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Sacrament of grace

Tips on how to make a good confession during Lent, page 10.

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Bishop says prelates unite behind 'vulnerable' in immigration battle

WASHINGTON (CNS)—As the once-feared March 5 deadline came and went, a bishop from the U.S.-Mexico border prayed with young adults in the streets of Washington just before they marched



WASHINGTON LETTER

and chanted near the Washington Monument on the day President Donald J. Trump set as a deadline to end a program that keeps many of them in the country legally.

Bishop Mark J. Seitz of El Paso, Texas, stood with them as they clamored for a permanent solution to their plight, a task that the president had asked lawmakers to finish by the March deadline, but one they never finished.

The deadline was set to find a legislative solution to safeguard a possible 1.8 million young adults brought into country illegally as minors, but it was rendered meaningless by legal challenges. Courts are now arguing whether the president had a legal right to end the Deferred Action for Childhood Arrivals, or DACA program.

But on the day the deadline passed, far from his much warmer home in the Diocese of El Paso, Bishop Seitz walked from one government building to the next after his brief encounter with the youths and to a whirlwind of meetings to defend DACA, to speak about what politicians and their rhetoric are doing to those who live on the border, and to talk about people fleeing dangerous conditions in their home countries and seeking safety in the U.S.

If there's an issue that unites U.S. bishops at this moment, he said, it's immigration.

"You'd be hard-pressed to find an issue in which we are more united," said Bishop Seitz on March 6 at one of his stops, the Bread for the World offices in Washington. That's because immigration in this country involves the most vulnerable in society, he said, and Christians who are not on the side of the vulnerable "need to rethink" what they're doing.

"We're not moved by a political game," he said, acknowledging to those in the audience that there are Catholics who have

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A new life in Christ

As part of administering the sacrament of confirmation, Archbishop Charles C. Thompson prepares to make the sign of the cross with sacred chrism oil on the forehead of Marguerite Engle during a Mass at the Indiana Women's Prison chapel in Indianapolis on the evening of March 4. Engle and Opal Williams, third from left, received the sacraments of baptism, confirmation and the Eucharist during the Mass. In the background, Andrea Wolsifer of St. Anthony Parish in Indianapolis watches the two women whom she guided through the Rite of Christian Initiation of Adults to be received into the full communion of the Church. (Photo by John Shaughnessy)

Women embrace fresh start of joy, peace as archbishop shares sacraments at prison

By John Shaughnessy

There are times for nearly all of us when we need to seek redemption for a mistake or a moment of darkness in our lives—times when we need to find our way back to the grace of God.

For Opal Williams and Marguerite Engle, a significant step in that journey occurred on the evening of March 4 in the chapel of the Indiana Women's Prison in Indianapolis.

There, Archbishop Charles C. Thompson baptized and confirmed the

two inmates—and later gave them their first Communion—as he celebrated Mass and their new life in Christ.

Archbishop Thompson focused on that theme of "a new life in Christ" during his homily—at one point sharing with the two women and their fellow inmates the message that Pope Francis once delivered during a visit with prisoners in Bolivia:

"When Jesus becomes part of our lives, we can no longer remain imprisoned by our past. Instead, we begin to look to the present, and we

see it differently, with a different kind of hope. We begin to see ourselves and our lives in a different light. We are no longer stuck in the past, but capable of shedding tears and finding in them the strength to make a new start."

Turning to Williams and Engle directly, Archbishop Thompson soothingly told them, "So that's what Lent is all about—the strength to make a new start. It's a new beginning, celebrating our identity in Christ as God's children, as God's family.

See NEW LIFE, page 15

Growing IU campus ministry initiatives help to strengthen the faith of Millennials

By Sean Gallagher

BLOOMINGTON—When Elizabeth Werner came to Indiana University (IU) last fall as a freshman, her hold on her Catholic faith was tenuous.

The parish in which she grew up in Michigan City, Ind., didn't have a youth ministry program, and she had seen some of her older siblings walk away from their faith.

"I definitely struggled with my faith through high school," said Werner, 19. "Not having a support or knowing anyone who was really faithful was difficult."

After attending a Sunday Mass at St. Paul Catholic Center on the IU campus early in her first semester, Werner filled out a small information

card for possible participants in a small student-led group Bible study. She was soon contacted about a group and joined it.

"It was definitely a changing point," she said. "I gained a lot of friends. I met people that I could just say 'hi' to. What a comforting thing that is. They were struggling with the same things that I am.

"I also gained a depth to my relationship with Jesus through that. That was really awesome."

Now she's started her own Bible study group, seeking to bring other students like herself closer to Christ and the Church.

Werner's story has been repeated many times in the lives of other IU students this academic year as the

See IU, page 8



Elizabeth Werner, a freshman at Indiana University (IU) in Bloomington, sits on Feb. 15 in the church of St. Paul Catholic Center in Bloomington. Werner's faith has grown over her first year at IU through the increasing campus ministry efforts sponsored by St. Paul and missionaries from the Fellowship of Catholic University Students. (Photo by Sean Gallagher)



Chrism Mass is on March 27

Linda Smith, a member of St. Michael Parish in Bradford, receives holy oils for her New Albany Deanery faith community from Deacon Jeffrey Powell during the archdiocesan chrism Mass on April 11, 2017, at SS. Peter and Paul Cathedral in Indianapolis. Deacon Powell ministers at Our Lady of Perpetual Help Parish in New Albany. The annual chrism Mass, in which holy oils are blessed and priests serving the Church in central and southern Indiana renew their ordination promises, will be celebrated this year at 2 p.m. on March 27 at SS. Peter and Paul Cathedral. It will be the first chrism Mass celebrated by Archbishop Charles C. Thompson in the archdiocese. (File photo by Sean Gallagher)



Public Schedule of Archbishop Charles C. Thompson

March 16 – March 29, 2018

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, Yorkville

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

March 25 — 10:30 a.m.
Palm Sunday liturgy, SS. Peter and Paul Cathedral, Indianapolis

March 27 — 2 p.m.
Chrism Mass at SS. Peter and Paul Cathedral, Indianapolis

March 28 — 9:55 a.m.
Mass at Bishop Chatard High School, Indianapolis

March 29 — 7 p.m.
Mass of the Lord's Supper, SS. Peter and Paul Cathedral, Indianapolis

(Schedule subject to change.)

Bill to restore access to licenses for 'Dreamers' passes House

By Brigid Curtis Ayer

A bill to restore the ability of "Dreamers" to obtain professional licenses in Indiana passed the House on March 5 by a vote of 88-8. The Senate was expected to concur on the bill before the Indiana



General Assembly adjourned on March 14. The Indiana

Catholic Conference (ICC) supports the proposal.

The Indiana Professional Licensing Agency, the rule-making body for professional licensing, began making changes to its forms last August to conform with a law passed in 2011 by the Indiana General Assembly which created the problem for Dreamers, the approximately 800,000 undocumented immigrants brought into the United States beyond their control as children.

The Deferred Action for Childhood Arrivals (DACA) program allows Dreamers to request deferral from deportation, renewable every two years. It also provides eligibility for a work permit.

Rep. Ed Clere, R-New Albany, said he had been looking to find a home for his amendment to fix the professional licensing problem negatively impacting DACA participants in Indiana, and was pleased to learn Senate Bill 419 could be used as a vehicle to add the DACA language.

Clere's amendment restores an avenue to attain professional licensing in Indiana for Dreamers. The state representative said the problem for Dreamers stems from the 2011 bill passed which predated DACA. He said that, for whatever reason, the Indiana Professional Licensing Agency did not deny licenses to DACA

participants from the inception of DACA in 2012 until late last year.

In August of 2017, the agency started changing the application forms of all licensed professions and completed that process by November. "During that time, from 2012 until late last year, countless DACA participants received professional licenses, and many others have completed education and training or are currently enrolled with the expectation of receiving a license," said Clere. "Now they are ineligible whether it's for a new license or a renewal."

The state representative said he became aware of the situation when he heard of a young woman who completed a two-year training program to become a cosmetologist,



Rep. Ed Clere

but was denied a license when she applied. "Now that she cannot work as a cosmetologist, her work options are limited and not too attractive," Clere said. "If this problem isn't fixed, DACA participants who currently hold a license

will not be able to get a renewal, and this is devastating to individuals and harmful to employers who will lose a cosmetologist, a plumber, or an engineer or a nurse, to name a few. Indiana has boxed out these young people. This is an opportunity to fix that."

In its original form, Senate Bill 419, authored by Sen. Blake Doriot, R-Syracuse, clarified that Indiana is the licensing authority for various professions rather than local municipalities. Local units of government may require additional permits, but not require additional licensing. While the original bill did not address Dreamers, it made a suitable home for Clere's amendment to

fix the DACA participants' inability to get professional licensing.

Gov. Eric Holcomb weighed in on the proposal to restore professional licensing to Dreamers, saying in a Feb. 27 statement, "Ultimately, Congress needs to clarify federal immigration law regarding DACA. But until they act, Indiana state law should allow DACA recipients to



Glenn Tebbe

skill up and work here in Indiana. While Indiana's Professional Licensing Agency acted appropriately and in line with what our current laws require, I am encouraged to see there is legislative intent to fix this."

Current Indiana law allows DACA participants to work legally in Indiana, but keeps them from working in an area that requires a professional licensing, which Clere says relegates them, in many cases, to low-wage jobs.

Glenn Tebbe, ICC executive director who serves as the public policy spokesperson for the bishops in Indiana,

testified in support of the amendment to restore licensure. "We want to thank Rep. Clere, who took the initiative to add this important provision to help Dreamers gain access to professional licensing or to renew them," he said. "We not only think it will be in the best interest of the individuals, but it really will be benefitting all Hoosiers by allowing these people to take care of their families and contribute to the common good."

In addition to the ICC, several other organizations testified in support of the proposal, including the Indianapolis Jewish Community Relations Council, the Indianapolis and the Indiana Chamber of Commerce, and the Indiana Institute for Working Families.

Tebbe said because the bill was amended in the House, it returns to the Senate for approval. He is hopeful the Senate will concur with the House changes during the final week of the legislative session.

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

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

Catholics may eat meat on March 16, the Friday before St. Patrick's Day

Many parishes and cities across the Archdiocese of Indianapolis are planning on holding St. Patrick's Day celebrations on March 16 this year—the day before St. Patrick's Day. March 16, a Lenten Friday, is a penitential day for Catholics when they do not eat meat, or soups or sauces made from meat.

Recognizing that this is a traditional day of celebration for many Catholics and that a person cannot celebrate and do penance

at the same time, Archbishop Charles C. Thompson has commuted the obligation for Catholics of the archdiocese to abstain from meat on March 16.

Commutation means that those persons in the archdiocese who wish to eat meat on the Friday before St. Patrick's Day are free to do so provided that they abstain from meat on some other day during the week of March 18 in addition to Friday, March 23. †



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'God prepared me for this,' says coordinator for new Office of Human Life and Dignity

By Natalie Hoefler

After working for 10 years as an intensive care nurse, Brie Anne Eichhorn was ready for a new job.



Brie Anne Eichhorn

"I was burned out emotionally, and physically drained," says the 32-year-old member of St. Joan of Arc Parish in Indianapolis. "I felt a deeper call to serve Christ's Church. But I didn't think I'd leave nursing."

Yet that is ultimately what she felt called to do after interviewing for the position of coordinator for the archdiocese's new Office of Human Life and Dignity, a role she started on Feb. 5.

Eichhorn submitted her résumé upon the suggestion of a friend. She was surprised when she was called for an interview. And she was surprised again by her desire for the job at the conclusion of the interview.

"It felt great to talk about God openly in the interview," Eichhorn says enthusiastically. "And then I felt a passion for all of the ministries they wanted me to [manage]."

Those ministries include Birthline, assisting expecting mothers and mothers of small infants; Project Rachel post-abortion healing; parish nursing; substance addiction ministry (SAM); a developing mental health ministry; and all pro-life activities, such as Respect Life Sunday.

"My background really does extend the whole breadth of life from conception to natural death," says Eichhorn. She is certified to teach the Creighton Method of natural family planning, and her decade of working in an intensive care unit exposed her to "adults who are chronically suffering and nearing the end of life."

Add in Eichhorn's nursing degree from Saint Mary's College in Notre Dame, Ind., her involvement with SAM through her late mother's ministry in that area, and her journey with a family member suffering with mental illness, and it's easy to see why she says, "I feel like God prepared me for this position, and I

didn't even know it."

Eichhorn's strong Catholic faith has also prepared her for the role.

"My love for Christ gives me a desire to serve as best as I can, and show that love to others," she says.

"All life is important, and we should uphold its dignity from conception to natural death. When most people hear 'pro-life,' they think of anti-abortion. But [Christians] need to think of all life: the dying, homeless, men and women in human trafficking, in prison, the poor, those struggling with addiction and mental illness, as well as the unborn and those who suffer from the tragedy of abortion. We have to love them all."

Rather than see herself as a manager of those leading the human life and dignity ministries, Eichhorn sees herself as a servant.

"We have a lot of powerful and passionate volunteers," she notes. "My role is to support them, to be a minister to them. I'd like to serve those who are serving, ... to listen and meet their needs and help them reach who they want to help."

She also feels a responsibility to "filter down the USCCB [United States Conference of Catholic Bishops] plan of pastoral care, and make sure that's being implemented, to help people understand what that is and help people carry it out in their own parishes and deaneries."

Eichhorn is an Indianapolis native. She was raised in Christ the King Parish, attended the parish grade school and graduated from Bishop Chatard High School.

While passionate about human life and dignity, she is also passionate about singing. She is a cantor at St. Joan of Arc and sings with a praise and worship band that travels to parishes throughout central and southern Indiana. And when she's not belting out hymns, she looks forward to pelting volleyballs on an archdiocesan young adult ministry intramural team.

"But right now, wedding planning is taking up most of my time," says Eichhorn, who will marry on July 14.

In the meantime, she says she has "a lot to learn" for her new role as coordinator.

"But I have to say, I get excited about coming in to work!" †

Two new pastoral ministry offices are 'united in service and mission'

By Natalie Hoefler

Marriage and family life. Human life and dignity. Both are vastly important—and both are vast.



Deacon Michael Braun

"There's a natural complementarity" between the areas, says Deacon Michael Braun, archdiocesan director of the Secretariat for Pastoral Ministries. "Both are concerned with life issues, relationships, catechesis and pastoral care."

For many years, both areas have been addressed in central and southern Indiana by the archdiocesan Office of Pro-Life and Family Life, which falls under the pastoral ministries secretariat.

But after an independent assessment and input from staff members, parishioners and leadership, "it became clear that we needed more focused effort to be in the best position to serve our mission and parishes," says Deacon Braun. "We determined that having two distinct offices would be the approach to take."

The result is the creation of the Office of Marriage and Family Life, and the Office of Human Life and Dignity.

The marriage and family life office will address marriage enrichment, family enrichment, marriage preparation, natural family planning, divorce ministry and bereavement ministry.

The human life and dignity office will oversee Birthline for expecting mothers and mothers of infants, post-abortion healing ministry through Project Rachel, parish nursing,

substance addiction ministry, a developing mental health ministry and all pro-life activities.

"My expectation is that we will see real gains in responsiveness to the needs of the community and in the breadth of programs we can offer," says Deacon Braun.



Scott Seibert

Scott Seibert, director of the new Office of Marriage and Family Life, says the assessment shed light on the "glaring need that we had seen

for more support for marriage and family enrichment.

"We do a great job of [marriage] preparation, ... and our office has always done a good job of walking with people through the divorce process. It's that middle marriage-and-family-life process" that is in need of enhancement, he says.

Seibert says there have been "some really good conversations about how as a Church we can reach out specifically to those families around our Catholic schools who may be disengaged with parish life, and re-engage them in a very intentional way."

As for the Office of Human Life and Dignity, Brie Anne Eichhorn was recently hired as coordinator. While she admits she has "a lot of learning to do," she feels "a passion for all of the ministries" under the umbrella of her office.

While the offices are separate, "the leadership and staff from both offices will continue to collaborate in their service to parishes," says Deacon Braun. "In ministry, they are united in service and mission." †

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Editorial



A student lights a candle in front of the North Carolina Capitol in Raleigh on Feb. 20 in memory of the victims of the shooting at Marjory Stoneman Douglas High School in Parkland, Fla. (CNS photo/Jonathan Drake, Reuters)

With faith, let's bring light into the midst of darkness

“And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God” (Jn 3:19-21).

We are approaching the darkest day in the history of humanity.

Good Friday, which falls on March 30 this year, is the day Christians commemorate the crucifixion of Jesus. For Catholics and various other Christian traditions, there is no darker day in our lives of faith.

But a few days later, we celebrate Easter, the chief feast in the liturgical calendars of all Christian churches. It commemorates Jesus' resurrection from the dead, and is a time when the light of Christ again shines brightly.

If we reflect on the passage from the Gospel of John (Jn 3:19-21) cited above, we realize light and darkness continue to very much be a part of our world today.

We were saddened and heartbroken when we learned of a school shooting at Marjory Stoneman Douglas High School in Parkland, Fla., last month which left 17 people—14 students and three adults—dead.

In a Feb. 28 open letter to President Donald J. Trump and members of Congress, Jesuit Father Michael Sheeran, president of the Association of Jesuit Colleges and Universities, urged U.S. leaders to listen to the teens who survived the Parkland, Fla., school shooting and help them “fix this” plague of gun violence in our country.

“We adults have repeatedly failed to fix this singularly American phenomenon,” said the priest on behalf of the 28 Jesuit colleges and universities in the U.S.

The priest urged U.S. political leaders to listen to the teens from Parkland, and “not cruelly disparage them in this time of trauma, grief and anger.”

Closer to home, our hearts ached as we watched a funeral procession for a 34-year-old Indiana policeman, Boone County Deputy Jacob “Jake” Pickett, who was killed in the line of duty earlier this month. We pray for his wife, their two young children,

and the Lebanon and Boone County communities as we try and digest how such evil can exist in our world—much less within our state's borders.

What makes these tragedies even tougher to swallow is the fact that the alleged killers in both cases have shown little or no remorse for the crimes they committed.

Despite that, our faith teaches us that one way to overcome the darkness that has enveloped their lives is to offer our sincere, heartfelt prayers for them. There may be no harder lesson as parents and adults that we teach our children than praying for other children who have lost loved ones, and also encouraging our kids to offer prayers for those who have done evil things. Sadly, that may be the only light these individuals ever know.

Children's sincere acts of kindness are already bringing light to these tragedies. We learned on March 9 that police officers paying their respects to Deputy Pickett received messages of support from school children.

According to media reports, several notes were left on every police car at Connection Pointe Christian Church in Brownsburg during Deputy Pickett's funeral, thanking the officers for their service. Indiana State Police Sgt. John Perrine tweeted photos of the messages left on his car, including a drawing of a rainbow with the message, “Thank you for protecting us!” from one student.

Six-year-old Malachi Fronczak of Kokomo, Ind., also raised nearly \$7,000 for Deputy Pickett's family by selling lemonade and hot cocoa. But this wasn't Malachi's first fundraiser to help a fallen police officer. A year ago, he opened his lemonade stand to help the family of Southport Lt. Aaron Allan, who was also killed in the line of duty.

And we know students from around the country, including here in central and southern Indiana, have offered their prayers and heartfelt support for the Marjory Stoneman Douglas High School students still mourning the loss of their classmates and teachers.

Scripture reveals there is darkness in the world. But it also teaches us—and what these children are demonstrating is—that we can shine a light to overcome the darkness.

—Mike Krokos

Be Our Guest/Sherry Foushee

National Safe Haven Alliance aims to help birth mothers, newborns

In 1998, a newborn baby was put into a garbage bag and placed into a dumpster outside a medical center. The mother was unable to care for her child. This little girl's life was saved because of a caring



construction worker who heard her cries and was able to get her medical care in time.

Twenty years later, this very grateful young lady, Morgan Hill, is an advocate for a life-saving program called The Safe Haven for Newborns.

The first Safe Haven laws were enacted in 1999, and within 10 years all 50 states, the District of Columbia and Puerto Rico, also had laws. It is because of these laws that birth mothers have safely relinquished 3,527 newborns in the last 19 years.

In that same stretch of time, 1,393 babies were illegally abandoned nationally, more than 750 of whom died before they were found, according to the statistics kept by the National Safe Haven Alliance. Just last month, four infants who were abandoned died.

For Hill, the Safe Haven laws that have come into existence since her birth offer a ray of hope for expectant mothers in a crisis situation.

Safe Haven provides safe alternatives for parents who may be unable or unwilling to care for their infant by allowing them to anonymously relinquish an unharmed baby to a Safe Haven provider. In these situations, parents will not be prosecuted. This is why awareness of this life-saving program is so important.

Helping to promote this program is the

National Safe Haven Alliance, which is a non-profit organization supporting state efforts to prevent infanticide and newborn abandonment. This happens through education and advocacy of the Safe Haven laws, and also by making communities aware of Safe Haven locations, including hospitals, fire stations, EMS and police stations.

In a hospital situation, the mother who is possibly feeling alone and frightened can have that personal contact. She has the comfort of placing her baby into the arms of a real person who will give that infant immediate care.

A mother using the Safe Haven law remembers forever the person she hands her baby to. She will remember these details because this nurse is the person who reassures her that her baby will be “OK.” The mother will carry this feeling with her the remainder of her life, and this makes her feel that she made a responsible, loving decision for her baby.

Indiana has 170 hospitals and many, if not all, are equipped to take care of the needs of a Safe Haven baby without prosecution of the parent.

The National Safe Haven Alliance has an informative website, as well as a national hotline, to help a mother in desperate need of help. The alliance's mission is to continue to promote this legal and life-saving mission to save the little ones in every state, including Indiana.

For confidential information, visit www.nationalsafehavenalliance.org or call the alliance's hotline at 1-888-510-2229.

(Sherry Foushee is a member of St. Bartholomew Parish in Columbus, and a representative of the National Safe Haven Alliance in Indiana.) †

Letters to the Editor

Bring Golden Rule discussion back into our classrooms

The two letters in the March 9 issue of *The Criterion* were informative.

One way to address this tragic school shooting was not mentioned. This would be teaching the Golden Rule—“Do to others whatever you would have them do to you” (Mt 7:12, Lk 6:31)—at various levels of all schools.

It would be interesting to ask students if they know the Golden Rule. My guess would be not many.

If teachers entered into discussions with their students as to the meaning of the Golden Rule, and what they can do to practice the Golden Rule, it would be helpful.

Maybe a 30-minute discussion each year beginning in kindergarten would be a start.

Tom Schroeder
Indianapolis

Reader: We should help Dreamers obtain U.S. citizenship

This letter is in reference to the March 9 article “Dreamers in Indianapolis relay wish to help ‘whole country’ on ‘Catholic Day of Action.’”

Dreamer Zahrya Arenas didn't make the decision to come to America at the age of 6, but now she is 29 and old enough to make a decision if she wants to become a U.S. citizen or move back to her birth country.

Now, let us do our part helping these 800,000 Dreamers get their U.S. citizenship, and then they can fulfill their dream in our country and can't be deported.

I would love to have them be U.S. citizens.

Rose Gauck
Milan

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

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



Christ the Cornerstone

Say 'yes' to God's will and a life of blessings

"Amen, amen I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life" (Jn 12:24-25).

Lent is a good time to reflect on what might be called the hard sayings of Jesus.

As we read or listen to the Gospels, we sometimes encounter teachings that seem harsh, even impossible. The words of Jesus frequently comfort and reassure us, but they can also challenge us to move beyond what Pope Francis calls our "comfort zones" to confront things that are difficult or unpleasant in our personal lives and in the world around us.

Certainly the sayings of Jesus we will hear next Sunday (the Fifth Sunday of Lent) from St. John's Gospel is an example of the Lord's paradoxical hard sayings. *"Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life"* (Jn 12:25).

Aren't we supposed to love all

human life including our own lives? And what does it mean to "hate life in this world"? Surely Jesus exaggerates here. At other times, he tells us to love everyone—even our enemies—as we love ourselves. Isn't there a contradiction here?

The key to understanding the Lord's words in this passage comes in the preceding sentence: *"Amen, amen I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit"* (Jn 12:24). The image of the grain of wheat tells us that Jesus is speaking of the transformative power of God's creative love. If we allow ourselves to be changed by the grace of God, we can become so much more than we are "naturally." But if we resist and cling to the way we are, we remain just as we are and fail to "produce much fruit."

The critical point is that according to God's plan, dying is never the end. It is always a beginning, a rebirth. This is true of the end of life as we know it, but it is also true of the little deaths we experience throughout our lifetime. If we can surrender to God's will—in

little things and in big things—we can be reborn and, in the process, bear much fruit. The cross is not an obstacle, but a means to the empty tomb. Dying precedes rising.

In just a few days, we will honor St. Joseph, the husband of Mary and foster father of Jesus. Joseph is a man who had to surrender his will to the will of God. Whatever plans he may have had for his life, including his future marriage, family and career, were completely upended by the revelation that his betrothed wife, Mary, had conceived a son by the power of the Holy Spirit. Joseph knew that the righteous thing to do was to "divorce Mary quietly" (Mt 1:19), but that was not God's will. Joseph was asked to lose his life (as he understood it) and to be reborn as the protector of Mary and Jesus.

Did St. Joseph "hate his life in this world"? That seems too strong a statement unless we consider it in light of the struggle that Joseph must have experienced between his desire to maintain the status quo—life as he knew it—and the demands of this new life with all its uncertainty.

St. Joseph could not have known in advance that the child would be pursued by King Herod's henchmen, forcing his family to flee for their safety and become homeless refugees in a strange land. But he certainly knew that his normal, comfortable life was over and that his life would never be the same. Ultimately, he rejected his life "in this world" in favor of a new life in accordance with God's plan.

The Gospels don't give us the details of St. Joseph's inner struggles—his death to self—but we know they were real. We also know that Joseph always said "yes" to God's will and, as a result, his life was blessed beyond his highest hopes and expectations.

Lent is a good time to lose our lives by practicing self-denial and by the performance of good works. If we imitate St. Joseph, we will observe these Lenten customs quietly, without calling attention to ourselves, and we will allow God's grace to transform us from self-centered people into missionary disciples who follow Jesus on the way to eternal life.

Let's ask St. Joseph to pray for us and inspire us to be faithful to God's will. †



Cristo, la piedra angular

Digamos 'sí' a la voluntad de Dios y a una vida de bendiciones

"Les aseguro que si el grano de trigo que cae en la tierra no muere, queda solo; pero si muere, da mucho fruto. El que tiene apego a su vida la perderá; y el que no está apegado a su vida en este mundo, la conservará para la Vida eterna" (Jn 12:24-25).

La Cuaresma es una buena época para reflexionar en lo que podríamos llamar las frases severas de Jesús.

Cuando leemos o escuchamos el Evangelio, a veces nos encontramos con enseñanzas que parecen ser estrictas o incluso imposibles. Las palabras de Jesús a menudo nos reconfortan y nos dan seguridad, pero también pueden desafiarnos a abandonar lo que el papa Francisco denomina nuestra "comodidad" para enfrentarnos a aquello que nos resulta difícil o desagradable en nuestra vida personal y en el mundo que nos rodea.

Ciertamente, las expresiones de Jesús que escucharemos el próximo domingo (el quinto domingo de Cuaresma) en el Evangelio según San Juan, son ejemplo de las frases severas y paradójicas del Señor. *"El que tiene apego a su vida la perderá; y el que no está apegado a su vida en este mundo, la conservará para la Vida eterna"* (Jn 12:25).

¿Acaso no se supone que amemos toda la vida humana, incluso la

propia? ¿Y qué significa "no estar apegado a su vida en este mundo"? Con toda seguridad Jesús está exagerando. En otras ocasiones nos ha dicho que amemos a todos, incluso a nuestros enemigos, de la misma forma que nos amamos a nosotros mismos. ¿Acaso no hay aquí una contradicción?

La clave para entender las palabras del Señor en este pasaje se encuentra en la oración anterior: *"Les aseguro que si el grano de trigo que cae en la tierra no muere, queda solo; pero si muere, da mucho fruto"* (Jn 12:24). La imagen del grano de trigo nos dice que Jesús habla acerca del poder transformador del amor creador de Dios. Si permitimos que la gracia de Dios nos transforme, podemos llegar a ser mucho más de lo que seríamos "naturalmente." Pero si nos resistimos y nos aferramos a nuestro modo de ser, continuaremos iguales y no lograremos dar "mucho fruto."

El aspecto fundamental es que, de acuerdo con el plan de Dios, la muerte jamás es el final sino el comienzo, un renacer. Esto es cierto con respecto al fin de la vida tal como la conocemos, pero además tiene que ver con las pequeñas pérdidas que experimentamos a lo largo de la vida. Si podemos entregarnos a la voluntad de Dios, tanto en las cosas pequeñas

como en las grandes, podremos renacer y, en el proceso, dar mucho fruto. La cruz no es un obstáculo sino un camino que lleva hacia el sepulcro vacío; la muerte precede a la resurrección.

Dentro de unos días celebraremos la festividad de San José, el esposo de María y padre adoptivo de Jesús. José fue un hombre que tuvo que someter su voluntad a la de Dios. Cualesquiera planes que hubiera tenido para su vida, inclusive su futuro matrimonio, tener una familia y una carrera, cambiaron drásticamente con la revelación de que su prometida, María, había concebido un hijo por el poder del Espíritu Santo. José sabía que lo correcto era "abandonarla en secreto" (Mt 1:19), pero esa no era la voluntad de Dios. A José se le pidió que abandonara su vida (tal como la conocía) y que renaciera como el protector de María y de Jesús.

¿Acaso José no estaba apegado a su vida en este mundo? Esta pareciera una afirmación muy drástica, a menos que la observemos bajo la luz de las dificultades que José debió enfrentar entre su deseo de mantener el *status quo*, es decir, la vida que conocía, y las exigencias de una nueva vida con las incertidumbres que esto acarrea.

San José no podía saber con antelación que los secuaces del rey

Herodes perseguirían a ese bebé y esto obligaría a su familia a huir por su propia seguridad y convertirse en refugiados sin hogar en una tierra extraña. Pero con toda seguridad sabía que la comodidad de su vida normal había llegado a su fin y que su vida nunca sería igual. Al final, rechazó su vida "en este mundo" para acoger una nueva vida de acuerdo con el plan de Dios.

Los evangelios no describen las luchas interiores que debió librar san José, pero sabemos que estas en verdad ocurrieron. También sabemos que José siempre aceptó la voluntad de Dios y, gracias a ello, tuvo una vida bendecida que sobrepasó con creces sus expectativas y esperanzas.

La Cuaresma es una época ideal para desapegarnos de nuestras vidas mediante la práctica de la autoprivación y la realización de buenas obras. Si imitamos a san José, cumpliremos con estas costumbres cuaresmales con recogimiento, sin aspavientos y dejaremos que la gracia de Dios nos transforme, para pasar de ser egocéntricos a convertirnos en discípulos misioneros que siguen a Jesús en el camino hacia la vida eterna.

Pidámosle a san José que rece por nosotros y nos inspire para ser fieles a la voluntad de Dios. †

Events Calendar

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

March 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.

March 21

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

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.

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@sbcglobal.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, www.saintlawrence.net.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Fish Fry**, noon-6 p.m., dinners \$11-\$14, sandwiches \$8-\$11.25, sides available. Information: 317-536-1047, 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: kofc6923.org, 317-842-6778.

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

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 23 and 24

Father Thomas Seccina

Memorial High School, 5000 Nowland Ave., Indianapolis. **"In the Heights," Spring Musical**, Fri. 7 p.m., \$10 reserved seats, \$8 general admission. Information and tickets: scecina.org/theatre, 317-352-3225, lyoung@scecina.org.

March 25

St. Luke the Evangelist Church, 7575 Holliday Dr. East, Indianapolis. **40 Days for Life Closing Ceremony**, Indiana Right to Life President Mike Fichter speaking, 2-3 p.m. Information: 317-407-6881, smdye1@gmail.com.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Stations of the Cross**, 3-4 p.m. traditional "Everyone's Way of the Cross," on outside trails, or 4-5:15 p.m. contemporary Stations set to music in chapel. Reservations: Dustin Nelson, 317-545-7681.

March 30

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-

of-the-Woods. **Way of the Cross for Justice**, 10-11 a.m., free will offering, no registration required. Information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events.

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

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Way of the Cross**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Jude Parish, 5353 McFarland Road, Indianapolis. **Good Friday Fish Fry**, hosted by Boy Scout Troup #51, fish filet plate or sandwich dinners, choice of side, dessert and drink, \$7 one-piece meal, \$9 two-piece meal, pizza and grilled cheese sandwiches available, 5-7 p.m. Information: 317-753-2099, haggenjos04@gmail.com.

March 31

Tow Yard Brewing, 501 Madison Ave., Indianapolis. **5K Run/Walk and Adult Egg Hunt**, benefiting the Indianapolis Society of St. Vincent de Paul, 10 a.m., \$40 Feb. 11-March 17; \$45 March 18-30; \$50 day of the event, includes T-shirt, medal, beer/soda. Information: Darlene Sweeney, 317-924-5769, darlene.sweeney@svdpindy.org. Registration: www.runsignup.com/Race/IN/Indianapolis/EasterEgg5K.

April 1

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Easter Brunch**, extended menu in the O'Shaughnessy Dining Room includes shrimp cocktail, carved prime rib, raspberry pork loin, desserts and beverages, 9:30 a.m.-2 p.m., adults \$24, seniors (55 and older), military and teachers \$21, children 4-11 \$13.50, age 3 and under free, advance tickets available at 812-535-4285. Information: 812-535-2952, provctr@spsmw.org. †

Retreats and Programs

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

March 29-April 1

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Triduum Retreat**, Thurs. 4:30 p.m.-Sun., 1 p.m., \$325 includes room and meals. Information and registration: 317-788-7581, www.benedictinn.org.

March 30

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Spend a Day with God (Good Friday)**, 9 a.m.-4 p.m., \$35 includes room for the day and lunch. Information and registration: 317-788-7581, www.benedictinn.org.

April 3

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Ecumenical Councils:**

What is a Council? First Nicaea (A.D. 25), first of three (April 10, 17), Benedictine Father Matthias Neuman presenting, 7-8:30 p.m., \$25 per session, three for \$65. Information and registration: 317-788-7581, www.benedictinn.org.

April 5

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Benedictine Spirituality: Peace**, Benedictine Sister Antoinette Purcell presenting, first of four (April 12, 19, 26), 7-8:30 p.m., \$25 per session, \$90 for four. Information and registration: 317-788-7581, www.benedictinn.org.

April 6-8

Providence Spirituality & Conference Center, 1 Sisters

of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Spring Come and See Weekend**, single Catholic women ages 18-42 invited to learn more about the community and becoming a Sister of Providence. Information: Sister Editha Ben, 812-230-4771, eben@spsmw.org. Register by April 4: www.spsmw.org/event/come-and-see-weekend/.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mt. St. Francis. **The Wisdom of the Second Half of Life for Women**, Judy Ribar presenting, 7 p.m. Fri. through 2 p.m. Sun., \$150 includes accommodations, lunches and dinners, breakfast on your own in the Loftus House kitchen. Information and registration: 812-923-8817, www.mountsaintfrancis.org. †

Sister My Huong Pham transfers vows to Sisters of Providence congregation

On Feb. 25, Sister My Huong Pham, a native of Bien Hoa, Vietnam, transferred her perpetual vows to the congregation of the Sisters of Providence of Saint Mary-of-the-Woods during a Mass in the Church of the Immaculate Conception. During the vow ceremony, she received the white and black cross pendant of the Sisters of Providence.

Sister My Huong entered the Vietnamese Dominican Sisters congregation in 1991, and professed perpetual vows in 1999.

During her time with the Vietnamese Dominican order, Sister

My Huong ministered as a teacher, school administrative assistant and a missionary to poor suburban and rural areas.

She eventually traveled to the United States, where she received a bachelor's degree in theology at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods.

Her time at Saint Mary-of-the-Woods with the Sisters of Providence had a profound impact on her, and in 2015, Sister My Huong expressed her desire to transfer her vows to the Sisters of Providence.

During the transition time, she ministered in health care at Providence Health Care at Saint Mary-of-the-Woods. In September 2017, she began a residency in clinical pastoral education at Deaconess Hospital in Evansville, Ind., in the Evansville Diocese. †



Sr. My Huong Pham, S.P.

'Catholics Returning Home' to be offered at SS. Francis and Clare of Assisi in April

A series called "Catholics Returning Home" will be offered at SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, in Greenwood, on six consecutive Tuesday evenings at 7 p.m. beginning on April 10.

These sessions are for non-practicing Catholics who are

seeking answers to questions about returning to the Church. There will be informal sharing and an update on the Catholic faith. It is recommended to attend each of the sessions if possible.

For more information, call 317-859-4673, ext. 119, or e-mail jburianek@ss-fc.org. †

Holy Angels and the former St. Bridget schools looking for alumni for June reunion

A committee of alumni of Holy Angels and the former St. Bridget schools, both in Indianapolis, is planning an all-class reunion on the weekend of June 1-3 in Indianapolis.

The committee is searching for alumni and those affiliated with the

schools in the hopes of having as many attend as possible.

Weekend activities will include a meet-and-greet, golf outing, dinner dance and Mass.

For more information, contact Ronald Peck at peck.ronald@yahoo.com. †

St. Mary Parish in Greensburg to offer bereavement support group in April

A Seasons of Hope Bereavement Support Group series will be offered by St. Mary Parish, 1331 Hunter Robbins Way, in Greensburg, from 6:30-8:30 p.m. on six consecutive Mondays beginning on April 2.

For those in need of consolation after losing a loved one, this Christ-centered faith sharing group

offers prayer, Scripture, faith sharing and fellowship.

Reservations are requested by March 23 by calling the parish office at 812-663-8427 and leaving your name and phone number.

For additional information, contact Deb VanVelse at 317-236-1586 or dvanvelse@archindy.org. †

Prayer experience planned at St. Matthew the Apostle Parish on March 25

A "Dip into Prayer" spiritual experience is being held at St. Matthew the Apostle Parish, 4100 E. 56th St., in Indianapolis, at 4 p.m. on March 25.

Participants will have the opportunity to choose three breakout sessions to learn about forms of prayer including *Lectio Divina*, walking a labyrinth, the rosary, the Triduum, journaling, adoration and song.

Separate sessions will be offered for

students in grades K-3 and 4-6.

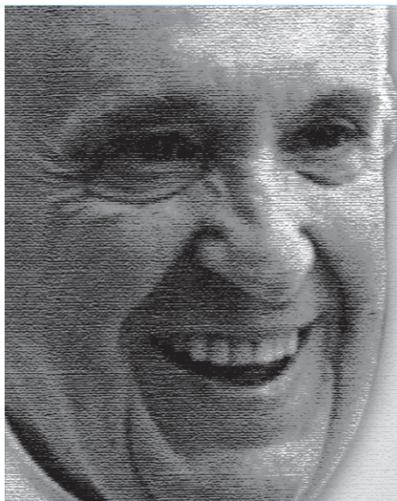
Eucharistic adoration and Benediction will follow the sessions.

The event will conclude with dips and fellowship in the parish café.

There is no charge to attend, and reservations are not required.

Child care will be available.

For more information, call 317-257-4297 or e-mail wittpatricia46@aol.com. †



The Face of Mercy

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

By Daniel Conway

Pope Francis speaks out against 'fake news'

In his 2018 World Day of Communications message, Pope Francis urged journalists, and all who receive their reports online or in the traditional media, to speak the truth rather than spreading "fake news." According to the Holy Father, fake news involves spreading false information based on non-existent or false data. He observes:

"The effectiveness of fake news is primarily due to its ability to mimic real news, to seem plausible. Secondly, this false but believable news is 'captious,' inasmuch as it grasps people's attention by appealing to stereotypes and common social prejudices, and exploiting instantaneous emotions like anxiety, contempt, anger and frustration.

"The ability to spread such fake news often relies on a manipulative use of the social networks and the way they function. Untrue stories can spread so quickly that even authoritative denials fail to contain the damage."

It's not easy to distinguish fake news from the real news that it imitates—both because of the clever ways such stories are framed, and because people read or hear what they want to read or hear. As Pope Francis explains:

"Disinformation thrives on the absence of healthy confrontation with other sources of information that

could effectively challenge prejudices and generate constructive dialogue; instead, it risks turning people into unwilling accomplices in spreading biased and baseless ideas. The tragedy of disinformation is that it discredits others, presenting them as enemies, to the point of demonizing them and fomenting conflict. Fake news is a sign of intolerant and hypersensitive attitudes, and leads only to the spread of arrogance and hatred. That is the end result of untruth."

Fake news thrives on people's refusal to open their minds and hearts to differing points of view. Because they "tune out" sources of information that they distrust, their only sources of information are inherently biased.

Pope Francis believes that it is everyone's responsibility to counteract the damage that is being done by "disinformation." As he says:

"None of us can feel exempted from the duty of countering these falsehoods. This is no easy task, since disinformation is often based on deliberately evasive and subtly misleading rhetoric, and at times the use of sophisticated psychological mechanisms."

The Holy Father challenges all people of good will to work against the dissemination of fake news by means of "a profound and careful process

of discernment." He says we need to unmask what could be called the "snake-tactics" (a reference to the serpent's temptation of Eve in the Garden of Eden) used by those who disguise themselves in order to strike at any time and place.

"To discern the truth, we need to discern everything that encourages communion and promotes goodness from whatever instead tends to isolate, divide and oppose. Truth, therefore, is not really grasped when it is imposed from without as something impersonal, but only when it flows from free relationships between persons, from listening to one another. Nor can we ever stop seeking the truth, because falsehood can always creep in, even when we state things that are true.

"An impeccable argument can indeed rest on undeniable facts, but if it is used to hurt another and to discredit that person in the eyes of others, however correct it may appear, it is not truthful. We can recognize the truth of statements from their fruits: whether they provoke quarrels, foment division, encourage resignation; or, on the other hand, they promote informed and mature reflection leading to constructive dialogue and fruitful results."

What Pope Francis is telling journalists (and all of us) in his 2018

World Day of Communications message is that both the intentions and the effects of our messaging can help us discern whether or not we are transmitting or receiving the truth.

"Falsehood can always creep in," the Holy Father says, "even when we state things that are true."

So if our communication is factually accurate, but intended to discredit another or cause harm to individuals or communities, we may well be guilty of spreading fake news. This is doubly true when the information being shared is not accurate or a distortion of the truth.

Pope Francis is not promoting "a saccharine kind of journalism" that avoids dealing with serious problems. Instead, he advocates for a style of journalism that is "opposed to falsehoods, rhetorical slogans and sensational headlines." He seeks forms of communication that are "less concentrated on breaking headlines," and more concerned with exploring the underlying causes of problems so that effective solutions can be found.

This is not the journalism of escalating shouting matches or verbal abuse, the pope says. It is "a journalism of peace."

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

El rostro de la misericordia/Daniel Conway

El papa Francisco se pronuncia en contra de las 'noticias falsas'

En su mensaje para la Jornada Mundial de las Comunicaciones Sociales de 2018, el papa Francisco instó a los periodistas y a todos aquellos que reciben reportajes por Internet o por vías tradicionales, a narrar la verdad y no entregarse a las 'noticias falsas' o *fake news*. De acuerdo con el Santo Padre, este tipo de noticias promueve la diseminación de información falsa con base en datos inexistentes o ficticios. Explica:

"La eficacia de las *fake news* se debe, en primer lugar, a su naturaleza mimética, es decir, a su capacidad de aparecer como plausibles. En segundo lugar, estas noticias, falsas pero verosímiles, son capciosas, en el sentido de que son hábiles para capturar la atención de los destinatarios poniendo el acento en estereotipos y prejuicios extendidos dentro de un tejido social, y se apoyan en emociones fáciles de suscitar, como el ansia, el desprecio, la rabia y la frustración.

"Su difusión puede contar con el uso manipulador de las redes sociales y de las lógicas que garantizan su funcionamiento. De este modo, los contenidos, a pesar de carecer de fundamento, obtienen una visibilidad tal que incluso los desmentidos oficiales difícilmente consiguen contener los daños que producen."

No resulta fácil distinguir las noticias falsas de las verdaderas que pretenden imitar, puesto que se plantean de forma muy astuta y porque la gente lee o

escucha lo que desea leer o escuchar. Tal como nos lo explica el Santo Padre:

"El resultado de esta lógica de la desinformación es que, en lugar de realizar una sana comparación con otras fuentes de información, lo que podría poner en discusión positivamente los prejuicios y abrir un diálogo constructivo, se corre el riesgo de convertirse en actores involuntarios de la difusión de opiniones sectarias e infundadas. El drama de la desinformación es el desacreditar al otro, el presentarlo como enemigo, hasta llegar a la demonización que favorece los conflictos. Las noticias falsas revelan así la presencia de actitudes intolerantes e hipersensibles al mismo tiempo, con el único resultado de extender el peligro de la arrogancia y el odio. A esto conduce, en último análisis, la falsedad."

Las noticias falsas proliferan ante la negativa de la gente a abrir la mente y el corazón a distintos puntos de vista, ya que "bloquean" las fuentes de información en las que desconfían y sus únicas fuentes de información están inherentemente parciales.

El papa Francisco considera que es responsabilidad de todos contrarrestar el daño que genera la desinformación. Lo plantea de la siguiente forma:

"Ninguno de nosotros puede eximirse de la responsabilidad de hacer frente a estas falsedades. No es tarea fácil, porque la desinformación se basa frecuentemente en discursos heterogéneos, intencionadamente evasivos y sutilmente

engañosos, y se sirve a veces de mecanismos refinados."

El Santo Padre reta a todas las personas de buena voluntad a obstaculizar la diseminación de noticias falsas mediante "un discernimiento atento y profundo." Dice que debemos desenmascarar lo que podríamos llamar la "lógica de la serpiente" (una referencia a Eva y la tentación de la serpiente en el Jardín del Edén) que utilizan aquellos que quieren camuflarse para atacar en un momento y un lugar dados.

"Para discernir la verdad es preciso distinguir lo que favorece la comunión y promueve el bien, y lo que, por el contrario, tiende a aislar, dividir y contraponer. La verdad, por tanto, no se alcanza realmente cuando se impone como algo extrínseco e impersonal; en cambio, brota de relaciones libres entre las personas, en la escucha recíproca. Además, nunca se deja de buscar la verdad, porque siempre está al acecho la falsedad, también cuando se dicen cosas verdaderas.

"Una argumentación impecable puede apoyarse sobre hechos innegables, pero si se utiliza para herir a otro y desacreditarlo a los ojos de los demás, por más que parezca justa, no contiene en sí la verdad. Por sus frutos podemos distinguir la verdad de los enunciados: si suscitan polémica, fomentan divisiones, infunden resignación; o si, por el contrario, llevan a la reflexión consciente y madura, al diálogo constructivo, a una laboriosidad provechosa."

Lo que el papa Francisco dice a los periodistas (y a todos nosotros) en el mensaje de la Jornada Mundial de las Comunicaciones Sociales de 2018 es que tanto las intenciones como los efectos de nuestros mensajes nos ayudan a discernir si estamos transmitiendo o recibiendo la verdad o no.

"La falsedad siempre puede colarse," dice el Santo Padre, "aunque hagamos declaraciones verdaderas."

De modo que si nuestras comunicaciones son exactas desde el punto de vista de los hechos pero tienen la intención de desacreditar a otros o dañar a personas o comunidades, también somos culpables de difundir noticias falsas. Esto es doblemente cierto cuando la información transmitida no es exacta o distorsiona la verdad.

Con esto, el papa Francisco no promueve "un periodismo buenista" que evite lidiar con problemas graves. En lugar de ello, aboga por "un periodismo sin fingimientos, hostil a las falsedades, a eslóganes efectistas y a declaraciones altisonantes." Busca "un periodismo que no queme las noticias," sino que se concentre en explorar las causas de fondo de los conflictos para hallar soluciones eficaces; en contraposición al periodismo que fomenta los contrapunteos o los malos tratos verbales. Se trata del "periodismo de paz."

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

IU

continued from page 1

campus ministry activities sponsored by St. Paul have seen a notable upsurge.

To cite one example, last year there were 12 Bible study groups tied to St. Paul. This year, there are 43 groups.

St. Paul's staff members have also increased the worship, service and social opportunities for Catholic students at IU. Mass, the sacrament of penance and eucharistic adoration are available daily.

The staff has been freed up to expand their ministry in part through the service of five young adult missionaries from the Fellowship of Catholic University Students (FOCUS), which arrived at IU at the start of the academic year.

The missionaries help organize the dozens of Bible study groups now meeting several nights each week on locations across campus. They also help students grow individually in their faith in a process they call being "in discipleship."

Last year, there were 10 students through St. Paul in discipleship. This year, there are 52.

'You have other options'

When Werner arrived on campus last fall, she at first gravitated toward some of her friends from Michigan City.

"Their focus was to party," she said. "And I kind of thought that was what I was supposed to do and what was kind of expected, because we're college kids. That's what everybody does. But I realized really quickly that that didn't make me happy whatsoever."

She soon found that St. Paul offered many alternatives to the common college lifestyle.

In addition to participating in a Bible study group, Werner attended a retreat sponsored by St. Paul, started regularly attending a Sunday evening dinner there and participated in social events it frequently organizes. The parish also offers weekly service opportunities at nursing homes and Boys and Girls Clubs in Bloomington.

"You have other options," she said. "You don't have to [party] because everyone else is doing that and you feel alone. You can come to St. Paul and see what they're doing."

Dominican Father Patrick Hyde, an associate pastor at St. Paul who oversees its campus ministry, has been freed up by the FOCUS missionaries to expand outreach to IU students.

Last year, he was responsible for the Bible study groups and the discipleship training, duties that he said took up 75 percent of his ministry time.

With the arrival of the FOCUS missionaries, that time commitment has gone down to about 15 percent.

"They really take on the small groups, the evangelization and the discipleship piece," said Father Patrick of the missionaries. "That allows me to do more."

Among other things, he's given more attention to retreats sponsored by St. Paul, which he said has seen "tremendous growth" this year.

A significant sphere of life at IU that Father Patrick sees as a major area for growth at St. Paul is in its system of fraternities and sororities, which accounts for a third of the 49,000 students. It is one of the largest such systems on college and university campuses in the country.

This year, there are six Bible study groups in the fraternities and sororities.

"That's going to be a long uphill climb," Father Patrick said. "We're tapping into what already exists in terms of their desire for fraternal and sisterly bond and cultivating it for Christ. They're there because they want to be a part of something greater than themselves, even if they think it's just a party. The more that we can get into that area, the better we can serve them."

'I could have been one of them'

Werner and the growing number of Catholic IU students embracing their faith are, to a certain degree, bucking a national trend which sees many so-called Millennials, those born after 1980, identifying with no faith tradition at all.

"It kind of just makes me sad, to be honest, because I could have been one of them," said Werner. "If I wasn't so diligent, I could have very easily been, 'OK, I'm just going to become of the world.' I felt like I was already on that path."

Father Patrick, other staff members at St. Paul, the FOCUS missionaries and students active in campus ministry seek to offer a different path to the many IU students whose faith has taken a back seat.

"Nature abhors a vacuum," Father Patrick said. "And on campus, there really is a vacuum in which faith, morality, ethics and things like that are not really emphasized or are disregarded altogether. It ends up creating a great thirst for people who are seeking the truth."

"They might get disaffiliated, but they see the emptiness around them. This is why it's so important for us to have a great ministry that's engaging people on every level as best we can in evangelization and discipleship."

Dylan Arango, an IU junior from Fort Wayne, Ind., is involved in these



Dylan Arango, a junior at Indiana University (IU) in Bloomington, participates in a retreat for IU students sponsored by St. Paul Catholic Center in Bloomington. Arango serves as the president of Hoosier Catholic, St. Paul's campus ministry student organization. (Submitted photo)

efforts. The president of Hoosier Catholic, the campus ministry student organization at St. Paul that is responsible for organizing most its social events, Arango came to IU with a strong faith.

Although he knows this makes him somewhat unusual among his peers, he's not discouraged to reach out to them to share the faith.

"It's the reality of things," Arango said. "It is a battle. But as long as we continue to put our faith in the Lord, I certainly think that things at IU will continue to trend upward. Hopefully, that will spread to people outside of IU and the rest of the world from there."

Father Patrick sees significance in the campus ministry he oversees not just for the students themselves, but also for the parishes to which they'll go once their time at IU is over.

"We want people who go forward from here who are formed to make an impact in whatever parish they go to," he said. "My hope is that the work we do here will affect and support every other parish where our students end up after they graduate."

"In my mind, the skills we're acquiring here are very applicable in the real world," Arango said. "If we are preparing ourselves now, we certainly can go out into the workplace and model a similar way of ministry wherever we are."

'Meaningful intimacy'

While campus ministry at IU has the potential to affect the Church on a larger scale, Father Patrick and those collaborating with him know that it will come about at the personal level.

He said the small group Bible studies that have flourished this year is "a great way to have people get connected, because one of the biggest issues that we find in ministry is that people don't have meaningful intimacy in their lives."

Werner found that for herself in the Bible study group for women she joined last fall. All of the Bible study groups that the FOCUS missionaries help organize are grouped for men or women only. Werner likes it that way.

"A small group is a place not only for us to grow, but for us to be vulnerable with each other," she said. "It is so much easier to have women all together or men all together to feel fully comfortable to share what you're struggling with. You're struggling with completely different things."

That intimacy in faith only increases when students enter into the discipleship process, which is also overseen by the FOCUS missionaries.

Werner meets with another female student who has already "been discipled" to help her grow in her faith, and to learn how to apply it in her daily life.

"I meet with her once a week," Werner said, "and I'm very honest and open about what I'm struggling with. She keeps me accountable to do the right thing. But she would never say, 'What you're doing is completely wrong.' She's so kind."

It is in these relationships, in small group Bible studies and through many other campus ministry initiatives at St. Paul that a growing number of IU students are encountering and embracing the beauty of the Catholic faith.

"When the truth is presented with joy, with love and with compassion—people respond to that," Father Patrick said. "The beauty of this whole thing is that we are constantly, just because of the scope of the place where we are, encountering people who are having beautiful and wonderful conversions."

(To learn more about campus ministry at Indiana University in Bloomington, visit HoosierCatholic.org.) †

FOCUS missionaries help spur growth of campus ministry at IU

By Sean Gallagher

Last fall, Gabe McHaffie led four other missionaries from the Fellowship of Catholic University Students (FOCUS) for the first time onto the campus of Indiana University (IU) in Bloomington to help bring its 49,000 students closer to Christ and the Church.

It was a mission that was years in the making for 25-year-old McHaffie.

In 2010, McHaffie was a high school senior in Carmel, Ind., who felt that God was calling him to be a student at IU.

He was confused by this call, though, because his other siblings had attended a Catholic school—Franciscan University of Steubenville in Steubenville, Ohio.

"I was a little nervous, because I knew some friends who had lost their faith [at IU]," McHaffie said. "But I was a dedicated follower of Christ, and I knew that this was where he wanted me to go."

That call was confirmed for him when he attended the fifth annual Indiana Catholic Men's Conference in Indianapolis in 2010.

One of the speakers at the conference was Curtis Martin, FOCUS' founder and chief executive officer. Martin spoke about FOCUS during a presentation.

"I was just set on fire," McHaffie said. "I knew that's what we needed at IU."

The high school senior spoke to Martin during a break at the conference.

"I basically told him, 'You come to IU, and I'll work for you,'" McHaffie recalled. "And he said, 'OK.'"

McHaffie paused and said, "Now we've both fulfilled our ends of the bargain."

Martin founded FOCUS 20 years ago, sending two missionaries to one college campus. Today, the Genesee, Colo.-based organization has 660 missionaries on 137 campuses across the U.S. and in Austria and England.

In addition to IU, there are FOCUS missionaries serving in the archdiocese at DePauw University in Greencastle and Indiana University-Purdue University Indianapolis.

Although FOCUS wasn't on campus while McHaffie was an undergraduate, he was involved in the St. Paul Catholic Center in Bloomington, where campus ministry efforts at IU are centered. He said he and other students tried "mimicking what the missionaries do," especially leading small group Bible studies.

In 2013, St. Paul received a three-year grant that allowed it to work with The Evangelical Catholic, based in Madison, Wis., which helped it form Bible study groups and one-on-one

discipleship training that helps students grow in their faith and apply it to their daily lives.

It was up to St. Paul staff members to oversee this effort, though, and Dominican Father John Meany, its pastor, said that responsibility limited the growth of the outreach to IU students.

"You can only do so much of that, and run a parish, and do all the rest of the stuff that happens," Father John said. "There was an upper limit on how many small faith groups you could have, because you had a limited number of leadership people in the parish."

There has been a marked growth in this academic year in the efforts begun under The Evangelical Catholic. Last year, there were 12 student-led small group Bible studies. This year, there are 43. Last year, there were 10 students in discipleship training. This year, there are 52.

The Bible study groups and discipleship training happening at IU is overseen by the FOCUS missionaries. Although McHaffie, the missionaries' team leader, had dreamed of FOCUS coming to IU, he said that "it wasn't in my plan to come back."

After graduating from IU in 2015, he served as a FOCUS missionary for

See FOCUS, page 16



Five missionaries from the Fellowship of Catholic University Students serving at Indiana University in Bloomington pose in the summer of 2017 outside Ave Maria Church on the campus of Ave Maria University in Ave Maria, Fla., where they received training for their ministry. They are, from left, front, Gabe McHaffie and Briana Koon, and, in back, Branson Schroeder, Teresa Henderson and Kelsey McCann. (Submitted photo)

Smiles, selfies and diversity on display as archbishop visits St. Paul Catholic Center in Bloomington

By Katie Rutter

Special to *The Criterion*

BLOOMINGTON—A group of 11 young people crowded around Archbishop Charles C. Thompson and attempted to fit together in the small screen of a cell phone. One member of the group held the device at arm's length. Everyone smiled and the photo was snapped, a "selfie" destined to make rounds on social media.

"He seems like a really nice guy," said Nick Faletti, a junior at Indiana University who had just met Archbishop Thompson for the first time.

"It's definitely not something you get to experience a lot, to just have the archbishop here," explained the member of St. Vincent de Paul Parish in Peoria, Ill. "I think it shows that the focus really has turned to the students."

A Mass and dinner on Feb. 25 celebrated Archbishop Thompson's first visit as the leader of the archdiocese to St. Paul Catholic Center in Bloomington. Located on the campus of Indiana University, the parish was founded to minister to the tens of thousands of young people that attend the college.

"We have students from all over the archdiocese that come here for four years, and not only from the Archdiocese of Indianapolis, but also from around the world," explained Dominican Father John Meany, the parish's pastor.

"We really have a heart for the students," said Dominican Father Patrick Hyde, who serves as an associate pastor and campus minister. He hoped that, by seeing the parish's outreach, the archbishop would see how St. Paul impacts the whole archdiocese.

"He knows that if he meets someone that has a son or daughter at IU that we are making every effort we can to serve them," Father Hyde said.

The parish offers two of the latest Sunday Masses in the archdiocese, 5:30 p.m. and 9 p.m., both scheduled to accommodate students' busy lives.

In order to meet the young parishioners of St. Paul, Archbishop Thompson celebrated the earlier of these evening Masses on Feb. 25. He began by assuring those in the pews, more than 400 students and other residents of the university town, that he was fully committed to their community.

"I want to promise I'm not wearing anything of Purdue," the archbishop said, referring to an enduring rival of Indiana University. "I don't even own anything of Purdue."

The archbishop took special care to acknowledge the other groups that make up the unique community at St. Paul, including hundreds of families as well as Spanish-speaking and Korean

parishioners. Mass readings and hymns comprised all three languages spoken regularly at the parish. The archbishop insisted that he added a fourth.

"You had the first reading, Spanish, and the second reading, Korean, the Gospel in English, now you get a Kentucky homily," he said, prompting more laughter.

Archbishop Thompson, however, turned to more serious matters in the homily as he explained the Gospel reading of the transfiguration of Christ. He reflected that the disciples wanted to stay on the mountain, living in the glory of heaven and avoiding the crucifixion. He said that, for the disciples and for Christians today, suffering must come before glory.

"We understand in our lives, when we have a goal we have to make sacrifices to get to it," said Archbishop Thompson. "We suffer with [Christ] in order to rise with him."

"He's very down-to-earth," said Bart Upart, a sophomore who is a member of St. John Cantius Parish in Chicago, "but not in a watered-down type of way, leveling with everyone, [but] still presenting challenges in the homily."

Following the Mass, Archbishop Thompson extended his visit by more than two hours and attended another outreach that was created to attract students. Each Sunday that the university is in session, St. Paul hosts a free dinner following the 5:30 p.m. Mass. A full Mexican buffet was on the menu, but Archbishop Thompson hardly touched the food. The young people swarmed him to talk with him one-on-one and take photos together.

Matt Henry, a senior who is a member of St. Jude Parish in South Bend, Ind., waited in line to speak with Archbishop Thompson because he was curious about the archbishop's pectoral cross, a symbol that all bishops wear as a sign of their office.

"I've actually heard a lot of bishops have relics in the crosses on their [chains around their necks], so I was asking him about that and he mentioned that he got it from a priest back in Indianapolis," Henry explained.

Archbishop Thompson also offered Henry another explanation of a different symbol of his pastoral authority: his crosier, or shepherd's staff. Henry related that the archbishop preferred to use a simple wood staff over the ornamented metal staffs carried by other bishops.



Indiana University students crowd in for a photograph with Archbishop Charles C. Thompson at St. Paul Catholic Center in Bloomington on Feb. 25. This was the archbishop's first visit to the parish as leader of the archdiocese. (Photos by Katie Rutter)

"He said he likes to keep things pretty simple," said Henry. "I like him a lot. I enjoyed his homily. I think he's a very smart guy and very close to God."

Beginning at his installation as archbishop of Indianapolis, Archbishop Thompson has continually emphasized the need to build up young people in the faith. He said that outreach such as the Mass and dinner at St. Paul serve this purpose by connecting the university students with one another and creating a community of faith.

"Jesus didn't say 'I came to save one individual.' He said, 'I came to build my Church,'" Archbishop Thompson explained.

"Jesus' own way of bringing about salvation was through a Church, through a community," he added.

"Being at St. Paul's gives us this opportunity to be part of such a vibrant group of young Catholic people who are so on fire for their faith," added Corinne Maue, a sophomore and a member of Our Lady of Lourdes Parish in Indianapolis.

"Having the opportunity to have the bishop who so ardently supports young people in our faith is just an honor and a blessing," she added.

During the archbishop's visit, the students and staff at St. Paul also took steps to make the new leader of the archdiocese an official member of their community.

At the end of the Mass, Father Hyde retold a humorous story that Archbishop Thompson shared during his July 2017 installation Mass. The archbishop had gone running in Indianapolis while



Archbishop Charles C. Thompson shakes hands with members of the St. Paul Catholic Center community in Bloomington after celebrating Mass on Feb. 25. In addition to serving the students of Indiana University, the parish also serves members of the Spanish-speaking and Korean communities.

wearing a University of Kentucky T-shirt and, realizing that college rivalries ran deep, said that he feared for his life.

"He's from Kentucky. We won't hold that against him," Father Patrick said before the whole assembly. "But a bishop has a spousal relationship with his diocese, and as the flagship state university here in Indiana, we would like to reconcile that, to make sure when you go around Indiana that you have university gear."

As the students presented Archbishop Thompson with the gift of an Indiana University T-shirt and two Indiana University sweatshirts, Father Hyde summarized, "Now you'll be safe running around Indiana."

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington.) †



Left, students of Indiana University pray during a Mass celebrated by Archbishop Charles C. Thompson on his first visit to St. Paul Catholic Center in Bloomington on Feb. 25. The parish is located on the university campus and was created to minister to the students. Above, Archbishop Thompson elevates the Eucharist during the Mass. Concelebrating with the archbishop are, left, Dominican Father Patrick Hyde, Dominican Father John Meany, Dominican Father Joseph Minuth, Franciscan Friar of the Immaculate Father Josemaria Barbin (partially obstructed), and Father Eric Augenstein.

HOW TO MAKE A GOOD CONFESSION

Before confession

Confession is not difficult, but it does require preparation. We should begin with prayer, placing ourselves in the presence of God, our loving Father. We seek healing and forgiveness through repentance and a resolve to sin no more.

Then we review our lives since our last confession, searching our thoughts, words and actions for that which did not conform to God's command to love him and one another through his laws and the laws of his Church. This is called an examination of conscience. Questions that can help with an examination of conscience can be found at www.archindy.org/thelightison/guide.html#before.

Going to confession

1. The priest gives a blessing or greets the person coming to make a confession.
2. The person going to confession makes the sign of the cross and says, "Bless me father, for I have sinned. My last confession was ..." (give weeks, months or years).
3. Confess specific sins to the priest. If feeling unsure or uneasy, tell him and ask for help.
4. After finishing confessing his or her sins, the person going to confession says to the priest, "I am sorry for these and all my sins."
5. The priest will then give a penance (often some prayers to pray or simple works of mercy to perform), and offer advice to help the person become a better Catholic Christian.
6. The person making the confession then prays an act of contrition such as the following: "My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy."
7. The priest, acting in the person of Christ, then absolves the person going to confession from his or her sins.

After confession

Give thanks to God in prayer for the mercy that he has showered upon you in absolving you of your sins, and seek his grace to avoid those sins in the future. Also, take time soon after confession to perform the penance that the priest assigned during the celebration of the sacrament of penance. †



CNS photo/Karen Callaway, Catholic New World

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 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 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 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 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 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

Terre Haute Deanery

- 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.) †

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

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- 1 Ethics Point
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www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

Sacrificial, Christ-like love is at the heart of marriage

By John S. Grabowski

“What’s love got to do with it?” Tina Turner sang in her famous 1984 song by the same name. If her question is about the Catholic understanding of marriage, then the answer is both “not much” and “virtually everything.”

The first answer is especially true if you understand love as Turner’s song described it—an emotional response based on physical attraction. Marriage, as the Church understands it, does not require these kinds of feelings of love.

Instead, marital consent is based on a free decision of the will on the part of a man and a woman to give themselves irrevocably to another.

A couple promises sexual fidelity and openness to the gift of children before God and (typically) human witnesses. This brings into being the covenant of marriage. Sacramental and even nonsacramental marriages are characterized by unity, which Scripture describes as being “one flesh” and indissolubility (Gn 2:24).

In biblical times and in some cultures today, families might help to arrange a marriage between individuals who do not know one another well—let alone experience being “in love” with each other.

For such a marriage to be valid, the couple must give their free consent—to give themselves to each other in the way specified by the goods of faithfulness and children. Feelings of love are not a legal or theological requirement.

Certainly, over time, as such couples come to know each other and live together, they come to recognize love at the heart of their relationship.

Think of Tevye and Golde in *Fiddler on the Roof*, confronted with their daughters falling in love, one after the other, asking each other, “Do you love me?” after 25 years of marriage. But their love is deeper than mere attraction or emotion—it is a love embodied in lives of mutual service and care.

Like Tevye and Golde’s daughters, in our current Western culture it is more common for people to marry for love. Pope Francis acknowledges this in his apostolic exhortation on the joy of love,

“*Amoris Laetitia*” (#131-32).

But this love is more than feelings of emotional closeness or attraction that wax and wane over time. This is one reason why Pope Francis goes on to recommend in the document that couples must work to protect their marriage from dangers such as busyness, resentments, jealousy or infidelity.

This deeper love is fostered by communication, kindness, forgiveness, physical touch, working through conflict or crises in nondestructive ways, and sharing their lives of faith. These various kinds of intimacy form the backdrop and context for passion and sexual expression in marriage (#142-52).

All of this is equally true of the marriage covenant, whether it is found in a natural or a sacramental marriage. The Church understands that a merely natural marriage cannot exist between two baptized persons. They can only have a sacramental marriage (see the *Code of Canon Law*, #1055.2).

In the understanding of the Western (Latin) Church, it is the couple themselves who act as ministers and confer the sacrament on one another (see the *Catechism of the Catholic Church*, #1623). The presence of a bishop, priest or deacon (required for Catholics) is necessary to have an official witness on behalf of the Church.

When a couple exchanges valid consent that is properly witnessed and sexually consummated in their marriage, it is absolutely indissoluble. No human power—whether of the Church or the



Bill and Evelyn Schulte of Dodge, Neb., seen in a 2016 photo, hold a portrait of themselves taken on their wedding day in 1946. In “*Amoris Laetitia*,” Pope Francis teaches that the sacrament of marriage is not merely a “thing” or an impersonal power. It is an encounter with the person of Jesus who strengthens, heals and walks with the couple in their life together. (CNS photo/Kathy Kauffold, *Dodge Criterion*)

state—can dissolve or nullify it.

The sacrament of marriage creates a bond between the couple, which serves as an ongoing channel of grace. It is not as if they simply receive a one-time “injection” of grace on their wedding day.

God gives them power through the bond throughout the whole of their lives to love, serve, forgive, care for each other and to welcome and form their children. This stream of grace is continually strengthened and refreshed in the sacraments of penance and the Eucharist—the latter being the “source and summit” of their Christian life and love, as the catechism states (#1324).

In “*Amoris Laetitia*,” Pope Francis teaches that the sacrament of marriage is not merely a “thing” or an impersonal power. It is an encounter with the person of Jesus who strengthens, heals and walks with the couple in their life together (#73).

Pope Francis thus builds on the teaching of St. John Paul II on marriage and in his theology of the body catecheses.

Christian marriage takes all of the human dimensions of attraction, emotion, friendship and sacrificial service spoken by the couple in their daily life together, and makes them a language that communicates the nuptial love of Christ for the Church (Eph 5:32).

This “language of the body,” first spoken in the couple’s vows, becomes a prophecy of the whole of their life together. In this sense, marriage is “the sacrament of love” and a Christian couple is its icon in the world.

So: “what’s love got to do with it”? Everything!

(John S. Grabowski is associate professor of moral theology/ethics at The Catholic University of America in Washington.) †

Christian marriage is an image of Christ’s nuptial relationship with the Church

By Maria C. Morrow

Marriage existed long before Christianity, so we might ask ourselves: Did Christianity do anything to transform marriage, to make it distinct from what had come before?

And in our cultural context today, we might ask ourselves a similar question: Is Catholic marriage in any way distinct from the other marriages we see in our world?

St. Paul’s Letter to the Ephesians answers these two questions with a resounding “yes.” Paul begins his fifth chapter by discussing how Christians are called to live in love: “So be imitators of God, as beloved children, and live in love, as Christ loved us and handed himself over for us as a sacrificial offering to God for a fragrant aroma” (Eph 5:1-2).

Christ’s life, death and resurrection transformed everything about how to live. Thus, it is no surprise that marriage, despite predating Christianity, also took on a new meaning, which Paul is eager to explain.

Marriage is a distinct way of living in love. It is a way, as Paul said, of “making the most of the opportunity” (Eph 5:16).

This perception of marriage is a far

cry from an institution of convenience, usefulness or pleasure. Rather, it is a call to service of Christ in a particular context with its own specific demands of running a Christian household and raising children to serve the Lord.

As husband and wife share the common purpose of loving and serving God, they are united in a unique way, finding in each other a call to embody Christ’s sacrificial love as they pursue holiness in their marriage and thus their lives together.

Paul speaks of the great mystery of the unity of Christ and the Church. Christ loved the Church to the point of death on the cross. And in his death, all his followers became part of his body, such that the Church is the body of Christ.

Quoting Genesis, Paul states, “a man shall leave father and mother and be joined to his wife, and the two shall become one flesh” (Eph 5:31). This is an important instruction about the reality of marriage, which has greater significance given the relationship of Christ and the Church.

The marriage relationship can be a source of great joy and comfort, but it also

entails difficulty and sacrifice, just as does Christian life more generally.

When undertaken together in the Christian spirit of living in love, even these sacrifices and sufferings can be transformed and become a source and sign of unity.

In the Catholic sacrament of marriage, we find something different than the concept of marriage that preceded it. Paul’s description indicates something new and distinct, characterized by a common goal of Christian love and service and inspired by Christ’s own love and sacrifice for the Church.

There is consolation in the knowledge of shared love for Christ, as well as the challenge found in the struggle to love as Christ loved; both the Eucharist and the sacrament of penance provide strength for this journey, making unity possible.

(Maria C. Morrow is the mother of six and adjunct professor of Catholic studies at Seton Hall University in South Orange, N.J.) †



New spouses exchange rings as Pope Francis, pictured in the background, celebrates the marriage rite for 20 couples during a Mass in St. Peter’s Basilica at the Vatican on Sept. 14, 2014. As husband and wife share the common purpose of loving and serving God, they are united in a unique way, finding in each other a call to embody Christ’s sacrificial love as they pursue holiness in their marriage and thus their lives together. (CNS photo/Paul Haring)

From the Editor Emeritus/John E. Fink

Sister Thea Bowman spoke to and for other African-Americans

Perhaps I should have included Sister Thea Bowman in my series of columns during February's Black History



Month instead of March's Women's History Month, but she died during March, in 1990. She was only 52.

I happened to be covering one of the U.S. bishops' meetings in June of 1989. One of

the few women ever to speak at a bishops' meeting at that time, Sister Thea spoke to the bishops about her favorite topic, evangelization among the African American population. She already was dying of cancer and sat in a wheelchair, but she spoke strongly.

She said to the bishops, "What does it mean to be black and Catholic? It means that I come to my Church fully functioning. That doesn't frighten you, does it? I come to my Church fully functioning. I bring myself, my black self, all that I am, all that I have, all that I hope to become. I bring my whole history, my tradition,

my experience, my culture, my African-American song and dance and gesture and movement and teaching and preaching and healing and responsibility as gift to the Church."

She finished with one of the hymns from her hymnal *Lead Me, Guide Me: The African American Catholic Hymnal*. The bishops gave her a sustained standing ovation when she finished.

Sister Thea was born Bertha Bowman in Yazoo City, Miss., to Methodist parents, in 1937. With their permission, she converted to Catholicism at age 9. However, without their permission, she joined the Franciscan Sisters of Perpetual Adoration at La Crosse, Wis., when she was 15. There she attended the sisters' school, Viterbo University. Then she was sent to study at the Catholic University of America, where she received her master's and her doctorate.

She became a teacher, first at an elementary school in La Crosse, and then at a high school in Canton, Miss. Later, she taught at Viterbo, Catholic University, and Xavier University in New Orleans.

After 16 years of teaching, she returned to Mississippi in 1978 to care for her aging parents. While she

was there, Bishop Joseph B. Brunini of Jackson asked her to develop outreach to non-white communities and to develop intercultural awareness programs.

At the same time, she began to give inspirational talks to black congregations, achieving tremendous responses. She had a magnificent singing voice and always used music as part of her presentations. She soon achieved national recognition, including an appearance on CBS's "60 Minutes" with Mike Wallace.

She told Wallace, "I think the difference between me and some people is that I'm content to do my little bit. Sometimes people think they have to do big things in order to make change. But if each one would light a candle, we'd have a tremendous light."

In 1989, Boston College conferred an honorary doctorate on her. In 1990, less than a week before she died, the University of Notre Dame announced that it would award her the Laetare Medal. It was presented posthumously during the 1990 commencement exercises.

Her cause for canonization has been introduced and accepted by the Congregation for the Causes of Saints. †

That All May Be One/Fr. Rick Ginther

Improved Christian unity still does not include sharing in sacraments

We are approaching Easter. During this time, Christian families gather for a meal. And more often than not, they go to church together, sometimes in a mix of Christian denominations.



On Easter, almost all Christian denominations will share a form of "eucharist."

For the Catholic Church, receiving

the Eucharist is guided by two basic principles: one statement of faith (creed) and a common visible apostolic succession through our bishops (the successors to the Apostles).

Sadly, we know that Christians do not share such a common statement of faith or a common visible apostolic succession. Our unity is ruptured.

This is why we do not invite Christians from communities not in full communion with the Church to receive Communion, as happens among some other Christian communities.

It is true that a belief in the real presence is important when one receives the Eucharist in a Catholic church. But this is not the sole criteria for reception or non-reception. Real presence is a part of the entire belief system noted earlier.

The "Directory for the Application of Principles and Norms on Ecumenism," Section IV, lays out the relationship between "communion received" and "communion embodied" in faith, worship and community life.

Paragraphs 122-128 discuss the sacramental relationship with the Eastern Orthodox Churches. Noting that we are not in full communion, yet hold "very close communion in matters of faith (#122)," an Orthodox Christian may from time to time receive Eucharist at a Catholic Mass. Cautions about this do follow.

The Directory goes on to state that a Roman Catholic "for whom it is physically or morally impossible to approach a Catholic minister" may "receive the sacraments of penance, Eucharist and anointing of the sick from a minister of an Eastern (Orthodox) Church (#123)." Yet again it cautions that the discipline of the Eastern Orthodox Church may or may not allow for this.

Paragraphs 129-136 lay out norms for when non-Catholic Christians may receive Communion with us.

In danger of death, a non-Catholic Christian who is unable to approach his own church's minister may seek to receive penance, Eucharist or the anointing of the sick (#131).

A non-Catholic Christian, through

no fault of their own, when deprived access to their own church's sacramental ministry, also may receive Communion based on principles laid out by the local Catholic bishop (#130-131).

By the same token, a Roman Catholic who is deprived of reception of the sacrament may approach another church. If their sacraments are seen as valid, or the minister is known to be validly ordained according to Catholic teaching (#132), they may receive.

It is clear that these exceptions are more rare than we might hope. They do not allow for blanket "intercommuning," even at Easter.

I know of the pain shared "at the table of the Lord." At the annual National Workshop on Christian Unity, we do not intercommune—and we are all about promoting unity! But we will not feign a communion of faith, worship or community of life.

Thankfully, we share in common prayer, common Scripture and common blessing. And that is what we embrace now, knowing that a fuller expression of our oneness in communion yet lies on the horizon of God's Easter people.

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

The Human Side/Fr. Eugene Hemrick

Actions can speak louder than words when consoling the grief-stricken

Grief comes in many forms: losing a valued heirloom, a job or a home filled with beautiful memories. The list of heartbreaks is unending. However, losing a loved one with a whole life ahead of him or her pierces the very depths of our heart.



How do we support a grief-stricken person?

First, understanding grief's five stages is imperative: denial, anger, bargaining, depression and acceptance. Each stage possesses demanding challenges for mending a wounded spirit. To understand them is the foremost means for lending support.

Our human spirit is often taken for granted when riding high. When crippled, it can leave us crying out: "What did I do to warrant this?" Feelings like this leave

us with the choice to give up on life, or fight to amend it and enlist support. In struggles like this, a supportive friend is precious.

Supporting a grief-stricken person comes with a price. When we commiserate with another, we take on their pain. Commiseration requires heartfelt understanding of the depths of pain and touching it. When we touch it, it says, "I don't know all you're suffering, but I am trying to understand it to be one with your suffering."

When I was a young priest, I received an emergency call in the middle of the night. Upon arriving, I saw a dazed police officer sweating effusively. In another room was a doctor with a crib-dead baby. The mother was crying hysterically because she felt responsible for the tragedy. Those around her tried to console her with no success.

Suddenly a woman entered the room, went to the mother and held her in her arms without saying a word. With that

hug, she quietly absorbed the mother's pain and quieted her.

Words of commiseration are consoling, but without heart they limp and need a heartfelt hug: the tender power for soothing sorrow.

As much as grief has no time limit for healing, it can result in paralysis if healing never comes.

Poet and songwriter Patti Smith reminds us how to get over the hump of sorrow: "Grief starts to become indulgent, and it doesn't serve anyone, and it's painful. But if you transform it into remembrance, then you're magnifying the person you lost and also giving something of that person to other people, so they can experience something of that person."

How very true it is: A life ended is enabled to live on thanks to the gift of remembrance.

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

Worship and Evangelization Outreach/Teresa Venatta

Spiritual direction: Having a 'soul friend' on our journey to God

Anam Cara are the Gaelic words for "soul friend." In the Celtic tradition, an Anam Cara is a teacher, companion or spiritual guide. The ministry of a spiritual director is often referred to in



this manner. The beautiful relationship in spiritual direction is like having a "soul friend" on our journey to God.

With an Anam Cara or "soul friend," we have a sounding board, source of encouragement and

witness to our true selves—someone who will listen as we sort out "our inmost self to reveal the hidden intimacies of our life, mind and heart."

Spiritual direction takes this dynamic one step further. The spiritual director, through compassionate companionship, helps the directee connect fears, longings and desires to a loving and merciful God.

I believe that the desire to share one's deepest longings for God with a spiritual director starts and ends with two overlapping fundamentals. The first is the Ignatian principle of "finding God in all things and all things in God," or the recognition that nothing in our lives is considered outside the realm of the spiritual life. The second is that God is loving, self-communicating and wants to be in relationship with us.

The Ignatian fundamental of "finding God in all things" takes our spirituality beyond the walls of a church or religion. It is the growing awareness that God can be found in everyone, in every place, and in everything. This includes the imperfect, mundane, and even the negative aspects of everyday life.

In fact, the deeper truths and lessons from God often come when we embrace life's greatest challenges. With this understanding comes the realization that all of life is a gift, and as we pay more attention to God in the "stuff of life," we become more grateful, reverent and devoted to God.

The principle that God is self-communicating and desires relationship with us is rooted in Scripture and tradition. It is the awe-inspiring truth that we are created in the image and likeness of God, and are invited to live abundantly in God's presence. Relationships grow when we make them a priority and choose to spend time with a beloved. The same is true for God. The choice to make God a priority in our lives opens us up to God intimately speaking in our hearts.

Spiritual direction can be an opportunity that opens the door to a deeper awareness of God in the ordinary of our lives and in the intimacy of relationship with the divine. Having this "soul friend" who listens compassionately, as we speak honestly and freely, gives the directee the spiritual space necessary to experience God in unexpected ways. The ordinary of life becomes opportunity for encounter. The inward reflection becomes a place for recognizing that we are God's beloved. Both are brought into the spiritual direction conversation and held sacred before God.

Ultimately, having a "soul friend" or spiritual director helps make us more accountable in our relationship with God. The sacred space created in spiritual direction invites us to see God in all things and grow in intimacy with God. Our worship becomes more authentic and our evangelization more organic.

(Teresa Venatta is a discernment companion and spiritual director with the Archdiocese of Indianapolis and a parishioner at St. Jude Parish in Indianapolis. She can be reached at spiritualdirection@archindy.org.) †

Fifth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 18, 2018

- Jeremiah 31:31-34
- Hebrews 5:7-9
- John 12:20-33

The Book of Jeremiah provides the first reading for this weekend's Mass. A common theme runs through all the written prophecies of ancient Israel, namely that God is always merciful, despite human sinfulness and treachery. He always forgives. He never forsakes his people.

Jeremiah constantly wrote with this theme in mind. He had no doubt. The people had gravely sinned, and consequently they had brought chaos and misery into their lives. Thus is it with humans. God, however, saves sinners from their plight.

This weekend's reading speaks of a new covenant. The people's sins had severely rebuked the old Covenant, given to the people through Moses, and then to David and his dynasty. But God would offer a new way to life, peace and joy.

The Epistle to the Hebrews supplies the second reading. This epistle is rich in Jewish symbolism. It abundantly proclaims the most profound of Jewish beliefs, that God will never fail in mercy and forgiveness if the people reform.

This reading underscores the role of Jesus, the Son of God, in the divine plan to redeem the lost. His suffering on the cross affirmed and verified perfect obedience to the Father. The Lord made possible eternal salvation for all who obey.

St. John's Gospel supplies the last reading. Greeks who were visiting Jerusalem sought to see Jesus. They approached Philip, an Apostle. Philip went to Andrew, another of the Twelve. Together, they told Jesus about the request.

An interesting incidental was that contact with Jesus is initiated through the Apostles. It shows that in the early Church, when this Gospel was written, the Apostles were highly important because they literally had known the Lord. They were the Lord's special students, chosen to represent him. Since they personally had been chosen, they acted and spoke with the authority of Jesus.

Jesus placed a dark cloud over this reading. He predicted the crucifixion, but implied that his death would result in life for all. To illustrate, Jesus spoke of a grain of wheat, lifeless and tiny. But the Lord notes that new life springs from this small seed. Finally, Jesus says that no gift is as total as the giving of a person's life.

The Gospel reveals the intimacy between Jesus and God the Father, and between the Lord and disciples. This intimacy with the disciples necessarily requires their absolute will to follow the Lord, regardless of the costs. The costs may be very high. Discipleship may not be easy.

Reflection

Next weekend, the Church will celebrate Palm Sunday, also known as Passion Sunday. In two weeks, the Church will call us to mark this year's Holy Week with its magnificent, expressive liturgies of the Triduum.

Two consoling lessons emerge from this weekend's Gospel reading. The Lord Jesus and God the Father are perfectly and inseparably one. So Jesus prays to the Father and is answered. Jesus is the supreme channel for the outpouring of divine everlasting love. The self-sacrifice of Jesus on Calvary is the sublime act of God's love.

God's love is never restricted or limited. In the first verse of this Gospel reading, Greeks wished to see Jesus. New life awaits all who simply turn to the Lord. The Lord declares that the Father will bless true disciples, true servants of Jesus. The Lord is the perfect teacher. He is the bearer of Redemption.

The key to communion with God is to turn wholeheartedly to the Lord. Obedience is a vitally important part of each of the lessons this weekend. Jeremiah called the people to obey God. Hebrews and John extoll the obedience of Christ.

Such unqualified obedience is demanding, to say the least, but nothing else will suffice.

In obedience is genuine acknowledgement of God, a statement of reality of who we are and of who God is. †



Daily Readings

Monday, March 19

St. Joseph, spouse of the Blessed Virgin Mary
2 Samuel 7:4-5a, 12-14a, 16
Psalm 89:2-5, 27, 29
Romans 4:13, 16-18, 22
Matthew 1:16, 18-21, 24a or Luke 2:41-51a

Tuesday, March 20

Numbers 21:4-9
Psalm 102:2-3, 16-21
John 8:21-30

Wednesday, March 21

Daniel 3:14-20, 91-92, 95
(Response) Daniel 3:52-56
John 8:31-42

Thursday, March 22

Genesis 17:3-9
Psalm 105:4-9
John 8:51-59

Friday, March 23

St. Turibius of Mogrovejo, bishop
Jeremiah 20:10-13
Psalm 18:2-7
John 10:31-42

Saturday, March 24

Ezekiel 37:21-28
(Response) Jeremiah 31:10-13
John 11:45-56

Sunday, March 25

Palm Sunday of the Passion of the Lord
Mark 11:1-10 or John 12:12-16 (procession)
Isaiah 50:4-7
Psalm 22:8-9, 17-18a, 19-20, 23-24
Philippians 2:6-11
Mark 14:1-15:47 or Mark 15:1-39

Question Corner/Fr. Kenneth Doyle

Catholics of all ages are to abstain from meat on Fridays during Lent

Q My wife and I are seniors, over 70 years of age, and we abstain from eating meat on Fridays during Lent. But



some of our fellow parishioners who are our contemporaries say that the rules for fast and abstinence don't apply at our age.

I checked the Code of Canon Law and it seems to leave it up to national conferences of bishops. So what are the rules for the United States? (New York)

I checked the Code of Canon Law and it seems to leave it up to national conferences of bishops. So what are the rules for the United States? (New York)

A You and your wife have to abstain from meat, but you don't have to fast. The norms concerning abstinence

on the Fridays of Lent are binding on Latin-rite Catholics from age 14 onward.

But the laws concerning fasting on Ash Wednesday and Good Friday—one full meatless meal; some food at other regular meal times but, when combined, equal to less than a full meal—govern only those from age 18 until age 59.

The U.S. bishops do note in their "Questions and Answers About Lent and Lenten Practices" that "in all cases, common sense should prevail, and ill persons should not further jeopardize their health by fasting."

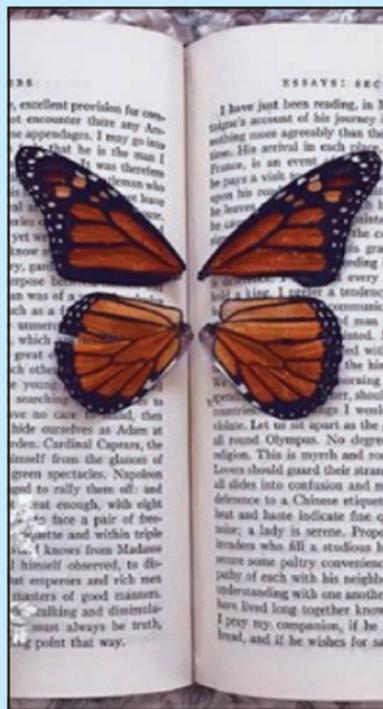
(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

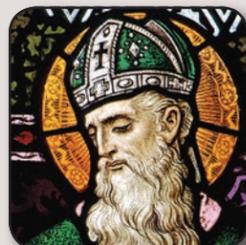
Delicate Wings

By Susie McAllister

Delicate wings on Old delicate paper. Papillon on parchment. Both regal in their own way. One, God's whimsy... The other, God's wisdom. Manners are meaningful. Order out of chaos... Like the flight of the monarch.



(Susie McAllister is a member of St. Joan of Arc Parish in Indianapolis. She wrote the poem to accompany this graphic designed by her granddaughter Remy McAllister, a graphic arts major at Dayton University.)



Patrick

c. 389-461

Feast - March 17

The patron of Ireland, this bishop was born in Roman Britain, kidnapped at 16 by Irish raiders and sold into slavery in Ireland. He was a lonely shepherd for six years before escaping and returning home. But his dream of converting the Irish pagans propelled him to priestly studies in Gaul (now France), and about 432 Pope Celestine I consecrated him bishop and sent him to Ireland. For nearly 30 years he preached tirelessly, made countless converts, founded monasteries and established the primatial see at Armagh. Toward the end of his life he made a 40-day retreat in Mayo that gave rise to the famous ongoing Croagh Patrick pilgrimages. Stories of him using the shamrock to explain the Trinity and driving snakes from the island are legend.

CNS Saints



Joseph

first century

Feast - March 19

The husband of Mary and the legal father of Jesus according to Jewish law, Joseph is a model of humility and obedience to God's will. He followed God's instructions, given by angels in dreams, and took the pregnant Mary into his home as his wife, protected her and Jesus from the child's birth in Bethlehem through the family's sojourn in Egypt, and provided for them as a carpenter in Nazareth. This feast, which was celebrated locally as early as the ninth century, became a universal feast in the 16th century. Pope Pius IX named Joseph patron of the universal Church in 1870; he is also the patron saint of carpenters, the dying and workers.

CNS Saints

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.

BOWLES, Glenda S., 56, St. Vincent de Paul, Bedford, Feb. 27. Daughter of Angela Bowles. Sister of Kelly Hanner, Gail Moore, Janice Somers and Rhonda Weldon. Aunt and great-aunt of several.

DOERFLEIN, Clifford A., 88, St. Michael, Brookville, Feb. 22. Uncle of several.

GOEBEL, Richard F., 84, Prince of Peace, Madison, March 5. Husband of Jerri Goebel. Father of Judy Buchanan, Jill Mires, Janis Rudolech, Tim, Todd and Tony Goebel. Stepfather of Cyndie Andrew, Louann Merrel and Ralph Thorpe. Grandfather of nine. Great-grandfather of nine. Step-grandfather of nine. Step-great-grandfather of nine. Step-great-great-grandfather of two.

JACKSON-TAYLOR, Delores, 80, St. Anthony of Padua, Clarksville, Feb. 9. Mother of Pamela Shelton, Judy Jackson-Stanley, Jan, Jay and Dr. Jeff Jackson, Jeff and Terry Taylor. Sister of Kathy Rosengrant and Theresa Walker. Grandmother of 19. Great-grandmother of 17.

KEENAN, Patricia A., 80, St. Mary, Navilleton, Feb. 27. Wife of Carl Keenan. Mother of Brian, Kelly, Kevin and Shawn Keenan. Sister of Mary Helen Blume, Kathy Calderon, Joan Holzknecht, Carol Owings, Jim and Michael

Sheehan. Grandmother of 12. Great-grandmother of four.

KOFFI, Alexandra Q., 17, St. Christopher, Indianapolis, Feb. 25. Daughter of Anani and Ornelia Koffi. Sister of Ashley Koffi.

KOFFI, Aaron K., 13, St. Christopher, Indianapolis, Feb. 25. Son of Anani and Ornelia Koffi. Brother of Ashley Koffi.

LICHLYTER, Nellis J. (Sims), 87, Prince of Peace, Madison, Feb. 27. Mother of Marie Crowe, Debra Glover and Clara Pruitt. Grandmother of seven. Great-grandmother of three. Great-great-grandmother of 10.

MATTHEWS, James D., 99, Holy Spirit, Indianapolis, Feb. 15. Father of Eileen Munden, Mary Ann Sullivan, James and Paul Matthews. Brother of Anna Dillane, Ethel Gahimer and Carl Matthews. Grandfather of 11. Great-grandfather of 10.

NIETO, Gloria (Raya), 80, St. Roch, Indianapolis, Feb. 28. Wife of Max Nieto. Mother of Diane Harrison, Mary Melton and Liz Smith. Sister of Gabriel and Richard Raya. Grandmother of 10. Great-grandmother of two.

NOBBE, Mildred J., 84, St. Mary, Greensburg,

March 2. Mother of Marilyn Hoeing, Brian, Richard, Robert and Steve Nobbe. Sister of Velma Meyer. Grandmother of 11. Great-grandmother of 10.

NORD, Robert, 89, St. Mary, New Albany, Feb. 28. Father of Angela, Andrew, Joseph and Thomas Nord. Grandfather of four.

ROEMBKE, Raymond J., Sr., 90, St. Roch, Indianapolis, March 1. Father of Kathy Broughton, Jan Crist, Rosie Looney, Karen Morgan, Barb, Claire and Raymond Roembke Jr. Brother of Tess Springman. Grandfather of 13. Great-grandfather of 14.

SKIBBE, Arthur F., Jr., 83, St. Malachy, Brownsburg, Feb. 24. Husband of Doris Skibbe. Uncle of one.

STENGER, Theodore, 88, All Saints, Dearborn County, March 1. Husband of Rita Stenger. Father of Cindy Morse, Eric, Randy and Russell Stenger. Brother of Jo Ann Oesterling, Earl and Jerome Stenger. Grandfather of 13. Great-grandfather of four.

WELLS, Phyllis A. (Hammer), 79, St. Anthony of Padua, Clarksville, Feb. 9. Mother of Gary Wells. Grandmother of two. Great-grandmother of seven.

WILEY, John D., 86, St. Malachy, Brownsburg, Feb. 16. Father of Margaret Wood and John Wiley II. Grandfather of three.

WILHELM, Dorothy, 92, St. Michael, Brookville, March 2. Aunt and great-aunt of several.

ZELLER, Connie, 89, St. Luke the Evangelist, Indianapolis, Feb. 24. †



Cathedral dedication

Bishop Richard F. Stika of Knoxville, Tenn., concelebrates the dedication Mass for the Cathedral of the Most Sacred Heart of Jesus on March 3 in Knoxville. Bishop Stika greeted the gathering of more than 1,000 with a simple phrase after the three-year building project: "Well, we made it." (CNS photo/Stephanie Richer, courtesy Diocese of Knoxville)

Miracles attributed to Pope Paul VI, Romero clear way for sainthood

VATICAN CITY (CNS)—Pope Francis has cleared the way for the canonizations of Blessed Paul VI and Oscar Romero.

At a meeting on March 6 with Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, Pope Francis signed decrees for the



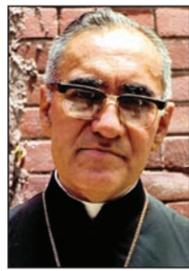
Blessed Paul VI

causes of 13 men and women—among them a pope, an archbishop, two young laywomen and a number of priests and nuns.

He recognized a miracle attributed to Blessed Paul, who, according to Cardinal Pietro Parolin, Vatican secretary of state, will be declared a saint in late October at the end of the Synod of Bishops on youth and discernment. Blessed Paul, who was born Giovanni Battista Montini, was pope from 1963 to 1978.

Pope Francis also formally signed

the decree recognizing the miracle needed to advance the sainthood cause of Archbishop Romero of San Salvador,



Blessed Oscar Romero

martyr.

El Salvador's ambassador to the Holy See, Manuel Roberto Lopez, told Catholic News Service (CNS) on March 7 that the news of the pope's approval "took us by surprise."

"They told us before that the process

was going well and that all we needed was the approval of the miracle, and it turns out the pope approved it yesterday," he said.

Lopez told CNS that he was happy that Blessed Oscar Romero's canonization was imminent and that his holiness was recognized alongside one of his earliest supporters.

"To see that he will be canonized along

with [Blessed] Paul VI, who was a great friend of Archbishop Romero and supported his work, is a great blessing," Lopez said.

The Vatican did not announce a date for Blessed Romero's canonization.

The pope also recognized the miracles needed for the canonization of: Father Francesco Spinelli of Italy, founder of the Sisters Adorers of the Blessed Sacrament; Father Vincenzo Romano of Italy; and Mother Maria Katharina Kasper, founder of the religious congregation, the Poor Handmaids of Jesus Christ.

He recognized the miracle needed for the beatification of Maria Felicia Guggieri Echeverria, a Discalced Carmelite from Paraguay whom Pope Francis has upheld as a model for the youth of Paraguay. Affectionately called, "*Chiquitunga*," she died from an unexpected illness in 1959 at the age of 34 before she could make her final vows.

The pope also recognized the martyrdom of a 16-year-old laywoman

from Slovakia. Anna Kolesarova, who lived from 1928 to 1944 in the eastern town of Pavlovce, was murdered during Slovakia's occupation by the Soviet army in World War II after refusing sexual favors to a Russian soldier.

In causes just beginning their way toward sainthood, the pope signed decrees recognizing the heroic virtues of Polish Redemptorist Father Bernard Lubienski, who entered the congregation in England and then returned to Poland to re-found the Redemptorists there in the 20th century, and Sandra Sabattini, a young Italian lay woman who was active in helping the poor with the Pope John XXIII Community. She was hit by a car and died in 1984 at the age of 22.

The pope also recognized the heroic virtues of Antonio Pietro Cortinovis of the Order of Friars Minor Capuchin (1885-1984) and three Italian women—two who founded religious orders and a laywoman who founded a lay fraternity. †

Sister Norma Pimentel, immigrant advocate, to get Notre Dame's Laetare Medal

NOTRE DAME, Ind. (CNS)—Sister Norma Pimentel, executive director of Catholic Charities of the Rio Grande



Sr. Norma Pimentel, M.J.

Valley in Texas and a longtime advocate for immigrants and refugees, will receive the University of Notre Dame's 2018 Laetare Medal at the school's graduation ceremony on May 20.

"Jesus said, 'When I was a stranger, you invited me in'

[Mt 25:35]. Sister Norma Pimentel has given her life to welcoming Christ in the immigrant and refugee," Holy Cross Father John Jenkins, Notre Dame president, said in announcing the award on March 11.

The Laetare Medal is so named because its recipient is announced each year on Laetare Sunday, the Fourth Sunday of Lent.

Sister Norma Pimentel, a member of the Missionaries of Jesus, has overseen the charitable arm of the Diocese of Brownsville, Texas, since 2008, providing those in need in the Rio Grande Valley with emergency food and shelter, housing assistance, clinical counseling and pregnancy care.

She was instrumental in organizing local response to the 2014 surge of Central Americans seeking asylum in the United States, which also included helping to establish the Humanitarian Respite Center in McAllen, Texas, providing newly arrived immigrants with food, clothing, water and a place to rest.

In 2015, Pope Francis personally thanked Sister Norma for her work with immigrants in a virtual town hall meeting featured on ABC's "20/20." That same year, she was named one of *Our Sunday Visitor's* 2015 Catholics of the Year and won a nomination for "Texan of the Year."

Sister Norma said she was "truly honored" to be chosen for the award, noting that it "brings forth the cries of the suffering for the world to hear." She thanked the university for the recognition and for "being a voice for immigrants in our midst."

As a daughter of Mexican immigrants, Sister Norma frequently crossed the border back and forth from Brownsville to Matamoros, Mexico, to be with family on both sides of the border. She was born in Texas while her parents were awaiting

a response from U.S. authorities on their application for residency.

In her reflection on immigrants in the book *A Pope Francis Lexicon*, Sister Norma wrote: "I am a U.S. citizen by '*chiripa*'—sheer chance," noting that she grew up in two countries, Mexico and the United States.

She has said that some of her most formative and pivotal experiences took place shortly after she professed final vows and Border Patrol agents were bringing immigrant families to the convent, often late at night.

Established at Notre Dame in 1883, the Laetare Medal has been awarded annually at Notre Dame to a Catholic "whose genius has ennobled the arts and sciences, illustrated the ideals of the Church and enriched the heritage of humanity." †

NEW LIFE

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“And we celebrate that today in a special way as you are received into the family of the Catholic Church, walking in this new light, this new hope, this new joy of putting on Christ and knowing Christ.”

For both Engle and Williams, this new beginning was marked with emotion, from flashing glowing smiles to wiping away tears of joy—all with the belief that they had finally found a home in the Church that God had always intended for them.

‘I have forgiveness for my sins’

“This means a lot to me,” Williams said before Mass. “I was adopted, but my biological grandmother was Catholic, and I remember going to church with her. I feel in my heart that I’ve been meant to be Catholic, and I’m following in her footsteps. I feel like this is what God and her really wanted me to do.”

Engle shared a similar conviction of being at home in the Church.

“I’ve always turned to the Catholic Church when there was trouble in my life and I needed answers,” she said. “I’ve fasted and prayed. I wanted to learn as



Archbishop Charles C. Thompson baptizes Marguerite Engle in the Indiana Women's Prison chapel in Indianapolis on March 4.

much as I could before I made a decision to become part of the Church.

“Believing in God and Jesus Christ brings me closer to heaven. It’s my salvation. It means I’ll be saved. It means I’ll be released from everything I’ve experienced so far. I have forgiveness for my sins. I will have a future.”

That continuing journey toward a future comes with the help of Indianapolis-area Catholics who volunteer in prison ministry weekly at the women’s facility.

During the Mass, Ann Tully of St. Matthew the Apostle Parish in Indianapolis served as the sponsor for Engle, while Andrea Wolsifer was the sponsor for Williams.

“When they learned they were able to come into the Church, they were overjoyed,” Tully said. “They’ve been working hard and studying hard. It’s an amazing journey for them. Everything is new and beautiful to them. They really have embraced the Catholic tradition and faith.

“I think it helps give them strength to face the day to day here with a stronger heart, with grace.”

At times during the evening, the smiles of Engle and Williams were matched by Wolsifer, who led the two women through the Rite of Christian Initiation of Adults (RCIA) to enter the Church.

“This means everything to them,” said Wolsifer, a member of St. Anthony Parish in Indianapolis. “They’ve been wanting to come into the Church since they started RCIA. And they’re interested in ongoing learning about the Catholic faith.

“I appreciate the archbishop coming tonight and bringing them into the Church with the sacraments of baptism, confirmation and their first Communion.”

‘Christ is present here’

Archbishop Thompson smiled and made some light comments to the two women before he baptized them, hoping to put them at ease as he poured water on their heads.

Moments later, he made the sign of the cross on their foreheads with sacred chrism oil. Williams glowed as she watched Engle receive the sacrament of confirmation from the archbishop.

The faces of both women were touched by a radiant combination of peace and joy as they received their first Communion from him.



Archbishop Charles C. Thompson poses for a group photo following his visit to the Indiana Women's Prison in Indianapolis on March 4 to celebrate Mass and administer the sacraments of baptism, confirmation and the Eucharist to Marguerite Engle, second from left, and Opal Williams, second from right. Ann Tully, far left, of St. Matthew the Apostle Parish in Indianapolis, served as Engle's sponsor, while Andrea Wolsifer, far right, served as the sponsor for Williams. (Photos by John Shaughnessy)

After the Mass, Archbishop Thompson reflected on the joy and the faith of Engle and Williams during Mass and through the three sacraments.

“The fact that these two ladies want to be received into the Church tonight shows the faith is alive here,” he said. “Their own journey, their own challenges—whatever things in their life have caused them to be here—they have not lost faith, they have not lost their sense of being created in the image of God and being loved by God.”

The archbishop spent considerable time after Mass answering questions the other inmates had. He also spoke with them informally in groups and individually, consoling and blessing one woman who shared a painful reality with him.

“These are the ones that Pope Francis reminds us are on the margins, on the peripheries, that society tends to want to brush aside or forget,” said the archbishop, who has made personal visits and prison ministry a priority of his leadership of the Church in central and southern Indiana. “We have to remember that Christ is present here, and remember the goodness and dignity of every person.”

‘It’s been a long time coming’

The archbishop also praised the Catholic volunteers who meet with

the women in a Bible study group, the volunteers who play music at the weekly Mass at the women’s prison, and Deacon Daniel Collier, a truck driver who has served in ministry at the Indiana Women’s Prison for 10 years.

“Each one of these volunteers that are here are clearly intentional about seeking out Christ and being Christ to others in this particular ministry, which is not an easy one,” Archbishop Thompson said. “It takes a great deal of resolve and a great deal of compassion, a great deal of courage and humility and generosity to be a volunteer in this way. The Church couldn’t do it without them.”

The joy of being part of the Church and in union with Christ flowed through Williams and Engle as they lingered for a long time in the chapel after Mass, savoring an evening that they consider a turning point in their lives.

“I feel really happy,” Williams said, wiping away tears. “I feel like I want to hug everyone.”

The joy overflowed for Engle, too.

“I feel born again, I feel alive,” she said. “I’ve been struggling a long time, and now I feel free and saved. I have a long journey, but I’m not afraid to face it now because I know I have my Lord and Savior Jesus Christ.”

Engle smiled and added, “It’s nice to be free. It’s been a long time coming.” †

WASHINGTON

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criticized the bishops for their support of immigrants and refugees.

Ashley Feasley, policy director for Migration and Refugee Services at the U.S. Conference of Catholic Bishops (USCCB), told the bishop in that meeting at Bread for the World that while the Feb. 26 “National Catholic Call-In Day to Protect Dreamers” garnered some 50,000 calls advocating for the undocumented youths, there also were many other calls from Catholics who were upset about it and complained.

“There are a lot of Catholics not on board,” Feasley said.

Bishop Seitz said that while some disagree, Catholics who are active in their parishes, “they get it,” and understand why Church leaders are out there advocating for them. Calling people “illegal,” using terms such as “chain migration” to refer to family unification, terms that paint immigrants as subhuman or take away their dignity, is “not Catholic and it’s not Christian,” he said.

Though practically all bishops throughout the country are seeing up-close the fear and threats immigrants in their dioceses and communities are facing, Bishop Seitz is one of the few who lives in a border community, which he said is a place that has transformed with the immigration debate, and not for the better.

He takes issue with those who’ve painted the border as a place of conflict when it had been, in the past, a place for families to be united and for communities from two countries to encounter one another. They relied on one another for commerce, and the back-and-forth travels they once freely enjoyed fostered understanding, fellowship

and interdependence, he said.

But politicians have painted the border, a place many call home, as a place of polarization, he said, and that has brought about an increase in police presence and other law enforcement. It’s added to a feeling of tension among those who live near it.

“Militarization is not an extreme word,” he said.

Rhetoric coming from the White House and others who are fanning anti-immigrant flames has added to a sense of not belonging, even among those with deep roots along the border. The bishop said that when the people of Mexico were denigrated by being called criminals, drug dealers and rapists, some children living along the border asked: “Mom and dad, are we Mexican?”

“It cuts into the self-worth of people,” he said.

In a March 5 interview with Catholic News Service (CNS), Bishop Seitz said that part of the reason he had taken the time to join the young adults demonstrating along the National Mall was to give them encouragement during an uncertain and difficult time. He wanted them to know they had worth, even as some of them might be feeling that others don’t care about them or what they’re going through.

“I wanted to say ‘the Church hears you. We know you’re not a threat but a blessing,’” he said, adding that some of them “were a little surprised” to see a bishop join them.

“They were happy I was there,” he said. “I wanted to take the time to hear their stories.”

Listening to immigrants’ stories is what can help change hearts, he believes, and the bishop has done more than his share of hearing many of them.

In August, he made headlines by visiting

an 8-year-old girl with cancer whose mother, her only caretaker, was facing a deportation hearing in Texas. He visited the girl in the hospital, and attended the hearing with immigration authorities in her mother’s place. Recently, he met with bishops from both sides of the border to hear their concerns about how to help those who are deported.

He has stopped by centers where minors seeking asylum are detained, as well as other facilities that detain immigrants caught trying to cross the border and who are apprehended by authorities.

“It’s scandalous, the whole system,” he told CNS. “They come here seeking safety and we throw them in jail? How can you not be moved?”

What U.S. authorities are doing to those seeking refuge is what repressive countries do, he said, and that’s why he feels the need to speak out. He spent part of his time

in Washington talking to congressional leaders, telling them that the young adults he stood with have “renewed everyone’s faith in the American dream.” He advocated for asylum seekers and for immigrants who have been in the country for decades under a provision called Temporary Protected Status, which is about to expire.

“Don’t let the political morass of Washington take you over. Stand for something,” he said.

Is Washington listening?

“We don’t feel they’re listening right now,” he told CNS. “They’re involved in political horse trading and ideologies.” And that can be “very frustrating,” he admitted, but said that as a man of faith, he operates on hope and would continue to advocate for the vulnerable, which is what Jesus taught.

“Good always wins,” he said. †

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Wedding at Most Precious Blood Church in New Middleton

A wedding Mass is celebrated in 1950 at Most Precious Blood Church in New Middleton. Most Precious Blood Parish was founded in 1880. Its original church building burned down in 1927. A new church was constructed the following year and is still in use today. Most Precious Blood Parish is now part of the Tri-Parish Catholic Community in Harrison County, which also includes St. Joseph Parish in Corydon and St. Peter Parish in Harrison County.

(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.)

FOCUS

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a year at the University of Virginia in Charlottesville, Va., and for a year at the University of Miami in Miami.

As the possibility of FOCUS coming to IU emerged, however, McHaffie was approached about coming back to Bloomington.

“It was such a blessing,” he said. “I tell people that if you want to see how God’s plans are better than your own, let me share this story.”

Although the growth of those involved in campus ministry at IU has been significant, the overall numbers are still small compared to IU’s overall enrollment.

That reality doesn’t bother McHaffie and the other missionaries. That’s because FOCUS’ methodology emphasizes what he calls “spiritual multiplication.”

If one person embraces the faith and is brought closer to the Church through the efforts of missionaries, that person can then reach out and do the same with three other people. Each of those three could have the same effect on three more, and so on.

“I have to trust in the spiritual multiplication model,” McHaffie said. “If I invest in three, four or five guys very particularly, and then they do the same, we can get this campus.”

At the same time, he recognizes that “realistically, people can say ‘no.’ We allow them to. God allows them to.”

The hope of McHaffie and his fellow missionaries, though, remains undimmed.

“Eventually, generationally, we’ll see this develop,” he said. “We’ll see disciples made, Catholics living an authentic Catholic life for the rest of their lives.”

(For more information about the Fellowship of Catholic University Students, visit focus.org.) †



Protest for ‘Dreamers’

Top, Father Christopher Wadelton, pastor of St. Philip Neri Parish in Indianapolis, offers a prayer during a March 6 protest outside of the office of Indiana Sen. Joseph Donnelly in Indianapolis. Those who took part in the protest called upon Donnelly and Indiana Sen. Todd Young to take action to provide a permanent solution for “Dreamers,” undocumented immigrants brought into the United States as children. It was organized by Faith in Indiana (formerly known as IndyCAN), an Indianapolis-based interfaith advocacy organization. (Photos by Sean Gallagher)

Above, left, Father Wadelton is escorted by Indianapolis Metropolitan Police officers after being arrested during the March 6 protest.

Above, right, Providence Sister Tracey Horan, who serves as a bilingual community organizer for Faith in Indiana (formerly known as IndyCAN), stands on March 6 on Pennsylvania Street in Indianapolis with other protesters showing their support for Dreamers. She and more than a dozen supporters were later arrested by Indianapolis Metropolitan Police officers in an act of civil disobedience when they refused to clear the street.

Annual medical conference to be held at Marian University on April 13-14

Criterion staff report

The Indiana Catholic Medical Association will host its annual conference this year at Marian University’s College of Osteopathic Medicine, 3200 Cold Spring Road, in Indianapolis, from 6 p.m. on April 13 through 4:40 p.m. on April 14.

Called “MedCon2018,” the conference is intended for all current and future physicians, nurses and health care workers. The purpose of the conference is to provide support tools, and to educate on how to emulate Catholic principles in the medical profession.

A keynote address on “Addiction: Genesis and Treatment” will be offered by Dr. Jeffrey Berger of Lake Orion, Mich.

Student-focused presentations include “How to Stay Catholic through Medical School and Training,” “What I Wish I Knew About Medical School When I Was in College” and “What Specialty Fits Me Best? Insights from Flow, Spiritual Gifts and Temperament.”

Topics of interest to physicians, nurses and students include physician-assisted suicide, extraordinary care, sharing the faith at work, the empathic

physician, conscience and cooperation with evil, Catholic healing for burnout, treating undocumented immigrants, counseling unborn patients, and NFP, contraception, and Plan B.

Mass will be celebrated at 7:30 a.m. on April 14 in the Marian University chapel.

In addition to engaging and interactive presentations, the conference allows opportunities to establish strong relationships with fellow health care professionals, and provides networking opportunities for professionals and medical, pre-medical and nursing students.

The cost, which includes breakfast and lunch, is \$60 for medical doctors and doctors of osteopathy, \$40 for health professionals, \$20 for students, and free for clergy and religious. Add \$30 to each price to participate in a Saturday evening offsite dinner.

Walk-ins are welcome, although breakfast and lunch are not guaranteed, as those who pre-register will hold priority for meals.

Limited housing is available for out-of-town students.

(To register, go to medcon2018.splashthat.com. For questions, contact Dr. Thomas McGovern at twmcgovern@comcast.net.) †



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