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 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 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.

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.

“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 prepared to make the sign of the cross with sacred chrism oil on the forehead of Margarette 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)

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 Margarette 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)

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 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.”

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
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.

Clere said the problem for Dreamers stems from the 2011 bill passed which predated DACA (Deferred Action for Childhood Arrivals) program allowing Dreamers to request deferral from deportation, renewable every two years. It also provides eligibility for a work permit. DACA recipients are not eligible to apply for citizenship or permanent residency, including green cards.

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 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 program to become a cosmetologist, but was denied a license when she applied. “Now that she cannot work as a cosmetologist, her options are limited and not too attractive,” said Clere. 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 boused 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 licenses.

Gov. Eric Holcomb weighed in on the proposal to restore professional licenses 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 skill up and work here in Indiana. While Indiana’s Professional Licensing Agency acts 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 regulates 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 licenses. “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 Indiana Jewish Community Relations Council, the Indianapolis and 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 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.inindianacatholic.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, 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 March 16.
Two new pastoral ministry offices are ‘united in service and mission’

By Natalie Hoefer

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

“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 through 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 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, 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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By Natalie Hoefer

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

“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 again by her desire for the job at the conclusion of the interview. And she was surprised to hear “God prepared me for this,” Eichhorn says coordinator for new Office of Human Life and Dignity

Eichhorn is an Indianapolis native. By Natalie Hoefer

She was raised in Christ the King High School.

Brie Anne Eichhorn

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.

“I have to say, I get excited about coming in to work!”

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Two new pastoral ministry offices are ‘united in service and mission’
In 1999, a newborn baby was put into a garbage bag and placed into a dumpster outside a medical center. The mother was too young 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 Hilleman, is an advocate for a life-saving program called The Safe Haven Baby Box.

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 nationwide, more than 750 of whom died before they were found, according to the statistics keep 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.

The National 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 unwanted 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, police stations, EMS and police stations.

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

A mother using the Safe Haven law remains free to take care of 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 1-800-510-2229.

(Sherry Fouseh is a member of St. Bernard 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 promote the Golden Rule, it would be helpful. Maybe a 30-minute discussion each year beginning in kindergarten would be a start.

Tom Schroeder
Indianapolis

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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.

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Send letters to “Letters to the Editor,” The Criterion, 1409 N. Meridian Street, Indianapolis, IN 46202-2587. Readers with access to e-mail may send letters to criterion@archindy.org.

Editor: Archbishop Charles C. Thompson, Publisher Mike Krooks, Editor Gregg A. Ostholt, Associate Publisher John F. Frink, Editor Emeritus

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 whoever 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.

But a few days later, we celebrate Easter, the chief feast day, which commemorates the resurrection of all Christian churches. It commemorates Jesus’ resurrection from the dead and triumph over the power of 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 over the news of the 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, Fr. Matthew Sheehan, president of the Vincentian Family of Universities, urged U.S. leaders to listen to the teens from Parkland, and said the priest on behalf of the 28 Jesuit provinces in the U.S.

“Presidents have repeatedly failed to fix this singularly American phenomenon,” the chief leader said.

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“Amén, amén. Yo te digo, menos que un grano de trigo que cae en la tierra no muere, queda solo; pero si muere, da mucho fruto.” (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 but he speaks to those who 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: “Amén, Amén: Yo te digo, menos que un grano de trigo que cae en la tierra no muere, queda solo; pero si muere, da mucho fruto” (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 and it is 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, 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 right 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 and the little deaths he knew it—and the demands of this new life with all its uncertainty—would bring.

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 love 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.

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." (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 severas o incluso imposibles. Las palabras de Jesús a menudo nos confortan y nos instan a ser más como él. Pero también pueden desafiar nuestra manera de vivir y nos obligan a reconsiderar nuestras actitudes y acciones.

Las frases severas de Jesús son alentadoras, nos recuerdan que hay una nueva vida posible para todos. Nos instan a ser más como él, a amar a todos, incluso a nuestros enemigos, y a entregarnos por completo a Dios. Si nos resistimos y nos aferramos a lo que somos "naturales", nos queda solo y no podemos dar "mucho fruto".

El cruce de las palabras de Jesús y nuestra propia vida puede ser un desafío, pero también una oportunidad para crecer y crecer en la fe. "No importa lo que suceda en el futuro, siempre debemos mantener nuestra fe en Dios. Si no lo hacemos, terminaremos en el abismo." (Jn 12:25).
March 19
Our Lady of Fatima Retreat House, 435 W. Troy Ave., Indianapolis. Serra Club Dinner Meeting. Father Eric Augustine, archdiocesan director of vocations, presenting, 5-10 p.m. Rosary followed by dinner, 5:15 p.m. Information: 317-748-1478 or smcagabriel@holyspirit.cc.

March 21
Calvary Mensalem Chapel, 455 W. Troy Ave., Indianapolis. Monthly Mass, 2 p.m. Information: 317-352-3225, stmaryofthewoods@spsmw.org.

March 22
St. Rose of Lima Parish, 114 Lancelet Dr., Franklin. Adult Lenten Series “Living Our Faith: Following Our Mission,” Deacon Ronan Remminger presenting, 7 p.m. followed by discussion and questions, free will offering. Information: Edelen Page, 317-220-9195, pageedelen@strong.com.

March 23
St. Paul Hermitage, 501 N. 170 Ave., Beech Grove. Ave Maria Guild, Spring Rummage Sale, 8 a.m. to 3:30 p.m. Information: 317-352-3687, vlgmimi@comcast.net.

St. Mark the Evangelist Parish, 514 E. Woodway Ave., Indianapolis. Men’s Club Fish Fry, battered fish, fried, fries, slow and drink, 5-7 p.m., 88 adults, 56 seniors, 54 children (fish and pizza), $1.50 benefiting eighth-grade class trip, drive-din available. Information: 317-787-8264, colmamco@sbcglobal.net.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Fish Fry Friday, fried and baked fish, tamales, queso fundido, beans, pizza, live entertainment, 6-8 p.m. Information: 317-536-3952.


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. 16th St., Indianapolis. Stations of the Cross, 7 p.m. Information: 317-257-4297.

March 23 and 24
St. Luke’s Evangelist Church, 7375 Holidays Day, Dr. Indianapolis. Lent 1a Festival Celebration. Indiana Right to Life Parade, 2-2:30 p.m. Information: 317-407-6881, sundel@email.com.

March 25
March 25
St. Francis of Assisi Parish, 5535 E. 55th St., Indianapolis. Stations of the Cross, 3-4 p.m. traditional “Everyone’s Way of the Cross,” on outside trail or 4-5:15 p.m. contemporary Stations set to music in chapel. Father Fichter speaking, 2-3 p.m. Information: 317-542-4924.

March 26

St. Jude Parish, 5355 McFarland Road, Indianapolis. Good Friday Fish Fry, hosted by Boyd Scout Troup #51, fish filet plate or sandwich. Entrance fees: $6 for side, dessert and drink. $7 one-piece meal. 11 a.m. to 3 p.m. Information: 317-235-2099, harpanon@gmail.com.

‘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

March 30
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Spend a Day with God (Good Friday), 9 a.m. to 4 p.m. Information and registration: 317-788-7581, www.benedictinn.org.

April 3

April 5

April 6-8

St. Louis de Montfort Parish, Craig Wily Hall, 11411 W. 51st St., Indianapolis. Fishers, Ind. (LaFayette Diocese). Family Lenten Dinner, fried and baked fish, pasta, soup and sides. 5:30-7:30 p.m., $9 adults, $4 ages 3-12, age 3 and under free, $3 family maximum, take out available. Information: lifeof2093.com, 317-842-4777.

Father Matthias Neuman For the third of three weekends in April, 2-3 p.m. and registration: 317-788-7581, www.benedictinn.org.

St. Anthony of Padua Parish, 336 N. Sherwood, Indianapolis. Men’s Club Fish Fry, fried and baked fish, scenery and fry. $6.30-7.30 p.m., adults $8, children $3-5. Information: 317-282-2950, bromart@stanwicks-clarkstown.com.

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. 16th St., Indianapolis. Stations of the Cross, 7 p.m. Information: 317-257-4297.

March 23 and 24
In his 2018 World Day of Communication 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 involves spreading baseless and false 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 innuendo.”

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 says 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, for 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 understand what could be described as “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 bury 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 resentment; 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 message 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 focuses 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

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 entregar 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 numérica, es decir, a su capacidad de aparecer como plausible. En segundo lugar, estas noticias, falsas pero verosímiles, son capaces, en el sentido de que son hábiles para capturar la atención de los destinatarios poniendo el énfasis 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 que el único resultado de extender el peligro de la arrogancia y el odio. A esto conduce, en último análisis, la falsedad.”

Las noticias falsas fomentarían 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 parcializadas.

El papa Francisco considera que es responsabilidad de todos contrastar el dato 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 sutilemente engañosos, y se sirve a veces de mecanismos refinados.”

El Santo Padre reta a todas las personas de buena voluntad a observar 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 plano de comunicación y mental.

“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, más por que parezca justa, no contiene en sí la verdad. Por su frutos podemos distinguir la verdad de los enunciados: si suscitan polémica, fomentan divisiones, infunden resignación; 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 nuestras mensajes nos ayudan a discernir si estamos transmitiendo o recibiendo la verdad.

“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 liar con problemas graves. En lugar de ello, aboga por “un periodismo sin fingimientos, hostil a las falsedades, a estilismos 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.)
With the arrival of the FOCUS missionaries, that time commitment has gone down to about 15 percent. “They really take on the small group, 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 shift 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 43 missionary groups in the fraternities and sororities. “That’s going to be a long uphill climb, but there are a group of brothers who are tapping into what already exists in terms of their desire for fraternal and sisterly bonds,” Father Patrick said. “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 studying a growth in faith are, to a certain degree, bucking a national trend which sees many so-called Millennials choosing to identify with no faith tradition at all. “It kind of just makes me sad, to be honest, because I think that didn’t make me happy whatsoever.”

She soon found that St. Paul offered ministries to those who are not affiliated with a college faith community. 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 nurseries and Boys and Girls Clubs in Bloomington.

“You have other options,” she said. “You don’t have to [party] because everyone else is doing it and you feel alone. You can go 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 IU’s FOCUS missionaries to expand outreach to IU students.

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

The high school student spoke to Martin during a break at the conference. “I basically told 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.”

The founder 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 Australia and England.

In addition to IU, there are also FOCUS missionaries serving in the archdiocese at DePaul University in Green Bay and University of Wisconsin-Milwaukee in Milwaukee, Ohio. Indiana.

“I was a little nervous, because I knew some friends who had lost their faith [at IU].”

McHaffie continued by saying that he was a dedicated follower of Christ, and I knew that this was where he wanted me to go.”

McHaffie said that there are 10 student-led small group Bible studies in Bloomington, and he said he and other students tried “microwaving what the missionaries do,” especially leading small groups in the study.

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 in the fraternities.

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, while McHaffie was an undergraduate, he was involved in the St. Paul Catholic Center in Bloomington, where campus ministry efforts are centered.

He said he and other students tried “microwaving 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 in the fraternities.

By the autumn of 2015, there were 12 student-led small group Bible studies. This year, there are 52. Last year, there were 10 student-led small group Bible studies. This year, there are 52.

The five missionaries who arrived at IU at the start of the academic year.

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Continued from page 1

FOCUS missionaries help spur growth of campus ministry at IU

In 2010, she met McHaffie at DePauw University in Greencastle and the two remained friends, eventually developing a close friendship.

“I felt like I was already on that path.”

As a result, he invited McHaffie to come back as a FOCUS missionary for this academic year, and the two are now roommates.

“I knew that’s what we needed at IU.”

While campus ministry at IU has continued from page 1
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 Furlani, 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 community, 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 Upat, 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 Indiana,” 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.

“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 this 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 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.”

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. This was the archbishop’s first visit to the parish as leader of the archdiocese. (Photo by Katie Rutter)
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-Nobes, Floyd County
- 7 p.m. each Wednesday in Lent at St. Mary, Lakeville

- 7:30-8 p.m. each Thursday in Lent at Holy Family, New Albany
- 5:45-7:30 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, Greenwood
- March 28, 6 p.m. at St. Joseph, Rockville

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

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.

REPORT SEXUAL MISCONDUCT NOW

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

1. Ethics Point
   Confidential, Online Reporting
   www.archdioceseofindianapolis.ethicspoint.com or 888-591-6810

2. Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
   317-236-1548 or 800-382-9836, ext. 1548
   chill@archindy.org
Faith Alive!

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.”

This answer is especially true if you understand love as Turner’s song described it—an emotional response based on physical attraction, 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 irreversibly 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 (Gen 2:24).

In biblical times and in some cultures today, families might help to arrange a marriage. However, individuals who do not know one another well—let alone experience being “in love” with each other—may ask themselves a similar question: Is this marriage valid?

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 Teyte 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 faith.

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.

Thus, it is no surprise that marriage, despite its history predating Christianity, also took on a new backdrop and context for passion and sexual expression in a natural marriage (#142-52).

All of this is equally true of the sacramental marriage, 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). 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, #1601).

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 persevered, the marriage is a sacrament. In this sense, “sacrament of love” and a Christian couple come to embody Christ’s nuptial relationship with the Church.

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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.

Christopher 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).

“A child’s life, death and resurrection transformed everything about how to live. Thus, it is no surprise that marriage, despite preceding 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.

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.)
The entire belief system noted earlier.

As happens among some other Christian communities not in full communion with the Church to receive Communion, our unity is ruptured. Our belief is shared such a common statement of faith (creed) and a common visible apostolic ministry, the Eucharist is guided by two basic principles and norms for ecumenism, which we follow.

It is clear that these exceptions are more rare than we might hope. They do not allow for blanket “intercommuning,” even for Faith. 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 enter into communion of faith, worship, or community of life.

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

The sacred space created in spiritual direction conversation and encounter. The inward and outward journey of the self.
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 himself wrote with this theme in mind. He had no doubt. The people had greatly 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 teacher. He is the bearer of sublime act of God’s love. God is. †

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. Next week 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 exult 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. †

My Journey to God

Delicate Wings

By Susie McAllister

Delicate wings on Old delicate paper. Papilion 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 her graphic designed by her grandson, Remy McAllister, a graphic arts major at Dayton University.)

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
(Responsory) Daniel 3:52-56
John 8:31-42

Thursday, March 22
Genesis 17:3-9
Psalm 105:4-9
John 8:51-59

Question Corner

Fr. Kenneth Doyle

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

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 to 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)

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 or askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.)

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 to Gaul. He was elected bishop of 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.

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. Joseph and Jesus faced rejection in the streets of Ephraim but, after the birth, Joseph was completed. Joseph’s goal was to care for his son Jesus 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.
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. Names 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, Clara, 88, St. Michael, Brownsville, Feb. 22. Aunt and great-aunt of several.

DOERFELIN, Clifford A., 88, St. Michael, Brownsville, Feb. 22. Uncle of several.


VIEYNO, John A. 86, St. Malachy, Brownsburg, Feb. 16. Father of Margaret Wood and John Viele H. Grandfather of three.

WILHELM, Dorothy, 92, St. Christopher, Indianapolis, March 2. Aunt and great-aunt of several.


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

VATICAN CITY (CNS)—Pope Francis has cleared the way for the caninations of Blessed Paul VI and Oscar Romero. At a meeting on March 6 with Cardinal Angelo Becciu, Vatican Secretary of State, the pope not only decreed the cause of Blessed Paul to the Congregation for Saints’ Causes, Pope Francis signed decrees for the causes of 13 other men and women—among them a pope, an archbishop, a young layman 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 cause of Archbishop Romero of San Salvador, martyr. 😋 El Salvador’s ambassador to the Holy See, Manuel Roberto Rivas, 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 cause 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 Sister Maria Katharina Kasper, founder of the religious congregation, the Poor Handmaids of Jesus Christ. The recognition he made the miracle needed for the beatification of Maria Felicia Ogigiani Rcheveria, a Discalced Carmelite from Paraguay whom Pope Francis has upheld as a model for the youth of Paraguay. Affectioneately called, “Chiquitanga,” 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 layman from Slovakia. Anna Kolesarova, who lived from 1928 to 1944 in the eastern town of Pavlovice, 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 Antonius Pietro Cornovia 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. †

Cathedral dedication

Bishop Richard F. Stika of Knoxville, Tenn., consecrates the deduction 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.”

NOTRE DAME, Ind. (CNS)—Sister Norma Pimentel, immigrant advocate, to get Notre Dame’s Laetare Medal

The Laetare Medal is named because its purpose is to advocate, promote and consecrate the immigrant and refugee.” Holy Cross Father John Jenkins, Notre Dame president, said announcing the award on March 11. 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 from Slovakia. Anna Kolesarova, who lived from 1928 to 1944 in the eastern town of Pavlovice, 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 Antonius Pietro Cornovia 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 Valley in Texas and national advocate for immigrants and refugees, will receive Notre Dame’s Laetare Medal in a ceremony at the university’s March 3 graduation ceremony. Sister Norma Pimentel has given her life to welcoming Christ in the immigrant and refugee.” Holy Cross Father John Jenkins, Notre Dame president, said announcing the award on March 11. The Laetare Medal is so named because its purpose is to advocate, promote and consecrate the immigrant and refugee.” Holy Cross Father John Jenkins, Notre Dame president, said announcing the award on March 11. 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 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 an 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 consulate, often late at night. Established at Notre Dame in 1883, the Laetare Medal has been awarded annually at Notre Dame to a Catholic whose genus has ennobled the arts and sciences, illustrated the ideals of the Church and enriched the heritage of humanity.”

[Image 109x242]
continued from page 1

“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 help. Immigrants in Indianapolis-area Catholic churches 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 Wolsifer was the sponsor for Williams. “When they realized they were able to come into the Church, they were overjoyed,” Tully said. “They’ve been working, like the woman walking through the Rite of Christian Initiation of Adults (RCIA) to enter the Church. They’re a means of getting 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.”

At times during the evening, the smiles of Engle and Williams were matched by Catholic women who volunteered to put them at ease as they watched Engle receive the sacrament of chrism oil. Williams glowed as she watched Engle receive the sacrament of confirmation and her 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.

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 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 met 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 minister, 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, savouring an evening that they consider a turning point in their lives.

“I feel really happy,” Williams said, wiped away a tear. “I feel like I want to hug everyone.”

The joy overflowed for Engle, too. “I’ve been praying for years,” she said. “I’ve been struggling a long time, and now I feel free and saved. I have a long journey, but I’m alive. I feel 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.”  ♦
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.)

**FOCUS continued from page 8**

**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 IndyCATH), 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 IndyCATH), 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**

The Indiana Catholic Medical Association will host its annual conference this year at Marian University’s College of Osteopathic Medicine, 5200 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 Temperaments.”

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 tmgovern@indycatholic.org.)

**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 built in 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.)