p.m. for St. Catherine of Siena, Decatur County, at St. John the Evangelist Church, Enochsburg
- March 16, 10 a.m.-10 p.m., "12 Hours of Grace," for All Saints, Dearborn County, at St. Martin Campus, Yorkville
- March 20, 7 p.m. at Holy Family, Oldenburg
- March 21, 7 p.m. at St. Louis, Batesville

Bloomington Deanery

- March 7, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- March 8, 6 p.m. at Our Lady of the Springs, French Lick
- March 20, 7 p.m. at St. Agnes, Nashville
- March 21, 6:30 p.m. at St. Jude the Apostle, Spencer
- March 22, 6 p.m. at St. John the Apostle, Bloomington
- March 28, 4-9 p.m. confession for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center

Connersville Deanery

- March 20, 6 p.m. confession for St. Elizabeth Ann Seton at St. Mary Church, Richmond, after 5:15 p.m. Mass

Indianapolis East Deanery

- 6-7 p.m. confessions each Tuesday at St. Mary
- March 5, 7 p.m. for St. Therese of the Infant Jesus (Little Flower) and Our Lady

of Lourdes, at St. Therese of the Infant Jesus (Little Flower)

- March 8, 7 p.m. at St. Philip Neri
- March 12, 7 p.m. for Holy Angels and St. Rita, at St. Rita
- March 16, 6-8 p.m. confessions at St. Michael, Greenfield
- March 17, 10 a.m.-noon confessions at St. Michael, Greenfield
- March 22, 7 p.m. at St. Thomas the Apostle, Fortville

Indianapolis North Deanery

- March 18, 2-3:30 p.m. at St. Simon the Apostle
- March 19, 7-8:30 p.m. at St. Pius X
- March 20, 7-8:30 p.m. at St. Pius X

Indianapolis South Deanery

- March 4, 2 p.m. at Good Shepherd
- March 5, 7 p.m. at Nativity of Our Lord Jesus Christ
- March 6, 8 p.m. at St. Jude
- March 21, 7 p.m. for St. Barnabas, St. Mark the Evangelist and St. Roch, at St. Barnabas
- March 24, 9 a.m. SS. Francis and Clare of Assisi, Greenwood
- March 26, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

- 6-7 p.m. confessions each Wednesday (except March 21), "The Light is on for You" at Mary, Queen of Peace, Danville
- Confessions each Fri. 3-4 p.m.; each Sat. 9-11 a.m., 3-5 p.m. and 6-7 p.m.; each Sun. 7-8 a.m., 9-10 a.m., 11:30 a.m.-12:30 p.m., 2-3 p.m. and 5-6 p.m. at St. Monica
- March 5, 6-7 p.m. at St. Monica
- March 6, 6-7 p.m. at St. Monica
- March 7, 6-7 p.m. at St. Monica
- March 8, 7 p.m. at St. Malachy, Brownsburg
- March 12, 7 p.m. for Holy Angels and St. Rita, at St. Rita
- March 13, 7 p.m. at St. Michael the Archangel
- March 21, 7 p.m. at St. Gabriel the Archangel

- March 22, 6:30 p.m. at St. Susanna, Plainfield

New Albany Deanery

- March 21, 7 p.m. at St. Mary, Navilleton
- March 22, 8 a.m.-8 p.m., "12 Hours of Grace" at Our Lady of Perpetual Help, New Albany
- March 25, 1 p.m. at St. John, Starlight

The following additional confession times are part of 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 at St. Mary-of-the Knobs, Floyd County
- 7 p.m. each Wednesday in Lent at St. Mary, Lanesville
- 7-8:30 p.m. each Wednesday in Lent at Holy Family, New Albany
- 5:40-7:30 p.m. each Thursday in Lent with adoration at St. Francis Xavier, Henryville
- 4-6 p.m. each Friday and 8-10 a.m. each Saturday in Lent at Most Sacred Heart of Jesus, Jeffersonville

Seymour Deanery

- March 7, 7 p.m. at St. Ambrose, Seymour
- March 14, 6 p.m. at St. Patrick, Salem
- March 15, 6 p.m. at American Martyrs, Scottsburg
- March 21, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Mary
- March 22, 7 p.m. for St. Bartholomew, Columbus, and Holy Trinity, Edinburg, at St. Bartholomew

Tell City Deanery

- March 11, 2 p.m. CT at St. Paul
- March 14, 6:30 p.m. CT at St. Meinrad



Pope Francis hears confession during his annual Lenten meeting with the pastors of Rome parishes on Feb. 15. The meeting, occurring in Rome's Basilica of St. John Lateran, included prayer, confessions and a question-and-answer session with the pope. (CNS photo/Vatican Media)

Terre Haute Deanery

- March 15, 1:30 p.m. for St. Mary-of-the-Woods, St. Mary-of-the-Woods; Sacred Heart of Jesus, St. Benedict, St. Patrick, St. Joseph University and St. Margaret Mary, all in Terre Haute, at Sacred Heart of Jesus
- March 15, 7 p.m. for St. Mary-of-the-Woods, St. Mary-of-the-Woods; Sacred Heart of Jesus, St. Benedict, St. Patrick, St. Joseph University, and St. Margaret Mary, all in Terre Haute, at St. Patrick
- March 21, 7 p.m. at Sacred Heart, Clinton
- March 22, 7 p.m. at Annunciation, Brazil
- March 26, 7 p.m. at St. Paul the Apostle, Greencastle
- March 28, 11 a.m. at St. Joseph, Rockville

(An updated version of this list, along with other Lenten resources, can be found at www.archindy.org/lent/.) †

Pope Francis to young people: Take the World Youth Day challenge

VATICAN CITY (CNS)—It's time to break free from fear, fake online personas and looking at the world through a digital



Pope Francis

screen display, Pope Francis told young people.

"Do not allow the spark of youth to be extinguished in the darkness of a closed room in which the only window to the outside world is a computer and smartphone," the pope

told youths in his annual message for local celebrations of World Youth Day.

"Open wide the doors of your life! May your time and space be filled with meaningful relationships, real people with whom to share your authentic and concrete experiences of daily life," he said in the message, published on Feb. 22 at the Vatican.

In preparation for the next international celebration of World Youth Day—which will be held in Panama on Jan. 22-27, 2019—many dioceses will have their own celebrations on Palm Sunday, March 25.

The Panama gathering will focus on Mary's response to the angel Gabriel's announcement that God had chosen her to bear the child Jesus: "Behold, I am the handmaid of the Lord. May it be done to me according to your word" (Lk 1:38). The 2018 theme chosen by Pope Francis is the angel's reassurance, "Do not be afraid, Mary, for you have found favor with God" (Lk 1:30).

Many young people today are afraid—afraid of never being accepted, of not finding a good job and even of their real selves, the pope said in his message.

"Today, there are many young people who feel the need to be different from who they really are, in an attempt to adapt to an often artificial and unattainable

standard," he wrote. "They continuously 'photo-shop' their images, hiding behind masks and false identities, almost becoming fake selves."

This sense of inadequacy is the root of many uncertainties and even obsessions, such as "receiving as many 'likes' as possible" on social media, he added.

No one is exempt from doubt or fear, which even can be seen in the Bible in the lives of Mary, Moses, Abraham, the Apostles and many others, he said. In fact, he added, the biggest obstacle to faith in God is often fear, not skepticism.

The only way forward is to face one's fears head on, identify them clearly and come to terms with them, he said, "so as not to find yourself wasting time and energy by being gripped by empty and faceless ghosts."

People have to act, which requires faith in God and his grace, otherwise fear and doubt will make people "become inward-looking and closed off to defend ourselves from everything and everyone, and we will remain paralyzed," he said.

The pope told young people to look for God in prayerful silence and the sacraments so they could draw on the needed courage, wisdom and grace, and to turn to members of the Church for encouragement and support.

God is always there to help everybody, he said. He does not ask people to present a stellar résumé of their lives, "full of merits and successes."

Receiving God's grace will not mean life's problems will disappear, he said, "but it does have the power to transform our life deeply."

"The unknown that tomorrow holds for us is not a dark threat we need to overcome, but a favorable time given to us for living out the uniqueness of our personal vocation, and for sharing it with our brothers and sisters in the Church and in the world," he said.

Being with others on life's journey is always key, he said, because it helps unlock one's own gifts, inspires dreams and opens new horizons.

"Never lose the enthusiasm of enjoying others' company and friendship, as well as the pleasure of dreaming together, of

walking together," he said.

That is why it is so important young people break out of the "darkness of closed room" and the virtual world so as to experience meaningful relationships with real people, he said.

Pope Francis called on adults in the Catholic Church to have courage, too, and give young people "important responsibilities."

"Young people need to know that someone truly believes in you," he said. "Please know that the pope has confidence in you, that the Church has confidence in you! For your part, have confidence in the Church!"

"In the sacred Scriptures, the expression 'do not be afraid' is repeated 365 times with different variations, as if to tell us that the Lord wants us to be free from fear, every day of the year," he said.

The Catholic Church's annual gathering of World Youth Day "is for the courageous! Not for young people who are searching only for comfort and who withdraw whenever difficulties arise," the pope said. "Do you accept the challenge?" †

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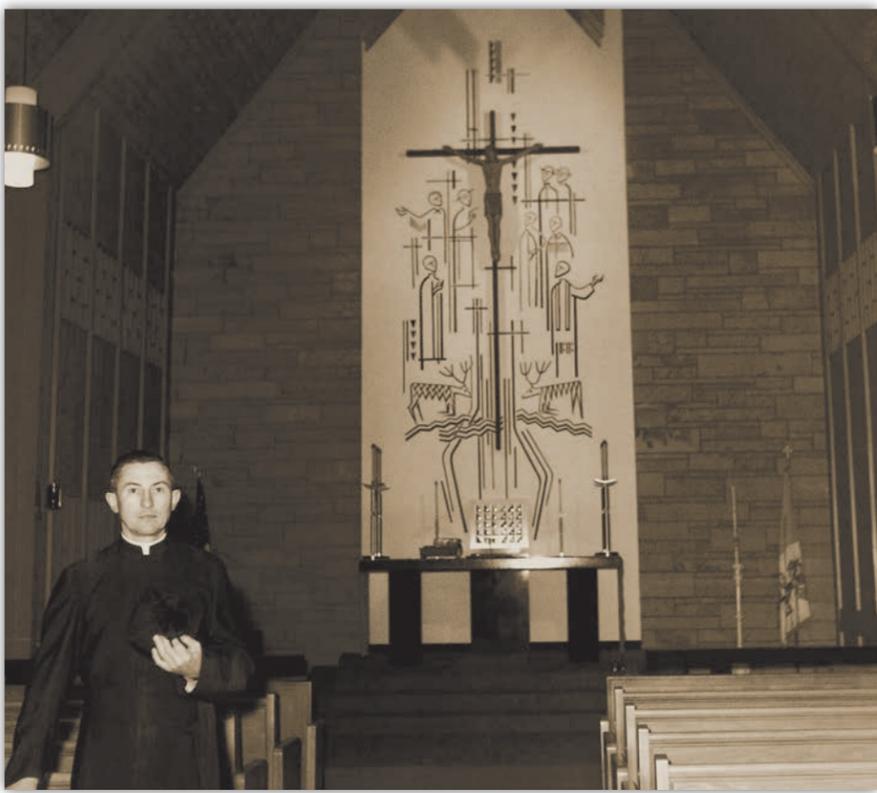
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Church dedication in Scottsburg

American Martyrs Parish in Scottsburg was founded in 1938, and used a renovated public school as their first church building. In 1963, the parish received funds from the Archdiocesan Home Missions Fund to construct a new church. In this photo, Father William Engbers, pastor, is shown with a mural depicting Christ and the American Martyrs in the new church building, a few days before its dedication on April 19, 1964.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.)

Scholarships awarded from international mission work fund

Criterion staff report

Recipients of this year's scholarships from the Brooke Nicole Lahr Memorial Fund for International Mission Work were honored on Feb. 26 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

The young adult recipients from across central and southern Indiana received scholarships to fund international mission trips this year through a fund managed by the archdiocesan Catholic Community Foundation.

It was established in 2013 in memory of Brooke Nicole Lahr, a member of St. Gabriel the Archangel Parish in Indianapolis, who died that year in Mexico after being struck by a car as a pedestrian. At the time, she was involved in mission work in Honduras.

For more information about the Brooke Nicole Lahr Memorial Fund for International Mission Work, including how to apply for scholarships and contribute to the fund, visit archindyym.com/scholarships. †



Recipients of scholarships for 2018 from the Brooke Nicole Lahr Memorial Fund for International Mission Work pose on Feb. 26 in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. They are, from left, front row: Allison Stump, Lainey Scroggins, Lily Johnson, Marta Schmitz and Sydney Traylor. Middle row: Shawn (Chandler) Sims, Sarah Wood, Abby Harkness, Malorie Weisenbach and Sarah Scheidler. Back row: Marguerite McMahon, Michael McNulty, Morgan Sell, Katie Barnes, Parker Williams, Nicholas Sellers and Maggie Peck. Colleen and Mark Lahr, Brooke's parents, pose at right. Dave and Sandy Lahr, grandparents of Brooke, pose at left. (Photo by Sean Gallagher)



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