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To eat ...  
or not  
to eat?

Chocolate cake offers a taste of Lenten debate, page 9.

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## 'Full of hope'

Dr. Ray Guarendi speaks on Feb. 24 before more than 1,200 men at the third annual E6 Catholic Men's Conference at East Central High School in St. Leon. The conference was organized by All Saints Parish in Dearborn County in the Batesville Deanery. (Photo by Sean Gallagher)

## Men at conference challenged, encouraged to go forth, transform others through faith

By Sean Gallagher

ST. LEON—A challenge rang out in the cavernous auditorium of East Central High School in St. Leon on Feb. 24.

The more than 1,200 men who filled it on that day were told to be "men who have been transformed, who are willing to go forth and transform the lives of other men."

Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, gave this parting message to the men who attended the third annual E6 Catholic Men's Conference, organized by the Batesville Deanery faith community.

"E6" refers to the sixth chapter of St. Paul's Letter to the Ephesians in which the Apostle calls his audience to

"put on the armor of God so that you may be able to stand firm against the tactics of the devil" (Eph 6:11).

"You're here today for hope," said Father Meyer in a reflection during a period of eucharistic adoration that concluded the daylong conference. "Our world needs hope. Our world needs men full of hope who are willing to bring hope and change and life into our world."

Most of the attendees came from Indiana, Kentucky and Ohio. They ranged in age from teenagers to men old enough to be their great-grandfathers.

Lucas McFee, 17, attended the conference for the second time. A member of St. Teresa Benedicta of the Cross Parish in Bright and a junior at the Oldenburg Academy of the Immaculate

Conception in Oldenburg, Lucas came with his younger brother Dominic.

"There's something about a big group of guys coming together that's pretty powerful," Lucas said. "You can talk about some important and serious topics with guys."

Conference speakers Dr. Ray Guarendi and Father Larry Richards addressed serious topics, often in humorous ways, in their presentations and in a question-and-answer session. So did Archbishop Charles C. Thompson in a homily during a Mass celebrated during the conference.

Father Meyer welcomed the men at the start of the conference. He told them that the most effective "game changer" in

See CONFERENCE, page 10

## Five years a pope: Francis' focus has been on outreach

VATICAN CITY (CNS)—Cardinal Jorge Mario Bergoglio was elected pope just a few days after telling the College



Pope Francis

of Cardinals that the Catholic Church faced a clear choice between being a Church that "goes out" or a Church focused on its internal affairs.

After the cardinal from Buenos Aires, Argentina, was elected on March 13, 2013, and chose the name

Francis, he made "go out," "periphery" and "throwaway culture" standard phrases in the papal vocabulary.

Five years later, Catholics have a wide variety of opinions about how Pope Francis is exercising the papal ministry, and many of his comments—both in informal news conferences and in formal documents—have stirred controversy. But as he wrote in

"*Evangelii Gaudium*" ("The Joy of the Gospel"), the apostolic exhortation laying out the vision for

his pontificate: "I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security."

But there are two areas of internal Church affairs that he recognized needed immediate attention: the reform of the Roman Curia, and the full protection of children and vulnerable adults from clerical sexual abuse.

The organizational reform of the Curia has been taking place in stages, but Pope Francis has insisted that the real reform is a matter of changing hearts and embracing service.

On the issue of abuse, nine months into his pontificate, Pope Francis established the Pontifical Commission for Child Protection to advise him on better ways to prevent clerical sexual abuse, and to ensure pastoral care for the survivors.

While Pope Francis has emphatically

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## Dreamers in Indianapolis relay wish to help 'whole country' on 'Catholic Day of Action'

By Natalie Hoefler

Like all mothers, Zahrya Aremas, 29, wants what's best for her two children, ages 4 and 2. It was the same desire for a better life that led Aremas' own mother to move the family to America from Mexico when Zahrya was 6.

Obviously, Aremas had no say in the move. But "after almost 24 years living here, this [country] is pretty much what I call home," said the member of St. Patrick Parish in Indianapolis. "I know [my children] will have better choices and better opportunities if we keep fighting for them right now."

That fight recently gained new urgency for Aremas and nearly 800,000 others like her.

They are called "Dreamers"—undocumented immigrants brought into the United States beyond their control as children. And March 5 loomed as the potential end date of the federal Deferred Action for Childhood Arrivals (DACA) program allowing Dreamers to request deferral from deportation, renewable every two years.

Without DACA, Dreamers like Aremas could be deported back to the country of their birth, forcing them and their families to live "in a country that is not home, where opportunities are not good, where life is not as good," she said.

Aremas shared her story with *The Criterion* as she joined about 40 other Dreamers and

See DACA, page 8



Father Michael O'Mara, pastor of St. Gabriel the Archangel Parish in Indianapolis, listens as Zahrya Aremas of St. Patrick Parish in Indianapolis shares her witness as a Dreamer—an undocumented immigrant brought to the United States as a child—after a special Mass for "Catholic Day of Action for Dreamers" on Feb. 27 at St. John the Evangelist Church in Indianapolis. (Photo by Natalie Hoefler)



Tyra Hemans, a senior from Marjory Stoneman Douglas High School in Parkland, Fla., holds a photo of her friend Joaquin Oliver as she and other students speak with Florida state legislators on Feb. 20 at the Capitol in Tallahassee. About 100 students from the Parkland school traveled in a three-bus caravan to demand gun restrictions a week after the deadly shooting that left 17 of their classmates and teachers dead. Joaquin was one of the victims. (CNS photo/Colin Hackley, Reuters)

## Time to address gun violence in 'comprehensive way,' say bishops

WASHINGTON (CNS)—The chairmen of two U.S. bishops' committees said it is long past time for the nation's leaders to come up with "common-sense gun measures as part of a comprehensive approach to the reduction of violence in society and the protection of life."

The U.S. Catholic bishops have advocated for such measures for decades and will continue to do so, said Bishop Frank J. Dewane of Venice, Fla., chairman of the U.S. Conference of Catholic Bishops' (USCCB) Committee on Domestic Justice and Human Development, and Bishop George V. Murry of Youngstown, Ohio, chairman of the Committee on Catholic Education.

In the aftermath of the tragic attack on Feb. 14 at Marjory Stoneman Douglas High School in Parkland, Fla., "this moment calls for an honest and practical dialogue around a series of concrete proposals—not partisanship and overheated rhetoric," they said in a joint statement on March 5.

"Once again, we are confronted with grave evil, the murder of our dear children and those who teach them," they said. "Our prayers continue for those who have died, and those suffering with injuries and unimaginable grief."

Bishops Dewane and Murry rejected the idea of arming teachers, as President Donald J. Trump and others have suggested as one possible solution. This "seems to raise more concerns than it addresses," the prelates said.

"Setting a more appropriate minimum age for gun ownership, requiring universal background checks—as the bishops have long advocated—and banning 'bump stocks' are concepts that appear to offer more promise," the bishops said.

So-called bump stocks are devices used to make a semiautomatic gun act like a fully automatic weapon.

"We must explore ways to curb violent images and experiences with which we inundate our youth, and ensure that law enforcement have the necessary tools and incentives to identify troubled individuals and get them help," they continued.

"Most people with mental illness will never commit a violent act, but mental illness has been a significant factor in some of these horrific attacks. We must look to increase resources and seek earlier interventions," the bishops said.

Bishops Dewane and Murry noted that for many years, the USCCB "has supported a federal ban on assault weapons; limitations on civilian access to high-capacity weapons and ammunition magazines; further criminalizing gun trafficking; certain limitations on the purchase of handguns; and safety measures such as locks that prevent children and anyone other than the owner from using guns without permission."

They also remarked on the advocacy on the gun issue being carried out by survivors of the Parkland shooting and other young people around the country, calling their action "a stark reminder that guns pose an enormous danger to the innocent when they fall into the wrong hands."

"The voices of these advocates should ring in our ears as they describe the peaceful future to which they aspire," Bishops Dewane and Murry said. "We must always remember what is at stake as we take actions to safeguard our communities and honor human life. In the words of St. John, 'Let us love not in word or speech but in deed and truth'" (1 Jn 3:18). †



## Public Schedule of Archbishop Charles C. Thompson

March 10–22, 2018

**March 10 — 6 p.m.**  
Peyton Manning Children's Hospital Gala, Bankers Life Fieldhouse, Indianapolis

**March 12-14**  
United States Conference of Catholic Bishops committee meetings, Washington

**March 14 — 6:30 p.m.**  
28th Annual Louisville Salute to Catholic Schools Alumni Dinner, Louisville, Ky.

**March 15 — 6 p.m.**  
Legatus Lenten Retreat, Marian University, Indianapolis

**March 16 — 7 a.m.**  
Catholic Business Exchange Mass and monthly meeting, Indianapolis

**March 16 — 11 a.m.**  
St. Patrick's Day Parade, Indianapolis

**March 17 — 4:30 p.m.**  
Mass at St. Martin Church for All Saints Parish, Guilford

**March 18 — 11:15 a.m.**  
Mass at St. Joseph Church, Rockville

**March 18 — 7 p.m.**  
Mass at St. Joseph University Church, Terre Haute

**March 20 — 6 p.m.**  
Alliance for Catholic Education/ECHO and FOCUS Missionaries Gathering, Indianapolis

**March 21 — 6:45 a.m.**  
Mass at Bishop Simon Bruté College Seminary, Indianapolis

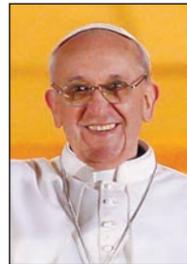
**March 21 — 7 p.m.**  
Catholic Speaker Series, Brebeuf Jesuit Preparatory School, Indianapolis

**March 22 — 8 p.m.**  
Mass at Heritage Trail Correctional Facility, Plainfield

(Schedule subject to change.)

## Meeting nurses, Pope Francis pays tribute to one who saved his life

VATICAN CITY (CNS)—Pope Francis used a meeting with thousands of Italian nurses to pay tribute to a nurse he believes saved his life by arguing with his doctors that he needed more aggressive antibiotics



Pope Francis

to treat a lung infection. "When, at the age of 20, I was on the verge of death, she was the one who told the doctors, even arguing with them, 'No, this isn't working. You must give more,'" the pope said on

March 3 during a meeting with members of Italy's national association of nursing professionals. With the removal of part of the infected lung and the antibiotics, "I survived," Pope Francis said. "I thank her and I want you to know her name: Sister Cornelia Caraglio." The Dominican nun from Italy was "a great woman, and courageous to the point of arguing with the doctors," he said.

Like Sister Cornelia, the pope told the Italian nurses, "you are there all day and you see what happens to the patient. Thank you for that!"

In hospitals and rehabilitation centers, he said, nurses are at "the crossroads" of dozens of relationships, involving patients, their families, doctors and other staff.

Nurses tend to spend much more time with the patients and family members than any other staff, he said, so they

usually have more information about a host of factors that must be considered when determining how best to care for the patient as a person.

"The sensitivity you acquire by being in contact with patients all day," he said, "makes you promoters of the life and dignity of persons."

Touch is an important factor for demonstrating respect for the dignity of the person, the pope said.

When Jesus healed the leper, he said, he extended his hand and touched the man.

"We must recognize the importance of this simple gesture," Pope Francis said. "Mosaic law forbid touching lepers and banned them from approaching inhabited places. But Jesus went to the heart of the law, which is summarized in love for one's neighbor."

Jesus drew near to the leper, he said, and showed that God was close to him, too.

Never forget the "medicine of caresses," Pope Francis told the nurses. "A caress, a smile, is full of meaning for one who is sick. It is a simple gesture, but encouraging, he or she feels accompanied, feels closer to being healed, feels like a person, not a number." †

## Correction

In the Feb. 23 article "Seccina Women's Circle shows philanthropic impact of women," the correct spelling of the name of the former Seccina director of community engagement is Jean Donlan. †



### Correction to St. Vincent de Paul ad that ran in previous issue

Joe Doll's e-mail address in the "Mentors Needed" ad that ran in the March 2, 2018, issue of *The Criterion* was incorrect. The correct e-mail for Joe is [profjdoll@aol.com](mailto:profjdoll@aol.com).



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# Bill to regulate Indiana abortion industry passes House

By Brigid Curtis Ayer

A bill aimed at updating regulations to keep up with the abortion industry in Indiana passed the Indiana House of Representatives on Feb. 28 by a 67-26 vote. The Indiana Catholic Conference (ICC) supports the proposal.

Glenn Tebbe, ICC executive director who serves as the public policy spokesperson for the bishops in Indiana, said, "The state's compelling interest



in public health and safety and the health of the mother clearly

justifies these changes and regulations regarding abortion facilities and reporting."

Rep. Peggy Mayfield, R-Martinsville, one of the sponsors of the bill, said on the House floor, "Senate Bill 340 would bring [Indiana] code up to date with current health practices. It sets timelines for rule-making which were passed last year. It adds requirements for applications for abortion clinic licenses."

The bill codifies Federal Drug Administration (FDA) requirements regarding the use of abortifacients. It codifies the collection of information on the termination of pregnancy reports, and it adds five new fields of information to be collected.

The new categories to be reported include: 1) parental consent verification for a minor who sought an abortion; 2) patients who reported abuse, coercion, harassment or trafficking; 3) the name of the second doctor present for abortions performed past 20 weeks of gestation; 4) that FDA labeling information and warnings were given to a patient; and 5) requires the patient to disclose any

pre-existing conditions that may lead to complications from the abortion.

Under the bill, abortion facilities will have to be inspected annually, and information about Indiana's Safe Haven law would be added to the informed consent brochure and Indiana State Department of Health website so that women are aware of the ways they can give up their baby anonymously after birth.

The language of the "baby box" bill, Senate Bill 123, was amended into Senate Bill 340. These provisions expand Indiana's Safe Haven law by allowing newborn safety devices, commonly referred to as "baby boxes," to be installed at fire stations that are staffed by emergency medical providers 24 hours a day, seven days a week. The boxes



Rep. Peggy Mayfield

themselves must be located in conspicuous areas visible to the staff and have dual alarm systems tested at least monthly.

Rep. Sue Errington, D-Muncie, voiced her opposition to the bill and questioned Mayfield during the floor debate. She

asked her colleague about the safety of a tonsillectomy or a wisdom tooth extraction and compared the safety of these procedures with abortion.

Errington referred to a Guttmacher Institute study, a group that supports legal abortion, and said that having an abortion was safer than having a wisdom tooth pulled or having one's tonsils removed. Errington, who retired from Planned Parenthood, calls abortion a "very safe procedure" for a woman to undergo.

Rep. Matthew Lehman, R-Berne, spoke in support of the bill. He said he believes things that could be available to the public



**'The state's compelling interest in public health and safety and the health of the mother clearly justifies these changes and regulations regarding abortion facilities and reporting.'**

—Glenn Tebbe, executive director of the Indiana Catholic Conference

could include collection of information on provisions like annual inspections, disclosure if an abortion operator has been convicted of a felony, or if the facility has been closed due to legal reasons. "I don't think that is a big ask."

He said if abortion-inducing drugs are going to be dispensed to patients, it should be required that the provider tell the patient the risks that are on the FDA label, which is done with other drugs.

Lehman added that it seems "we don't want to lift the veil on this issue." Yet he said the House recently discussed a bill requiring consent for students to bring sunscreen to school. "We regulate health. This is a health regulatory bill. This isn't about wisdom teeth. This is potentially an invasive process. It's a health issue."

Rep. Matt Pierce, D-Bloomington, lectured his colleagues about repeatedly bringing bills forward which place an undue burden on a women's constitutional right to abortion and cost to the state. He said the cycle of doing so ironically results in financial support for the American Civil Liberties Union (ACLU), which litigates the constitutionality of these types of bills.

Pierce urged his fellow lawmakers to put their energy into areas where they could find common ground, such as effective sex education, better contraception, affordable adoption and

childcare services to make abortion a less common choice.

In her closing remarks, Mayfield stressed the need for Senate Bill 340, saying "the medication method [of abortion] is exploding."

When the FDA initially approved abortion-inducing drugs, those were only to be used up to 49 days of gestation. The FDA has extended use up to 70 days, but did so with specific restrictions and warnings.

"We have identified at least 84 websites where you can get an abortion pill or an imitation abortion pill," said Mayfield. "The FDA website says not to buy this online."

"The state is the only oversight body for the abortion procedure, but just like hospitals, women assume that abortion clinics are meeting established health standards," she continued. "The public has a right to expect and the government has a duty and responsibility to provide regulation, and Senate Bill 340 provides this."

Senate Bill 340 passed the Senate, but because it was amended in the House, now goes back to the Senate for approval of the House amendments.

For more information on the legislative efforts of the ICC, go to [www.indianacc.org](http://www.indianacc.org).

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



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# The Criterion

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## Editorial



Pope Francis greets an elderly woman as he meets with people of the Banado Norte neighborhood in Asuncion, Paraguay, in this July 12, 2015, file photo. The pope has shown special concern for the aged, the sick and those with disabilities. (CNS photo/Paul Haring)

## Five years later, papal surprises continue

A little more than five years ago, Pope Benedict XVI surprised the world with his announcement that he was stepping down from the throne of St. Peter, the first pope to resign in more than 400 years.

Weeks later, the world was surprised again when Jorge Maria Bergoglio, the cardinal archbishop of Buenos Aires, was elected as the first non-European since the eighth century, the first from the Americas, and the first Jesuit pope. Surprising again was his choice of a name that no pope before him had chosen, and his decision to live in the Vatican guest house rather than the papal residence.

The surprises have continued throughout the five years that Pope Francis has been Bishop of Rome. In the spirit of his patronal saint, Francis of Assisi, this pope has demonstrated his love for the poor and marginalized. He has sought out people in prisons, refugees, victims of natural disasters and homeless people living in the shadow of the dome of St. Peter's Basilica.

Pope Francis has surprised the world—including the Vatican's inner circle—by his candid remarks on a wide variety of topics. He has challenged Christians to shake off indifference, move beyond their comfort zones, and go out to the peripheries to proclaim the Gospel and to “be Christ” for those who are most in need.

The 81 year-old pope shows surprising youth and vitality in his outreach to young people. He has traveled to traditional places such as the United States, but also to unlikely places such as Bosnia and Herzegovina. He has met with world leaders from all over the globe, and has not shied away from sensitive topics such as immigration reform and climate change.

The mainstream media often portray Pope Francis as a progressive papal reformer, but here, too, the pope is full of surprises. Traditional themes such as the importance of the sacrament of reconciliation are at the top of Pope Francis's agenda, especially as he stresses the importance of divine mercy, a theme also stressed by Pope St. John Paul II and Pope Benedict XVI.

The main difference is that Pope Francis uses gestures to underscore his teaching. As a result, he frequently goes to confession in places where he can be seen kneeling in a confessional, giving personal witness to the grace of the sacrament.

Pope Francis is sometimes accused of being too soft on sinners, especially

those who are at variance with traditional Church teaching on sexuality. Here again, the pope's pastoral approach may seem surprising, but in actuality he stands firmly with the Church. As Bishop Robert E. Barron has written in *Vibrant Paradoxes: The Both/And of Catholicism*, “I balk at the suggestion that the new pope represents a revolution, or that he is dramatically turning away from the example of his immediate predecessors. And I strenuously deny that he is nothing but a soft-hearted powder-puff indifferent to sin.”

As Bishop Barron goes on to say, “To speak of mercy is to be intensely aware of sin and its peculiar form of destructiveness. Or, to shift to one of the pope's favorite metaphors, it is to be acutely conscious that one is wounded so severely that one requires not minor treatment but the emergency and radical attention provided in a hospital on the edge of a battlefield.”

The pope who answered a journalist's question, “Who is Pope Francis?” with the simple but profound statement: “A sinner,” is not soft on sin, but he strongly insists on God's mercy!

The words of Pope Francis are the subject of a new book, *A Pope Francis Lexicon*, which is a collection of more than 50 essays by contributors from around the globe, including Cardinal Joseph W. Tobin of Newark, N.J., who previously served as the Archbishop of Indianapolis. Each essay focuses on a particular word or phrase such as joy, clericalism, money, family, sourpuss, field hospital and tears.

As the essays make clear, this pope's influence is vast and profound not because of extensive writings—as was the case with his immediate predecessors—but because his words are often surprising and unsettling, cutting through the dense fog of the familiar cultural and ecclesial *status quo* and hitting very close to home—often too close for comfort!

As we observe the fifth anniversary of Jorge Maria Bergoglio's election as Bishop of Rome, it's appropriate to look backward and thank God for a pope who challenges us as often as he comforts us. We don't have to agree with everything Pope Francis says (only the infallible teaching of the magisterium), but we should pay attention to him.

Looking ahead, we should let him surprise us with his words and actions. And we should thank God for the gift of his papacy during the past five years. *Ad multos annos!*

—Daniel Conway

## Reflection/Richard Doerflinger

# Ending a culture of violence

A horrific mass shooting at a Florida high school has left 17 people dead and placed school violence and gun control at the forefront of public debate.



Proposals include stricter regulations on semiautomatic and automatic weapons, a ban on “bump stocks” that make the former more deadly, better background checks, a higher legal age for gun ownership, making it easier to get restraining orders against gun possession by disturbed people, and increased investment in mental health programs.

These should be considered in light of the best evidence on what will save lives without violating our constitutional freedoms. In this area, I am no expert.

One proposal I dislike involves arming teachers, which risks changing the culture of our schools for the worse. I think of the religious sisters who taught me in middle school, and the Marist brothers and devout laymen who gave me a fine high school education, and I struggle in vain to imagine them packing heat. Nor do I want crazed gunmen to avoid heavily armed public schools to target those run by churches.

And gun violence is a larger problem. It takes more than 30,000 lives a year. Mass shootings are a tiny percentage of this alarming total. Suicides, a scourge among our young people, make up more than half of it. Days after the Florida shooting, there were reports of a 13-year-old boy who shot himself in a middle school restroom in Ohio and died.

Millions of guns have been in Americans' hands for a long time. Why these senseless acts of violence by boys and young men now?

Psychologist Warren Farrell, author of *The Boy Crisis*, says the males perpetrating recent mass shootings share one characteristic: “minimal or no father involvement” in their lives. The Florida shooter's adoptive father died when he was young, and his adoptive

mother died from a respiratory illness in November; he was living with foster parents with whom he felt no connection.

Farrell says the presence of a strong male role model shows adolescent boys how to channel their aggressive impulses in positive directions, how to be a man. “Dad-deprived” boys are more likely to turn those impulses into aggression against others and themselves.

Obviously, most boys raised in our growing number of single-parent families do not become violent. Most single mothers do a great job raising their children, and some kinds of male role model are worse than none at all.

But it is important for society to help fill the gap. Teachers, coaches, Big Brothers, Scoutmasters, youth ministers and others have traditionally done so. But as Robert Putnam's book *Bowling Alone* documented 18 years ago, Americans have become more isolated, and the bonds within local communities are stretched thin.

Churches in particular have offered a moral code against taking human life—a countercultural message, in a nation where abortion and assisted suicide are praised—and a caring community that spans generations. But churches are losing young members too.

So what do we do, since we must do something? The policy debate continues, and I hope it includes discussion of the loneliness and alienation of boys in our society.

In the meantime, blogger Rob Myers says each of us personally—including students—could do something: “Notice those around you who seem isolated, and engage them.” One friendly hand, an expression of interest or concern, may help a teen or young man come out of his shell a bit and change direction.

Myers admits most people probably won't take this leap. I wonder what our excuse will be as Christians for not doing so?

(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops.) †

## Letters to the Editor

### As a society, we must tackle underlying causes of tragic incidents

The recent tragedy in Parkland, Fla., emphasizes the need for responsible organizations to come forward to address the underlying causes for these tragic incidents.

There are two areas the archdiocese might effectively address. The first is public education. In effect, religious teaching has been removed from the public school system for at least 50 years.

It is suggested an ecumenical movement be formed to develop an acceptable program of ethics for the system and presented to our governor for his consideration.

Additionally, authority commensurate with responsibility needs to be returned to teachers. Teachers need a degree of immunity from criticism. Those who have problems need to be dealt with administratively rather than as an adversary.

Some children can be an everyday management problem. The resulting lack of support for the educational system has made it a soft target. (Police station houses are seldom attacked.)

Expulsion of students from the system should be rare, if at all. Incurable students should be separated from the general student population and prohibited from participation in school activities. They should remain in school, with appropriate counseling.

The second area will be more difficult to address, but it has to be obvious to all that “entertainment media” is part of the problem. Every day, our children are bombarded by TV alone with the message, “problems are solved with violence.” This problem needs to be presented to senators and House members if it is to be resolved.

Here's my comment: if the present content of TV had been presented in the late 1940s at the advent of the technology, it would have failed.

In the past, there was a Church program called the “Legion of Decency” listing current movies, etc. One category was morally objectionable. It needs to be revived.

Emery Mapes  
Lawrenceburg

### Reader: Beyond prayers, we need steps by lawmakers to address tragic shootings

I am sad, frustrated and angry at our government's inability to take any kind of action in response to these school shootings. Even “no-brainer” steps such as banning AR-15 rifles, bump stocks and mega clips quickly become gridlocked in Congress.

Years ago, these types of shootings were in malls or places of businesses, or often in post offices, by ex-employees. The term “going postal” became part of our lexicon.

Nowadays, the shootings are in schools and are of kids by kids, with weapons that are far more deadly than in the past. We truly are living in a culture of “violence and death.”

We should also not forget that Satan and his demons haven't quit, retired or gone on vacation. They're very much alive and well in this country.

We need “prayers and thoughts,” yes, but also positive steps by our elected officials.

Sonny Shanks  
Corydon



# Christ the Cornerstone

## Lent, a time for giving without sadness, compulsion

*“Consider this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each must do as already determined, without sadness or compulsion, for God loves a cheerful giver. Moreover, God is able to make every grace abundant for you, so that in all things, always having all you need, you may have an abundance for every good work” (2 Cor 9:6-8).*

Lent is a time for intense prayer, fasting and almsgiving (sharing with others, especially the poor).

We’ve heard the saying many times: “God loves a cheerful giver” (2 Cor 9:7). And it’s true. When we are able to give “without sadness or compulsion,” we experience true joy.

Giving is transformational. The more generously we give, the better persons we become. And, paradoxically, the more we sacrifice, the more we receive in return and the better we feel.

God loves a cheerful giver because he loves to see us achieve our greatest potential as his children. God loves to see us grow in our love for him and for one another. God loves to see us

become more Christ-like, more generous and self-sacrificing because he knows that this is what will bring us the most genuine satisfaction. True happiness is living generously for others. Profound sadness and dissatisfaction result when we live only for ourselves.

That’s why the greatest saints are also the most generous. The list is endless—St. Martin of Tours, St. Francis of Assisi, St. Theodora Guérin, St. Teresa of Calcutta and so many more. These are models of generosity and joy—what the New Testament calls “cheerful giving.”

We should not get the wrong idea. Cheerful giving doesn’t mean giving without pain or sacrifice. Giving of self, giving of time and talent, and giving of material things all cost us something. That’s what we mean by “sacrificial giving.” If a gift costs us nothing, there’s no merit in giving it away.

Gifts of substance, or sacrificial giving, are costly. They deprive us of something precious in spite of the fact that we deliberately share it with someone else.

How do we become cheerful givers? We need to practice and to watch little children. Sharing is not something kids do naturally. Parents teach their

children to share with others. Often it’s not easy, but the more children learn to share with their sisters and brothers and their friends, the more fun they have. Selfish behavior (“This is *my* ball, and you can’t play with it”) leads to unhappy play times. But sharing makes play possible and enjoyable.

The same is true for adults. We can lock ourselves into gated communities and cling to what we have, or we can share with those who are less fortunate than we are. The choice is ours. But self-centered living is not the way to happiness or joy.

As St. Paul teaches, “God is able to make every grace abundant for you, so that in all things, always having all you need, you may have an abundance for every good work” (2 Cor 9:8). Having all we need means that we have the ability to share freely with others. And the amazing thing is that the more we give away, the more we receive back in the form of spiritual gifts that can truly make us happy.

Children reluctantly learn to share, and adults are sometimes worse. As we get older, we cling to things (especially money and material things) out of concern for status, comfort or security. Letting go can

be very difficult, but, as the saints show us, it’s essential if we want to grow in holiness and to experience lasting joy.

God loves a cheerful giver, but gifts from everyone are welcome. Why? Because we all have to start somewhere, and when we give, the better we are and the better we feel.

Practice giving—even if it hurts. The more you give away, the more graces will return to you. And even if you start out as a reluctant giver, time and experience will transform you into a cheerful giver. If you don’t believe me, ask any truly generous person.

Generous stewardship of all God’s gifts (spiritual and material) should be a year-round activity, but the season of Lent gives us special opportunities to make “almsgiving” a priority in our lives. If we give without sadness or compulsion as grateful, generous stewards of all God’s gifts, before we know it, we’ll be cheerful givers who gladly share God’s abundant gifts with others—especially the poor.

May our Blessed Mother Mary and all the saints inspire us to make almsgiving (without sadness or compulsion) an important aspect of our Lenten observance. †



## Cristo, la piedra angular

### La Cuaresma en una época para dar, pero no de mala gana o por obligación

*“Sepan que el que siembra mezquinamente, tendrá una cosecha muy pobre; en cambio, el que siembra con generosidad, cosechará abundantemente. Que cada uno dé conforme a lo que ha resuelto en su corazón, no de mala gana o por la fuerza, porque Dios ama al que da con alegría. Por otra parte, Dios tiene poder para colmarlos de todos sus dones, a fin de que siempre tengan lo que les hace falta, y aún les sobre para hacer toda clase de buenas obras” (2 Cor 9:6-8).*

La Cuaresma es una época de intensa oración, ayuno y limosna (compartir con los demás, especialmente los pobres).

Muchas veces hemos escuchado que: “Dios ama al que da con alegría” (2 Cor 9:7). Y es cierto. Cuando somos capaces de dar “sin sentirnos obligados o de mala gana,” sentimos la verdadera alegría.

Dar es un acto de transformación. Mientras más generosamente damos, nos convertimos en mejores personas y, paradójicamente, mientras más sacrificamos, más recibimos a cambio y mejor nos sentimos.

Dios ama a las personas que dan con alegría porque le encanta ver que alcanzamos nuestro máximo potencial como Sus hijos. Le encanta vernos crecer en nuestro amor por Él y por el prójimo. A Dios le encanta ver que nos transformamos y nos asemejamos a Cristo, que somos más generosos y abnegados, porque sabe que esto

es lo que nos aportará la satisfacción más genuina. La felicidad verdadera proviene de vivir generosamente para los demás. El resultado de vivir únicamente para nosotros mismos es una profunda tristeza e insatisfacción.

Es por ello que los grandes santos también son los más generosos. La lista es interminable: san Martín de Tours, san Francisco de Asís, santa Theodore Guérin, santa Teresa de Calcuta y muchos más. Todos ellos son modelos de generosidad y alegría, lo que el Nuevo Testamento denomina “dar con alegría.”

Pero no debemos malinterpretar el mensaje: dar con alegría no significa que no entrañe dolor o sacrificio. La entrega del propio ser, el dedicar tiempo y ofrecer talentos, y donar cosas materiales, son actividades que nos cuestan algo. Este es el significado del “obsequio penitencial.” Entregar un obsequio que no nos ha costado nada no tiene ningún mérito.

Los obsequios o dones trascendentales, es decir, los obsequios penitenciales, son costosos puesto que nos privan de algo valioso pese al hecho de compartirlos deliberadamente con alguien.

¿Cómo podemos convertirnos en personas que dan con alegría? Con práctica y observando a los niños: compartir no es algo que los niños hagan naturalmente; los padres enseñan a sus hijos a compartir con los demás. Esto por lo general no resulta fácil,

pero conforme los niños aprenden a compartir con sus hermanos y sus amigos, se divierten más. Las conductas egoístas (“Esta es *mi* pelota y tú no puedes jugar con ella”) conllevan a sesiones de juego desagradables. Pero compartir es lo que facilita el juego y hace que sea agradable.

Lo mismo sucede con los adultos. Podemos encerrarnos en urbanizaciones enrejadas y aferrarnos a lo que tenemos, o podemos compartir con los menos afortunados que nosotros. La elección es nuestra. Sin embargo, vivir de un modo egocéntrico no conduce a la alegría ni a la felicidad.

Tal como nos enseña san Pablo: “Dios tiene poder para colmarlos de todos sus dones, a fin de que siempre tengan lo que les hace falta, y aún les sobre para hacer toda clase de buenas obras” (2 Cor 9:8). Tener todo lo que necesitamos significa que somos capaces de compartir libremente con los demás. Y lo maravilloso es que mientras más damos, más recibimos en forma de dones espirituales que nos hacen verdaderamente felices.

Los niños aprenden a compartir a regañadientes, y los adultos a veces son incluso peores. Con el paso de la edad, nos aferramos a las cosas (especialmente al dinero y a lo material) puesto que nos preocupamos por el estatus, la comodidad o la seguridad. Deshacerse de las cosas puede resultar muy difícil, pero siguiendo el ejemplo de los santos, es un aspecto esencial si

deseamos crecer en nuestra santidad y sentir la alegría eterna.

Dios ama al que da con alegría pero recibe de buen grado los dones de todos. ¿Por qué? Porque tenemos que empezar de alguna forma y, cuando damos, nos convertimos en mejores personas y nos sentimos mejor.

Practique dar, aunque le duela. Mientras más entregue, más gracias recibirá. Y aunque empiece dando a regañadientes, el tiempo y la experiencia lo transformarán en una persona que da con alegría. Si no me cree, pregúntele a una persona verdaderamente generosa.

La generosa administración de todos los dones de Dios (espirituales y materiales) debería ser una constante durante todo el año pero la época de la Cuaresma nos ofrece oportunidades especiales para hacer de la “limosna” una prioridad en nuestras vidas. Si no damos de mala gana o por obligación, y en cambio lo hacemos como administradores generosos y agradecidos de todos los dones de Dios, muy pronto nos convertiremos en dadores entusiastas que comparten con gusto los abundantes dones de Dios con los demás, especialmente con los pobres.

Que nuestra Santa Madre María y todos los santos nos inspiren a convertir el acto de dar limosna (no de mala gana o por obligación) en un aspecto importante de la observancia de la Cuaresma. †

# Events Calendar

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

## March 13

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

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 11 a.m. Memorial Mass, 12:30 p.m. meeting, bring a sack lunch. Information: 317-223-3687, [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

## March 15

Cardinal Ritter House Neighborhood Resource Center, Community Room, 1218 Oak St., New Albany. **6th Annual Lecture and Irish Coffee**, featured speakers are Dr. Cynthia Campbell and Dr. David Gambrell, Presbyterian ministers and participants in the eighth round of the Roman Catholic-Reformed Dialogue in the United States, 7 p.m., free. Reservations requested by March 12, 812-284-4534 or [gsekula@indianalandmarks.org](mailto:gsekula@indianalandmarks.org).

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or

[www.catholiccemeteries.cc](http://www.catholiccemeteries.cc). St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

St. Rose of Lima Parish, 114 Lancelot Dr., Franklin. **Adult Lenten Series "Living Our Faith: Following Our Mission,"** Benedictine Sister Cathy Ann Lepore presenting, 7 p.m. followed by discussion and questions, freewill offering. Information: Eileen Paige, 317-220-9195, [epaige@stroselions.net](mailto:epaige@stroselions.net).

## March 16

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, [fishryfiesta@gmail.com](mailto:fishryfiesta@gmail.com), [www.saintlawrence.net](http://www.saintlawrence.net).

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Archbishop Charles C. Thompson presenting, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Registration required by noon March 15. Information,

registration: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

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, [stritasecretary71@yahoo.com](mailto:stritasecretary71@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, pizza, 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: 317-842-6778, [www.kofc6923.org](http://www.kofc6923.org).

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 16-17

Our Lady of the Most Holy Rosary, 520 Stevens St., Indianapolis. **Catholic Men's Retreat and Conference**, Evening of Preparation (optional) Fri. 5:30-11:30 p.m., includes Mass, dinner, panel discussion, Exposition and penance; "Christ: Authentic Manliness" Sat. conference,

8 a.m.-4:30 p.m., Father Vince Lampert, Father Martin Rodriquez and Priestly Fraternity of St. Peter Father Michael Magiera presenting, \$60 in advance, \$65 walk-ins, \$45 for groups of 10 or more. Registration and information: [www.holyrosaryconferences.org](http://www.holyrosaryconferences.org), [jerry@holyspirit.org](mailto:jerry@holyspirit.org), 317-444-9537.

## March 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, Father Eric Augenstein, archdiocesan director of vocations, presenting, 5:40 p.m. rosary, followed by dinner, \$15. Information: 317-748-1478 or [smclaughlin@holyspirit.cc](mailto:smclaughlin@holyspirit.cc).

## March 21

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

## March 22

St. Rose of Lima Parish, 114 Lancelot Dr., Franklin. **Adult Lenten Series "Living Our Faith: Following Our Mission,"** Deacon Ronald Reimer presenting, 7 p.m. followed by discussion and questions, freewill

offering. Information: Eileen Paige, 317-220-9195, [epaige@stroselions.net](mailto:epaige@stroselions.net).

## March 23

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Spring Rummage Sale, 8:30 a.m.-2:30 p.m. Information: 317-223-3687, [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

St. Mark the Evangelist Parish, Msgr. Schafer Hall, 535 E. Edgewood Ave., Indianapolis. **Men's Club Fish Fry**, battered fish, fries, slaw and drink, 5-7 p.m., \$8 adults, \$6 seniors, \$4 children (fish or pizza), \$1 desserts benefiting eighth grade class trip, drive-thru available. Information: 317-787-8264, [a\\_coltman@sbglobal.net](mailto:a_coltman@sbglobal.net).

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, [fishryfiesta@gmail.com](mailto:fishryfiesta@gmail.com), [www.saintlawrence.net](http://www.saintlawrence.net).

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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](mailto:b.morra@stanthony-clarksville.org).

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. †

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

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## March 23-25

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Benedictine Spirituality**, Benedictine Father Adrian Burke presenting, \$255 single, \$425 double. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "We are the Work of God's Hands"

(**Isaiah 64:7**), a silent preached retreat, Father Jeffrey Godecker and Mary Schaffner presenting, 6:30 p.m. Fri. through 1 p.m. Sun., \$190 per person, \$350 per married couple. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

## March 24

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Christian Unity: An Honest Dialogue**, Disciples of Christ Rev. Terri Hord Owens presenting, 10 a.m.-3 p.m., \$45

includes lunch. Registration deadline March 19. Information and registration: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [www.spsmw.org/providence-center/events/](http://www.spsmw.org/providence-center/events/).

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Bless This Mess**, presented by former Indiana Poet Laureate Norbert Krapf and art therapist Liza Hyatt, dealing with emotional wounds, 9:30-2:30 p.m., \$45 includes lunch. Information and registration: 812-933-6437, [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org). †

## Sisters of Providence to host retreat of discernment on weekend of April 6-8

The Sisters of Providence of Saint-Mary-of-the-Woods, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, are hosting a "Come and See" discernment retreat the weekend of April 6-8.

The weekend will be an opportunity for single, Catholic women ages 18-42 who are discerning religious life to learn about the

spirituality and mission of the congregation and the life and legacy of St. Mother Theodore Guérin.

There is no charge to attend; meals and housing are provided.

Register online at [ComeandSee.SistersofProvidence.org](http://ComeandSee.SistersofProvidence.org) or by contacting Providence Sister Editha by phone or text at 812-230-4771, or by e-mail at [eben@spsmw.org](mailto:eben@spsmw.org). †

## Easter Egg 5K Run/Walk to benefit Indy Society of St. Vincent de Paul

The Indianapolis Society of St. Vincent de Paul is hosting a 5K Run/Walk at Tow Yard Brewing, 501 S. Madison Ave., in Indianapolis, at 10 a.m. on March 31.

The family-friendly race will wind through the near south part of Indianapolis on a level course.

Participants will receive a T-shirt, medal, one free beer/soda and the opportunity to participate in an adult Easter Egg Hunt.

Race packets will be available for pick up at the Tow Yard from noon-

6 p.m. on March 30, or starting at 8 a.m. the day of the event.

The cost is \$40 through March 17, \$45 March 18-30 and \$50 the day of the event.

Register online at [svdpindy.org/event/easter-egg-5k-runwalk](http://svdpindy.org/event/easter-egg-5k-runwalk). Enter code "SVdP" to benefit St. Vincent de Paul and to receive a \$5 discount.

For more information, contact Darlene Sweeney at 317-924-5769, ext. 238, or [darlene.sweeney@svdpindy.org](mailto:darlene.sweeney@svdpindy.org), or Jeff Blackwell at 317-924-5769, ext. 320, or [jeffblackwell@att.net](mailto:jeffblackwell@att.net). †



## Red-y witnesses

Students and staff at St. Nicholas School in Ripley County form a cross wearing red shirts to commemorate the feast of St. Agatha on Feb. 5. The red shirts are worn at the school when the feast of a martyred saint falls on a school day. (Submitted photo)

## National Players to perform two plays at Saint Meinrad on March 16 and 17

National Players, America's longest-running classical touring company, will perform in St. Bede Theater at Saint Meinrad Archabbey, 200 Hill Dr., in St. Meinrad, at 7 p.m. CT on March 16 and 17.

Shakespeare's *Othello* will be presented on March 16, and *Alice in Wonderland*, based on the book by Lewis Carroll, will be performed on March 17.

Both performances are free and open to the public. Doors will open at 6:30 p.m. CT. Reservations are not necessary.

A buffet supper will be offered

prior to the shows each night from 5:30-6:30 p.m. CT in the Anselm Hall Dining Room, with the meal on March 16 being a meatless Lenten buffet.

The cost of the meal is \$10 per person.

Reservations for the meal are required by March 13 by calling 812-357-6578 or e-mailing [kitchen@saintmeinrad.edu](mailto:kitchen@saintmeinrad.edu).

Learn more about National Players at [www.nationalplayers.org](http://www.nationalplayers.org).

For more information about the performances or the meals, contact Mary Jeanne Schumacher at 812-357-6501. †

# 'Hidden jewel' Saint Mary-of-the-Woods is now a national landmark

By Natalie Hoefler

ST. MARY-OF-THE-WOODS—When Katie Spanuello Rahman recalls the campus of her alma mater Saint Mary-of-the-Woods College, she paints an idyllic picture.

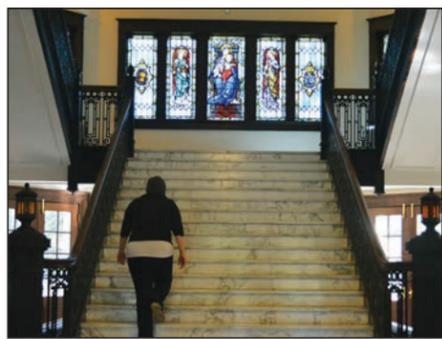


Sr. Dawn Tomaszewski, S.P.

"It was like living in a fairy-tale setting, with a marble staircase to ascend to my room" in Le Fer Residence Hall, says the 1993 alumna. "I always took great pride in the castle-like buildings and the surrounding natural beauty of the trees and the religious

shrines on campus."

Providence Sister Dawn Tomaszewski, a 1974 alumna, agrees. She is now general superior of the Sisters of Providence of Saint Mary-of-the-Woods, who founded the college almost 180 years ago.



A student ascends the ornate stairs of Le Fer Residence Hall on the Saint Mary-of-the-Woods College campus. The residence hall is one of 26 buildings and 40 other sites and objects listed last fall by the National Register of Historic Places as part of the 67-acre Saint Mary-of-the-Woods Historic District. (Photo by Natalie Hoefler)

"One of the things people say all the time is, 'This [property] is a hidden jewel,'" she notes of both the campus and the sisters' grounds. "But we don't want it to be hidden."

Now that jewel is being held up for all to see—on a national level. Last fall, the grounds of the college and of the Sisters of Providence were listed on the National Register of Historic Places (NRHP) as the Saint Mary-of-the-Woods National Historic District.

## A holy, educational, architectural legacy

The designation recognizes the national architectural, educational and historic contribution of the college and religious congregation, both founded in 1840.

"The status is not just about the architecture," says Sister Dawn. "The place itself [must be] historic because of the people or the events that happened there.

"Well, we've had a saint walk here, and there's the whole history of education here—the history of education for women is part of the legacy both of [Sisters of Providence foundress] St. Mother Theodore [Guérin] and all the sisters who have followed her."

Since their founding, the Providence sisters established numerous parish schools in Indiana and Illinois, and went on to minister throughout the United States and in China, Peru and Taiwan.

The newly designated Saint Mary-of-the-Woods National Historic District is a far cry from the landscape encountered by Mother Theodore and her five companions when they arrived from France at the then-frontier town of St. Mary-of-the-Woods, a few miles west of Terre Haute, on Oct. 22, 1840.

"What was our astonishment to find ourselves still in the midst of the forest, no village, not even a house in sight," wrote Indiana's only saint in her diary.

Now, 26 buildings contribute to the 66 sites, structures and objects that comprise the 67-acre Saint Mary-of-the-Woods National Historic District.

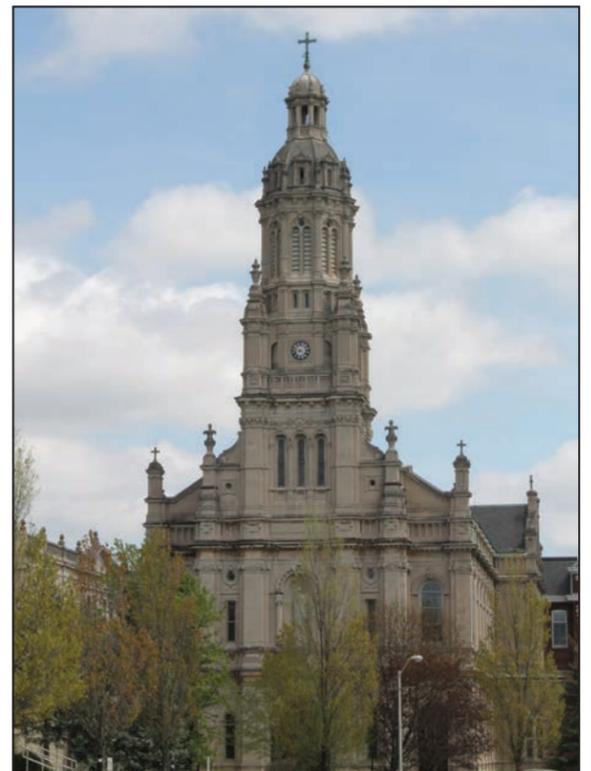
The district includes well-known structures like the Church of the Immaculate Conception and Le Fer Residence Hall. It also includes sites such as the sisters' cemetery, and objects such as an outdoor Stations of the Cross.

Most surprising to Sister Dawn was the inclusion of buildings purely practical in use, yet still built in classic architectural styles of the late-1800s and early-1900s: the water plant, the industrial garage, the fan house to cool the boilers, and even the horse stables.

"More surprising to me was Hullman [Science] Hall and the [Rooney] library, [both] constructed in the 1960s," says Dr. Dottie King, president of Saint Mary-of-the-Woods College. The NRHP experts "were very interested in those buildings. They said for the 1960s era these are fascinating, perfect examples of Mid-Century Modern [architecture]."

## A marriage of two proposals

The effort for the designation began in 2013 as the college prepared to celebrate



The Church of the Immaculate Conception at Saint Mary-of-the-Woods is one of 66 buildings, sites and objects of the Saint Mary-of-the-Woods National Historic District, a designation granted last fall by the National Register of Historic Places. (Submitted photo)

the 100th anniversary of two of its buildings.

In researching the structures, says King, "We learned how much determination was put into some of the

See LANDMARK, page 16



## Our Lady of Fatima Retreat House

### Lenten programs 2018

Join us during Lent to grow spiritually by spending time with God ...

#### March 16th-18th

The Heart of Celtic Spirituality: A Lenten Weekend with Fr. Jim Farrell

Uncover the story of Irish saints, their wisdom and prayers. Learn from Celtic Spirituality to enrich your prayer life.

\$190/single \$350/couple includes accommodations, all meals & snacks, the program & materials. Mass will also be celebrated.

#### March 19th 9:00 am - 2:30 pm

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# DACA

continued from page 1

Catholic supporters on Feb. 27 in a procession—complete with signs and singing—from St. John the Evangelist Church in Indianapolis to the Indiana Statehouse. They had just participated in a special Mass with Archbishop Charles C. Thompson, followed by a sharing of Dreamers' witness stories at the church.

The event was in response to the call for a "Catholic Day of Action for Dreamers," sponsored by People Improving Communities through Organizing (PICO) National Network and coordinated by the archdiocese's Office of the Archbishop and Office of Intercultural Ministry.

On Feb. 26, Catholics were encouraged by the United States Conference of Catholic Bishops to contact their members of Congress as part of a "National Call-in Day for the Protection of Dreamers."

Both the call-in day and the day of action were prompted by the impending March 5 end to DACA.

In regard to that date, Archbishop Thompson began his homily with good news.

"As many of you may have heard, ... the March 5 deadline has been extended now," he said, referring to the Supreme Court's decision on Feb. 26 not to hear at this time the Trump administration's case challenging a lower court ruling that blocked the president's plans to end DACA by March 5.

"But we still gather to support the movement toward a permanent solution" for the legal status of Dreamers, the archbishop continued. "Today in Washington D.C., there's a gathering" of Catholic Dreamers, clergy, religious and lay supporters, "so we meet in solidarity with them, as well as our connectedness with one another."

Archbishop Thompson was asked to write a statement to be read at the PICO-sponsored event in Washington. He shared that statement during the homily:

"The key principles of Catholic social teaching demand our solidarity in defending the dignity and well-being of immigrants, migrants and refugees as our brothers and sisters within the one human family, the family of God.

"Thus, I offer my full support to the Catholic Day of Action for our sisters and

brothers known as Dreamers who have become intricately woven into the very fabric of American life in this country known as a 'land of immigrants.'

"Together, let us 'Share the Journey' with the Dreamers and their families by means of prayer and advocacy toward a solution that is marked by a true sense of both justice and mercy."

Referencing his Feb. 14 pastoral letter, "We Are One in Christ," Archbishop Thompson noted the document's mention of immigrants, migrants, refugees, racism, gun control, the opioid crisis and other "respect life" matters.

"I believe when we start to look at issues in a silo separate from each other, somehow we miss the mark," he said. "They're all connected, as we are all connected with the one Father and brothers and sisters in this one family of God, standing in solidarity not only with immigrants and migrants, but for all people, all who are on the margins.

"That is our challenge. That is our calling, not only on this Day of Action, but day in and day out in our lives, living out that baptismal call to help all those in need."

Archbishop Thompson concelebrated the Mass with pastors of five Indianapolis parishes: Fathers Rick Nagel of St. John the Evangelist, John McCaslin of St. Simon the Apostle, Christopher Wadelton of St. Philip Neri, Todd Goodson of St. Monica and Michael O'Mara of St. Gabriel the Archangel.

After the Mass, Father O'Mara called forward all Dreamers present and those who stand in unity with them. He then invited Dreamers to share their stories. The two women who spoke—Aremas and Ethel Serrato—gave their witness in Spanish, then later shared their thoughts in English during the procession to the statehouse.

"I have faith that ... Dreamers will have the opportunity not just to continue living here, but to contribute to the state and our community and [our parish]," said Aremas. "I understand that DACA is not just so we can stay here and not be sent back to our countries, but DACA is also an opportunity for America to have hard-working hands legalized and productive that can contribute to the whole country and make a great America.

"I don't know how long it will take, and if it will end with our generation, but maybe for the little ones, the little Dreamers as I was once."

## Dozens of Catholics arrested as they ask Congress to help 'Dreamers'

WASHINGTON (CNS)—Dozens of Catholics, including men and women religious, were arrested near the U.S. Capitol on Feb. 27 in the rotunda of a Senate building in Washington as they called on lawmakers to help young undocumented adults brought to the U.S. as minors obtain some sort of permanent legal status.

Some of them sang and prayed, and many of them—such as Dominican Sister Elise Garcia and Mercy Sister JoAnn Persch—said they had no option but to participate in the act of civil disobedience to speak out against the failure of Congress and the Trump administration to help the young adults.

"I have never been arrested in my life, but with the blessing of my community, I

am joining with two dozen other Catholic sisters and Catholic allies to risk arrest today as an act of solidarity with our nation's wonderful, beautiful Dreamers," said Sister Elise. "To our leaders in Congress and in the White House, I say 'arrest a nun, not a Dreamer.'"

She said she was there to support those like Daniel Neri, a Catholic from Indiana who was present at the event and would benefit from any legislation to help the 1.8 million estimated young adults in the country facing an uncertain future.

"What are we doing to the body of Christ when we are hurting families? When we are hurting people?" he asked.

He also said he wanted people to know that "we are not criminals, we are not rapists, we are good people."

Young adults called "Dreamers"—a reference to the DREAM Act, one of the proposed pieces of legislation that could help them stay in the country legally—have to go through extensive background checks, he said, and they wouldn't pass those checks if they were troublemakers.

Jesuit Father Thomas Reese said he was representing Jesuits from the west coast and other Jesuits, who know exactly who "Dreamers" are.

"They are our



Deacon David Bartolowitz stands between Archbishop Charles C. Thompson and five priests concelebrating a special Mass for "Catholic Day of Action for Dreamers" on Feb. 27 at St. John the Evangelist Church in Indianapolis. The concelebrating priests are Fathers Rick Nagel, left, Michael O'Mara, Todd Goodson, Chris Wadelton and John McCaslin. (Photo by Natalie Hoefler)

It is the little Dreamers who Serrato, also of St. Patrick Parish, wants to help.

"Us Dreamers have goals," said the 23-year-old who immigrated with her family to the United States from Mexico when she was 6. "Mine is to become a teacher and educator for young children, to help them grow as people and fulfill [their] dreams ... and to help our community."

She participated in the Catholic Call to Action Day "to give my voice to those who couldn't come today, to say, 'We're Dreamers. We want to fulfill our dreams and [see] the future [generation's] dreams be fulfilled.'"

Talk of contributing to the whole country and a desire to teach the future generation fall in line with Father O'Mara's opinion of Dreamers and immigrants.

"They have so much to offer us," he said after speaking and leading the participants in prayer by the south steps of the statehouse. "We need these people."

Beyond such a need, there is also the factor of human dignity, he said.

"These are people who are human



Father Michael O'Mara, pastor of St. Gabriel the Archangel Parish in Indianapolis, speaks to about 40 participants who marched from St. John the Evangelist Church in Indianapolis to the Indiana Statehouse for "Catholic Day of Action for Dreamers" on Feb. 27. (Photo by Natalie Hoefler)

beings, who have real names, faces.

They are children, teenagers, young, old. Many of them are leaving their countries because of political persecution, because of lack of any opportunity. To stay is to be destined to a life of utter poverty."

While he was pleased with the Supreme Court's decision which in effect did away with the March 5 deadline for DACA, Father O'Mara still expressed frustration with the country's immigration system.

"Going back to the days of President [Ronald] Reagan, he granted an amnesty to nearly a million undocumented people," he recalled. "And he told Congress: 'Fix the immigration problem in this country.'

"How many years later is this now, and we are still not able to find a solution?" †

students, sitting in our classrooms. They are our parishioners, kneeling in our churches," he said. "They are our friends, they are our colleagues who have invited us into their homes."

Pointing to the U.S. Capitol building, where lawmakers gather, he said, "it is time for the people who work in that building to realize that this is a moral issue. It is a justice issue, and the political gamesmanship must stop."

Sister JoAnn said she was there, too, to support Dreamers. She took part in what was billed as a "Catholic Day of Action for Dreamers," organized by the People Improving Communities through Organizing (PICO) National Network, a faith-based community organization based in California, largely out of frustration, she said.

"My prayer, my work for comprehensive immigration reform has had no impact on this administration," she said. "I stand with Dreamers now at this moment of truth, which to me is a moral issue. When these traditional strategies we have used have no impact, we have to move to action that could involve taking a risk to disrupt this unjust system in some way."

And if that meant being arrested, she was willing to do so, she said.

"As a woman of faith, I am called to be wise ... courageous, a prophetic voice," she said. "That is a challenge to every person who says they are a Catholic, a Christian, a person of faith. And this applies to Paul Ryan as well as all those in Congress."

House Speaker Ryan, R-Wisconsin, is Catholic, and many said they took issue with what they see as his lack of action on

several issues involving immigrants. At various moments, including one near the U.S. Capitol, the crowd chanted, "Paul, Paul, why do you persecute me?" referring to the speaker.

In the rotunda, many of those who risked arrest began by joining hands, singing hymns and praying the "Hail Mary." They included Father Reese, along with Sisters Elise and JoAnn. U.S. Capitol Police began warning them repeatedly to stop or be arrested. Of the 30 or 40 arrests, eight were Mercy Sisters.

Bishop John E. Stowe of Lexington, Ky., extended his hands in the air and said: "We stand with the Dreamers, we are one with the Dreamers. And now I ask God's blessing upon those who are acting in civil disobedience, part of a long-standing tradition of not supporting unjust laws." The bishop was not among those arrested.

He and the others who did not engage in civil disobedience fell back from the center of the rotunda as the arrests began. Those being arrested were asked to put their hands behind their backs. Police placed plastic handcuffs around their wrists and the protesters were led away, some in prayer, some singing.

They were charged with disorderly conduct, crowding, incommoding and obstruction. The 40 or so who were arrested paid a \$50 fine and all were released by late afternoon.

Just as those who were arrested at the Capitol were stepping out of their comfort zones, so, too, the young adults they were advocating for are facing an even greater discomfort, the bishop said, as they face their greatest moment of uncertainty. †



A U.S. Capitol Police officer, right, arrests religious sisters during a "Catholic Day of Action for Dreamers" protest inside the Russell Senate Office Building on Feb. 27 in Washington.

(CNS photo/Jaclyn Lippelmann, Catholic Standard)

# Chocolate cake offers a taste of Lenten debate

By John Shaughnessy

Who would have thought that a piece of chocolate cake could cause so much division among Catholics?

It happens every Lent when members of the Catholic faith divide into two distinct camps based upon their approaches of “giving up” something during this penitential season.

In one camp, there are the Catholics who believe that if you give up something like chocolate or desserts during Lent, you should make that sacrifice *every day* from Ash Wednesday to Easter morning.

In the other camp are Catholics who know that Sundays are not considered as days of fast and abstinence during Lent, so it’s perfectly acceptable to enjoy what you have “given up” on those Sundays.

And advocates of these two camps have been known to have discussions that range from friendly to vehement in proclaiming which approach is right.

So which camp is right?

“The great news is that they’re both right,” says Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Spiritual life and Worship.

## The element of individual conscience

In making that statement, Father Beidelman cites the teachings of the United States Conference of Catholic Bishops (USCCB):

“On the USCCB website, they say this: ‘Apart from the prescribed days of fast and abstinence on Ash Wednesday and Good Friday, and the days of abstinence every Friday of Lent, Catholics have traditionally chosen additional penitential practices for the whole time of Lent. These practices are disciplinary in nature and often more effective if they are continuous, i.e., kept on Sundays as well. That being said, such practices are not regulated by the Church, but by individual conscience.’”

That element of “individual conscience” is key for how Catholics approach making sacrifices during Lent, Father Beidelman notes.

“So my response to somebody who is discerning whether or not to keep their penitential practice on Sunday would be to say, ‘If you took a break on Sunday, would it help you be more consistent and deeply committed to performing that practice of penance through the whole of Lent?’ And if they said, ‘Yeah, I think so,’ I’d say, ‘Then if that—within your conscience—allows you to be faithful to your promise to God, then please do it.’”

## ‘Jesus didn’t get a break’

Thanks to his mother’s influence, Paul Susemichel of St. Jude Parish in Indianapolis is firmly committed to the camp that tries to keep faithful to their sacrifices from Ash Wednesday to Easter morning.



Paul Susemichel

“I would expect if she was still here, she would probably say that Jesus didn’t get a break from suffering on the cross, so we shouldn’t take a break from our Lenten resolutions,” says Susemichel about his mother, Theresa. “Believing in the resurrection, I hope to meet up with her again, and I don’t want her to be disappointed in me.”

Now a father of two, Susemichel still recalls the Lent from his childhood when he gave up candy for the first time.

“I was a candy-holic,” he says with a laugh. “That first year was *the longest* Lent.”

He’s tried to instill the same approach in his two sons, Nick and A.J.

“I tell them if it’s going to be a sacrifice or hard for you, give it up. It doesn’t have to be candy or soda. If it means going out of your way to help somebody, those are still sacrifices.”

In conversations with advocates of the other camp, Susemichel acknowledges he has “thrown out what my mom has said. But I try not to get into an argument with them because I have a hard enough time keeping my life and my faith in line.”

## Sundays don’t count?

Members of the other camp base their approach on the foundation that Sundays are not considered as days of fasting and abstinence during Lent.

That foundation stands on the answer that the U.S. bishops give to a question on their website that asks, “Why do we say that there are 40 days of Lent? When you count all the days from Ash Wednesday through Holy Saturday, there are 46.”

The bishops note, “It might be more accurate to say that there is the ‘40-day fast within Lent.’ Historically, Lent has varied from a week to three weeks to the present configuration of 46 days. The 40-day fast, however, has been more stable. The Sundays of Lent



are certainly part of the time of Lent, but they are not prescribed days of fast and abstinence.”

Father Beidelman explains that Sundays don’t “count” in Lent because they are “special days set aside as the ‘Day of the Lord,’ and which call special attention to celebrating the Lord’s passion, death and resurrection throughout the whole year.”

Mary McCoy of St. Mark the Evangelist Parish in Indianapolis remembers how her father, Don Bowling, used that foundation for “taking off Sundays” in terms of the sacrifices he made during Lent.

“I can still remember the seven of us kids and Mom and Dad going around the table and saying what we were going to give up for Lent,” says McCoy, now an assistant superintendent of schools for the archdiocese. “My dad figured there were 40 days of Lent, and that didn’t include Sundays. We were raised that way.”

She has since joined the other camp.

## The best observances of Lent

Whichever camp you are a part of, Father Beidelman encourages all Catholics to remember certain points about sacrifice during Lent.

“When we talk about the value or the virtue of making sacrifices, we can’t really talk about it appropriately unless we talk about our understanding of penance,” he says. “The Lenten season is a penitential time. The primary function of any penitential act is to combat sin in our lives and its effects and consequences. And penance has, as part of its focus, a desire to pull us back from sin, to turn us back to God.”

Father Beidelman also reminds people to “not see Lent as a time of self-improvement.”

“The best observances of Lent help us plug into the things that enable us to be transformed by God’s gifts, to become the people he created us to be.

“I always tell people that our Lenten practices should not be something that make us look good in the mirror

‘I always tell people that our Lenten practices should not be something that make us look good in the mirror or to other people, but make us look good to God. So we should participate in Lent so as to please God and honor God, and to be drawn into communion with God so that we can become empowered by what God wants us to be—disciples of the Lord.’



— Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship.

‘I can still remember the seven of us kids and Mom and Dad going around the table and saying what we were



going to give up for Lent. My dad figured there were 40 days of Lent, and that didn’t include Sundays. We were raised that way.’

— Mary McCoy

or to other people, but make us look good to God. So we should participate in Lent so as to please God and honor God, and to be drawn into communion with God so that we can become empowered by what God wants us to be—disciples of the Lord.”

Practicing corporal and spiritual works of mercy during Lent will help people become better followers of Christ, he says. So can “giving up” certain things.

“In a society where there is so much excess, particularly materially, I don’t think it’s bad to make a sacrifice that involves freely denying ourselves a luxury or a pleasure or even a comfort or a convenience—to recognize our need to be drawn into a deeper mindfulness about turning away from sin,” Father Beidelman says.

“So making a sacrifice as well as doing good enables us to be conditioned as disciples of the Lord—to grow more completely into who he calls us to be.” †

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# CONFERENCE

continued from page 1

their relationships with their spouses, children and God is their “availability.”

“Make the commitment today to say for the rest of your life that my best ability is my availability, and that I’ll commit to that every day to my wife, to my employer, to my children and, most importantly, to my God,” Father Meyer said. “It is through availability that we become the men that God is radically calling us to be.”

In his presentation, Guarendi, a clinical psychologist, author and Catholic radio host, spoke about how he came back to the full communion of the Church after living as an evangelical Christian for eight years.

He explained how learning about the Church’s teaching convinced him of its truth and led him back to the Church.

“There’s only reason to be Catholic, one reason alone,” he said. “Because it’s true.”

But Guarendi recognized that many of the men attending the conference blamed themselves for the choice made by some of their children to leave the Church.

He humorously reminded them that Jesus, though divine, had difficulty leading people to follow him.

“Oh, so let me see if I understand this,” Guarendi said. “You think that you’re better than the God-man at this. Our Lord himself couldn’t get most people to follow him. You can’t perform miracles. You can’t even do a crumbly card trick.”

“... We did the best we could with these kids. There’s a culture that’s toxic out there, and there’s such a thing called free will still floating around. Your one factor: you did the very best that you could.”

Father Richards, a priest of the Erie, Pa., Diocese, and an author and retreat master, challenged the men to put a priority on daily prayer so that

they become saints, “the greatest of all goals.”

“Everyone here can pray,” he said. “Don’t you dare leave this place today without committing yourself to praying at least five minutes a day. And don’t tell me you can’t do it. If you can’t pray five minutes a day, it’s because God is not a priority in your life.”

Father Richards then suggested that God isn’t a priority for some men because they’re weighed down by their sins and think they’re not worthy of God’s love.

“We must humble ourselves before God,” he said. “We must acknowledge our sins. That’s the first part of prayer. But then we don’t stay there.”

“After we say, ‘God, I am sorry for what I have done,’ then the Father looks at you and embraces you and forgives you. He says, ‘You are my beloved son. And I’m pleased with you.’ ”

One of the reasons Father Richards encouraged the men to pray daily was to do so in defense of their families.

“The world, the flesh and the devil are going after your wife and kids every day,” he said. “But if you’re not a man of prayer, you leave them unprotected.”

“... When you become a man of prayer, you look at the world, the flesh and the devil and you say, ‘You’ve got to go through me to get to my wife and my kids.’ ”



Archbishop Charles C. Thompson, center, and Deacon Robert Decker, second from left, elevate the Eucharist during a Feb. 24 Mass at East Central High School in St. Leon that was part of the third annual E6 Catholic Men’s Conference. Concelebrating are Father Jerry Byrd, left, Legion of Christ Father Lucio Boccacci (partially obscured), and conference speaker Father Larry Richards. More than 1,200 men attended the event organized by All Saints Parish in Dearborn County. (Photos by Sean Gallagher)

Father Richards also called his listeners to be men who love others, especially their families, by giving of themselves as Christ did on the cross.

“Look at that crucifix,” he said, pointing to a large crucifix at the back of the auditorium’s stage. “That is what a follower of Jesus does. You do this for your wife. You do this for your kids. You give up your life for them. Nobody’s here to serve you. You’re here to serve them. And you’ll be judged by God on how you served your family.”

Archbishop Thompson continued this challenge to live and die as Christ did during the Mass as he reflected on the Gospel reading in which Jesus called his disciples to “love your enemies and pray for those who persecute you” (Mt 5:44).

“We can never stop being Christ-like to our families, our co-workers, our neighbors, but also not only to those whom we find difficult to get along with, [and] also those who are a challenge to us, even those who maybe dislike us to the point of wanting to do us harm,” Archbishop Thompson said. “I’m not saying that we shouldn’t defend ourselves. I’m saying that we have to be able to work through those challenges with the grace that God alone can provide.”

Taking up this challenge to love enemies is “the way of the cross,” Archbishop Thompson said.

“It is only through suffering that we share in the victory over sin and death,” he said. “As we gather here today, we gather to remember that it is through the grace of God that all things are possible for us. It provides us with the courage, wisdom,

humility, generosity to be Christ-like to others, to live the Gospel of Jesus Christ with joy in transforming the world.”

In addition to the speakers and Mass, grace was made available to the men at the conference through the sacrament of penance, the praying of the rosary, solemn Benediction and fellowship with other Catholic men throughout the day.

And that fellowship has grown over the first three years of the E6 conference. It had 500 attendees its first year, about 800 last year and this year more than 1,200.

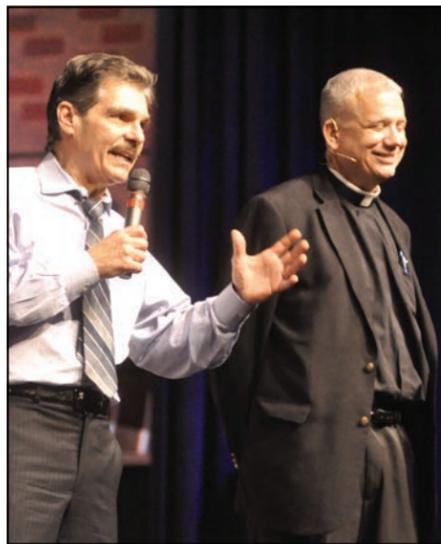
Joe Yunger, an All Saints parishioner who helped organize the conference, said that the growth is in part due to effective marketing of the conference, especially through social media, but also its location right off of Interstate 74, the food provided and its comfortable setting.

“We try to make it as convenient and accommodating as possible,” Yunger said. “The convenience of it, alongside high quality speakers and authentic Catholic substance really helps sell it. It is great that, honestly, we’re just a small group of guys running this, with a desire to engage disengaged men.”

“I know I was like that for way too long. Events like this can really light a fire in men they did not know they had.”

Looking at the men who filled East Central’s auditorium amazed All Saints parishioner Jeff Weckenbrock, who also helped organize the conference.

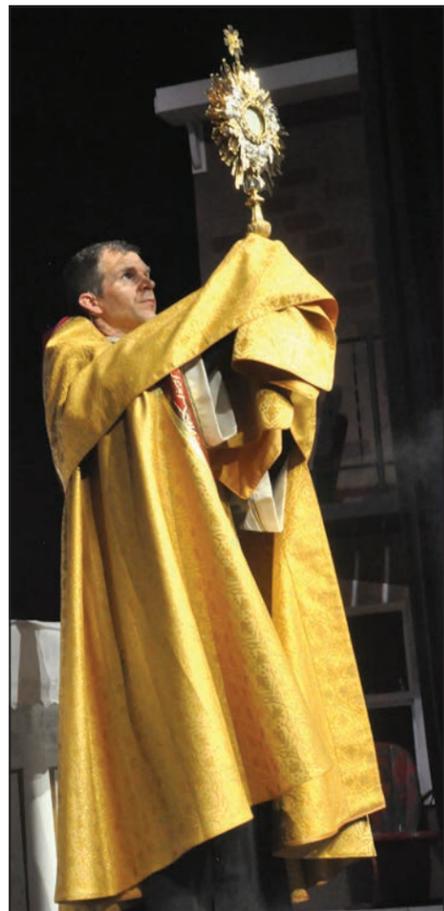
“It’s unbelievable,” he said. “It’s more than our parish. It’s not us. It’s God working through it, blessing us with so many volunteers to help put this on. It’s amazing what a small group of people can do with God’s help.” †



Dr. Ray Guarendi, left, and Father Larry Richards participate in a question-and-answer session during the conference.



Men attending the conference kneel while praying the rosary during the Feb. 24 event.



Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, blesses the more than 1,200 men attending the conference during solemn Benediction at the close of the Feb. 24 event.

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## Be humble in using social media during Lent

By Fr. Geoffrey A. Brooke, Jr.

When I was in college, a classmate posted on Ash Wednesday that she was giving up Facebook for Lent. Thursday, she joined Twitter. Funny? Yes. Inconceivable? No.

This begs the question: What was she hoping to get out of giving up Facebook for Lent?

When I was younger, it seemed like everyone gave up chocolate for Lent. Now the popular thing seems to be giving up your social media platform of choice. Perhaps that's merely a reflection of my aging and maturing, or a reflection of the social media-dominated "millennial era," of which I find myself right in the middle.

Just as we can ask the question, why give up Facebook, we could ask the same of sweets. Are we giving up those things because we want to lose weight in time for the summer? Are we giving up Facebook or candy because they are the easy and popular thing to do? What's the point?

Lent is a time of growing closer in our relationship with Christ through purification from sin. Giving up candy could be a good way to build up self-discipline in avoiding more serious or debilitating temptations. Giving up social media could help you to reprioritize your relationship with God in your life.

In turning away from sin, we are called to seek virtue. Part of the problem with our societal dependence on—or dare I say, addiction to—social media is that it blinds us from the virtue we should be seeking: humility.

Social media has a tendency to force us into broadcasting ourselves. Our laptops and cellphones become very expensive self-promoting bullhorns.

Humility is the opposite. It seeks to put others first instead of ourselves. For the Christian, it is about putting Christ first.

Humility recognizes that same sinfulness in need of purification during Lent, whereas social media recognizes our accomplishments worth posting for the world to see.

While various social media platforms haven't been around all that long, it's safe to say they are here to stay. The particular names might rise and fall (Remember Vine and Myspace?), but the phenomenon is permanent.

So what are we to do? How can we grow in humility in the social media era?

Fleeing social media completely neglects the exhortations of both Pope Benedict XVI and Pope Francis. We must figure out how to embrace and use social media for good, for Christ.

How can we still grow in virtue in an ever-developing and changing social media landscape? Here are some ideas to help you get started growing in humility—on and off your favorite electronic device.

Away from your device:

- Prayer and confession: In seminary, our rector, now Bishop James F. Checchio of Metuchen, N.J., used to ask us, "Are you spending more time on Facebook or in the chapel?"

Christ desires to enter into relationship with us; we must spend time with him in prayer. How do we prioritize our time? Do we spend it all consumed by ourselves on social media? Or do we give time to Christ?

Is it easy for us to shout our accomplishments and accolades on social media, but when it comes to confessing our sins, is it too hard? Just as we make a regular habit of checking social media, we should make a regular habit of going to confession to help us grow in humility and holiness.

- Serve: Spend time serving those who are in need, those on the peripheries as Pope Francis likes to say. Encountering

**'Humility ... seeks to put others first instead of ourselves.'**



Young women tweet messages during a conference in Washington. Lent is a time of growing closer in our relationship with Christ through purification from sin, and giving up social media could help Catholics reprioritize their relationship with God in their lives. (CNS photo/Paul Jeffrey)

the face of Christ in the poor is a transformative experience. It should teach us to be grateful for things we have, and out of that gratitude should sprout humility.

When we encounter those who are poor, yet still full of joy, we realize that our happiness or self-worth should not be tied to how many followers or likes we have.

On your device:

- Share: When we encounter greatness, it changes us. Shouldn't we want to share that with others?

The next time you read a great article or watch an informative video, share it so others can appreciate it as well. Then your feed won't be filled exclusively with posts about what great things you have done, but rather what others have done as well.

- Compliment: One of the unfortunate side effects of hiding behind a screen is that it can bring out the worst in us in the

way we express ourselves in social media. Unfortunately, this vitriol has seeped into the Church as well; such divisive, hate-filled speech does nothing to build up the kingdom of God.

What if instead of commenting negatively, we stuck to compliments? How does it make you feel when you put hard work into something and others recognize it with their compliments (and likes)? Shouldn't we want to return the favor to others?

Complimenting others is another way for us to put others first instead of ourselves. To use social media in this way helps to build others up instead of tearing them down and bolstering our own egos, and in turn, helps us to grow in humility.

(Father Geoffrey A. Brooke, Jr., is a priest of the Diocese of Jefferson City, Mo. His website is [padregeoffrey.com](http://padregeoffrey.com) and his Twitter handle is @PadreGeoffrey.) †

## Make time to pray 'a litany of humility for the everyday' during Lent

By Anna Capizzi

A litany is a series of petitions made in prayer. The Litany of Humility is a popular—if challenging—devotion today.

Lent offers the perfect opportunity to pray for and work toward growing in humility. While the traditional Litany of Humility is a powerful "gut check" in prayer, Catholics can craft their own litanies to suit their specific needs.

This Lent, pray this Litany of Humility for the Everyday, and try creating your own. There is no formula, there is no "right way." Ask God for what you need.

A Litany of Humility for the Everyday:

O Jesus, where I am weak, you are strong. Lord, hear my prayer.

From the temptation to withhold forgiveness, deliver me, Jesus.

From my pride and arrogance, deliver me, Jesus.

From my tendency toward perfectionism, deliver me, Jesus.

From the need to know and control all the details of my future, deliver me, Jesus.

From the desire to be right and win an argument, deliver me, Jesus.

From the desire to stand out, deliver me, Jesus.

From the desire of having my ideas accepted and praised, deliver me, Jesus.

From the desire of putting my schedule and priorities first above others, deliver me, Jesus.

From the fear of being lonely, deliver me, Jesus.

From the fear of being left out, deliver me, Jesus.

From the fear of being wrong and looking foolish, deliver me, Jesus.

From the fear of suffering and illness, deliver me, Jesus.

That I may think of and put others first, Lord, give me the grace to live this.

That I be slow to judge or think ill of others, Lord, give me the grace to live this.

That I treat others with kindness, even when it is not returned, Lord, give me the grace to live this.

That I see you in others, Lord, give me the grace to live this.

Give me confidence in your plan for my life, Lord, hear my prayer.

Give me wisdom to discern everyday decisions, Lord, hear my prayer.

Give me the courage to live my convictions, Lord, hear my prayer.

Give me a peace that can never be shaken, Lord, hear my prayer.

Give me the grace to love you and others more deeply, Lord, hear my prayer.

Give me a servant's heart, Lord, hear my prayer.

Give me whatever you want and not what I want, Lord, hear my prayer.



A woman prays during a Jan. 3 Mass at Prince of Peace Church in Houston. Lent offers the perfect opportunity to pray for and work toward growing in humility. (CNS photo/James Ramos, Texas Catholic Herald)

Help me to pray and believe, like St. Paul that "I am content with weaknesses, insults, hardships, persecutions, and constraints, for the sake of Christ; for when I am weak, then I am strong" (2 Cor 12:10).

Lord, give me humility so that "the power of Christ may dwell with me" every day.

(Anna Capizzi is the special projects editor at Catholic News Service.) †

From the Editor Emeritus/John E. Fink

## Women's History Month: Lena Edwards promoted natural childbirth

I could have written about Lena Edwards Madison either last month during National Black History Month or this month for National Women's History Month. I chose this month because I had other African-Americans I wanted you to know about last month.



Two weeks ago, when I wrote about Norman Francis, I said that he received the Presidential Medal of Freedom—the country's highest civilian honor. So did Lena Edwards, from President Lyndon B. Johnson in 1964.

Lena Edwards was a medical doctor, an obstetrician. She became renowned as a public speaker on public health, and as an advocate of natural childbirth. She spoke frequently against both abortion and sterilization, before the Supreme Court's *Roe v. Wade* decision in 1973.

She was born in 1900 in Washington, D.C., the daughter of a dentist and oral surgeon named Thomas Edwards. Her mother was a homemaker. She was valedictorian of her high school class in 1917, and then

entered Howard University in Washington. She completed her undergraduate work and then graduated from Howard University Medical School in 1924.

She must have been a popular student because she was elected president of the Howard University chapter of the Delta Sigma Theta sorority while she was there.

She also met Keith Madison, a fellow student in the medical school, and they married after their graduations. They had six children together between 1925 and 1939. However, she and Madison separated in 1947.

After their graduation from medical school, they moved to Jersey City, N.J., and entered separate medical practices. Lena served the European immigrant community and the poor. After six years, she joined the staff of Margaret Hague Hospital in Jersey City, but because of her race and gender, was not admitted to residency in obstetrics and gynecology there until 1945.

She moved back to Washington in 1954 and taught obstetrics at Howard University Medical School. She continued her advocacy for natural childbirth, but she refused to accept an offer to chair the obstetrics department because of her objections to teaching methods of abortion.

She was medical adviser to the National Association of Colored Women's Clubs and the chair of the Maternal Welfare Committee of the Urban League in the District of Columbia.

In 1961, Edwards had another change. She left Howard University Medical School and moved to Texas where she helped found Our Lady of Guadalupe Maternity Clinic in Hereford. It was during this time that she received the Presidential Medal of Freedom. She worked at this mission for Mexican migrant workers until she suffered a heart attack in 1965. She returned to Washington where she worked at the Office of Economic Opportunity and Project Head Start. She retired in 1970.

While rearing her children and serving in all these capacities, Lena Edwards was also a devout Catholic, attending Mass every day. She had a great devotion to St. Francis of Assisi and the virtue of poverty. She became a secular Franciscan, and in 1967 was awarded the Poverello Medal for exemplifying the ideals of the founder of the Franciscans.

Lena Edwards died in 1986, at age 86, in Lakewood, N.J. †

Cornucopia/Cynthia Dewes

## In our lives, let's not forget the importance of memory

Thanks for the memory. Literally. These days, when we're hearing so much about Alzheimer's disease and dementia, we're grateful for the ability to remember. Of course, we all forget faces or names or events now and then, but generally our memories still work.



There's such a thing as selective memory. That's when the hearer doesn't want to admit they heard something, as in she: "I told you about that yesterday." He: "No you didn't." And memory may

be willfully selective because it either protects us from a bad memory or reminds us of a good one.

We have a traumatic physical injury, perhaps, or experience the death of someone we love, so selective memory kicks in to protect us from the pain. Or selective memory may kindly repeat the joy we felt at being praised or feeling loved. It's something we can control, but it's often a phenomenon which I believe comes from a generous God.

There's a thing called collective memory, in which entire nations or large

groups of people remember something in mainly the same way. We all remember the Holocaust, whether we were directly affected by it or not. We all regret and abhor the inhumanity inflicted upon one group of people by another. And we understand that there is no justification for such behavior, no matter what so-called authorities exist for it to occur.

Selective memory may be creative as well. We like to downgrade our nasty behavior in the past, as in I didn't mean the insulting thing I said, or I didn't know how much my behavior would hurt you. And in the opposite direction, we like to embellish our triumphs. We allude to honors we never quite attained, or we take credit for what was a group effort. Self-protection is a big factor in selective memory.

When we live long enough we accumulate lots of memories, and tend to forget some we'd like to keep. So we've invented all kinds of aids: scrapbooks, videos, photo albums, journals, diaries, even formal histories. All serve to remind us, basically, of our entire lives. They're instructive and fun, and we can share them with our kids and friends.

It seems to me that digital photographs, useful and fast as they are, are not as

satisfying a way to trigger memories.

Holding a photo in our hand, we can gaze at every detail and dwell on the mood of what's happening in the picture. I think we can more easily estimate the subject's character, and maybe more accurately. Kids are given a real sense of family when they look at photo albums with their parents and grandparents.

History is such a collection of memories, both personal and national. "History" began, after all, as "his-story," meaning Christ's story in human terms. Over time we've come to include events like wars and statistics such as population and military victories, but essentially history is still a human story. That's why we have memories, because if we don't learn from the past we are doomed to repeat the worst of it.

We can't change the past, for good or bad, because we'll have the memories of what really happened then. But we can try to conduct ourselves now and in the future so that our memories will be pleasant. If we don't, there's always selective memory to fall back on. Tsk.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Twenty Something/

Christina Capecchi

## 'I sold them life': learning from the Angel of The Gap

Little did he know what a noble purpose awaited him when Don Ritchie settled into a house on Old South Head Road back in 1964. The former Navy seaman and retired salesman was eager to soak in the stunning view with his wife: an ocean cliff at Watsons Bay in Eastern Sydney known as The Gap.



But just as the vista attracts tourists from across the globe, it also lures in desperate souls looking to

end their lives with a jump, claiming an average of 50 suicides a year.

The first time Don spotted someone on the ledge—a mere 50 yards away, visible through his living-room window—there was no question whether he would step in.

He would do so again and again for half a century: quietly approach the cliff, palms facing up, and gently ask, "Is there something I could do to help you?"

Some had laid their shoes and wallets on the rocks, poised to leap. Others had left farewell letters.

He offered them tea, a personal invitation for breakfast in his home across the street. He physically removed some people from the cliff, once lying on his stomach to reach out. But it was his smile that coaxed them, his listening ear.

Most of the time, it worked. Officials say he spared some 150 lives. His family believes the number could be 500.

One morning, Don looked out his bedroom window and saw a woman sitting on the cliff's edge. "I quickly got dressed and went over," he told the Associated Press. "She had already put her handbag and shoes outside the fence, which is pretty common. I said to her, 'Why don't you come over and have a cup of tea?'" She obliged. A few months later, she returned with a bottle of French champagne.

The thank-you gifts poured in unexpectedly, sometimes a decade later. Christmas cards. Letters. A painting of an angel and brilliant sunrays with the message, "An angel who walks among us."

Indeed, Don came to be known as the Angel of The Gap, but he shrugged off the praise. Patrolling The Gap was his duty, a matter of fact, and he considered himself the beneficiary. "I'm 85 and even at my age, it has broadened my horizons with all the wonderful people I have met," he once told a reporter. "It's important for troubled people to know that there are complete strangers out there like myself who are willing and able to help them get through that dark time and come out on the other side."

From his time in the Navy during World War II to his years selling scales and bacon cutters, he had "learned to talk to all different people about all sorts of things," his youngest daughter said after his 2012 death at age 86.

Don also had recognized his training for the cliff-side ministry, saying, "I was a salesman for most of my life, and I sold them life."

He could draw them in and calm them down. He listened without judgment, his eyes that matched the sea piercing through bifocals.

Don lives on today, reminding us of our Christian call to prop up neighbors in need. We never know who is struggling, slogging through a long winter, desperate for Easter. A text or an Instagram "like" might lend cheer, but sometimes our physical presence is the only way. We must walk up to the gap, palms up, and ask, "Is there something I could do to help you?"

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

Our Works of Charity/David Bethuram

## Living our mission, building community at the heart of who we are

"It is not how much we do, but how much love we put in the doing. It is not how much we give, but how much love we put in the giving."—St. Teresa of Calcutta

An important discussion that is happening in our society is the effectiveness and the proper role of faith-based organizations in delivering human services. This discussion has a direct impact on how the public views the work of our organization.



This notion of faith-based organizations assuming "new roles" in community service and leadership is really not new. Organizations like Catholic Charities and our ministry partners like the Society of St. Vincent de Paul, Bread for the World, Catholic Relief Services and many others have been engaged in providing community service and leadership for centuries.

What is "new" is the way faith-based organizations are being viewed by the larger "political" society, and how our

traditional roles are being recognized for their positive impact, influence and results.

The vision that we embrace in Catholic Charities is to be caring, dedicated professionals who appreciate life and its value. Along with the many generous and gifted volunteers in parishes and the wider community, the charitable work and mission of the Church in the archdiocese is made possible. Both staff and volunteers recognize the strength, dignity, possibilities and goodness of the individual as we work on behalf of the common good, both within our agency and in the communities we serve.

We build bridges across racial, cultural, religious, gender, age and socioeconomic groups. Our commitment to excellence and spirit of compassion encourages us to become better servant leaders in all that we do.

We are widely recognized throughout the Church in central and southern Indiana and local communities and principalities as being available to people in times of need and crisis. Through partnerships with public, private, educational and Church organizations, our seamless services distinguish us as

an outstanding integrated care provider which incorporates the values of the Gospel embodied in the social teaching of the Church.

The theme we have adopted is "serving with compassion and love." St. Teresa of Calcutta said, "It is not how much we do, but how much love we put in the doing. It is not how much we give, but how much love we put in the giving."

Our daily work is a ministry that has been an integral part of the Church for 2,000 years. The Apostles and the early Church faced this ministry of caring for those in need. The Apostles appointed seven deacons, and their first ministry was to make sure that justice was reflected in the life of the community, that poor widows and children were cared for (Acts 6:1-4).

We are still serving the poor, individuals who are marginalized, immigrants and refugees, people of various racial backgrounds, and people with a disability or some condition that sets them apart.

Human service organizations, whether they are faith-based or community-based, are two sides of the same coin and focused on the same object—human need.

See CHARITY, page 16

Fourth Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 11, 2018

- 2 Chronicles 36:14-16, 19-23
- Ephesians 2:4-10
- John 3:14-21

The Second Book of Chronicles provides Mass on this Lenten weekend with its first reading. Chronicles was written about 1,000 years before Jesus. The identity of its author is unknown.

As the title of this book implies, its purpose is to record the history of God's people, but the most important aspect of their history always

was religious.

A constant refrain and source of grief among the prophets and the devout of ancient Israel was the sinfulness of the people, and most particularly that of the kings. God caused or willed no distress or hardship. Rather, by disobeying God the people themselves upset the order of life, bringing trouble upon themselves.

This reading insists that God again and again has sent messengers to call the people to fidelity to their covenant with him. Inevitably, these messengers met rebuke.

As an example of all this, Babylon overtook the Holy Land because sin had weakened the Hebrew kingdoms. Then the conquerors took many Hebrews to Babylon where the Hebrews' lives were miserable.

A pagan king, Cyrus of Persia, freed these sad people when he conquered Babylon. The Hebrews saw Cyrus as an instrument of God's mercy.

St. Paul's Epistle to the Ephesians furnishes the second reading. It teaches critical facts about God, the source of all goodness. Salvation is God's merciful gift. No one deserves it. God lavishly extends it to us as an expression of eternal, divine love.

St. John's Gospel gives this Liturgy of the Word its final reading. In this reading, Jesus is speaking to Nicodemus, a prominent and pious Jew from Jerusalem. The Lord refers to an event that occurred during the Exodus when Moses lifted high a bronze serpent. All who looked upon this serpent were rescued from death.

Serpents were important in ancient iconography, although more important among pagans than among Jews. Serpents symbolized eternal life because they shed their hides and seemingly were re-born to new lives.

Jesus predicts that he will be lifted up, as Moses lifted up the serpent. He was referring to the crucifixion. All who look upon Jesus will have everlasting life.

Even so, Jesus is not a conqueror of people despite their own choices. People must freely choose to follow Jesus by renouncing their own sin.

This is important. God "so loved the world" (Jn 3:16). God desires life for us, and therefore sent Jesus to lead us to life, even if we on occasion prefer darkness and, indeed, doom ourselves.

## Reflection

This weekend is traditionally called "Laetare Sunday," taking its name from the Latin word, "laetare," which means "to rejoice." This is the first word of the original Latin text of the entrance antiphon for Mass on this weekend.

In the liturgies of this weekend, priests have the option of wearing rose vestments. Rose is not the toning down of a stricter purple. Rather, it is the subdued purple brightened by the golden light of the resurrection. Easter lies just a few weeks ahead.

This custom suggests the coming of dawn. Daylight does not initially appear in a burst of gold. Instead, it comes gradually. The first sign of dawn is a rose-colored sky.

Today reminds us that the sunburst of Easter is not far away. So, this weekend, the Church calls us to rejoice, even if we are in the fourth week of Lent, the season of austerity and penance.

The victory of Christ is near. Salvation is near! The Lord won salvation for us on the cross.

Beyond Calvary, Jesus, eternally victorious over death, stands before us as the "Light of the World." For humanity, the blessed fact is that anyone who turns to Jesus and is obedient to God will share in the Lord's victory over death and sin.

God gave us Jesus so that we might live. †

## Daily Readings

### Monday, March 12

Isaiah 65:17-21  
Psalm 30:2, 4-6, 11-12a, 13b  
John 4:43-54

### Tuesday, March 13

Ezekiel 47:1-9, 12  
Psalm 46:2-3, 5-6, 8-9  
John 5:1-16

### Wednesday, March 14

Isaiah 49:8-15  
Psalm 145:8-9, 13c-14, 17-18  
John 5:17-30

### Thursday, March 15

Exodus 32:7-14  
Psalm 106:19-23  
John 5:31-47

### Friday, March 16

Wisdom 2:1a, 12-22  
Psalm 34:17-21, 23  
John 7:1-2, 10, 25-30

### Saturday, March 17

St. Patrick, bishop  
Jeremiah 11:18-20  
Psalm 7:2-3, 9b-12  
John 7:40-53

### Sunday, March 18

Fifth Sunday of Lent  
Jeremiah 31:31-34  
Psalm 51:3-4, 12-15  
Hebrews 5:7-9  
John 12:20-33

## Question Corner/Fr. Kenneth Doyle

### Protestants are able to receive ashes on Ash Wednesday in Catholic churches

**Q** My wife is Catholic and I am Methodist. I respect the rules of the Catholic Church regarding my not being allowed to receive Communion as a non-Catholic. But we recently attended Ash Wednesday services at the parish, and I was wondering whether you had to be a Catholic to receive ashes, or is the rule the same as for the sacraments? (Virginia)



Catholic to receive ashes, or is the rule the same as for the sacraments? (Virginia)

**A** You are certainly welcome to receive ashes at a Catholic ceremony. The *Roman Missal*, in fact, instructs Catholic priests simply to place "ashes on the head of all those present who come to him." Ashes serve as a sign of repentance for wrongdoing, a praiseworthy attitude common to all Christians.

You are correct, though, in making the distinction between ashes and the sacrament of holy Communion. Often in missalettes there are found guidelines from the U. S. Conference of Catholic Bishops that explain that "because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to holy Communion."

Unlike the ashes, which are simply a sign of penance, the Eucharist signifies that the recipient is a member of the wider Catholic community, united with the bishop of the local Church and with the pope.

**Q** This may be more of a history question, but could you address the life of Jesus from birth until he was 30? Did he have a normal childhood? Did he always live at home until his public ministry began? How many people knew who he was throughout those earlier years?

We hear of the Magi being aware of Christ's existence, and we read about his teaching in the Temple once as a young boy, but then nothing more until he was 30. (Missouri)

**A** The period of Christ's life that you ask about—from infancy until he began his public ministry—is sometimes referred to as the "hidden years" of Jesus. Matthew in his Gospel describes the birth of Jesus, the adoration of the Magi, the flight into Egypt, the slaughter of the innocents and the return to Nazareth. Luke adds the visit of the shepherds, the circumcision and the purification of Mary.

Beyond that, the Scriptures are largely silent—apart from the time Christ was found at the age of 12 speaking with the elders in the Temple at Jerusalem.

In answer to your question, I would say that Jesus likely had a "normal childhood." Luke says simply that "Jesus advanced in wisdom and age and favor before God and man" (Lk 2:52). Jesus would have spoken Aramaic (the common language of Palestine at the time) and probably some Greek (learned largely from regular pilgrimages with his family to the then-Hellenized city of Jerusalem).

He would have been educated in the Scriptures by Mary and Joseph, as well as at the synagogue in Nazareth—although he evidently had no formal training in the higher rabbinic schools of his day. Remember how the Jews had voiced their surprise that the "carpenter's son" could have spoken so knowledgeably at the Feast of Tabernacles? "How does he know Scripture without having studied?" (Jn 7:15).

The traditional Catholic teaching is that Mary was given to know the true identity of her Son at the Annunciation (Lk 1), and Joseph (Mt 1:21) was told this by an angel in a dream. Beyond that, I would think that a belief in Christ's divinity was very gradual in the minds of his contemporaries and did not fully blossom until after the resurrection.

To me, the "normal-ness" of the early life of Christ argues all the more strongly for the credibility of the Gospels. It is far from what one would expect in a biography of the Savior of the world.

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

## My Journey to God

### Come to the Well

By Gina Langferman

Come to the well. It is deep, it is full, And you'll find refreshment for your soul. This is the well many saints have come to To draw strength for the mighty things they would do.

This is the place where you can find peace, Just leave all your troubles at Jesus' feet. Be cleansed with forgiveness and drink in His love, Draw strength from His words and the Father above.

You may be surprised as the woman of old, Who marveled at all the things she was told. But do as she did and go from this place, With glowing excitement on your face, And let others know the good news of the Lord So that everywhere Jesus will be adored. And always remember where you need to go To draw on that strength she found long ago. But you won't need a jug to carry with you, Just a heart that is open to all God will do.



(Gina Langferman is a member of St. Barnabas Parish in Indianapolis. A woman scoops water in 2015 from a hand-dug well in a dry riverbed near Matinyani, Kenya.) (CNS photo/Dai Kurokawa, EPA)

## Readers may submit prose or poetry for faith column

The *Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

# 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.

**ABPLANALP, David C.**, 75, St. Mary, Greensburg, Feb. 6. Husband of Pamela Abplanalp. Father of Jan Moody and Jeff Abplanalp. Brother of Patricia Woolf and Ronald Abplanalp. Grandfather of five. Great-grandfather of six.

**ARNOLD, Elsie M.**, 92, St. Paul, Tell City, Feb. 22. Mother of Carol Atwell, Joani LaGrange, Brenda Peter, Patrick, Randy, Ronald and Wayne Arnold. Grandmother of 17. Great-grandmother of 20.

**BRADLEY, John A.**, 92, St. Mark the Evangelist, Indianapolis, Feb. 25. Husband of Dorothy Bradley. Father of Greg, Keith, Michael and Patrick Bradley. Brother of five. Grandfather of seven. Great-grandfather of 10.

**CHANDLER, Audrey M.**, 92, Holy Angels, Indianapolis, Feb. 8. Mother of Michael Branaugh. Grandmother of four.

**DEATON, Claude V.**, 91, Most Sorrowful Mother of God, Vevay, Jan. 21. Father of Sheila Gault, Greg, Kent and Todd Deaton. Brother of Ethel Handley, Marjorie Meyer, Bobby Jean Ratliff, Bill and Max Deaton. Grandfather of 13. Great-grandfather of seven.

**DOUGHERTY, Robert E.**, 77, Nativity of Our Lord Jesus Christ, Indianapolis, Feb. 22. Husband of Anne Dougherty. Father of Maureen Davidoff, Sheila Harmon, Chris and Kevin Dougherty. Brother of Mary Hamilton and Patrick Dougherty. Grandfather of 11.

**ELAND, Walter**, 84, Nativity of Our Lord Jesus Christ, Indianapolis, Feb. 21. Father of Dale, David, Dennis and Douglas Eland. Grandfather of 14. Great-grandfather of 21.

**FLETCHER, Thomas M.**, 82, St. Pius X, Indianapolis, Feb. 11. Husband of Mary Kay Fletcher. Father of Shelle Hertz, Laurie Stroke, Amy and Matt Fletcher. Grandfather of four.

**GENTRY, Ruth**, 78, Nativity of Our Lord Jesus Christ, Indianapolis, Jan. 30. Wife of Donald Gentry. Sister of Patricia Scoville, Christopher and Daniel Gentry. Grandmother of seven.

**HANSON, Tim**, 93, Nativity of Our Lord Jesus Christ, Indianapolis, Feb. 21. Husband of Joan Hanson. Father of Jerry, Joseph, Timothy and Thomas Hanson. Grandfather of seven. Great-grandfather of two.

**HARSH, Jonathan**, 35, St. Mary, Greensburg, Feb. 19. Son of Carol Harsh. Brother of Jodi Asher, Denise Lawrence and Justin Harsh. Uncle of several.

**HAUTHER, Catherine A.**, 62, St. Bartholomew, Columbus, Feb. 18. Mother of Christine and Kathleen Hauther. Daughter of Frances Anderson. Sister of Patricia Ducharme and Michael Clarke.

**HUTCHENS, Mary E. (Yochem)**, 96, Holy Family, New Albany, Feb. 25. Mother of Alice Crady, Phyllis Kaiser, Beth Ann Luckett, Laura Schnell, Judith Schroeder, Mary Denise Smith, Elwood, Jr., Mark, Richard, Robert and Tom Hutchens. Sister of Rita Boehm. Grandmother of 35. Great-grandmother of 74. Great-great-grandmother of 10.

**JOHNSTON, Douglass F.**, 91, Holy Angels, Indianapolis, Feb. 12. Father of Billie Adkisson, Lynne Pierce and Douglass Johnson, III. Brother of Kirth Roach. Grandfather of four.

**KAPPES, Julie**, 50, St. John the Baptist, Osgood, Feb. 21.



## Honoring Rev. Graham

The casket with the body of the Rev. Billy Graham lies in honor during a ceremony in the U.S. Capitol Rotunda in Washington on Feb. 28. (CNS photo/pool, Chip Somodevilla via Reuters)

Daughter of Judy Kappes. Sister of Lisa Sizemore, Richard and Robert Kappes. Aunt and great-aunt of several.

**NEYMAN, Mark**, 57, St. Mark the Evangelist, Indianapolis, Feb. 26. Son of Al Neyman. Brother of Susan and Christopher Neyman.

**O'CONNOR, Barbara J. (Olson)**, 89, Good Shepherd, Indianapolis, Feb. 22. Mother of Ann Cermack, Kathy Leck, Karen Sherman, Kevin and Tom O'Connor. Grandmother of nine. Great-grandmother of 14.

**PHILLIPS, Deborah J. (Walker)**, 67, Prince of Peace, Madison, Feb. 18. Wife of Larry Phillips. Daughter of Walter Walker. Sister of Shirlee Clevenger. Aunt of several.

**PHILLIPS, William H.**, 87, Our Lady of Perpetual Help,

New Albany, Feb. 7. Husband of Mary Phillips. Brother of Allen Phillips. Grandfather of two.

**POWELL, John A.**, 69, St. Joseph, Corydon, Jan. 27. Husband of Tamara Powell. Father of Heather, Kimberly, Toni, Larry and Ryan. Brother of Claude Powell. Grandfather of 15. Great-grandfather of four.

**SAUER, Carl B.**, 89, St. Gabriel the Archangel, Indianapolis, Feb. 26. Father of Stephen and Thomas Sauer. Grandfather of seven. Great-grandfather of 14.

**SCHMIDT, Grace E. (Manship)**, 91, St. Mary, Navilleton, Feb. 20. Mother of Karen and Lisa Chastain, Lynne Freiburger, Cheryl Price, Anthony, Gary, Joseph, Kevin and Michael Schmidt. Sister of Sherry Wright, Connie

Zehr, Alan and Rex Manship. Grandmother of 18. Great-grandmother of 12.

**SCHUTTE, Irene A.**, 92, St. Mary, Greensburg, Feb. 26. Mother of Karen Eberhardt, Marijean, Daniel, David, Don, James and Raymond Schutte. Sister of Rita Grieshop. Grandmother of 18. Great-grandmother of 27.

**SKORICH COSTELLO, Phyllis**, 84, Sacred Heart, Clinton, Feb. 19. Wife of Tony Costello. Stepmother of Angela Hamilton and Dominic Costello. Grandmother of nine.

**SMOCK, William L.**, 85, Prince of Peace, Madison, Feb. 18. Husband of Carol Smock. Father of Sue Smock-Lawson, Cate, Andrew, James, John, Kelly, Robert and William Smock. Brother

of Betty Castner and Donna Siebert. Grandfather of 27. Great-grandfather of two.

**SPENCER, Thomas A.**, 64, St. Luke the Evangelist, Indianapolis, Feb. 23. Husband of Gayle Spencer. Father of Maggie Rohrer and Patrick Spencer. Brother of Cathy DeBoy, Mary Patzschke, Matt, Mike and Steve Spencer. Grandfather of one.

**TODD, Joseph**, 93, St. Elizabeth Ann Seton, Richmond, Feb. 24. Father of Linda and Michael Todd.

**ZIMMER, Rose M.**, 80, All Saints, Dearborn County, Feb. 20. Mother of Pam Ammer, Mary Schier, Angela Turner, Susan, Charlie, John and Paul Zimmer. Sister of Charles and Eddie Reiser. Grandmother of six. †

## 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 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 15, 7 p.m. at St. Martin of Tours, Martinsville
- 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 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 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 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 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, Edinburgh, 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

### 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, Terre Haute
- 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, Terre Haute
- 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](http://www.archindy.org/lent).) †

# POPE

continued from page 1

proclaimed “zero tolerance” for abusers and recently said covering up abuse “is itself an abuse,” as his fifth anniversary approached serious questions arose about how he handled accusations that Chilean Bishop Juan Barros, who was a priest at the time, covered up allegations of abuse against his mentor.

The new scandal threatened to undermine the widespread popularity of Pope Francis and his efforts to set the Church on a new course.

For Pope Francis, that new course involves evangelization first of all.

“Evangelizing presupposes a desire in the Church to come out of herself,” he had told the cardinals just days before the conclave that elected him. “The Church is called to come out of herself and to go to the peripheries, not only geographically, but also the existential peripheries: the mystery of sin, of pain, of injustice, of ignorance and indifference to religion, of intellectual currents and of all misery.”

Mercy is the first thing the Church is called to bring to those peripheries, he says.

Although in 2013 he told reporters he would not be traveling as much as his predecessors, Pope Francis has continued their practice of literally “going out,” making 22 trips outside of Italy and visiting 32 nations.

But he also regularly visits the peripheries of Rome, both its poor suburbs and its hospitals, rehabilitation centers, prisons and facilities for migrants and refugees.

His desire to reach out has inspired innovations that were noteworthy at the beginning of the papacy, but now seem to be a natural part of a pope’s day. For example, after beginning with Vatican gardeners and garbage collectors, the pope continues to invite a small group of Catholics to join him most weekday mornings for Mass in the chapel of his residence.

The residence, the Domus Sanctae Marthae, is a guesthouse built by St. John Paul II with the intention of providing decent housing for cardinals when they would enter a conclave to elect a new pope. Pope Francis decided after the 2013 conclave to stay there and not move into the more isolated papal apartments in the Apostolic Palace.

On Holy Thursday each year, he has celebrated Mass at a prison, care facility or refugee center and washed the feet of patients, inmates or immigrants, both men and women, Catholics and members of other faiths. He also ordered the Vatican Congregation for Divine Worship and the Discipline of the Sacraments to clarify that the feet of both women and men can be washed at the Holy Thursday Mass of the Lord’s Supper.

During the 2015-16 Holy Year of Mercy, he made a visit one Friday a month to people in particular need, including those at a school for the blind, a neonatal intensive care unit, a community of recovering alcoholics, a children’s group home and a community for women rescued from traffickers who forced them into prostitution. Once the Year of Mercy ended, the pope continued the visits, although not always every month.

In September 2015 as waves of migrants and refugees were struggling and dying to reach Europe, Pope Francis asked every parish and religious community in Europe to consider offering hospitality to one family. The Vatican offered apartments and support to a family from Syria and a family from

## POPE FRANCIS

### The First Five Years

2013

**March 13**  
First Jesuit and first Latin American elected pope



**April 13**  
Appoints Council of Cardinals to advise him on Church governance, reorganization of Roman Curia



**July 8**  
Travels to Lampedusa, Italy, praying for immigrants and those who lost lives trying to cross Mediterranean Sea



**July 22-29**  
First foreign trip: World Youth Day in Brazil



**Nov. 24**  
Releases “*Evangelii Gaudium*,” (“The Joy of the Gospel”), apostolic exhortation on proclamation of Gospel in today’s world



2014

**Feb. 22**  
Creates his first cardinals, tapping 19 Churchmen from 12 countries



**March 28**  
Breaks with protocol during Lenten penance service; before hearing confessions, he goes to confession



**April 27**  
Canonizes Blessed John Paul II and John XXIII



**July 7**  
Meets with six survivors of clerical sexual abuse, reiterates message of zero tolerance, accountability and continued commitment to prevention



**Dec. 2**  
Joins interfaith leaders, signs Declaration Against Slavery



2015

**May 24**  
Signs encyclical “*Laudato Si’*, on Care for Our Common Home”



**Sept. 19-28**  
Visits Cuba and U.S., addressing Congress and U.N.



**Oct. 4-25**  
Synod of Bishops on the family



**Dec. 8**  
Opens Holy Door of St. Peter’s Basilica to begin Holy Year of Mercy



2016

**April 8** Releases “*Amaris Laetitia*,” apostolic exhortation on marriage and family life



**Sept. 4** Canonizes Blessed Teresa of Calcutta



2017

**April 26** Delivers TED Talk via video on “The Future You”



**Oct. 26** Holds live satellite link-up with crew aboard International Space Station



**Nov. 19** Celebrates Mass for first World Day of the Poor, hosts Vatican lunch for people assisted by Catholic Charities



2018

**Jan. 18** Convalidates marriage of two flight-crew members on plane during Chile visit



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Eritrea. Then, seven months later, Pope Francis visited a refugee center on the island of Lesbos, Greece, and brought 12 refugees back to Rome on the plane with him.

Less than three months into his pontificate, he began denouncing the “throwaway culture” as one where money and power were the ultimate values and anything or anyone that did not advance money or power were disposable: “Human life, the person are no longer seen as primary values to be respected and protected, especially if they are poor or disabled, if they are not yet useful—like an unborn child—or are no longer useful—like an old person,” the pope said at a general audience.

In the first three years of his papacy, he published three major documents: “*Evangelii Gaudium*”; “*Laudato Si’*,” on Care for Our Common Home,” on the environment; and “*Amaris Laetitia*” (“The Joy of Love”), on love in the family, his reflections on the discussions of the Synod of Bishops in 2014 and 2015.

People skeptical about the scientific proof that human activity is contributing to climate change objected to parts of “*Laudato Si’*,” but the criticism was muted compared to reactions to Pope Francis’ document on the family, especially regarding ministry to divorced and civilly remarried Catholics and the possibility that, under some conditions, some of those Catholics could return to the sacraments.

The strongest criticism came from U.S. Cardinal Raymond L. Burke and three other cardinals, who sent to the pope and then publicly released in November 2016 a formal, critical set of questions, known as “*dubia*,” insisting that allowing those Catholics to receive the sacraments amounted to changing fundamental Church teaching about marriage, sexuality and the nature of the sacraments.

Pope Francis has not responded to the cardinals, two of whom have since died. But in December, the Vatican posted on its website the guidelines for interpreting

“*Amaris Laetitia*” developed by a group of Argentine bishops, as well as Pope Francis’ letter to them describing the guidelines as “authentic magisterium.”

The guidelines by bishops in the Buenos Aires region said the path of discernment proposed by Pope Francis for divorced and civilly remarried couples “does not necessarily end in the sacraments” but, in some situations, after a thorough process of discernment, the pope’s exhortation “opens the possibility” to reception of the sacraments.

In the document and throughout his pontificate, Pope Francis has emphasized God’s mercy and the power of the sacraments to spur conversion and nourish Christians as they try to progress in holiness.

Like all popes, Pope Francis frequently urges Catholics to go to confession, telling them it is not a “torture chamber.” And he repeatedly gives priests blunt advice about being welcoming and merciful to those who approach the confessional.

Like St. John Paul did each Lent, Pope Francis hears confessions in St. Peter’s Basilica. But he surprised even his closest

aides beginning in 2014 when, instead of going to the confessional to welcome the first penitent, he turned and went to confession himself.

He also has surprised people by being completely honest about his age. In April 2017, when he was still 80 years old, he told Italian young people that while they are preparing for the future, “at my age we are preparing to go.” The young people present objected loudly. “No?” the pope responded, “Who can guarantee life? No one.”

From the beginning of his papacy, Pope Francis has expressed love and admiration for retired Pope Benedict XVI. Returning from South Korea in 2014, he said Pope Benedict’s honest, “yet also humble and courageous” gesture of resigning cleared a path for later popes to do the same.

“You can ask me: ‘What if one day you don’t feel prepared to go on?’” he told the reporters traveling with him. “I would do the same, I would do the same! I will pray hard over it, but I would do the same thing. He [Pope Benedict] opened a door which is institutional, not exceptional.” †

## Classified Directory

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## Emmaus Choir at St. Rita Parish

In this photo originally published in *The Criterion* on May 13, 1983, the Emmaus Choir of St. Rita Parish in Indianapolis performs Gospel music during a liturgy. Seated, from left to right, are Divine Word Father Elmer Powell, who was pastor of St. Rita from 1980-1983, and Maurice Guynn, an extraordinary minister of holy communion and lifelong member of the Indianapolis East Deanery faith community.

(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](mailto:jmotyka@archindy.org).)

## Pope adds feast of Mary, mother of the Church to universal calendar

VATICAN CITY (CNS)—Pope Francis has decreed that Latin-rite Catholics around the world will mark the memorial (a kind of feast day) of “the Blessed Virgin Mary, Mother of the Church” on the Monday after Pentecost each year.

The Gospel reading for the memorial is John 19:25-31, which has traditionally been interpreted as Jesus from the cross entrusting Mary to his disciples as their mother, and entrusting his disciples to Mary as her children.

The decree announcing the addition to the Church calendar was released on March 3 by the Congregation for Divine Worship and the Discipline of the Sacraments.

Pope Francis approved the decree after “having attentively considered how greatly the promotion of this devotion might encourage the growth of the maternal sense of the Church in the pastors, religious and faithful, as well as a growth of genuine Marian piety,” the decree said.

Cardinal Robert Sarah, prefect of the congregation, noted in a brief commentary

published the same day, that Blessed Paul VI in 1964 had formally bestowed the title of “Mother of the Church” on Mary, but that recognition of her maternal care for the Church and for believers had already spanned centuries.

“The feeling of Christian people through two millennia of history has cultivated the filial bond which inseparably binds the disciples of Christ to his Blessed Mother in various ways,” the cardinal said.

The Church calendars of Poland, Argentina, St. Peter’s Basilica and some religious orders already set aside the Monday after Pentecost as the memorial of Mary, Mother of the Church.

Honoring Mary as mother of the Church on the day after Pentecost also highlights for Catholics that Mary was present with the disciples on Pentecost, praying with them as the Holy Spirit descended upon them.

Cardinal Sarah said that Mary, “from the awaiting of the Spirit at Pentecost, has never ceased to take motherly care of the pilgrim Church on Earth.” †



Not only buildings but also sites and objects, like an outdoor Stations of the Cross from 1937, are listed on the register of the 67-acre Saint Mary-of-the-Woods Historic District, designated last fall by the National Register of Historic Places.

(Photo by Natalie Hoefler)

## LANDMARK

continued from page 7

architecture. We started speaking with a local representative of the Indiana [Landmarks western regional office], and it grew from there.”

In 2015 the Sisters of Providence joined the college in seeking designation of their own grounds as an historic district.

“We had a commission to renovate one of our larger buildings, Owens Hall,” says Sister Dawn. “But it turns out that because it was built in the 1960s, it’s historic. ... We began some investigation ... [and] married the two proposals.”

“It was fun to work on this [effort] together,” says King. “It’s symbolic of, while we’re more separate in terms of governance and finance, we still share the mission of Mother Theodore and the mission of all those who came after her.”

One of those who came after was Mother Mary Cleophas Foley, general superior of the congregation from 1890-1926.

“Of the 26 buildings [that qualified for the register], 17 were built during the administration



Dr. Dottie King

of Mother Mary Cleophas,” says Sister Dawn. “She was very energetic. We call her ‘the builder.’”

“The architectural projects [she undertook] were to really improve the programs and prestige of the college. It

wasn’t about, ‘Wow! Look what we can build!’ It was about how can we praise God, how can we build a college that’s a tribute to Mother Theodore and the sisters who came before us.”

### ‘Come visit ... and encounter Christ’

Helping to gather the history of the buildings for the designation process was Providence Sister Marie Grace Molloy, 85, who professed her first vows with the congregation in 1953. She now lives on the motherhouse grounds and works in the sisters’ archives.

Working in the archives “just gives you a sense of history, of what has evolved

here,” she says. “You can go back and find out the whole situation of the times, who helped, just how much it cost to build some of the edifices.”

Sister Marie Grace is “really very happy that we are able to share [the historic district] with others, that people can come in and see what beautiful things have happened at The Woods.”

Providence Sister Theresa Clare Carr, 86, shares Sister Marie Grace’s joy in the historic designation. For the last year, the 67-year member of the congregation has lived at Providence Hall—the sisters’ convent and one of the designated historic structures.

“Since we had a presentation on the historic site, I have been taking walks, and I’ve been trying to observe everything that was said,” she comments. “I’m amazed how much wonderful architecture there is here besides the trees and the landscape.”

Rahman, who with her husband and their son is a member of St. Patrick Parish in Terre Haute, remained in the area after graduating from Saint Mary-of-the-Woods College.

“It was important to me to share this special place with my son, so ever since he was an infant, I have taken him to the campus,” she says.

“Now that he’s older, I am especially grateful and proud I have a place to take him, just minutes from our house, where he can see firsthand world-class architecture that is a national and historic treasure, and not only that, but to walk in the footsteps of a saint.”

Those footsteps are part of what make Saint Mary-of-the-Woods “sacred,” she notes.

“It was the mission field and is the resting place of St. Mother Theodore. Daily Mass is celebrated in the Church of the Immaculate Conception. Prayers are offered and candles lit at the Our Lady of Lourdes grotto. There are numerous Catholic shrines ...

“With the new historical designation, I pray that more people will come visit the campus and these holy sites, and in doing so, encounter Christ.”

(For a list of the buildings designated as a part of the Saint Mary-of-the-Woods National Historic District, go to [www.smwc.edu/saint-mary-of-the-woods-listed-national-register-historic-places](http://www.smwc.edu/saint-mary-of-the-woods-listed-national-register-historic-places).) †

## Spiritual Direction Training Program

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## CHARITY

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(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at [dbethuram@archindy.org](mailto:dbethuram@archindy.org).) †