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'Be not afraid' to welcome those who have fallen away, writes columnist Theresa Inoue, page 12.

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Administration's border policies cross the line for Church leaders and advocates

WASHINGTON (CNS)—Catholic Church leaders and immigration advocates say President Donald J. Trump's recent moves to clamp down on immigration are extreme and unnecessary.



WASHINGTON LETTER

The president's latest efforts to curb U.S. border crossings call for National Guard troops to be deployed along the border and for ending the so-called "catch and release" practice

of allowing immigrants seeking asylum in the U.S. to be released from detention while awaiting a court hearing.

The April 4 announcement about deploying 4,000 troops to the U.S.-Mexico border was followed two days later with the announcement that the president was discontinuing the "catch and release" practice, a phrase which itself is problematic, according to immigration advocates.

The call for troops at the border, a move also made by Presidents George W. Bush and Barack Obama, has received the most attention. The Republican governors of Texas, Arizona and New Mexico—all states that border Mexico—have supported it and have already begun sending troops to the region.

Arizona Gov. Doug Ducey sent 325 National Guard members to the border by the second week of April. Texas Gov. Greg Abbott sent 250 and said 750 more would join in coming weeks. New Mexico has sent 80 troops to date and plans to send 250.

California Gov. Jerry Brown, a Democrat, did not immediately commit to sending troops but announced on April 11 that the state would send 400 National Guard members to the border, stipulating that they would fight crime, not enforce White House policies.

"This will not be a mission to build a new wall. It will not be a mission to round up women and children or detain people escaping violence and seeking a

See BORDER, page 16

A journey of healing



Mark Peredo, left, and Luke Hutchins pause for a photo during their 40-day, 460-mile walk across the Camino, Spanish for "the Way," the ancient spiritual pilgrimage that leads to the shrine of St. James at Santiago de Compostela in northwestern Spain. (Submitted photo)

Unlikely companions cross the Camino, traveling from brokenness to brotherhood

By John Shaughnessy

Mark Peredo knew he had to do something drastic.

He had just returned from a journey that many people consider the trip of a lifetime—a journey that often restores a sense of peace, healing and spirituality to a person's heart and soul.

Yet after his 27-day, 600-mile walking pilgrimage across the Camino in France and Spain in late 2016, all that Peredo felt was a lingering combination of anger and brokenness.

He was still trying to come to terms

with the recent death of his father, who had always been his best friend.

And he was still trying to completely recover emotionally and physically from the horrific accident in 2015 that nearly killed him when another driver struck his car head-on at a high speed—a crash that led Peredo to have eight surgeries and devastated the dreams that had just come true in his life.

That's when Peredo decided to do something drastic.

He started a search for the driver of the other car, Luke Hutchins.

"After my return from the Camino, I

had a need to seek him out, to understand, to see if he was OK," recalls Peredo, a member of St. Mary Parish in Lanesville in southern Indiana. "There was still this whole forgiveness I was withholding from Luke. I was still angry. I knew I needed another way to go. I was trying to make a forgiveness breakthrough."

During his search for Hutchins, Peredo came across a news report that stated that the accident wasn't the result of drugs or alcohol, but an epileptic seizure. For the first time, Peredo realized that Hutchins had suffered, too, and was likely still suffering.

See CAMINO, page 8

'Is my dad in heaven?' little boy asks Pope Francis

ROME (CNS)—After circling a massive, crumbling public housing complex on the outskirts of Rome, Pope Francis had an emotional encounter with the neighborhood's children.

Question-and-answer sessions with youngsters are a standard part of Pope Francis' parish visits. And at St. Paul of the Cross parish on April 15, there were the usual questions like, "How did you feel when you were elected pope?"

But then it was Emanuele's turn. The young boy smiled at the pope as he approached the microphone. But then he froze. "I can't do it," Emanuele said.

Msgr. Leonardo Sapienza, a papal aide, encouraged the boy, but the child kept saying, "I can't."

"Come, come to me, Emanuele," the pope said. "Come and whisper it in my ear."

Msgr. Sapienza helped the boy up to the platform where the pope was seated. Emanuele was sobbing by that point, and Pope Francis enveloped him in a big

embrace, patting his head and speaking softly to him.

With their heads touching, the pope and the boy spoke privately to each other before Emanuele returned to his seat.

"If only we could all cry like Emanuele when we have an ache in our hearts like he has," the pope told the children. "He was crying for his father, and had the courage to do it in front of us because in his heart there is love for his father."

Pope Francis said he had asked Emanuele if he could share the boy's question and the boy agreed. "A little while ago my father passed away. He was a nonbeliever, but he had all four of his children baptized. He was a good man. Is dad in heaven?"

"How beautiful to hear a son say of his father, 'He was good,'" the pope told the children. "And what a beautiful witness of a son who inherited the strength of his father, who had the courage to cry in

See HEAVEN, page 2



Pope Francis embraces Emanuele, a boy whose father died, as he visits St. Paul of the Cross Parish in Rome on April 15. (CNS photo/Paul Haring)



Deacon ordination

Archbishop Charles C. Thompson poses with transitional deacons Timothy DeCrane, left, and Vincent Gilmore on April 7 in the sacristy of the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad after the Mass during which the archbishop ordained the two future priests of the Archdiocese of Indianapolis. Deacon DeCrane is a member of Holy Name of Jesus Parish in Beech Grove. Deacon Gilmore is a member of St. Monica Parish in Indianapolis. He is also co-affiliated with the Archdiocese for Military Services of the United States. (Submitted photo)

Successor to civil rights leader urges unity in Baltimore sermon

BALTIMORE (CNS)—The Rev. Raphael G. Warnock invited those attending an interfaith/ecumenical prayer service on April 12 at the Cathedral of Mary Our Queen in Baltimore Homeland to join hands with those near them.

As all in the nearly full cathedral did so, Baltimore Archbishop William E. Lori joined hands with Mayor Catherine Pugh and Darryl DeSouza, the city's police commissioner, while they were seated in the sanctuary.

Rev. Warnock, senior pastor of Atlanta's historic Ebenezer Baptist Church, invited the congregation to imagine a great multitude of men and women, boys and girls from the four corners of the Earth. "They looked into each other's eyes, and they were not afraid."

The preacher said he asked one of those in this vision what was happening.

"He said, 'It is the kingdom of God imbued with love and justice,' and so I asked, 'Where is this?'" Rev. Warnock said.

"And he answered, 'It exists already in the hearts of those who have the courage to believe and struggle.' And so I asked, 'When is this?' And he answered, 'When we learned the simple art of loving each other as sisters and brothers.'

"And so, O God, give us wisdom, give us courage for the living of these days, for the facing of this hour as we bear witness to your kingdom," he prayed. "O God, who loves us into freedom and frees us into loving, to you we offer this prayer."

Rev. Warnock, spiritual successor to the Rev. Martin Luther King Jr.—and his father, the Rev. Martin Luther King Sr., known as "Daddy King"—was invited by Archbishop Lori to be the guest preacher for a prayer service to commemorate the April 4, 1968, assassination of Rev. King Jr.

Rev. Warnock is only the fifth senior pastor of Atlanta's Ebenezer Baptist Church, which was founded in 1886. He has been senior pastor since 2005. He spent five years in Baltimore at Douglas Memorial Community Church, his first senior pastorate.

In his introduction for the prayer service, Archbishop Lori said the goal for the evening was to "remember that tragic day 50 years ago when we lost one of the greatest leaders our nation has ever produced: Dr. Martin Luther King Jr.

"And though we come together on this anniversary of his death, it is his life and his legacy that we come together to recall and to reflect on and to embrace," he said.

"Fifty years after the death of his earthly body, his spirit and his words and his example continue to be present among us," the archbishop added. "And what a true tragedy it would be if we ever stop opening our hearts and our minds to the teachings he shared with us, not only in words but in actions."

He also noted that April 12 was the third anniversary of the arrest of Freddie Gray Jr., whose death from injuries suffered in police custody touched off days of unrest in the city.

"We do more than pray for our beloved city and for each other," Archbishop Lori said. "As we saw three years ago in communities all over the city, people helped each other, neighbors of every race and creed helped their fellow neighbor. And that is the story of Baltimore that you won't see on the news."

Catholic and other faith leaders and Baltimore officials and civic leaders, including those at the service, will keep telling that story "until hope conquers fear and until people begin to think of Baltimore as a city of neighborhoods and not a city of violence," Archbishop Lori said to applause. †



Public Schedule of Archbishop Charles C. Thompson

April 21 – 29, 2018

April 21 — 11 a.m.

Confirmation of youths of St. Mary of the Immaculate Conception Parish, Aurora; St. Teresa Benedicta of the Cross Parish, Bright; St. Michael Parish, Brookville; St. Peter Parish, Franklin County; and St. Lawrence Parish, Lawrenceburg, at St. Louis Church, Batesville

April 21 — 5:30 p.m.

Confirmation of youths of St. Michael Parish, Bradford; St. Bernard Parish, Frenchtown; and St. Joseph Parish, Crawford County, at St. Michael Church

April 22 — 10:30 a.m.

Confirmation of youths of St. Vincent de Paul Parish, Bedford, and St. Mary Parish, Mitchell, at St. Vincent de Paul Church

April 22 — 2 p.m.

Confirmation of youths of St. Charles Borromeo and St. John the Apostle parishes and St. Paul Catholic Center, Bloomington; St. Jude the Apostle Parish, Spencer; and St. Martin of Tours Parish, Martinsville, at St. John the Apostle Church

April 23 — 12 p.m.

Indiana Bishops and Health Care Leaders Meeting, Indianapolis

April 24 — 5 p.m.

Spirit of Service Awards Dinner, Indiana Roof Ballroom, Indianapolis

April 25 — 7 p.m.

Confirmation of youths of Our Lady of Lourdes and Nativity of Our Lord Jesus Christ parishes, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

April 26 — 7 p.m.

Confirmation of youths of St. Mark the Evangelist Parish, Indianapolis, and St. Susanna Parish, Plainfield, at SS. Peter and Paul Cathedral, Indianapolis

April 28 — 11 a.m.

Confirmation of youths of St. Gabriel Parish, Connersville; St. Bridget Parish, Liberty; St. Mary Parish, Rushville; and St. Elizabeth Ann Seton Parish, Richmond, at St. Gabriel Church

April 28 — 5 p.m.

Confirmation of youths of St. Agnes Parish, Nashville, at St. Agnes Church

April 29 — 10:30 a.m.

Mass of the Newly Initiated at SS. Peter and Paul Cathedral, Indianapolis

(Schedule subject to change.)

HEAVEN

continued from page 1

front of all of us. If that man was able to make his children like that, then it's true, he was a good man. He was a good man.

"That man did not have the gift of faith, he wasn't a believer, but he had his children baptized. He had a good heart," Pope Francis said.

"God is the one who says who goes to heaven," the pope explained.

The next step in answering Emanuele's question, he said, would be to think about what God is like and, especially, what kind of heart God has. "What do you think? A father's heart. God has a dad's heart. And with a dad who was not a believer, but who baptized his children and gave them that bravura, do you think God would be able to leave him far from himself?"

"Does God abandon his children?" the pope asked. "Does God abandon his children when they are good?"

The children shouted, "No." "There, Emanuele, that is the answer," the pope told the boy. "God surely was proud of your father, because it is easier as a believer to baptize your children than to baptize them when you are not a believer. Surely this pleased God very much."

Pope Francis encouraged Emanuele to "talk to your dad; pray to your dad."

Earlier, a young girl named Carlotta also asked the pope a delicate question: "When we are baptized, we become children of God. People who aren't

baptized, are they not children of God?"

"What does your heart tell you?" the pope asked Carlotta. She said, they are, too.

"Right, and I'll explain," the pope told her. "We are all children of God. Everyone. Everyone."

The nonbaptized, members of other religions, those who worship idols, "even the *mafiosi*," who terrorize the neighborhood around the parish, are children of God, though "they prefer to behave like children of the devil," he said.

"God created everyone, loves everyone and put in everyone's heart a conscience so they would recognize what is good and distinguish it from what is bad," the pope said.

The difference, he said, is that "when you were baptized, the Holy Spirit entered into that conscience and reinforced your belonging to God and, in that sense, you became more of a daughter of God because you're a child of God like everyone, but with the strength of the Holy Spirit." †

Correction

In the April 13 edition, Sarah Turo-Shields was incorrectly identified as graduating from Roncalli High School. She graduated from Perry Meridian High School in Indianapolis. Also, the group photo was of the staff and participants of the Trauma Healing Facilitation training workshop that Turo-Shields attended in Uganda. †



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Msgr. Stumpf to lead pilgrimage to shrines in France this fall

By Sean Gallagher

Msgr. William F. Stumpf, archdiocesan vicar general, will lead a pilgrimage to France on Oct. 22-Nov. 1.

The 11-day pilgrimage, titled "The Shrines of France," will feature a visit to Lourdes, where the Blessed Virgin Mary appeared to St. Bernadette Soubirous in 1858. The shrine there has been the place of many miraculous healings.

From Lourdes, pilgrims will visit the home and resting place of St. Bernadette, chateaus in the Loire Valley, the historic gothic cathedral in Chartres, and the monastery of Mont St. Michel in Normandy.

The pilgrimage will continue on in Normandy to visit sites associated with St. Thérèse of Lisieux, the "Little Flower," including the Carmelite convent where she lived as a nun and her resting place.

While in Normandy, the pilgrims will also visit Omaha Beach, where allied troops came ashore in Nazi-occupied France on D-Day, June 6, 1944, and the nearby American Military Cemetery and Monument.

Msgr. Stumpf has visited the D-Day beaches and cemeteries before, and is looking forward to seeing them again.

"It is a religious experience," he said.

"It was for me. It's very powerful to walk through that cemetery and visit the chapel there and realize all the people who gave their lives and what they sacrificed."

The pilgrimage will then conclude in Paris with visits to its Notre Dame

Cathedral, its historic Opera House, the Champs Elysees and the Eiffel Tower. Mass and the praying of the rosary will be offered throughout the pilgrimage.

This will be the ninth overseas pilgrimage led by Msgr. Stumpf.

"There is something about visiting holy places that draws you in and causes you to reflect," he said. "There's also something special that I've always found about doing it with a group."

"It's wonderful to hear people's stories about how it's touched them. I led one pilgrimage where, for one woman, it was an incredible healing after the death of her dad. She didn't sign up for the pilgrimage for that. But she found out by participating that it brought about a great deal of healing."

He is looking forward in particular to visiting Lourdes during October, a month traditionally dedicated to Mary, and being able to participate with the pilgrims in a candlelight rosary procession there with other pilgrims from around the world.

"I think that would be incredibly moving," Msgr. Stumpf said.

This pilgrimage, he continued, will be meaningful not so much because of the places that will be visited but because of the people tied to them.

"It's not just the places," Msgr. Stumpf said. "It's about their connection to people of our faith, like St. Thérèse of Lisieux, St. Bernadette, who have had a tremendous impact as witnesses of our faith. We're still very much moved and learn from people like that."



Caregivers push pilgrims in wheelchairs in 2014 at the Shrine of Our Lady of Lourdes in France. Msgr. William F. Stumpf, archdiocesan vicar general, will lead a pilgrimage to France on Oct. 22-Nov. 1 that will include a visit to the shrine where the Blessed Virgin Mary appeared to St. Bernadette Soubirous in 1858. (CNS photo/Paul Haring)

(The "Shrines of France" pilgrimage is \$3,699 per person for double occupancy and \$4,644 for single occupancy. It includes round-trip airfare from Indianapolis, deluxe motor coach, most meals, entrance fees and

comprehensive sightseeing guides. For more information, call Msgr. Stumpf at 317-236-1405 or e-mail him at bstumpf@archindy.org. The deadline for registration for the pilgrimage is June 15.) †



U.S. World War II veteran Bob Thomas of Connecticut visits the American War Cemetery in Colleville-sur-Mer, France. The Oct. 22-Nov. 1 pilgrimage will include a visit to an American military cemetery in Normandy where soldiers who died during the D-Day landings on June 6, 1944, are buried. (CNS photo/Regis Duvignau, Reuters)



"It's not just the places. It's about their connection to people of our faith, like St. Thérèse of Lisieux, St. Bernadette, who have had a tremendous impact as witnesses of our faith. We're still very much moved and learn from people like that."

—Msgr. William F. Stumpf, archdiocesan vicar general

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Editorial



Pope Francis walks near an image of Jesus of Divine Mercy after celebrating a Mass marking the feast of Divine Mercy in St. Peter's Square at the Vatican on April 8. (CNS photo/Paul Haring)

Does hell exist? What about heaven?

And who inhabits these two places—or states of being—in the afterlife? It's a mystery.

Our faith tells us that being in heaven is being with God for all eternity. Hell is the opposite—being cut off from God forever through self-exclusion. Our faith also tells us that God's love and mercy are available to everyone in spite of our sins if only we turn to God and seek his divine mercy. No sinner, regardless of the evil that he or she has done, will be denied God's forgiveness, which is the gateway to heaven, if only we repent.

So who has been, or will be, condemned to hell? And what will that be like?

Catholic teaching says that those who absolutely refuse to repent and accept God's forgiveness end up forever damned. "The fires of hell" (an image used by Jesus and many saints as a description of what hell is like) are therefore occupied by those who have resisted God's every attempt to reach out to them in love and offer them the transformative experience of conversion and reconciliation with God.

Are there people who refuse God's love to the bitter end? We must admit the possibility—maybe even the likelihood—based on our human experience. But we must also acknowledge that there is a chance (maybe even a good chance) that God's love, which we know is stronger than death, is also strong enough to overcome (by persuasion, not by force) the stubborn resistance of the most recalcitrant sinners, so long as they renounce their "willful turning away from God" (*Catechism of the Catholic Church*, #1037).

This is what Divine Mercy Sunday, which we observed on April 8, celebrates: The amazing grace of God that can save every wretched human being—including you and me—from the powers of hell and which unites us all in heaven.

What if, in the end, every sinner ultimately chooses to repent and be saved? What if they availed themselves of the Lord's Divine Mercy? Then the idea that hell is empty would not be such an imagined reality, but a testament to an all-loving and forgiving God.

We have no idea who—if anyone—is in hell. We have only the vaguest ideas about what the experience of eternal damnation might be like. To be cut off from God's love forever is the unthinkable consequence of the ultimate sin unto death—refusing the friendship of God and

remaining persistent in this rejection until the very end. Surely this ultimate sin is not easy to commit or, once committed, to sustain. The saving grace of God surrounds us at every moment of our lives here on Earth and beyond. The Church doesn't declare anyone to be in hell, including the most evil people in human history, or that such persons could not have, in their last moments, sought the mercy and friendship of God, showing true contrition for their sins.

What has Pope Francis said about the existence of hell?

According to Catholic News Service, the pope was once asked by a child, "If God forgives everyone, why does hell exist?" Pope Francis acknowledged that this was a "good and difficult question."

The pope spoke of a very proud angel who was envious of God. Tradition calls him Lucifer or Satan.

"He wanted God's place," said Pope Francis. "And God wanted to forgive him, but he said, 'I don't need your forgiveness. I am good enough!'"

"This is hell," explained the pope. "It is telling God, 'You take care of yourself because I'll take care of myself.' They don't send you to hell; you go there because you choose to be there. Hell is wanting to be distant from God because I do not want God's love. This is hell."

We Catholics believe in the existence of heaven and hell. But except for those whom the Church has canonized as saints, we can never know for sure who inhabits these two "places" of, on one hand, everlasting joy and, on the other hand, eternal damnation. Who are we to judge the ultimate fate of those who die?

Our job is not to judge, but to pray. So, let's pray that every man, woman and child made in the image and likeness of God will open their hearts to the grace of God—sooner or later—and accept the amazing gift of divine mercy which has the power to free us all from the consequences of our selfishness and sin, and which alone can ensure us a place in the heavenly homeland forever.

We believe that heaven and hell exist. Let's pray that we will all have the courage and the honesty to confess our sins, to repent of all our wrongdoing and to accept freely the divine mercy offered to us unconditionally by our loving and merciful God.

—Daniel Conway

Making Sense of Bioethics/Fr. Tad Pacholczyk

"Cowboys," infertility and deeper moral questions

Most people still remember the story of Nadya Suleman, dubbed "Octomom," a single woman who used *in vitro* (IVF) fertilization to become pregnant with eight babies simultaneously.



Suleman had asked her fertility specialist, Dr. Michael Kamrava, to implant at least a dozen embryos into her uterus, leading to the birth of the famous octuplets in 2009. Kamrava's medical license was later revoked by the California Medical Board.

In commenting on the case, Judith Alvarado, deputy attorney general in California, concluded that Kamrava had acted "like a cowboy" in ignoring fertility industry guidelines.

When it comes to the "wild west" of infertility—a field of medicine with little oversight and unbridled profit margins—there are a lot of cowboys out there.

Recently there was the case of Kelli Rowlette who, after having her own DNA analyzed in 2017 through a genealogy website, shockingly discovered that her biological father was actually a fertility specialist who had once treated her mother.

Without her mother's knowledge or consent, the specialist had used his own sperm to impregnate her, while falsely claiming he was using a mixture of sperm from her husband (who had low sperm count) and a donor who was supposed to have been an anonymous university student with features similar to her husband.

Another infamous case involved Bertold Wiesner who, in the 1940s, established a fertility clinic in London to help women struggling to conceive. His clinic supposedly relied on a small number of highly intelligent men to serve as sperm donors for artificial insemination, with more than 1,500 babies being born. More than 70 years later, based on DNA testing of people who had been conceived at the clinic, it turned out that as many as 600 of the babies born may have relied on sperm from Wiesner himself.

There was also the troubling story of Dr. Cecil Jacobson of Fairfax County, Va. He was accused of a "purposeful pattern of deceit" during the 1980's when he fathered up to 75 children using his own sperm for artificial insemination with his female patients. He was eventually sentenced to five years in prison and had his medical license revoked.

Another notorious episode relied on DNA testing and other evidence gathered by police in Brazil. They discovered that many of the 8,000 babies born after IVF treatments at the clinic of Dr. Roger Abdelmassih in Sao Paulo were not genetically related to the couples who were raising them. Authorities believe

that Abdelmassih misled many of his clients during the 1990s and early 2000s, and impregnated them with embryos formed from other people's eggs and sperm in a bid to improve his clinic's statistics for successful implantations and births.

Yet another nefarious incident involved Drs. Ricardo Asch, Jose Bulmaceda and Sergio Stone, three fertility specialists and faculty members at the University of California at Irvine who ran a campus fertility clinic during the 1990s. They were accused of fertilizing eggs they had harvested from women and implanting the resulting embryos into unrelated women, as well as selling some of the embryos to scientists and researchers. Dozens of women and couples filed lawsuits against the doctors and the university.

One of the reasons these acts of deception by fertility specialists are so offensive to us is that we realize how the procreation of our own children is meant to involve a strict exclusivity between husband and wife. Whenever we violate that exclusivity by hiring outsiders to produce our offspring in clinics, or engage strangers to provide their sex cells for these procedures, unthinkable outcomes become possible.

The plethora of these cases also reminds us how many of the cavalier approaches to human procreation being promoted by the fertility industry are unethical at their core. We are witnessing an unprecedented burgeoning of laboratory techniques for manufacturing human life, many of which are deeply antagonistic to human dignity and contrary to the parental obligations assumed by spouses when they marry.

The natural exclusivity intended in parenthood is meant to afford protection, security about our origins, and the safety of the home hearth. In the headlong rush to achieve a pregnancy at any price, many couples, regrettably, are allowing hawkish businessmen to manipulate their sex cells, create their children in glassware, store them in frozen orphanages, and even discard them like medical waste.

The tragic fallout of these decisions should reignite our natural moral sensibilities, and point us back in the direction of the Creator's plan for human procreation. Our children are truly safeguarded in the dignity of their origins when they are brought into the world exclusively within the marital embrace of husband and wife.

Turning to the lawlessness of modern day fertility "cowboys," meanwhile, is a quick study for violation and heartache.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

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

The Good Shepherd lays down his life for us

“I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father, and I will lay down my life for the sheep” (Jn 10:14-15).

This weekend, we celebrate the Fourth Sunday of Easter, Good Shepherd Sunday. The readings offered to us by the Church this Sunday speak of the intense love and concern that Jesus the Good Shepherd has for us, his sisters and brothers, and of the sacrifices God has made to ensure our salvation.

The “good shepherd” theme resonates throughout both the Old and New Testaments as an indication of selfless love. “The Lord is my shepherd,” we pray in Psalm 23. “He guides me along the right path; he is true to his name. If I should walk in the valley of darkness, no evil would I fear” (Ps 23:3-4).

“I am the good shepherd,” Jesus tells us in John’s Gospel. “A good shepherd lays down his life for his sheep. A hired man, who is not a shepherd and whose sheep are not his own, sees a wolf

coming and leaves the sheep and runs away, and the wolf catches and scatters them” (Jn 10:11-12).

Jesus is not like the hired man, an indifferent shepherd. His sheep (all of us) are his own. We belong to him, and what happens to each of us is his personal concern. Jesus would rather die than see any one of us scattered from the flock that is his Church or ensnared by the Evil One.

This is one of the most powerful images in the Bible—the personal care and commitment that our God has for each one of us. “See what love the Father has bestowed on us that we may be called the children of God,” St. John tells us in the second reading for the Fourth Sunday of Easter (1 Jn 3:1-2). “Beloved, we are God’s children now; what we shall be has not been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is.”

In the fullness of time, we will be like Jesus, and we will see him as he is. What a powerful statement of faith, hope and love! In spite of our weakness, our selfishness and sin, we

will be full-fledged members of the family of God. We will be “washed clean” by the blood of Christ, the Good Shepherd, who has laid down his life for us. As St. John says, “Everyone who has this hope based on him makes himself pure, as he is pure” (1 Jn 3:3).

Pope Francis has often used images of the good shepherd and his sheep to illustrate how important it is for us to resist the temptation to be indifferent to the needs of our brothers and sisters. In fact, he has a pectoral cross depicting Jesus as the Good Shepherd among a flock of sheep.

Perhaps the pope’s most famous use of this image is the statement early in his pontificate that pastors, which means “shepherds” in Latin, should stay close to the marginalized, and be “shepherds living with the smell of the sheep.” When a pastor “doesn’t put his own skin and own heart on the line, he never hears a warm, heartfelt word of thanks” from those he has ministered to, the pope said. A good shepherd is so close to his people that he takes on their hopes and fears. He becomes like them,

“shepherds living with the smell of the sheep.”

The good news this Easter season, and always, is that our God is so close to us that he became one of us, taking on our flesh and blood and smell. And even more, he laid down his life for us, surrendering his life for the good of his sheep. Then, by the miracle of the Father’s love for his beloved, Jesus who was crucified for us was raised from the dead. As St. Peter says in the Acts of the Apostles (Acts 4:8-12), the stone rejected by us, the builders, has become the cornerstone. The Good Shepherd who laid down his life for us has taken it up again so that we might be saved.

In Acts, St. Peter assures us that there is no salvation through anyone but Jesus, the Good Shepherd. As we continue our Easter celebrations, let’s thank God for the ministry of the Good Shepherd in our lives. Let’s pray that our pastors, and all who are called to be missionary disciples, follow his example and stay so close to their people that they become “shepherds living with the smell of the sheep.” †



Cristo, la piedra angular

El Buen Pastor da la vida por nosotros

“Yo soy el buen pastor; conozco a mis ovejas, y ellas me conocen a mí, así como el Padre me conoce a mí y yo lo conozco a él, y doy mi vida por las ovejas” (Jn 10:14-15).

Este fin de semana celebramos el cuarto domingo de Pascua, el Domingo del Buen Pastor. Las lecturas que nos presenta la Iglesia este domingo hablan acerca del intenso amor y la preocupación que siente Jesús, el Buen Pastor, por nosotros, sus hermanos y hermanas, y de los sacrificios que Dios ha hecho para garantizar nuestra salvación.

El tema del “buen pastor” resuena en todo el Antiguo y el Nuevo Testamento, como señal del amor desinteresado. En el Salmo 23 rezamos “El Señor es mi pastor [...] me guía por el recto sendero, por amor de su Nombre. Aunque cruce por oscuras quebradas, no temeré ningún mal” (Sal 23:3-4).

En el Evangelio según san Juan, Jesús nos dice “Yo soy el buen Pastor. El buen pastor da la vida por sus ovejas. El asalariado, en cambio, que no es el pastor y al que no pertenecen las ovejas, cuando ve venir al lobo las abandona y huye,

y el lobo las arrebata y la dispersa” (Jn 10:11-12).

Jesús no es como el asalariado, un pastor indiferente. Sus ovejas (todos nosotros) le pertenecemos, somos suyos y lo que le ocurre a cada uno de nosotros le atañe personalmente a él. Jesús prefiere morir que vernos dispersos del rebaño de su Iglesia o que el inicuo nos arrebate de su lado.

Esta es una de las imágenes más impactantes de la Biblia, el cuidado personal y el compromiso que siente nuestro Dios hacia cada uno de nosotros. “¡Miren cómo nos amó el Padre! Quiso que nos llamáramos hijos de Dios,” nos dice san Juan en la segunda lectura del cuarto domingo de Pascua (1 Jn 3:1-2). “Queridos míos, desde ahora somos hijos de Dios, y lo que seremos no se ha manifestado todavía. Sabemos que cuando se manifieste, seremos semejantes a él, porque lo veremos tal cual es.”

En la plenitud del tiempo todos seremos como Jesús y lo veremos tal cual es. ¡Qué testimonio tan poderoso de fe, esperanza y amor! Pese a nuestra debilidad, nuestro egoísmo y el pecado, seremos miembros plenos

de la familia de Dios. La sangre de Cristo, el Buen pastor, que ha entregado su vida por nosotros, nos “lavará.” Tal como lo expresa san Juan “El que tiene esta esperanza en él, se purifica, así como él es puro” (1 Jn 3:3).

El papa Francisco a menudo ha empleado imágenes del buen pastor y sus ovejas para ilustrar lo importante que es que resistamos a la tentación de ser indiferentes a las necesidades de nuestros hermanos y hermanas. De hecho, tiene una cruz pectoral que ilustra a Jesús como el Buen Pastor en medio de un rebaño de ovejas.

Quizá una de las imágenes más famosas de esta idea que planteó el papa a comienzos de su pontificado es que los pastores deben permanecer cerca de los marginados y que deben adoptar “el olor a ovejas.” Cuando un pastor “no arriesga su propio pellejo y su corazón, jamás escucha una palabra de agradecimiento sincero” proveniente de aquellos a quienes ministra, afirma el papa. Un buen pastor está tan cerca de su pueblo que internaliza sus temores y esperanzas; se vuelve como ellos, adopta “el olor a ovejas.”

La buena nueva de la época de la Pascua, y siempre, es que Dios está tan cerca de nosotros que se convirtió en uno de nosotros, adoptó nuestra carne, sangre y olor. Y lo que es más: dio su vida por nosotros, entregándola por el bien de sus ovejas. Luego, por el milagro del amor del Padre por sus amados, Jesús fue crucificado por nosotros y resucitó de entre los muertos. Tal como lo expresa san Pedro en Hechos de los Apóstoles (Hechos 4:8-12), la piedra que desecharon los constructores es ahora la piedra angular. El Buen Pastor que entregó su vida por nosotros la ha retomado para que nosotros podamos ser salvos.

En Hechos, San Pedro nos asegura que la salvación solo es posible a través de Jesús, el Buen Pastor. A medida que continuamos con las celebraciones de la Pascua, demos gracias a Dios por el ministerio del Buen Pastor en nuestras vidas. Recemos para que nuestros pastores y todos aquellos llamados a ser discípulos misioneros, sigan su ejemplo y se mantengan cerca de su pueblo al punto de adoptar “olor a ovejas.” †

Events Calendar

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

April 23-25

Christ the King Church, 1827 Kessler Blvd., Indianapolis. **Parish Mission**, Deacons Eddie Ensley and Robert Herrmann presenting, 7-8:30 p.m. each evening. Information: 317-255-3666, go to www.ctl-indy.org, then choose "Events," then "Parish Mission."

April 24

Good Shepherd Church, 2905 Carson Ave., Indianapolis. **A Concert with Carrie Newcomer**, benefitting the Benedict Inn Retreat & Conference Center, 7 p.m., \$20. Information and tickets: 317-788-7581, www.benedictinn.org.

Knights of Columbus Council 3433, 2100 E. 71st St., Indianapolis. **Gabriel Project Fundraising Dinner**. David Bangs, Gabriel Project director of communications, presenting. 6:30-9 p.m., \$20. Register by April 20 at www.glgabrielproject.org, then choose "Events." Information: 317-847-3825, verda@goangels.org.

St. Gabriel Church, 232 W. Ninth St., Connorsville. **Holy Hour of Prayer for Vocations**, 7-8 p.m. Information: 317-236-1490, amiller@archindy.org.

April 26

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Spring Card Party and Quilt Raffle, 11 a.m.-2:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

April 27-28

Sacred Heart School, 1842 East 8th St., Jeffersonville. **"The Jam" Middle School Retreat**, sponsored by the New Albany Catholic Youth Ministries and Sacred Heart Parish, for 6th-8th grade students, 6 p.m. Fri. through noon Sat., \$20. Register by April 26: nadyouth.org. Information: 812-923-8355, sandy@nadyouth.org.

April 27-29

McGowan Hall, 1305 N. Delaware St., Indianapolis. **The Pirates of Penzance**,

performed by the Agape Performing Arts Company, a ministry of Our Lady of the Greenwood, Fri. 7:30 p.m., Sat. 3:30 p.m. and 7:30 p.m., Sun. 3:30 p.m., \$15 VIP, \$10 adults, \$5 ages 11 and younger. Tickets and information: thelittleboxoffice.com/agape, 317-759-1496.

April 28

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Earth Day Celebration**, music, food, crafts and homemade goods, 11 a.m.-3 p.m., freewill offering. Information: 812-535-2931, wvc@spsmw.org, or www.spsmw.org/providence-center/events.

April 29

St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. **Disabilities Awareness Mass**, sponsored by the St. Mark the Evangelist Inclusion Ministry and the archdiocese's Special Religious Development (SPRED)

ministry, 9:30 a.m., reception to follow in Schafer Hall. Information: 317-783-4727, danginnyo@sbcglobal.net.

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., Indianapolis. **New Horizons Band of Indianapolis Concert**, performing Big Band and Broadway favorites, 3 p.m., free. Information: 317-356-6377, bmurphy@scecina.org.

May 1

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

May 3

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles,

50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

Ritz Charles, 12156 N. Meridian, Carmel. **St. Augustine Guild "Hats off to Spring" Luncheon, Style Show and Silent Auction**, benefiting elderly needs, 10:30 a.m., \$55. Information and reservations: 317-294-1955, sallylittlejohn4@gmail.com.

May 4

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Msgr. Joseph Schaedel presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

May 5

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Shop Inn-Spiced Spring Sale and Open House**, 8 a.m.-3 p.m. Information: 317-788-7581.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Seton Catholic High School, 233 S. 5th St., Richmond. **4th Annual Bazaar and Vintage Market**, handmade goods, re-purposed items, vintage finds, 9 a.m.-3 p.m., free admission. Information: 765-960-6121, smkitchen3@gmail.com. †

Right to Life of Indianapolis to host day of prayer and protest on April 28

Right to Life of Indianapolis is hosting the Third Annual National Day of Prayer and Protest Against Planned Parenthood at the abortion provider's facility, 8590 Georgetown Road, in Indianapolis, from 10 a.m.-noon on April 28.

The peaceful gathering will offer participants the opportunity to speak

out for the unborn and call on state and federal governments to defund abortion.

For more information, call Right to Life of Indianapolis at 317-582-1526 or e-mail life@rtlindy.org.

To learn more about the prayer service and protest and upcoming events, "like" the "Right to Life of Indianapolis" Facebook page. †

Pilgrimages honoring the Blessed Mother to be held Sundays in May in St. Meinrad

Saint Meinrad Archabbey in St. Meinrad will host a series of pilgrimages honoring the Blessed Mother at the Monte Cassino Shrine, 13312 Monte Cassino Shrine Road, in St. Meinrad, each Sunday in May at 2 p.m. CT.

The pilgrimages begin with an opening hymn and a short sermon, followed by a rosary procession and end with the Litany of the Blessed Virgin and a hymn.

Topics and speakers are as follows:

- **May 6:** "Purifying Our Memories with Mary, Mother of Hope," Benedictine Brother Lorenzo Peñalosa presenting.

- **May 13:** "Mary Helps Us to Experience the Mercy of God," Benedictine Father Meinrad Brune presenting.

- **May 20:** "Mary, Mother of the Church," Benedictine Father Christian Raab presenting.

- **May 27:** "Lessons in Hospitality: Mary and St. Meinrad," Benedictine Brother Simon Herrmann presenting.

All are invited.

For more information, contact Mary Jeanne Schumacher during business hours at 812-357-6501, or call 812-357-6611 on the day of the event. †

VIPs



Michael W. and Nancy (Nobbe) Cuskaden, members of St. Mary Parish in Greensburg, will celebrate their 50th wedding anniversary on April 27.

The couple was married in St. Mary Church, in Greensburg, on April 27, 1968.

They have three children: Melissa Bruns, Christopher and Michael Cuskaden.

The couple also has eight grandchildren. †

K of C golf outing on May 14 to benefit Pregnancy Care Center in Lawrenceburg

The Knights of Columbus Councils #14862 and #1231, both in Lawrenceburg, are hosting a benefit golf outing at Hidden Valley Golf Course, 19775 Alpine Dr., in Lawrenceburg, on May 14.

The outing begins with lunch at 11:30 a.m. with a 1 p.m. tee-time.

All proceeds benefit the Pregnancy Care Center in Lawrenceburg and the Knights' Ultrasound for Life Initiative to

supply ultrasound equipment to pregnancy centers in the United States and Canada.

The entry fee is \$100 which includes lunch, green fees and cart, dinner, prizes and an additional round of golf at Hidden Valley.

Sponsorship opportunities available.

Register by April 27 by e-mailing kofcgolfouting@yahoo.com.

For more information, call 812-221-1193. †

Sidewalk Advocates of Indianapolis to host training seminar on May 5

Sidewalk Advocates of Indianapolis, a ministry of the Great Lakes Gabriel Project, will offer sidewalk counseling training at 1st Choice for Women, 5455 W. 86th St., in Indianapolis, from 9 a.m.-4 p.m. on May 5.

Sidewalk advocates are trained to counsel women entering the Planned Parenthood abortion facility in Indianapolis. Advocates must have a

strong desire to help women in crisis pregnancies through a loving and peaceful approach and should be able to commit to at least one 2.5-hour shift per week from 8 a.m.-4 p.m. on Monday-Friday.

The cost is \$10 which includes training materials and lunch.

Register by April 30 by contacting Sheryl Dye at 317-407-6881 or e-mailing sheryl@goangels.org. †



The Monte Cassino Shrine in Saint Meinrad. (File photo by Katie Breidenbach)

Program matches seniors age 55 and older with volunteer opportunities

The Retired and Senior Volunteer Program (RSVP) and the Senior Companion Program match those age 55 and older with volunteer opportunities that best fit their interests, talents and abilities. Volunteer experiences can be one-time,



short-term or ongoing.

Some opportunities include volunteering from home.

Senior Corps programs are available in 27 counties within the archdiocese.

For more information, call 317-261-3378. †



The Face of Mercy

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

By Daniel Conway

The Lord's Prayer brings us closer to Holy Trinity

"To whom do I pray? Almighty God? Too far away. I cannot feel that he is near. Even Jesus did not refer to God as 'the Almighty God.' To whom do I pray? The cosmic God? That is fashionable these days, praying to the cosmic God. But that is nothing but a polytheistic idea of who God is, typified by a lite culture. To whom do we pray? No, not a cosmic God, but a ... Father." (Pope Francis, *Our Father: Reflections on the Lord's Prayer*, p. 11)

"Closeness" is one of the consistent themes of Pope Francis' teaching. God is close to us, the pope insists. God calls us to come closer, to open our hearts and allow the Blessed Trinity of love to enter our lives and remain with us throughout our life's journey.

The Lord's Prayer is the prayer that Jesus taught us. It is not simply a prayer to be recited quickly by rote. It is an expression of reverence and of love, Pope Francis says. It should become the language of our soul's most heartfelt desire.

"When we pray the Our Father," the pope said in his weekly general audience

at the Vatican on March 14, "we connect with the Father through the Holy Spirit who gives people this connection and feeling of being children of God." This makes the Lord's Prayer a work of the Blessed Trinity. Using the words of Jesus, we connect with the Father through the power of the Holy Spirit.

But Jesus didn't tell us to call God "my Father." God is "our Father." We are the children of God, members of one family, and the Father we address is the Father of all humanity—regardless of race, nationality, religious belief, gender, economic or social status.

Praying the Lord's Prayer, and calling God "our Father" throughout the day, helps us deepen and sustain our relationship with God and our bonds with all our sisters and brothers.

"Jesus did not give us this prayer simply as a formula for addressing God," Pope Francis writes in his new book, *Our Father: Reflections on the Lord's Prayer*, based on conversations with Father Marco Pozza, a theologian and prison chaplain in Padua, Italy. "With this prayer he is

inviting us to turn to the Father so that we can discover who we are and live as his true children and as brothers and sisters together" (*Our Father: Reflections on the Lord's Prayer*, p. 14).

Another consistent theme of Pope Francis is God's abundant mercy which is made available to everyone regardless of what sins we have committed. This, of course, is integral to the Lord's Prayer.

Pope Francis teaches that the Our Father opens our hearts to forgiving others as God has forgiven us. "Forgiving people who have offended us is not easy," the pope says. As a result, we must ask the Lord to share with us the gift of divine mercy. Human strength or will is not powerful enough. We need the grace of the Holy Spirit to be merciful to others as God is merciful to us.

"Jesus shows us what it means to be loved by the Father and reveals to us that the Father wants to pour forth upon us the same love that he has for his Son from all eternity" (p. 14).

Far from being a routine prayer recited

quickly and superficially, the Lord's Prayer is (or should be) an intimate expression of love.

"It's so beautiful to pray like Jesus prayed," Pope Francis said at his March 14 general audience. Calling God "our Father" like Jesus did brings us closer to both of them and to the Holy Spirit. We pray with Jesus by the power of the Holy Spirit in order to be united with our Father, God.

"So I hope that in saying the Our Father, every one of us will feel ever more loved, forgiven, bathed in the dew of the Holy Spirit, and will thus be able in turn to love and forgive every other brother, every other sister." Pope Francis believes that praying the Our Father in a loving and deeply personal way "will give us an idea of what heaven is like" (p. 15).

What better way to celebrate joyfully this Easter season than to come closer to our God—Father, Son and Holy Spirit—through the Lord's Prayer!

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

El rostro de la misericordia/Daniel Conway

El Padre Nuestro nos acerca más a la Santísima Trinidad

"¿A quién le rezo? ¿A Dios todopoderoso? Está demasiado distante. No puedo sentir su proximidad. Ni siquiera Jesús se refirió a Dios como 'el Dios todopoderoso.' ¿A quién le rezo? ¿Al Dios cósmico? Eso está de moda hoy en día, rezarle al Dios cósmico, pero no es más que una idea politeísta de la identidad de Dios, tipificada por una cultura frívola. ¿A quién le rezo? No, no un Dios cósmico sino a un ... Padre." (Papa Francisco, *Padre Nuestro*, p. 11).

La "proximidad" es uno de los temas recurrentes de las enseñanzas del papa Francisco, quien insiste en que Dios está cerca de nosotros. Dios nos llama a acercarnos más, a abrir nuestros corazones y a permitir que la Santísima Trinidad del amor entre en nuestras vidas y nos acompañe a lo largo de todo el camino de la vida.

El Padre Nuestro es la oración que Jesús nos enseñó; no se trata de una simple oración que debemos recitar rápidamente de memoria sino una expresión de reverencia y de amor, según nos dice el papa Francisco, al punto de convertirse en la expresión del deseo más profundo de nuestra alma.

"Cuando rezamos el Padre Nuestro—

señaló el papa en su audiencia general del 14 de marzo en el Vaticano—nos conectamos con el Padre que nos ama, pero es el Espíritu quien nos da ese vínculo, ese sentimiento de ser hijos de Dios." Esto convierte al Padre Nuestro en una obra de la Santísima Trinidad. Valiéndonos de las palabras de Jesús, nos conectamos con el Padre a través del poder del Espíritu Santo.

Pero Jesús no nos dijo que llamáramos a Dios "mi Padre"; Dios es "nuestro Padre." Somos hijos de Dios, miembros de una misma familia y el Padre al que nos dirigimos es el Padre de toda la humanidad, sin distinción de raza, nacionalidad, credo, sexo, condición económica o social.

Al rezar el Padre Nuestro y llamar a Dios "nuestro Padre" a lo largo de todo el día, profundizamos y mantenemos nuestra relación con Dios y nuestros lazos con todos nuestros hermanos y hermanas.

"Jesús no nos dio esta oración simplemente como una fórmula para dirigirnos a Dios," escribe el papa Francisco en su nuevo libro titulado *Padre Nuestro* basado en conversaciones con el padre Marco Pozza, teólogo y capellán de una cárcel en Padua, Italia.

"Mediante esta oración nos invita a acudir al Padre para que podamos descubrir quiénes somos y vivir como sus verdaderos hijos y como hermanos entre nosotros" (*Padre Nuestro*, p. 14).

Otro tema recurrente del papa Francisco es la abundante misericordia de Dios que se encuentra a disposición de todos, independientemente de los pecados que hayamos cometido. Por supuesto, esto es un elemento integral del Padre Nuestro.

El papa Francisco nos enseña que el Padre Nuestro abre nuestros corazones para perdonar a los demás como Dios nos ha perdonado. "No es fácil perdonar a quienes nos han ofendido," afirma el papa Francisco. En consecuencia, debemos pedirle al Señor que comparta con nosotros el don de la divina misericordia. La fuerza o la voluntad humanas no son lo suficientemente poderosas y necesitamos la gracia del Espíritu Santo para ser misericordiosos con los demás, tal como Dios lo es con nosotros.

"Jesús nos muestra lo que significa ser amados por el Padre y nos revela que el Padre desea verter en nosotros el mismo amor que siente por su Hijo desde toda la eternidad" (p. 14).

Lejos de ser una oración rutinaria

que se reza rápida y superficialmente, el Padre Nuestro es (o debería ser) una expresión íntima de amor.

"¡Es muy hermoso rezar como Jesús!" afirmó el papa Francisco en su audiencia general del 14 de marzo. Llamar a Dios "nuestro Padre," como lo hizo Jesús, nos acerca más a ambos y al Espíritu Santo. Rezamos con Jesús por medio del poder del Espíritu Santo para poder unirnos con nuestro Padre, Dios.

"Espero que cada uno de nosotros, mientras dice 'Padre nuestro,' se descubra cada vez más amado, perdonado, bañado por el rocío del Espíritu Santo y así sea capaz de amar y perdonar a su vez a cualquier otro hermano, a cualquier otra hermana." El papa Francisco cree que al rezar el Padre Nuestro de una forma piadosa y profundamente personal "tendremos una idea de lo que es el paraíso" (p. 15).

Qué mejor forma de celebrar con alegría esta temporada de la Pascua que acercarnos más a nuestro Dios, Padre, Hijo y Espíritu Santo, a través del Padre Nuestro.

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

Manila Archdiocese receives relic of St. John Paul II's blood

MANILA, Philippines (CNS)—The Archdiocese of Manila is the custodian of a relic of St. John Paul II: a vial of the late pope's blood that was to be placed in a reliquary for veneration starting on April 7.

Cardinal Stanislaw Dziwisz, St. John Paul II's former secretary and retired archbishop of Krakow, Poland, gave the archdiocese the vial as a gift for the 60th anniversary of Manila Cathedral's reconstruction after World War II,

ucanews.com reported.

"This precious gift ... is truly a source of consolation and help, especially for those who are suffering physical illnesses," read a statement from Manila Cathedral.

Relics have always received particular veneration and attention in the Church because of the belief that the bodies of saints have become instruments of their holiness.

"Let those who have special intentions

and petitions come in veneration and prayer," the statement said.

Father Reggie MalecDEM, Manila Cathedral rector, said it was a "great honor" for the church to be the custodian of the relic.

"We did not expect that Cardinal Dziwisz would send us still liquified blood," he said during a media briefing.

A Poland-based Filipino nun brought the relic to Manila in December. It is the

first such relic of a saint's blood still in liquid form in the Philippines.

Toward the end of the late pope's life, doctors extracted blood from him in case there was a need for an emergency transfusion. The blood is still in liquid form because of an anti-coagulant present in the test tubes at the moment of extraction.

Only seven vials of liquid blood from St. John Paul are enshrined in churches around the world. †

CAMINO

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So when he finally came face to face with Hutchins in the early part of 2017, Peredo did something that still stuns Hutchins.

“My initial thought was fear,” Hutchins recalls about that first meeting, which included his father and a brother by his side. “I didn’t know whether he was going to start yelling at me.”

Instead, Peredo told him he just wanted to meet him, to talk with him. And through conversations with Hutchins and his father, Peredo learned that, since the accident, Hutchins was unable to work, had become divorced and was still struggling with the effects of epilepsy.

A short time later, Peredo stunned Hutchins again. He shared his plan to help them both heal their brokenness.

Trying to find a purpose

Peredo asked Hutchins if he wanted to walk the Camino with him.

“The thought in my mind is that I’m in limbo about the next steps in life,” Peredo recalls. “I’m trying to find my purpose, where I fit in. I knew I was still broken. I wasn’t whole. I was hoping I could create a way to make something great out of something bad—and he would be a partner with me in this.”

“Through nobody’s fault, both of us had almost been killed in the accident. I wanted to do this for myself and him—to walk as brothers, to create something positive for our futures.”

When Peredo mentioned his plan, Hutchins had never heard of the Camino, where it was, or what it entailed. But the more that Peredo talked, the more Hutchins became swept up in the thought of traveling to a foreign country, of being on an airplane for the first time in his life. Concerns of how the epilepsy might impact him while walking the Camino faded amid the plans of the adventure.

“I had no idea what I was walking into,” Hutchins says. “I figured it was the first time I would ever be out of the country, and there was no way I’m going to turn him down.”

In the months that followed, Peredo did fundraising for the trip. During that time, he also read “a couple of articles about a couple of people who walked the Camino who had epilepsy,” trying to learn more about how the journey might affect Hutchins. Wanting to help protect Hutchins if he fell on the trail, Peredo bought knee pads, elbow pads and a helmet for Hutchins, insisting he wear them when they began walking.

Finally, in late October of 2017, they set out from a small town in France on the ancient pilgrimage path that leads to the shrine of St. James at Santiago de Compostela in northwestern Spain. And on the first day, as the 49-year-old Peredo and the 33-year-old Hutchins walked up a mountain, their journey almost ended in disaster.

Carrying the pain

“I vomited four times going up the mountain and two times going down the mountain,” recalls Hutchins, who was carrying a backpack that weighed about 40 pounds, similar to Peredo’s. “I felt Mark took care of me. He took my pack. If he wasn’t there, I might have had to stop right there.”

Peredo notes, “He’s throwing up, and he’s throwing up some more. I’m thinking he’s going to die. I take his pack. I’m walking up with his backpack and my backpack.”

Peredo was also carrying some emotional baggage from the journey he had made on the Camino a year earlier.

In many ways, that 2016 pilgrimage was his attempt to “reset my life” after the accident on April 10, 2015.

That day, the married father of three had been driving home to Lanesville on I-65 South after a meeting in Indianapolis that had secured a deal with a national company for his growing marketing-design business. Shielded by the traffic ahead, he never saw the car, heading



Luke Hutchins, left, and Mark Peredo head along the rocky trail of the Camino, another day of walking through the fields, the rolling hills and the mountains during their spiritual pilgrimage in France and Spain that also became a journey of healing for the two men. (Submitted photo)

northbound, cross the median out of control until it was too late.

“A car was coming at me at 50 to 70 miles an hour,” Peredo recalls.

Firefighters used a “jaws of life” device to extract the bloodied Peredo from his smoking, crumpled car. He recalls being put on a stretcher, lifted into an ambulance and rushed to a hospital where the ordeal of six surgeries on a shattered right foot and two surgeries on the shattered right bridge of his face began.

At the same time, Hutchins was rushed by helicopter to a hospital. The accident left his body broken, with fractures of an ankle, a leg, fingers, ribs, a kneecap and a collarbone. His face had to be reconstructed, with a permanent metal plate holding his chin together.

“The police officers were surprised that both of us were even alive,” Peredo says.

‘I swelled up in tears’

Yet as horrific as the accident was—an accident that also eventually led him to lose his business—what devastated Peredo even more was the death of his father from cancer on July 28, 2015.

“My dad was my best friend,” he says. “When I was a boy, we lived in Bolivia, out in the country. My dad and I would walk in the mountains. As I got older, we came back to the United States. We’d still walk and talk together. Whenever we had issues in our lives, it was always a walk and a talk.”

During that first pilgrimage, Peredo often thought of his father as he walked, leading to an emotional moment.

“About the third week in, I finally broke down and cried,” he says. “That was after a day when I pushed myself hard. The following morning, I woke up early. I heard my father’s voice. It hit me like a brick. I swelled up in tears, and I cried. I felt he was telling me I was doing all right, that he approved.”

Peredo also remembered the advice that his father sometimes gave him—to “keep going forward” in life. He followed that advice again as he carried his backpack and Hutchins’ backpack on the first day of their Camino journey.

Moving forward

That approach of moving forward also began to work well for Hutchins after that first day.

He stopped smoking within the first few days of the journey, and he began eating lighter meals, relying on more soups and energy drinks that helped with staying hydrated. He and Peredo also stopped by a medical clinic on the Camino where they sought the advice of a doctor about the medicines he was taking for his epilepsy.

“She said if I continued to take all the medicines, I wouldn’t be able to continue the walk,” Hutchins says. “I was taking

eight medicines, and I reduced it down to two.”

With all the changes, he felt better, more confident, and on one of the mountains they climbed, he found himself passing other pilgrims. He even stopped to help one of his fellow pilgrims make it up the mountain.

“She gave me a cross from Israel,” he recalls.

There was also the night when he danced with some of his fellow pilgrims, the day when a herd of sheep made him smile as they seemed to come out of nowhere, and the stops in the churches, the cathedrals and the small towns along the way—all part of an adventure that he describes as “a brand new experience into a whole new world.”

But there were tough moments, too. He never adjusted to the dormitory-like hostels where they slept with other pilgrims. He struggled when others spoke a language different than English. He missed his two children. And there were times when he feared what would happen if he had a seizure, fell in a ditch and no one found him.

A bond of brotherhood

The mostly “ups” and occasional “downs” of the journey for Hutchins seemed to mirror the relationship that he and Peredo had during the pilgrimage. Many times, they opened their souls to each other.

“We talked about each other’s families, our life experiences,” Hutchins says.

At other times, they became frustrated and irritated with each other. On those days, they walked with other pilgrims, keeping their distance from each other.

“There were moments when you wanted to knock each other’s blocks off,” Peredo says. “We’re human beings. We have our trials and our issues that we deal with. We’re not perfect. But what I found on this trip was the peace of walking with him. We became good friends on the trip. My father was my best friend. I consider Luke as closer to a best friend than I’ve had in years.”

Hutchins notes, “I pretty much treat him like my brother.”

The depth of their bond overflowed when they sometimes talked about faith. Peredo considers his Catholic faith as an important part of his life, with “a special place in my heart for Mary.” Hutchins found his faith growing during the pilgrimage.

“We were talking about faith and his future one day,” Peredo recalls. “I was asking him about maybe being a youth pastor. Right then, a rainbow comes out, and church bells are ringing.”

Hutchins viewed his frequent sightings of rainbows on the pilgrimage as a sign



In a moment of celebration, Luke Hutchins, left, and Mark Peredo raise the walking sticks they purchased in Santiago de Compostela in northwestern Spain—walking sticks that serve as mementos of their memorable journey across the Camino. (Submitted photo)

for him: “It was kind of like a rebirth. I’m a lot stronger in my faith now than I ever was before.”

A journey of healing

After 40 days and 460 miles of walking, Peredo and Hutchins reached the shrine of St. James at Santiago de Compostela.

By the end of the journey, Hutchins had long ago discarded his helmet, and he suffered only one seizure along the way.

“It was incredible I was able to walk it,” he says. “Mark kept encouraging me. When we got to Santiago de Compostela, I was so happy. It was finally mission complete. I can finally go home now. I was missing my kids so bad. It was a really great experience. If I had the chance to do it again, I would.”

For Peredo, the second pilgrimage gave him the peace and healing that had eluded him during his first journey along the Camino. He embraced part of that peace and healing with Hutchins in a way he never expected.

“The best parts of walking together for me were being able to joke about stuff,” Peredo says. “By the end of the trip, we were talking about the accident and joking about the accident.”

He pauses, collecting his thoughts about how far he and Hutchins have come from that moment when their worlds collided.

“For me, going through this process of healing and letting go and not hating is something I needed to do—to prove to myself, to prove to my children that you have to stay the course, and that something good will come from it.

“I wanted to go back because I was broken. Luke wanted to do it because he was broken. We helped each other through this.” †

Fifty years after release, 'Humanae Vitae' praised as prophetic

WASHINGTON (CNS)—Surrounding the 1968 issuing of "*Humanae Vitae*" ("Of Human Life") was the cultural context of the sexual revolution and a widespread fear about overpopulation following World War II, said Donald Critchlow, a professor of history at Arizona State University.

At the time, there were movements in support of eugenics, abortion rights, and sterilizations in an attempt to curb population growth, Critchlow told an audience at The Catholic University of America on April 5.

Those who thought voluntary family planning was not enough proposed other, more coercive ideas, such as requiring couples to get a license to have a child or requiring sterilization for couples with more than five children, he added.

Critchlow was one of several speakers at a 50th anniversary symposium on Blessed Paul VI's encyclical "*Humanae Vitae*" on April 4-6 hosted by Catholic University. Keynotes and a number of workshop sessions examined the teaching and legacy of the document on the regulation of birth issued on July 25, 1968.

The symposium was titled "Embracing God's Vision for Marriage, Love and Life," and brought together experts on a variety of topics related to the encyclical's teachings on human sexuality and family life.

In a session exploring the historical context of the times when the encyclical was released, Critchlow noted that prior to the drafting of "*Humanae Vitae*," a commission was appointed to give suggestions for the Catholic Church's response to new forms of contraception.

The majority of the people on the commission privately recommended that the use of the birth control pill should be accepted, and Church teaching on the subject should be changed.

Blessed Paul rejected the commission's report and in "*Humanae Vitae*" affirmed the Church's teaching on the sanctity of human life and its opposition to artificial contraception. In the document, the pope warned of the harm that widespread use of contraception would cause in society, such as lowering of moral standards, marital infidelity, less respect for women, and the government's ability to use different methods to regulate life and death.

Critchlow said many priests and laypeople, particularly in the United States, dissented from this teaching. Students and faculty went on strike at The Catholic University of America after the board of trustees denied the tenure of a professor, Father Charles E. Curran, who publicly disagreed with the encyclical's teaching. Cardinal Patrick O'Boyle disciplined 39 priests in the Archdiocese of Washington for their dissent from the document. Thousands

of scientists wrote a petition published in *The New York Times* that criticized the encyclical.

In his homily for the symposium's closing Mass at the Basilica of the National Shrine of the Immaculate Conception on April 6, Cardinal Donald W. Wuerl of Washington recalled that he had been given his first assignment as a priest just a year before the encyclical's release.

"It was immediately met with widespread dissent and vocal opposition," he said. "I was surprised to see such vehement rejection."

Cardinal Wuerl also recalled the quick action on the part of what was then the National Conference of Catholic Bishops (NCCB) in writing a pastoral letter to support and explain the encyclical after it had been issued. The NCCB had as its president then-Pittsburgh Bishop John J. Wright, for whom the future Cardinal Wuerl was serving as priest-secretary.

During that time, Cardinal Wuerl said, he learned about the importance of the teaching role of the pope as the successor of Peter.

"We accept and follow the teaching of the Roman pontiff because it is true," said Cardinal Wuerl. "We know it is true because of the authority with which he teaches it."

While historians note that "*Humanae Vitae*" "constitutes a high-water mark in silent lack of reception on the part of the faithful," Cardinal Wuerl said, "we take confidence in the reminder that a lack of reception of the teaching does not negate its truth."

Indeed, throughout the anniversary symposium, people continually praised the prophetic message of the document, which still "stands as a profound and affirmative" defense of traditional values and family life, said Critchlow.

"In the end, what '*Humanae Vitae*' proved was to be prophetic in its warnings of the breakdown of family and the depersonalization of sexual acts we see today in America," Critchlow added.

Noting Pope Francis' call to be in touch with realities people are facing in their daily lives, Mary Eberstadt, an author and speaker on issues of American culture, spoke about how the sexual revolution and the teachings of "*Humanae Vitae*" fit into that reality.

"The promise for sex on demand without restraint may be the biggest temptation humanity has been faced with," she said.

In the face of that temptation, the teachings of "*Humanae Vitae*" are difficult, "but to confuse hard [teachings] with wrong is an elementary error," said Eberstadt.

"If we are truly to lean into reality as Pope Francis has asked us to do ... there is only one conclusion ... the most



Cardinal Donald W. Wuerl of Washington, right, celebrates Mass on April 6 to close a symposium marking the 50th anniversary of Blessed Paul VI's encyclical "*Humanae Vitae*." The Mass was celebrated in the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington. (CNS photo/Rui Barros, courtesy The Catholic University of America)

globally reviled and widely misunderstood document ... is also the most explanatory and prophetic of our era," she added.

While many proponents of contraception support artificial birth control as a way to reduce the number of abortions, Eberstadt said it is now "clear beyond a reasonable doubt that contraception also led to an increase in abortion," as rates of out-of-wedlock births exploded at the same time that people were increasingly using modern contraceptive methods.

When the availability of abortion made the birth of a child "a physical choice of the mother," it also made fatherhood a social choice for the father, who no longer felt equally responsible for the out-of-wedlock birth, said Eberstadt.

Many women believe contraception will make them happier and freer than they were before, Eberstadt said, noting that to the contrary, studies have shown that female happiness has declined.

As an example of how the sexual revolution and widespread use of contraception benefited men more than women, Eberstadt pointed to the recent "Me Too" movement in which women have been sharing stories of sexual harassment in the workplace. These stories show how "widespread contraception licensed predation," she said.

Margaret McCarthy, an assistant professor of theological anthropology at the Pontifical John Paul II Institute for Studies on Marriage and the Family

in Washington, spoke about another contemporary challenge that resulted from the sexual revolution: "the un-gendering of gender."

Today's view of gender as a social construct without any natural difference has resulted in the "forced separation of inseparable things," such as a woman from her child, the man from the woman, and the child from the parents, said McCarthy.

In this worldview, relationships with others are seen as constraining arrangements that "we didn't sign up for," she noted. Through artificial reproductive technology, these relationships are then brought back into the picture on different terms, as choices within an individual's control rather than a natural occurrence, she added.

With these realities in mind, Eberstadt noted that the consistency in the teaching of "*Humanae Vitae*" continues to draw in "people who seek the truth and can find it nowhere else."

Marking the end of the conference, Cardinal Wuerl recognized that a large part of the anniversary celebration for "*Humanae Vitae*" is "a call to the continued accompaniment of those to whom we go out, announce, engage and walk with as we try to help them grasp and appropriate the teaching of this encyclical."

"We, evangelizing disciples of the Lord Jesus, bring so much to the appreciation of the value of life and the integrity of its transmission," said Cardinal Wuerl. †

Artificial contraception, abortion have damaged society, say speakers

WASHINGTON (CNS)—Medical and legal experts addressing the damaging effects of artificial contraception and abortion on health care, law and society as a whole urged hundreds of attendees at a symposium to evangelize and transform the culture through the Catholic Church's

profound encyclical reaffirming the sanctity of marriage and human life.

The speakers were talking about Blessed Paul VI's 1968 encyclical "*Humanae Vitae*" ("Of Human Life"), and they made the comments at

an April 4-6 symposium marking the 50th anniversary of the issuing of the document.

The gathering was titled "Embracing God's Vision for Marriage, Love and Life" and was hosted by The Catholic University of America.

Among the speakers was Helen Alvaré, a professor of law at the Antonin Scalia

Law School at George Mason University. She spoke on April 6 as part of a panel on "The Prophecies of '*Humanae Vitae*'—A Panel on Health and Love: The Distortions Introduced into Health Care, the Marital Relationship and Law by the Contraceptive Mentality."

Alvaré addressed the historical roots of making birth control and abortion a constitutional right in the United States, and what she described as a devastating decline of legal safeguards for women and children that has resulted.

State laws existed in this country banning unwed cohabitation, pornography, birth control and abortion, but throughout the 1950s and 1960s, those laws began to be wiped away, Alvaré said. The purpose of these laws was to protect children so they would be raised with a married mother and father.

"Poor women and poor children have suffered the most since contraception," she said. "[Society's message is] sexual expression without marriage is freedom."

In erasing those laws, the courts soon found a "right to privacy," which now in the opinion of many people supersedes all

other rights, she said.

As a result, "being without children is [believed to be] women's highest goal. ... The courts have made women's chief freedom the right to be alone with their contraceptives and abortion clinics," Alvaré warned.



Archbishop Charles J. Chaput

Other speakers were: Dr. Marguerite Duane, of the Georgetown University School of Medicine and executive director of Fertility Appreciation Collaborative to Teach the Science, or FACTS; Deacon William V. Williams, a medical doctor,

member of the Catholic Medical Association and editor of *The Linacre Quarterly*; and Suzanne N. Hollman, associate professor and co-director of the IPS Training Clinic, Institute for the Psychological Sciences.

In another session, Elizabeth Kirk, a scholar who writes and speaks on matters

of family law and religious freedom, spoke about the document's teaching on infertility and the hope that it can bring to couples like Kirk and her husband, who have struggled with infertility throughout their marriage.

The heart of "*Humanae Vitae*" affirms that the unitive and procreative meanings of conjugal love are inseparable, said Kirk. It specifically notes that all couples are called to live fully fruitful lives, even if they are infertile, she added.

The Church's teaching on marriage, abortion, human sexuality and contraception is rooted in the same respect for human dignity that guides its work for social justice and care for poor people, Philadelphia Archbishop Charles J. Chaput said in his keynote address opening the symposium on April 4.

It is imperative that the Church make known why it upholds its teaching, as reiterated in "*Humanae Vitae*," so that Catholics and the world understand God's plan for humanity, said the archbishop, who chairs the U.S. Conference of Catholic Bishops' Committee on Laity, Marriage, Family Life and Youth. †

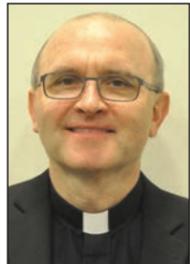


Helen Alvaré

Century-old Holy Trinity bells find new home at St. Malachy

By Natalie Hoefer

For 107 years, the three bronze bells of Holy Trinity Church on Indianapolis' west side called local Catholics to worship. But the bells of the Slovenian-founded parish fell silent on Nov. 30, 2014, when the faith community was merged with nearby



Fr. Vincent Lampert

St. Anthony Parish.

For more than 50 years, former Holy Trinity parishioner Paul Barbarich listened to the bells—and sometimes rang them.

"When I was a kid, we went up [to the bell tower] a few times to try to ring the bells like they rang them in Europe," he said.

"The big bell had its own cadence, then it was joined by the other two. It's a rhythm that you have to do by hand. ... When they got swinging, you had to be careful where you sat so you didn't get knocked over!"



The three bells—cast in 1907—of the former Holy Trinity Church in Indianapolis, rest on a flatbed truck on March 14 in preparation for their trip to The Verdin Company in Cincinnati for cleaning before eventually being moved to St. Malachy Parish in Brownsburg. The bell tower of the Slovenian-founded parish, which was merged in 2014, stands in the background.

With a few tears in his eyes, Barbarich, 58, watched as the 600-, 900- and 1,800-pound auditory icons were removed from their tower on March 14. He shared his thoughts with *The Criterion* as a large crane extracted the bells one by one.

"It's a mix of emotions going on today," he said. Since the merging of his former parish with St. Anthony Parish through the Connected in the Spirit process, Barbarich admitted that "every time I come here [to the Holy Trinity site], it's hard.

"But life goes on, and I'm just excited that my new parish home and their families will benefit from these wonderful bells."

The new parish home of Barbarich and of many former Holy Trinity families is St. Malachy in Brownsburg. Through the generosity of an anonymous benefactor, the bronze bells are being cleaned and serviced at The Verdin Company in Cincinnati where they were originally cast in 1907. From there, they will be installed at a yet-to-be-determined location on the grounds of St. Malachy.

There is another former Holy Trinity parishioner who came to St. Malachy, but not because the parish closed. Rather, he was assigned there—Father Vincent Lampert, pastor of the Brownsburg parish since 2015.

"My family have been lifetime members [of Holy Trinity] dating back to my grandparents when they emigrated from Slovenia," he said. "You could always hear the bells ringing in the neighborhood. It reminded you of the purpose of bells, that we're called to wake up the Church and be about the things of God."

Father Lampert noted that "a large contingent of people from the former Holy Trinity Parish and Slovenia live in Hendricks County [where St. Malachy is located], so bringing the bells from Holy Trinity will be a good way to maintain that connection with the roots of many people on the west side of Indianapolis."

While St. Malachy does have a bell from its own former church structure, Father Lampert said its clapper is missing. The bell now resides in a non-permanent structure.

As for what to do with the Holy Trinity bells, he said the parish "already [has] funds donated to this project. We just need to determine what type of structure to build, what it will look like, if the bells



Workmen from The Verdin Company in Cincinnati lower onto a flatbed truck the largest bell—weighing 1,800 pounds—from the former Holy Trinity Church in Indianapolis on March 14. The three bells from the Slovenian-founded parish, which was merged in 2014, will be cleaned and eventually moved to St. Malachy Parish in Brownsburg. (Photos by Natalie Hoefer)

will be functional or just displayed, and then think of the placement of the bells with the parish bell."

While Barbarich hopes to hear the bells toll once again, having them displayed would show off their special, one-of-a-kind feature, something he recalls from his childhood ventures to the Holy Trinity bell tower.

"Each bell was named, and the name was [engraved] on the bell," he recalled. "Lodges were a big social force within the Slovenian community," he explained. So the smallest and middle bells were named for the local Slovenian lodges: St. Joseph and St. Aloysius. The largest bell was named Holy Trinity in honor of the parish.

Once the extraction was complete, Barbarich hopped up on the flatbed truck. He knelt next to the middle-sized bell and traced his hands over it. Leaning in close, he wet his thumb and swiped it over a spot of the tarnished surface. And there they were—the fine lines of engraved letters: "Zvon Sv. Alojzija," Slovenian for "the Bell of St. Aloysius."

According to parish history, said Barbarich, "Father Joseph Lavric was the first pastor of Holy Trinity [founded in 1906]. He collected \$1,189 back in 1907 for the bells." Following the

closing of Holy Trinity, Barbarich and other members of St. Aloysius Lodge petitioned to be custodians of a few items from the church, including the bells.

Some former Holy Trinity pieces are already at St. Malachy—statues of Mary, St. Joseph, St. Anthony, Christ the King, two angels "and SS. Cyril and Methodius, patron saints of the Slavic nations," said Father Lampert. Holy Trinity Church, which is attached via the narthex to Catholic Charities' Holy Family Shelter, will be used to expand the shelter's services.

While there is no deadline set for the completion of the bell project, Father Lampert hopes it will be finished in 2019, in time for the 150th anniversary of the founding of St. Malachy Parish.

Barbarich looks forward to the day when he can see and possibly hear the Holy Trinity bells again.

"I feel like [Holy Trinity] is part of my family," he said. With the bells coming to St. Malachy, he said he feels "like a part of my family is following me to my new parish. I hope they will be there for the next 100 years." †

Respect life of severely ill patients like Alfie Evans, pope says

VATICAN CITY (CNS)—Highlighting the plight of a seriously ill toddler in Great Britain, Pope Francis called for greater respect for every patient's life and dignity.

After praying the "Regina Coeli" with people gathered in St. Peter's Square on April 15, the pope asked that everyone pray for "people, such as ... little Alfie Evans in England, and others in different countries, who have been living, sometimes for a long time, in a condition of serious infirmity, [and are] medically assisted for their basic needs."

These "delicate situations," he said, are "very painful and complex. Let us pray that every sick person may always be respected in their dignity and cared for in an appropriate way for their condition, with the unanimous contribution of family members, doctors and other health care workers, and with great respect for life."

Archbishop Vincenzo Paglia, president of the Pontifical Academy for Life, said he

strongly hoped there could be an opening of dialogue and collaboration between Alfie's parents and hospital officials so that "together they may seek the integral well-being of Alfie, and caring for his life will not be reduced to a legal controversy."

"Alfie cannot be abandoned; Alfie, and his parents likewise, must be fully loved," the archbishop said in a written statement.

The pope had already asked that all efforts be made to accompany Alfie, whose parents are fighting a legal battle to keep him on life-support.

"It is my sincere hope that everything necessary may be done in order to continue compassionately accompanying little Alfie Evans, and that the deep suffering of his parents may be heard. I am praying for Alfie, for his family and for all who are involved," the pope tweeted on April 4.

Doctors have not been able to make a definitive diagnosis of the 23-month-old

child's degenerative neurological condition; he has been on life-support at a children's hospital in Liverpool.

However, doctors at the hospital have said keeping the toddler on life-support would be "futile," and he should begin receiving palliative care. A high court judge backed a lower court's ruling saying the hospital can go against the wishes of the family and withdraw life-support.

In an effort to fight that decision, the parents, Tom Evans and Kate James, brought their case to the European court of human rights, which found no indication of any human rights violations and declared their application "inadmissible."

The parents want to transfer their son to the Vatican-run Bambino Gesù pediatric hospital in Rome to see if it is possible to diagnose and treat his condition. †

Retired Pope Benedict celebrates 91st birthday

VATICAN CITY (CNS)—Retired Pope Benedict XVI had a "peaceful and familial" 91st birthday on April 16,



celebrating with his 94-year-old brother, Msgr. Georg Ratzinger, who was visiting from Germany, the Vatican said.

Pope Francis offered his early morning Mass for his predecessor, and then sent his personal best wishes to the retired pope, who lives on the other side of St. Peter's Basilica in a refurbished monastery.

The birthday evening plans, the Vatican press office said, included a visit and performance by the Swiss Guard band.

Pope Benedict was elected in April 2005 to succeed St. John Paul II. He stepped down on Feb. 28, 2013. †

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Sense of the faithful helps preserve Church teaching

By Maria C. Morrow

“*Sensus fidelium*” is a Latin phrase that can be translated as the “sense of the faithful.” The concept concerns how the faithful together understand and live the faith. “*Sensus fidelium*” is intrinsically bound up with the teaching of the Church’s magisterium, that is, the bishops in union with the pope, as successors to the Apostles.

In the Gospel of St. John, Jesus announces to his Apostles, “When he comes, the Spirit of truth, he will guide you to all truth” (Jn 16:13). At an initial level, Jesus is speaking of his immediate Apostles, so that they can rest assured the Holy Spirit will enable them to recall all things.

This statement also includes the role of some of these Apostles as inspired authors of sacred Scripture, guided to truth in their writings. Beyond this, the statement applies to the magisterium of the Church, because the bishops and pope are successors of the Apostles.

At another level, however, Jesus’ words apply to the faithful collectively. The Holy Spirit guides not only bishops and the pope, but also the faithful, who make up the mystical body of Christ in unity with the magisterium. “*Sensus fidelium*” represents a profound unity that is crucial to the Church’s identity.

One of the most difficult and earliest heresies our Christian ancestors in the faith had to face was Arianism, the notion that Jesus was not God and not consubstantial with God the Father. The famous line from Arius in reference to the Son of God was that “there was a time when he was not.”

During the time of the Arian heresy, the majority of the bishops agreed with and followed Arius.

Despite this fact, the majority of the faithful were on the side of orthodoxy, believing the truth that Jesus is God. In part, this was because it was the faith as it had been handed on to them—the “*sensus fidelium*” at work.

Ordinary believers kept the traditional faith they had been taught, and this sense of the faithful was significant

for affirming and preserving the teaching of Jesus’ divinity.

Complicated words like “consubstantial” (from the Greek “*homousios*”) were used to explain this truth believed by the faithful: Jesus is the Son of God, and, as such, is divine. It may seem complicated, but the bishops who affirmed the teaching saw it as the best way to represent the “*sensus fidelium*.”

When we now say the word “consubstantial,” we show that we are united with the faithful who came before us, including those who held fast to Jesus’ divinity despite the popularity of Arianism among many bishops.

God speaks infallibly through the Church. This includes the pope, the bishops in union with the pope, and the sense of the faithful, which includes the bishops and pope as well as the baptized collectively.

This gift of the Holy Spirit guiding the Church to truth is because God wants all to be saved. Thus, the bearers of infallibility are always at the service of others, keeping the salvation of the Church in mind.

When thinking of “*sensus fidelium*” as infallible, it is helpful to keep in mind that it is the sense of faith of the entire people of God. This notion is connected to the saying, “the rule of prayer is the rule of faith.” That is, how we pray is how we believe.

The Church’s infallibility is ordered to sanctity. In other words, the faithful are all called to become saints. This is the point of the “*sensus fidelium*.”

At its core, the sense of the faithful is rooted in the virtue of faith infused in



Faithful hold candles in Jerusalem’s Church of the Holy Sepulcher in this April 19, 2014, photo. The Holy Spirit guides not only bishops and the pope, but also the faithful, who make up the mystical body of Christ in unity with the magisterium. (CNS photo/Max Rossi, Reuters)

the individual members of the faithful at baptism, their individual growth in faith and collectively their representation of the Church’s faith in union with the magisterium.

Sometimes the magisterium seeks clarity to better understand and communicate the sacred deposit of faith. This can be inspired by the sense of the faithful indicating that some pressing matter needs more light.

Although the example of Arianism above shows “*sensus fidelium*” at work in the face of heresy, the sense of the faithful is not ordered to resolving such conflicts in the way that formal statements from the magisterium do. Rather, the sense of the faithful preserves the one true faith over time and amid obstacles.

There are many moving examples where the sense of the faithful can be seen preserving the faith. For example, Japanese Catholics had a complete absence of priests in the 17th through

19th centuries, and thus they were unable to celebrate the sacraments (other than baptism and marriage) for more than 200 years.

And yet, when missionaries returned to Japan, they found the faith handed on despite the obstacles.

The “*sensus fidelium*” is much broader than any local Christian community such as the Japanese Catholics, but that local Church provides a glimpse into how the sense of the faithful works. The “*sensus fidelium*” refers to the infallibility of the Church with regard to handing on the faith encompassing the whole faithful, priests, bishops and pope.

It is a gift from God to aid the Church’s practice of the faith so that all of the members of the people of God can become holy.

(Maria C. Morrow is the mother of six and adjunct professor of Catholic studies at Seton Hall University in New Jersey.) †

Catholics grow in knowledge of the faith with the help of the Church

By Daniel S. Mulhall

In 2014, the Vatican’s International Theological Commission published the document “*Sensus Fidei*” in the Life of the Church” with the approval of the Congregation for the Doctrine of the Faith.

The idea of “*sensus fidei*”—which translates “sense of the faith”—expresses the belief that “the faithful have an instinct for the truth of the Gospel, which enables them to recognize and endorse authentic Christian doctrine and practice, and to reject what is false” (#2). This means that while individual believers may be lead astray, the faithful as a whole will never be.

The “*sensus fidei*” reflects two realities: “the personal capacity of the believer, within the communion of the Church, to discern the truth of faith,” as well as a “communal ecclesial reality: the instinct of the Church herself” (#3).

The convergence of the two, the “*consensus fidelium*,” is a “sure criterion for determining whether a particular doctrine or practice belongs to the apostolic faith” (#3).

Although the phrase “*sensus fidei*” does not appear in Scripture or in the formal teachings of the Church until the Second Vatican Council, the concept “that the Church as a whole is infallible in her belief” is “everywhere apparent from the very beginnings of Christianity” (#7).

The Christian faith comes down to us from Abraham, the prophets, and then through Jesus and the early Church. Ultimately, it is a gift of the Holy Spirit and a result of God’s grace (#8). The good news calls forth from those who

hear it belief in God’s offer of salvation, with “all your heart, and with all your soul, with all your mind, and with all your strength” (Mk 12:31).

Faith is “both an act of belief or trust, and also that which is believed or confessed” (#10). “Both aspects work together inseparably,” meaning that the proclamation of the good news of Jesus that I believe is bound together with my act of believing. My belief in the Gospel will encourage others to believe.

The Letters of St. Paul show that the personal and ecclesial dimensions of faith are linked. Paul understands that “the faith of believers” is inspired by the Holy Spirit, and that this same spirit “incorporates every believer into the body of Christ and gives him or her a special role in order to build up the Church” (#11).

Paul wrote to the Ephesians that while we are called by the Spirit individually to believe in Christ, we are united in “one hope . . . one Lord, one faith, one baptism” in the one God who is the “Father of all” (Eph 4:4-6).

Nourished by prayer and worship, the faithful gain knowledge and understanding of the faith from the community of believers that is the Church. From this understanding, we are led to humbly recognize and confess our failures, trusting confidently in the faith that is vouched to be true by the communion of saints (Heb 12:1), the believers who came before us.

It is from this confidence that we can trust in the “*sensus fidei*.”

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



Faithful attend Pope Francis’ *Angelus* in St. Peter’s Square on Feb. 11 at the Vatican. In 2014, the Vatican’s International Theological Commission published the document “*Sensus Fidei*” in the Life of the Church,” which expresses the belief that “the faithful have an instinct for the truth of the Gospel, which enables them to recognize and endorse authentic Christian doctrine and practice, and to reject what is false.” (CNS photo/Oliver Weikert, EPA)

From the Editor Emeritus/John E. Fink

A harrowing plane ride to Buenos Aires back in 1974

May I tell you about another trip I made? This one was in 1974. I was president of the Catholic Press Association (CPA), and I attended the World Congress of the Catholic Press that year in that capacity. I flew down to Buenos Aires, Argentina, with Jim Doyle, the CPA's executive director. We almost didn't make it.



We flew on what was supposed to be a non-stop flight from John F. Kennedy Airport in New York. As we rolled down the runway for our takeoff, I heard a "bang, bang" just before the plane was airborne. I turned to Jim and said, "I think we just blew a couple tires."

"I think so, too," he replied.

We were given dinner, and the flight seemed to be going smoothly. Then the captain came on the speaker to tell us

that we had, indeed, blown some tires on takeoff, and the crew had been in touch with airline officials trying to determine what to do—return to New York or continue to Buenos Aires. The decision was made to land in Miami, where there were emergency procedures. The crew was now in the process of dumping fuel so that there wouldn't be much left when we landed.

The airport spread foam on the runway, and the plane landed. The pilot made a perfect landing on the foam and came to a stop as quickly as he could. We didn't have to go out the emergency exits. We filed out and, as we did, I noticed the steam coming from the landing gear since, of course, the rubber tires disintegrated upon landing.

After a wait of about two hours, we were put on another plane. This one, though, didn't have the capacity to fly all the way from Miami to Buenos Aires, so it stopped in Lima, Peru, to refuel. After we landed, there was a long wait before the doors were opened. Then the captain came on the speaker to tell us that, when the

plane landed, the windshield in the cockpit popped out. He estimated that it would take about eight hours to fix it.

Rather than wait around the airport that long, Jim and I got a cab and asked the driver to show us the sights of Lima. I was glad to see the graves of St. Rose of Lima and St. Martin de Porres, as well as other landmarks—but also some of the worst poverty I've seen anywhere.

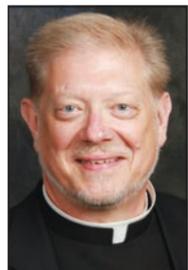
The windshield was fixed, and we made it to Buenos Aires. The trip, which was supposed to take 12 hours, ended up taking 26 hours. We landed late at night, but the airport was packed with people. We arrived the same night that the body of Eva Peron was being brought back to Argentina from Spain.

It was 2 a.m. by the time we got to our hotel, and the congress started at 10 a.m. So much for our plans to arrive early enough before the start of the congress to get a rest and to see some of Buenos Aires. We did enjoy Buenos Aires, though. †

That All May Be One/Fr. Rick Ginther

2018 Interfaith Ambassadors build bridges with dialogue

My column in February spoke of the CIC (Center for Interfaith Cooperation). This column is composed mainly of the remarks of the CIC Interfaith Ambassadors of the Year at the 2018 CIC annual banquet in March.



Dennis and Sandy Sasso of Temple Beth-El Zedeck in Indianapolis were the first married rabbis in history. Forty years later, they recently were honored for their faithfulness to interfaith engagement.

I believe their words—which strive to echo their daily actions—reveal why they were honored. Following are excerpts from both honorees:

"When Dennis and I were studying religion in college, the primer for interfaith was Will Herberg's seminal book *Protestant, Catholic and Jew*," Rabbi Sandy said.

"Herberg wrote of ethnic divisions fading against a backdrop of three primary faith expressions, a 'triple melting pot' that made up the American landscape. That landscape is now more textured and complicated than ever.

"We are a country of multiple identities, of Christians and Jews, Muslims, Sikhs, Buddhists, Hindus and secularists," she continued.

"Despite America being the most religiously diverse nation, we know little about each other. We live in a country

where more and more people, when asked what their religion is, say 'none.'

"For faith traditions to be a source of strength, a resource for values, we cannot simply agree to tolerate one another, but to understand each other, not only the ways we are alike but also how we are different," Rabbi Sandy continued.

"In the mid-20th century, interfaith conversations were among the like-minded. We made important contributions, standing tougher in national crises, building Habitat for Humanity homes, forming alliances to feed the hungry and to welcome immigrants. We worked against discriminatory legislation, prayed and celebrated together.

"The interfaith gatherings of this century must build bridges that are far more complex and challenging than before.

"We must develop conversations between the 'religious' and the 'nones.' Progressives and conservatives have to figure out how to talk without demeaning the other," Rabbi Sandy added. "We can't say, either you agree with me on everything, or you're against me. Extremism, on the left or the right, cannot be the religious standard bearer."

"God is everyone's pedigree! The supreme dignity of all humans implies both their equality and their distinctiveness," Rabbi Dennis said. "Religious, cultural, national and racial differences are not merely to be tolerated, they are to be celebrated. One's truth does not deny another's. Heaven is not a gated community. There are no zoning

restrictions!

"The ancient rabbis challenge us: 'Do not be afraid of work that has no end.' (*Avot d'Raib Natan*)

"We acknowledge that we may not here ... from Indianapolis, solve all the world's political, economic and social problems," he continued. "But we cannot abdicate responsibility, beyond synagogue, church, mosque, temple, and gurdwara, to nurture a society wherein the dignity of each person and the equality of all are assured.

"Rabbi Abraham Joshua Heschel said: '... [R]eligion is not sentimentality. Religion is a demand [and] God is a challenge speaking to us in the language of human situations. God's voice is in the dimension of history.'

"I think of religions as languages, different ways through which the spirit speaks, individually and collectively, with their own vocabulary, grammar, rhythm and prosody," Rabbi Dennis continued. "Languages are meant for dialogue, not monologue, and interfaith dialogue is the conversation among religions that expands the dictionary of faith, adds new understandings, explores and pushes the horizons of God's love and justice for all."

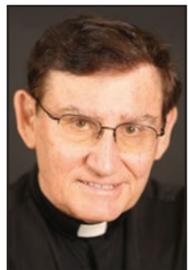
To read the full texts and for a link to Temple Beth-El Zedeck, go to www.centerforinterfaithcooperation.org.

(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

Spring offers opportunity to develop virtues of gardening

Spring has arrived! The Earth is about to enjoy greater warmth and new life awakening within it.



When surrounded by vitality, be it a newborn child, a beloved animal, a cheerful friend or a bright sunny day, life is wonderful. Create a garden and yet another wonderful dimension of life's richness is added.

For those who haven't as yet planted a garden, give it a try. Marvel as little seeds grow into plants and enjoy tasty homegrown food.

You may say, "I haven't the means for planting a garden." No problem! There are now easy to manage plants designed to be grown indoors. For example, there are tomato plants that grow upside down

on a trellis, take up little space and are as delicious as being grown outdoors.

Options for starting a garden exist if we look. People with access to their roof have created rooftop gardens. Not only do they produce vegetables and herbs, but roof gardens insulate the house and utilize free rainwater.

In cities, people are discovering vacant lots that have been converted into neighborhood gardens.

In some places, gardens have been designed for people with disabilities to fit their particular needs.

Gardening is intriguing because it teaches us to cherish time cycles. Lettuce and radishes enjoy early spring planting because they thrive in cooler weather. The hotter the weather, the "hotter" the radishes.

Studying plant time cycles remind us of our time cycles. Plants teach us the art of taking time for good results, a practice

difficult to follow in our rushed times.

No doubt many of us work long hours and just want to come home, relax and avoid thinking of work.

When I was a child, my grandfather would go to work early in the morning with his spade and mattock. His were the tools of a sewer contractor that enabled him to dig ditches and lay clay sewage pipes. When he returned home, he would work on our World War II victory garden.

Even though genes are responsible for our health to a great degree, I believe part of his good health came from working outdoors and his love of gardening. Not only were they an excellent way to stay conditioned, but they produced fresh vegetables that we canned and enjoyed throughout the year.

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

Worship and Evangelization Outreach/

Theresa Inoue

'Be not afraid' to evangelize, welcome those fallen away

It should've been a quick stop. While on a mid-March retreat in Louisville, Ky., I stopped for gas and water at Costco, and as I was heading toward the checkout, a woman



distributing samples stopped me in my tracks.

"Is it Lent yet?"

She did not ask me my name, didn't say hello, didn't offer a sample; she instead asked something of my faith.

"Yes, ma'am, it is Lent. It began on

Valentine's Day," I responded with a smile.

Without an inkling of visible judgment on my face, she nevertheless proceeded to defend the unpredictability of her work schedule: She was not able to attend weekly Mass. I spent a few minutes to listen, no judgments, no questions, only openness. After providing her an ear and selective practical support, I asked for her prayer intentions, and said my goodbyes.

I have been meeting with priests throughout the 11 deaneries during the past year, learning both their vision of evangelization and their input for evangelization teams. In my consistent summary of typed responses, again and again I face the following incongruity: How do we reach out to those fallen by the wayside? Every parish could surely benefit from further financial resources and more dynamic programs. However, manpower from the pews is forever the deciding factor in the affectivity of evangelization.

I can assure you, evangelization is neither scary nor excessively demanding. That said, evangelization is demanded of us by Christ himself (Mt 28:18-20).

Not only are consistent prayer and our personal invitation free means through which we as parishioners can contribute, but even more so, they are likely the most effective resources we possess.

One group in particular stood out among interviews, a selective demographic our pastors desire to reach: those who have fallen away. Multiple factors contribute to one's distance from the Church, but a common solution remains: an invitation. There is power in saying, "You have been missed." Our hearts desire to be known. There are times when we feel lost among the crowd, an isolation which can lend itself to our straying from the faith.

The Good Shepherd will always pursue the lost sheep. So how do we go about seeking the lost?

First and foremost, we need to recognize the faces of the sheepfold. Even parish work proves sometimes intimidating, in introducing myself and in sustaining social interactions; yet, my heart has fallen more deeply in love with my parish family.

This unity makes easier the recognition of disparity, not in judgment, but instead in love: "I really missed seeing Lisa this week."

This endeavor presents an opportunity of following up, of checking on those who are missing. Take a moment of reflection, and ask: Who haven't I seen? Am I able to contact them? If so, a simple invitation might mean the world to someone. Registration for a parish begins this welcoming period of inclusive recognition. In the meantime, are there friends and family who have stopped practicing? Are you able to reach out to them? Can you invite a neighbor?

The Church houses grace. We should take every opportunity to share it with others. Proclaim boldly, and lovingly invite. As Pope St. John Paul II would frequently exclaim, "Be not afraid." Even the woman distributing samples is never too far to come home.

(Theresa Inoue is an Echo Apprentice within the archdiocesan Secretariat for Worship and Evangelization. She can be reached at tinoue@archindy.org.) †

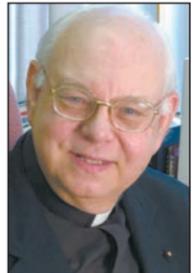
Fourth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 22, 2018

- Acts of the Apostles 4:8-12
- 1 John 3:1-2
- John 10:11-18

The Acts of the Apostles again is the source for the first reading for Mass this weekend in the season of Easter.



St. Peter, once more the spokesman for the Apostles, is filled with the Holy Spirit. He is not speaking on his own.

In this story, Peter restores a person unable to walk to wholeness, declaring that this miraculous

event came not as the result of his own power or of any earthly power, but through the power of Jesus.

Furthermore, Peter makes it clear that Jesus, who was crucified on Calvary, is the Son of God and the Savior. Jesus is the gateway to eternal life itself, the single source of God's favor and everlasting life.

The First Epistle of St. John provides the second reading. These three epistles of John are splendid in their superb use of language.

This reading declares that true believers are "children of God" (1 Jn 3:1). It is a powerful concept, meaning that through and in Jesus, believers become much more than merely creatures of God. They truly are God's children by adoption.

The Scriptures have many titles and names for God. He is the master, the Creator, the king and the almighty. In this reading, God is the Father. The title conveys all that the relationship between a child and an earthly father suggests.

The final reading is a passage from St. John's Gospel in which Jesus is described as the Good Shepherd. This title, occurring elsewhere in the New Testament, with many echoes of the Old Testament, offers lessons in itself.

In Greek, the language of the Gospel, "good" means "ideal." Jesus is the perfect shepherd. Thus, Jesus not only leads the sheep but risks everything—even his own life—for the sheep. The image has overtones of the Lord's sacrificial death on Calvary.

Another lesson is that we are sheep. Sheep are not aggressive. They are not predators. They are shy, easily the prey of vicious enemies that capitalize on the sheep's innocence and vulnerability. Humans resemble sheep, as humans unsuspectingly so often are exposed to the dangers of sin and to the meanness of sinful persons. The Lord protects us.

"Sheep that do not belong to this fold" (Jn 10:16) refers to enemies, not just strangers, who lie in waiting for the weak.

In the agrarian world of that day's Israel, Jesus used images familiar to everyone, such as shepherds and sheep. He wanted all to understand and to know God, his mercy, love and the potential of all to live in this love.

Reflection

For weeks, the Church has celebrated the resurrection, and it still celebrates the Lord's risen life this weekend.

In these readings, the Church reminds us that the resurrection was not just a stupendous event that came and went. Instead, it is with us now. How? Peter brought people to God. He brought God's life-giving power to them. His successors continue in this wondrous exchange.

In our inevitable limitations, we humans so often ignore our own vulnerability and inflate our strengths. We are at the mercy of death-dealing and devious forces, some with human faces. Some come from within us. We must acknowledge these realities.

Jesus is our Good Shepherd, ready to sacrifice his earthly life to protect us from death.

We need the Lord. Without the Lord, we risk eternal death, helpless before our enemies. He alone guides us to peace and to life.

The Lord, however, does not invade our hearts. We are free to choose for ourselves, in a dramatic personal selection of life in Christ or eternal death.

We must convert and commit. Essential to eternal life is a total and absolute commitment to God, through Jesus.

It is this simple, this basic. †

Daily Readings

Monday, April 23

St. George, martyr
St. Adalbert, bishop and martyr
Acts 11:1-18
Psalm 42:2-3; 43:3-4
John 10:1-10

Tuesday, April 24

St. Fidelis of Sigmaringen,
priest and martyr
Acts 11:19-26
Psalm 87:1-7
John 10:22-30

Wednesday, April 25

St. Mark, Evangelist
1 Peter 5:5b-14
Psalm 89:2-3, 5-7, 16-17
Mark 16:15-20

Thursday, April 26

Acts 13:13-25
Psalm 89:2-3, 6-7, 21-22,
25, 27
John 13:16-20

Friday, April 27

Acts 13:26-33
Psalm 2:6-11
John 14:1-6

Saturday, April 28

St. Peter Chanel, priest
and martyr
St. Louis Grignion de Montfort,
priest
Acts 13:44-52
Psalm 98:1-4
John 14:7-14

Sunday, April 29

Fifth Sunday of Easter
Acts 9:26-31
Psalm 22:26-27, 28, 30, 31-32
1 John 3:18-24
John 15:1-8

Question Corner/Fr. Kenneth Doyle

Mother Angelica lived Gospel commission to make disciples

Q Has the Church ever considered Mother Angelica for sainthood? I recently read a book on her life, and she was an amazing woman. She not only



started the Eternal Word Television Network (EWTN), but she had a radio station as well. I am sure that her strong faith, humor and common sense have touched many people. (Ohio)

A Mother Angelica, a member of the Poor Clares of Perpetual Adoration, died in Alabama on Easter Sunday 2016 at age 92. In 1981, with \$200 in capital, she founded EWTN, which today reaches more than 200 million homes in 145 countries and transmits 24 hours a day in several different languages with a variety of religious programming, including interviews, historical pieces and devotional services.

Three days after her death, Pope Francis spoke to members of the EWTN staff in Rome and, pointing to the sky, said of Mother Angelica, "She is in heaven." A formal process of canonization, though, has yet to begin and normally does not start until five years after death—although exceptions have been made recently for St. Teresa of Calcutta and for St. John Paul II.

In 2009, Pope Benedict XVI conferred on Mother Angelica the highest papal honor for laypeople and clergy, the Pro Ecclesia et Pontifice Cross. Upon her death in 2016, tributes came from many Catholic leaders, including Archbishop Joseph E. Kurtz, then-president of the United States Conference of Catholic Bishops, who said that Mother Angelica "reflected the Gospel commission to go forth and make disciples of all nations," and that, "like the best evangelists, she used the communications tools of her time to make this happen."

Q I attended a presentation by a Catholic deacon on end-of-life issues and medical ethics. If I understood correctly, he emphasized that when a person has had a stroke, even if he is not expected to live long, it is still necessary to provide oxygen, nutrition and hydration. For nutrition, he said a feeding tube should be inserted.

To me, that seems an extraordinary means; it is invasive, can cause infection

and needs to be changed regularly. As for me, if death were fairly imminent, I would not want a feeding tube if I were unable to swallow pureed food.

So my question is: Must a person, if Catholic, allow a feeding tube? (Now that my husband and I are past the age of 75, we are beginning to think about these things.) (Florida)

A The answer to your question, "Must a Catholic allow a feeding tube?" is, "Not always." In most situations—in the view of Catholic theology—medically assisted nutrition and hydration constitutes an ordinary means of treatment and would morally be required for those who cannot take food orally (even for patients in a "persistent vegetative state.")

That presumption, however, can be overridden by the circumstances in a particular case. This exception to the general rule is well-expressed in a document authored by the Catholic bishops of New York titled "Now and at the Hour of Our Death," which states:

"When death is imminent [within days] or in rare instances when a gastric feeding tube may cause intractable side effects such as severe agitation, physical discomfort, aspiration into the lungs or severe infection, any foreseeable benefits of maintaining the tube are likely outweighed in light of the attending burdens."

(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

Follow Me

By Roseanne Miller

It was in despair
He saw me there,
And he looked down
And softly called my name.
"Follow me, follow me,
And I will lead you
To that promised land.
I gave my all for you,
When they nailed me to the tree.
Now, live your life for me—
And follow, follow me.
Do not despair,
For I am always there.
Just begin to follow me."

(Roseanne Miller is a member of St. Mary Parish in Greensburg. People follow Christ in the Blessed Sacrament during a eucharistic procession led by Baltimore Archbishop William E. Lori during the "Convocation of Catholic Leaders: The Joy of the Gospel in America" in Orlando, Fla., on July 3, 2017.)

(CNS photo/Bob Roller)



Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to critterion@archindy.org. †

Rest in peace

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

BOWMAN, James E., 75, Holy Spirit, Indianapolis, April 5. Husband of Marcia Bowman. Father of Christine Edmondson and Jim Bowman. Brother of Karen Graves, Robert and Ronald Bowman. Grandfather of four.

COOK, Robert J., 87, St. Jude, Indianapolis, April 6. Father of Joan Dreicer, Kathleen George, Victoria Lobeck, James, Richard, Robert and Timothy Cook. Grandfather of 20. Great-grandfather of six.

DAY, Edgar W., Jr., 81, Holy Spirit, Indianapolis, March 20. Father of David, Jeffrey, Michael and Stephen Day. Brother of Joanne Gastineau and Raymond Day. Grandfather of 14. Great-grandfather of eight.

DIZNEY, Janet J., 64, St. Christopher, Indianapolis, April 6. Wife of John Dizney. Mother of Sarah Foulke, Sadie Pflum and Jacklyn Dizney. Sister of Carol Burke, Glynda Kelso, Nancy Lawrence and Venica Dizney. Grandmother of three.

DUDLEY, Joan R. (Reisert), 86, St. Gabriel, Connersville, April 8. Mother of Denise, Michele and Bruce Dudley. Sister of Rita Clark and Pat Jacobs. Grandmother of two. Great-grandmother of four. Great-great-grandmother of one.

GEIS, Joella J. (Ayers), 93, St. Gabriel, Connersville, April 3. Mother of Luanne Williams and Thomas Geis. Sister of Betty Ford. Grandmother of eight. Great-grandmother of 13. Great-great-grandmother of one.

HAGAN, James H., 82, Most Sacred Heart of Jesus, Jeffersonville, March 19. Father of Mary Jane Crowder, Deborah and John Hagan. Grandfather of six. Great-grandfather of four.

HARMEYER, Ronald H., 80, St. Louis, Batesville, April 5. Husband of Margie Harmeyer. Father of Nancy and Steve Harmeyer. Brother of Ruth Kunkel and Ralph Harmeyer. Grandfather of two.

HAYES, Carolton L., 77, Most Sacred Heart of Jesus, Jeffersonville, March 31. Husband of Joan Hayes. Father of Shannon Stevens, Michael and Steven Hayes. Brother of Harold and Thomas Hayes. Grandfather of seven. Great-grandfather of 15.

HIATT, Merrill L., 86, Prince of Peace, Madison, April 4. Husband of Martha Hiatt. Father of Karen Narramore and Timothy Hiatt. Stepfather of Cindy Gardner, Aimee Walters and Bradford Smith. Grandfather and great-grandfather of several.

HOWLEY, Thomas J., 79, St. Joseph, Shelbyville, April 5. Husband of Sandra Howley. Father of Lynn and Jerry Howley. Grandfather of three.

LAYTON, Peg, 97, St. John the Evangelist, Indianapolis, April 4. Sister of Patricia Himes, Theresa and Edward Gallagher. Aunt, great-aunt and great-great aunt of several.

LUGO, Richard, 72, St. Augustine, Jeffersonville, April 8. Father of Michelle Fentress, Amy Martinez, Tanya O'Kelley and Michael Lugo. Brother of Sally Aguillar, Lydia Perkins, Esther Sandoval, Ernest and Manny Lugo. Grandfather of three. Great-grandfather of three.

MCPHEETERS, Canita M., 78, St. Charles Borromeo, Bloomington, April 4. Wife of James McPheeters. Mother of Domenica Riley. Sister of Michael Natalie. Grandmother of three.

MILLER, Alma O., 98, All Saints, Dearborn County, March 30. Sister of Angela Probst. Aunt of several.

OCHS, James G., 85, St. Christopher, Indianapolis, March 21. Father of Jennifer Tooker, Tracey Ochs Stanton, Margaret Ochs Zore, Mark and Matthew Ochs. Grandfather of 16. Great-grandfather of three.

PAPPIN, Phillip, 93, St. Elizabeth Ann Seton, Richmond, April 2. Father of Michelle Herig, Richard Pappano and Michael Pappin. Brother of Lucille Roettker. Grandfather of five. Great-grandfather of six.

PHAN, Wai Yin, 43, Our Lady of Perpetual Help, New Albany, March 28. Daughter of Kah Fung Phan. Sister of Jackie Phan.

PORTER, Sarah K., 94, St. Vincent de Paul, Bedford, March 31. Mother of Linda Rollman and Kasie Templeton. Grandmother of five. Great-grandmother of six.

READ, Margaret, 97, St. Augustine, Jeffersonville, March 20. Grandmother of one. Great-grandmother of five. Great-great-grandmother of four.

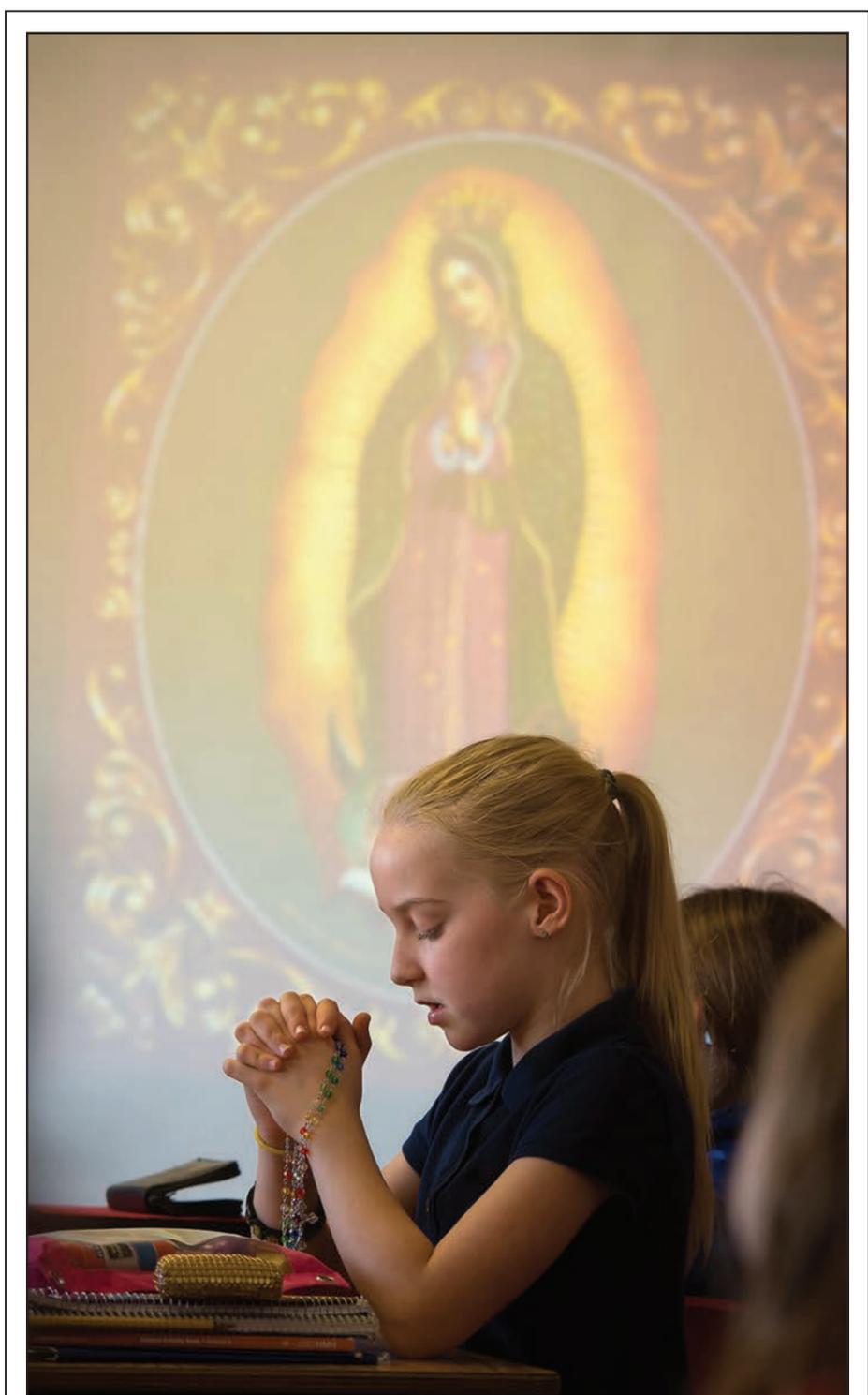
ROWE, Delbert E., 80, Most Sacred Heart of Jesus, Jeffersonville, March 17. Husband of Judy Rowe. Father of Mary and Patricia Rowe. Brother of Nina Hunt and Melvin Rowe.

SCHALLER, Ruth A., 59, St. Joseph, Shelbyville, April 5. Wife of Michael Schaller. Mother of Amanda Mang and Adam Schaller. Sister of Charles Black. Grandmother of three.

STAHL, Robert A., 95, Holy Name of Jesus, Beech Grove, March 21. Father of Paula Stahl Patterson and Dennis Stahl. Brother of Henry Stahl. Grandfather of eight. Great-grandfather of 21. Great-great-grandfather of 13.

STEWART, Elizabeth G., 95, Good Shepherd, Indianapolis, April 1. Mother of Geri McKay and Joe Stewart. Grandmother of seven.

STILES, Mary R., 87, St. Vincent de Paul, Bedford, March 15. Mother of Ed, Paul and Steven Stiles. Sister of



Devoción mariana

Shannon Hanley, a fifth-grader at St. John the Baptist School in Howard, Wis., joins her class in reciting the rosary in Spanish on March 22. Teacher Riley Garbe said having students learn to pray the rosary in Spanish aloud not only builds their faith, but also helps them learn the Spanish language. (CNS photo/Sam Lucero, *The Compass*)

Lucille Pearson. Step-sister of Joe Conley. Grandmother of one. Great-grandmother of three. Step-grandmother of four.

TALLARIGO, Henry M., 79, St. Teresa Benedicta of the Cross, Bright, March 16. Brother of Mary Badinghaus. Uncle and great-uncle of several.

VISSING, Frances M., 95, St. Augustine, Jeffersonville, March 21. Mother of Barbara Donahue. Grandmother of two. Great-grandmother of two. †

Chilean abuse victims welcome pope's letter, call for zero tolerance

SANTIAGO, Chile (CNS)—Victims of clergy sexual abuse welcomed Pope Francis' letter in which he



Pope Francis

apologized for underestimating the seriousness of the crisis in Chile.

James Hamilton, Jose Andres Murillo and Juan Carlos Cruz, victims of Father Fernando Karadima, released a statement on April 11

saying they appreciated the pope's letter and were "evaluating the possibilities" for meeting with the pope.

"The damage committed by the hierarchy of the Chilean Church, to which the pope refers, has affected many people, not just us," the victims said.

"The purpose of all our actions has always been about recognition, forgiveness and reparation for what has been suffered, and will continue to be so, until zero tolerance against abuse and concealment in the Church becomes a reality," they said.

Pope Francis' letter, released by the Vatican on April 11, asked "forgiveness of all those I have offended" and said he hoped to "be able to do it personally in the coming weeks."

In an interview with CNN Chile, Cruz said he was grateful for the pope's

"unprecedented" apology and expression of shame, and he hoped to have a frank discussion with Pope Francis about the pain suffered by victims of abuse.

"We want to talk with him and humbly speak to him about forgiveness and tell him not only everything we have experienced, but also to speak with him about the situation that many people have suffered, what we have suffered," he said. "It happened not only in Chile, but also in the United States, in Italy, in the whole world."

Abuse victims alleged that Bishop Juan Barros of Osorno—then a priest—had witnessed their abuse by his mentor, Father Karadima. In 2011, Father Karadima was sentenced to a life of prayer and penance by the Vatican after he was found guilty of sexually abusing boys. Father Karadima denied the charges; he was not prosecuted civilly because the statute of limitations had expired.

During his visit to Chile in January, the pope sparked controversy when he pledged his support for Bishop Barros and said: "The day they bring me proof against Bishop Barros, I will speak. There is not one piece of evidence against him. It is calumny."

He later apologized to the victims and admitted that his choice of words wounded many.

A short time later, the Vatican announced Pope Francis was sending

Archbishop Charles Scicluna of Malta and his aide, Father Jordi Bertomeu Farnos, to Chile to listen to people with information about Bishop Barros.

Juan Carlos Claret, spokesman for the parishioners in Osorno, said Catholics in the diocese "value the pope's willingness to restore trust. That is precisely the task that must unite all believers in Chile."

However, he said, "It is not possible to restore trust if there are no adequate and sufficient measures to effectively take care of the problem. In this sense, the departure of Bishop Barros is necessary but not enough. Now is the opportunity to assume and overcome the crisis of the Church in Chile."

Claret added that the abuse of power must end for trust to be restored for sexual abuse victims, who feel that they were ignored and not taken seriously by the Chilean Church.

Following the release of Pope Francis' letter, Bishop Santiago Silva Retamales, president of the bishops' conference and head of the military ordinariate, said the bishops of Chile would travel to the Vatican in the third week of May.

The bishops, he said, shared in the pope's pain.

"We have not done enough," he said in a statement. "Our commitment is that this does not happen again."

Regarding the pope's admission that

he did not receive "truthful and balanced information," Bishop Silva said he was certain the authorities of the bishops' conference made the information they had at the time available to the pope.

In the past few months, Catholics in Osorno have become increasingly divided. Some continue to support Bishop Barros, while others hope for change.

"In Osorno, there are wounds that have not been healed, and we cannot do ecclesiastical work. This is an opportunity for the pope," said Father Americo Vidal, a parish priest in the troubled diocese.

Cruz told CNN Chile that, despite attempts by members of the Chilean hierarchy to cover up or dismiss abuse cases, he was grateful that the pope "has seen the truth" thanks to Archbishop Scicluna and Father Bertomeu's investigation.

"I think the pope found himself in front of something that they were trying to cover up and, with humility, he saw that he needed to correct it," he said.

"We have to really thank Archbishop Scicluna and Father Bertomeu for the work they have done," Cruz added.

"Personally, they have helped me recover the trust in something that I thought I had lost for good. Not just for me; I know that other people were affected positively by it [their investigation]. So, we have to really thank them." †

Investing with Faith/Elisa Smith

Let spring inspire your spirit as well as your senses

One of the things I love the most about living in Indiana is that we have four distinct seasons. Each year, we're able to witness the entire life cycle—from birth to death—and then see a resurrection the following spring.



When I notice the trees beginning to bud and the scent of the flowers in bloom, I find myself silently saying a prayer of thanksgiving—not only for the beauty and bounty of God's creation, but also for the resurrection of Christ.

To me, spring is a season of hope. It's a constant reminder that death isn't permanent. While our bodies may die someday, through Christ's resurrection, we now have a path to eternal life.

Seeing death as just another season of life is also

one of the things that makes me so passionate about legacy giving. It allows us to continue our charitable giving to a parish, Catholic school or ministry long after we cease to walk the Earth. And like the season of spring, it continues to flourish and bear fruit year after year.

Legacy giving, through endowment funds managed by the archdiocesan Catholic Community Foundation, is a way to reach beyond the grave and continually bring new life to our archdiocese.

Ironically, most people think about legacy giving in the dead of winter, mainly because of end-of-the-year tax planning. But, really, it's springtime and its powerful symbolism that should inspire legacy giving.

As Christ himself said, "Learn from the way the wild flowers grow. They do not work or spin. But I tell you that not even Solomon in all his splendor was clothed like one of them" (Mt 6:28-29).

I hope that this spring inspires you as much as it does me. If, like me, you also find yourself thinking about the connection between the resurrection of life and legacy giving, now might be a good time to learn more. I, or one of my colleagues here at the Catholic Community Foundation, will be happy to sit down and walk you through the basics.

Feel free to contact me at ccf@archindy.org or by phone at 1-800-382-9836, ext. 1482, or 317-236-1482. You can also visit our website at archindy.org/CCF.

Until next month, have a blessed spring.

(Elisa Smith is director of the archdiocesan Catholic Community Foundation. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.) †

New culinary training program hopes to transform the lives of women

By Natalie Hoefler

A new program is cooking at St. Elizabeth Catholic Charities (SECC) in New Albany. Literally—a new program being offered is culinary cooking, and it's being done in the nonprofit organization's new culinary training kitchen. The project, budgeted at \$76,000, was made possible in part by SECC winning \$50,000 through the inaugural "Impact 100 of Southern Indiana" annual grant.

"The new culinary training program is a way for us to try to give [our clients] skill sets they can use to seek to better themselves and get a job," says agency director Mark Casper. The "clients" are unwed mothers living in the St. Elizabeth shelter. "We hope to have local schools and hospitals and restaurants ready to hire these ladies when they're done."

Casper says the idea for the kitchens and the culinary training program came about in 2016. When SECC completed a new, 2,500-square-foot building for its Marie's Community Distribution Program in November of that year, 300 square feet were set aside for a multiple-station kitchen in the hopes of one day launching the culinary training project.

Around the same time, a group of women associated with the Community Foundation of Southern Indiana were forming a new initiative called Impact 100 of Southern Indiana.

"The goal is to find 100 women to give \$1,000 each" toward a grant "for a nonprofit in Clark, Harrison and/or Floyd counties that serves women or children," says Michelle Jadcak, a member of the group's advisory board. "100 percent of the money donated that goes in, goes out."

She says the ultimate goal of the all-volunteer, all-women group is

to better southern Indiana through "transformational change," which its website defines as "a change in the structure or composition of a program, or the addition of something new which has a significant impact on the constituents served by the organization."

Within six months, the group had recruited 50 members. In 2017, they announced the availability of applications for a \$50,000 grant for nonprofits who met their criteria.

St. Elizabeth applied, and was selected as one of three finalists. A panel reviewed each finalist's one-page project summary, judging them on weighted criteria. The three organizations then each delivered a seven-minute presentation at a dinner event last September. After the presentations, each woman who donated \$1,000 voted. The winning organization needed to receive a majority of the votes. The grant winner was announced at the end of the event, and that organization was St. Elizabeth.

"Their presentation blew us away," says Jadcak. "They did a good job of showing how the project will create transformational change, how it will help these young women and mothers get training to support their families. The long-term goal for the kitchen would enhance our community with services we didn't previously have."

Casper says SECC was "very happy to win. ... We know they chose us partly in faith that they knew we would execute the grant project in the timeline we provided and are making the impact we committed to."

With the help of the grant, SECC not only built the new kitchen in the space set aside, but also renovated the kitchen of its shelter home.

"That will be used as the residents' practice kitchen," he explains, as well as be available for use for residents to cook for their families.

Casper says the plan is to begin the culinary training classes in May in the practice kitchen while awaiting completion of the primary training kitchen.

"We are finalizing the curriculum that will include about 10-12 four-hour sessions," he says.

According to SECC's grant proposal, the training "will cover cooking basics, skills required to work in kitchens, and other areas of the food service industry."

To do this, SECC plans "to partner with local hospitals, restaurants and caterers to provide instruction and post-graduate employment assistance."

Additionally, the proposal states that "the project will incorporate case management and mental health counseling to address other barriers that could affect a woman's ability to be successful in the future, ... the ability to become employed in a profession with a living wage and create a transformational change in their life and their children's lives."

Casper notes that "as more government funding goes away, you have to look for new ways to fund programs." In light of that, he says, "Our hope is that this [project] may possibly grow into an opportunity for an SEE, a social economic enterprise. ... A good example [of an SEE] is Goodwill [Industries]. They take in donations and sell those items to fund other programs."

In the case of the culinary training program as a social economic enterprise, he offers an example in which students "could use the kitchen to make baked goods on Friday, then sell them on

Saturday" at the local farmers market. The goal for the money raised would be "first to pay the people that you're employing—in our case, residents of the shelter—to pay them a living wage [while] giving them skill sets they can use to seek to better themselves by getting a job. [Then] maybe you'll run a surplus to run that program or another program."

But such a model is in the future, Casper notes.

"Right now, we're in the baby step of opening the teaching kitchen and giving these ladies skills."

Jadcak is excited about the difference she and the other women are able to make by supporting nonprofits like SECC through Impact 100.

"A lot of people give a little all the time, \$100 here, \$100 there," she explains. "But nonprofits need more than that. They need the opportunity to have a large infusion of cash to do amazing things and truly transform our community."

She is also excited on a personal level that the first Impact 100 winner is St. Elizabeth. As a parishioner of Our Lady of Perpetual Help Parish in New Albany, she was "thrilled to see St. Elizabeth win."

"It's a nice way to support the Catholic Church's efforts in social justice. I'm excited to see what St. Elizabeth will accomplish."

(For more information on the programs and needs of St. Elizabeth Catholic Charities or to donate, go to www.stecharities.org. For grant and membership information for Impact 100 of Southern Indiana, go to www.impact100si.org.) †



Development director Dawn Bennett and agency director Mark Casper, both of St. Elizabeth Catholic Charities in New Albany, hold a symbolic check representing \$50,000 that the organization won last September through Impact 100 of Southern Indiana's inaugural annual grant. The money was used to build a multiple-station kitchen to implement a new residential culinary training program, and to renovate a shelter kitchen for both training practice and residential use. Bennett and Casper are standing in the renovated kitchen. (Submitted photo)

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New church construction in Mitchell

In this 1966 photo, Father Meinrad Rouck, pastor of St. Mary Parish in Mitchell and dean of the former Bedford Deanery, surveys the construction of St. Mary's new church building. According to the June 17, 1966, issue of *The Criterion*, construction of the new church building was delayed for several months when deposits of limestone were discovered underneath the building site. St. Mary Parish, which was founded in 1869, celebrated the dedication of their new church with Archbishop Paul C. Schulte on May 21, 1967.

(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.)

BORDER

continued from page 1

better life," Brown said in a letter to the secretaries of defense and homeland security. "The California National Guard will not be enforcing federal immigration laws."

Defense Secretary Jim Mattis said the troops will follow a "no contact with migrants" policy, and will provide air support, maintain roads and operate surveillance systems, among other duties.

Brown also said he sided "with the Catholic bishops who have said that local, state and federal officials should 'work collaboratively and prudently in the implementation of this deployment, ensuring that the presence of the National Guard is measured and not disruptive to community life.'" The governor was referring to a statement issued on April 6 by eight Catholic bishops from U.S.-Mexico border states criticizing troop placement at the border.

In the statement, the bishops said the border region was not a war zone and seeking refuge from persecution and violence is not a crime.

The California governor was not alone in publicly agreeing with the border bishops. The Mexican bishops' conference quoted the U.S. bishops' statement in an April 7 letter to people in Mexico and the United States and the presidents of both countries opposing the troops at the border, and Bishop Joe S. Vasquez of Austin, Texas, chairman of the U.S. Conference of Catholic Bishops' Committee on Migration, also sided with the border bishops in an April 11 statement emphasizing: "Our faith calls us to respond with compassion to those who suffer and seek safe haven; we ask our government to do the same."

But despite such criticism, National Guard members began arriving at the border just days after the plan was announced.

Joanna Williams, director of education and advocacy for the Kino Border Initiative based in Nogales, Ariz., and just across the border in Nogales in Sonora, Mexico, said on April 10 that she hadn't seen extra troops, but that didn't mean people weren't talking about them.

The Kino Border Initiative is a migrant ministry sponsored by Jesuits, Missionary Sisters of the Eucharist and the dioceses of Tucson, Arizona, and Nogales, Mexico. It works on both sides of the border, ministering to those who have been deported and doing advocacy work.

Williams said not many migrants seemed too aware of the upcoming increased military presence. Instead, she has seen more anxiety from residents in the border area who already feel "heavily surveilled."

"It's too early to see implications of this," she said, adding that for now, the idea of more troops in the area seemed more "symbolic in a dangerous way." She also said it was hurtful and contradictory

to the day-to-day reality she sees of people coming back and forth across the border, something she does daily.

Williams also didn't see how the increased military presence would make a difference for those wishing to cross the border, and added that it didn't address why so many people are coming to the U.S.

"Their reasons for migrating are so powerful, that it's not a matter of how much border security you can put in" to stop it, she said.

She said it would be more beneficial to have social workers or medical staff on hand to free Border Patrol agents to do more work in the field. Such proposals have been introduced in bills in Congress, but never made it out of committees.

Results of a poll of registered voters released on April 11 showed that 48 percent of respondents said they strongly supported or somewhat supported Trump in sending troops to the border; 42 percent opposed the move; and about 9 percent had no opinion. Politico and Morning Consult conducted the poll.

Donald Kerwin, director of the Center for Migration Studies in New York, similarly questioned the need for military troops when border crossings, he said, are at a historic low. He said arrests at the border have increased, but they are for people presenting themselves to agents at the border, in many cases seeking asylum, not sneaking in.

The military presence is "purely symbolic at this point," he added, noting that when troops were sent under previous administrations, "it has always been, and hopefully will be this time, in a supportive role to the Border Patrol."

What is different now, he said, is the "attack on immigrants, period" with efforts to stop even legal immigration by forced detention for those seeking asylum.

Camilo Perez-Bustillo, director of advocacy, leadership development and research for Hope Border Institute, a Catholic advocacy group for migrants in El Paso, Texas, said Trump's policy of detention for asylum seekers instead of releasing them to await their court date adds an "intensification of human suffering," particularly with an increase in the number of family members now separated and detained. And now, he said, the issue of pregnant immigrant women in detention, adds to "a core of protection getting unraveled."

In late March, the Trump administration announced it would no longer release pregnant immigrant women detained in federal custody. In previous years, these women were placed on supervised release as part of an Immigration and Customs Enforcement policy.

Perez-Bustillo said it has "gotten to the point where it's hard to imagine things getting worse" for U.S. immigrants. If there is any glimpse of a silver lining for him, it is that things won't stay this way.

"There will be a pushback," he said, which he is confident will lead to public policy changes. †



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