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.

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 “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 deter people escaping violence and seeking a place to call home,” Catholic Church leaders said in a statement. “It will be a mission to reinforce closed, uninvited borders that continue to lead to the deaths of tens of thousands of people each year. It will be a mission to furtheryeah, make America great again but in ways that underestimate the courage of immigrants who risk their lives to seek freedom in our country.”.

Washington Post story, April 8, 2018

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.

‘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 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 emphasized Emanuele’s story. “And what a beautiful witness of a son who inherited the strength of his father, who had the courage to cry in”

April 20, 2018

Vol. LVIII, No. 27 75¢
Deacon ordination

Archbishop Charles C. Thompson poses with transitional deacons Timothy DeCraene, 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 DeCraene 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.

Baltimore (CNS)—The Rev. Raphael G. Warnock invited those attending an interfaith/ecumenical prayer service on April 12 at the Cathedral of Mary 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 so, Baltimore Archbishop William E. Lori joined hands with those near them. “They looked into the sanctuary.

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 said, ‘Where is this?’” Rev. Warnock said.

“All and he answered, ‘It exists already in the hearts of believers. Courage to believe and struggle.’ And so I asked, ‘When is this?’ He answered, ‘When we learned the simple art of loving each other as sisters and brothers.’

“So, do, 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

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 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.

“Does God abandon his children?” 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 had his children baptized and gave them that bravura, do you think God would be able to leave him far from himself?”

“Does God abandon his children?”

he pope asked. “Does God abandon his children when they are good?”

The preacher asked. “No.”

“Their name is 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.”

Emanuele’s dad had been in the war in Iraq and was wounded. Earlier, a young girl named Carlotta also asked the pope a delicate question: “When we are baptized, we become children of God. Who don’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 pagans,” 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 is 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 little boy and reinforced your belonging to God and, in that sense, you became more of a daughter of God because you are a ‘child of God like everyone, but with the strength of the Holy Spirit.’”

Correction

In the April 13 edition, Sarah Turo-Shelds 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-Shelds attended in Uganda.

The Criterion

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Assistant Editor: Mike Krokos

Reporter: Mike Krokos

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 Criteria Press Inc.

Tours Parish, Martinsville, at St. John the Apostle Church
April 23 — 12 p.m.
Indiana Bishops and Health Care Leaders Meeting, Indianapolis

Public Schedule of Archbishop Charles C. Thompson
April 21 — 28

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. Pius X Parish at SS. Peter and Paul Cathedral, Indianapolis

April 27 — 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 Sts. 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.)

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.”

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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 Shores 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 in nearby Souillac, the church 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.”

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

(CNS photo/Regis Duvignau, Reuters)

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)

“‘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

Endowments make a difference.

Immerse a child in God’s creation for a week.

God calls us to share the gifts we’ve been given. A wonderful way to do that is by creating or contributing to an endowment fund. With a fund held and managed by the Catholic Community Foundation you can support your preferred Catholic ministry. Last year, for instance, endowments helped children attend CYO Camp Rancho Framasa in Brown County and experience God’s love and goodness in a natural environment. Without help, many of these kids would not have had the chance. Start giving back today and make an impact in your Catholic Community.

We can show you how.
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 for ever alienated from God. "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 transforming power 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 a chance (maybe even a good chance) that many who have resisted God’s love to the bitter end will repent and be admitted to heaven. The saving grace of God is so powerful that it can sometimes even reach the hearts of sinners who are closest to being eternally separated from God. It is this transforming power of God’s love that explains why God offers the grace of forgiveness to all who seek it.

What does Jesus have to say about the consequences of eternal damnation? Jesus said that at the end of time, his Father will separate the righteous from the unrighteous. He will send the unrighteous to eternal punishment, which is both painful and everlasting. The unrighteous will be separated from God and they will experience an eternity of suffering and torment.

The Bible describes hell as a place of darkness and suffering. It is a place where the wicked will be cast out forever. The descriptions of hell vary, but they all emphasize the separation from God and the eternal nature of punishment.

The church teaches that heaven is a place of eternal joy and happiness. It is a place where we will be united with God and our loved ones who have gone before us. Heaven is a place of peace and love.

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/Editor

"Cowboys," infertility and deeper moral questions

Most people still remember the story of Nadya Suleman, dubbed “Octomom,” a young woman who used in vitro fertilization (IVF) to become pregnant with eight babies simultaneously. Suleman had asked her fertility specialist, Dr. Michael Kline, to implant at least a dozen embryos into her uterus, leading to the birth of the famous octuplets in January. Kline’s medical license was later revoked by the California Medical Board.

In commenting on the case, Judge 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 industry guidelines—there are a lot of cowboys out there.

Recently there was the case of Kelli Bowlette who, after having her own DNA analyzed in 2017 through a genealogy website, shocked and 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 her own sperm to impregnate her, falsely claiming he was using a mixture of sperm from her husband (who had low sperm count) and a donor. He was supposed to have been an anonymous university student with features similar to her partner.

Another infamous case involved Bertold Wiesner who, in the 1940s, established a fertility specialist in Indiana 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 born.

The Saving Grace of God

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.

The Saving Grace of God is so powerful that it can sometimes even reach the hearts of sinners who are closest to being eternally separated from God. It is this transforming power of God’s love that explains why God offers the grace of forgiveness to all who seek it.

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 sources, frequent contributors will be limited to one letter every three months.

Concise letters (usually less than 50 words) are preferred.

Letters must be signed, but, for serious reasons, may be published anonymously.

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.
The Good Shepherd lays down his life for us

“I am the good shepherd, and I know my sheep, and my sheep 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 hand, 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 sheep are scattered and are lost” (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 him. “In his likeness, 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” (Jn 10:15).

We may be asked why Jesus chose to be a shepherd. It was because of his concern for those who are lost. When a shepherd “doesn’t put his own skin on the line, he never hears a warm, heartfelt word of thanks.”

This is why Jesus chose to be a shepherd. He laid down his life for us.

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 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 this example and stay so close to their people that they become “shepherds living with the smell of the sheep.”

Cristo, la piedra angular

“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 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 crucé por oscuras quebradas, no temeré” (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 abaratta y la dispersa” (Jn 10:11-12).

Jesús no es como el asalariado, un pastor indiferente. Sus ovejas (todos nosotros) le pertenecemos, somos tuyos y lo que le ocurra 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. “Mirén 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 como él es.”

En la plenitud del tiempo todos seremos como Jesús y lo veremos tal cual es. “No tenemos 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 olores. 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 resucitado 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 entró 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.”

El Buen Pastor da la vida por nosotros
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

- **Chirst the King Church.**
  1827 Keystone Blvd., Indianapolis. Parish Mission, Deacons Eddie Enskie and Robert Herrmann presenting. 7-8:30 p.m. each evening. Information: 317-235-3666, go to www.ctk-indy.org, then choose “Events,” then “Parish Mission.”

### April 24

- **Good Shepherd Church.**

### April 27-28

- **Sacred Heart School.**
  Indianapolis. Pilgrimages honoring the Blessed Mother Virgin and a hymn, May 27.

### May 5

- **Benedict Inst Retreat & Conference Center.**
  3119 South Washington Ave. Indianapolis. May 5-7, 8 a.m.-3 p.m. Information: 317-878-7581.

### April 29

- **St. Mark the Evangelist Church.**
  130 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 and younger. Tickets and information: theagape@fisher.com; 317-379-1496.

### May 1

- **Mission 27 Resale.**
  1326 Erziehung Ave., Indianapolis. Good Friday Mass, 9 a.m.; prayer, rosary, lunch, Mass until 9 p.m.; sacrament of reconciliation available. Information: 317-888-2861 or info@leper.org.

### May 3

- **St. Mark the Evangelist Church.**
  535 S. Edgewood Ave., Indianapolis. Disabilities Awareness Mass, sponsored by the St. Mark the Evangelist Inclusion Ministry and the archdiocesan’s Special Religious Development (SPRED) ministry, 9:30 a.m., reception to follow in Schaefer Hall. Information: 317-783-4777, dmemmond@sbckglobal.net.

### May 4

- **Our Lady of the Greenwood Church.**
  335 S. Meridian St., Indianapolis. First Sunday of the month, 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@leper.org.

### April 27-29

- **McGowen 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 and younger. Tickets and information: theagape@fisher.com; 317-379-1496.

### May 6

- **St. Gabriel Church.**
  232 W. Ninth St., Connersville. Holy Hour of Prayer and Protest Against Planned Parenthood abortion facility in Indianapolis. Participants the opportunity to speak out for the unborn and call on state and federal governments to defend abortion. For more information, call Right to Life of Indianapolis at 317-582-1526 or e-mail life@rtlindy.org.

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

### Right to Life of Indianapolis is hosting 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 the archdiocese.

For more information, contact Mary Jeanne Schumacher during business hours at 317-407-6881 or kofcgolfouting@yahoo.com.

The cost is $100 which includes lunch, green fees and cart, a 9 a.m.-4 p.m. round with an optional round of 18 holes to follow. Information: 317-785-6121, smkitchin3@ gmail.com.

### 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 at May 2 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.

- **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.

For more information, contact Mary Jeanne Schumacher during business hours at 812-221-1193 or e-mail life@rtlindy.org.

The entry fee is $100 which includes lunch, green fees and cart, a 9 a.m.-4 p.m. round of golf at Hidden Valley. Sponsorship opportunities available. Information: 317-407-6881 or kofcgolfouting@yahoo.com.

For more information about the prayer service and protest and upcoming events, “like” the “Right to Life of Indianapolis” Facebook page.

### 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.

### 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, 5465 W. 86th St. 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. Previous experiences can be one-time, short-term or ongoing. Some opportunities include volunteering from home. Information: 317-261-3378.

### Michael W. and Nancy (Nobbe) Cuskaden.

member of St. Mary Parish in Greensburg, will be celebrating their 50th wedding anniversary on April 27. The couple was married at 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.

### VIPS

- **Michael W. and Nancy (Nobbe) Cuskaden.**
  Members of St. Mary Parish in Greensburg, will be celebrating their 50th wedding anniversary on April 27. The couple was married at 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.

### 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 Lord’s Prayer brings us closer to Holy Trinity

“The Lord’s Prayer brings us closer to Holy Trinity because it is a form of prayer that is deeply rooted in Christian tradition. The prayer is based on the teachings of Jesus, who first taught it to his disciples. The prayer is also connected to the Catholic Church, which has a rich tradition of using the prayer in worship and in daily life. The prayer is still used today throughout the Christian world, and it is one of the most well-known prayers in the world. The prayer is also connected to the concept of the Holy Trinity, which is the central doctrine of the Christian faith. The prayer is a way of connecting with the Father, the Son, and the Holy Spirit, which are the three persons of the Holy Trinity. The prayer is also a way of expressing our love and gratitude to God, and it is a way of asking for help and guidance in our lives.”

El Padre Nuestro nos acerca más a la Santísima Trinidad

“El Padre Nuestro nos acerca más a la Santísima Trinidad porque nos invita a acercarnos más a nuestro Dios, Padre, mediante esta oración que es (o debería ser) una expresión íntima de amor. Lo que Jesús nos muestra es que Dios es “nuestro Padre,” como lo hizo Jesús, nos invita a conectarnos con el Padre que nos ama, a permitir que la Santísima Trinidad acercarnos más a nuestro Dios, Padre, los tres, que son Dios Padre, Dios Hijo y el Espíritu Santo. 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 eternidad” (p. 14).

El rostro de la misericordia/Daniel Conway

“Let those who have special intentions approach the relic to Manila in December. It is the first such relic of a saint’s blood still in liquid form in the Philippines.”

The Criterion Friday, April 20, 2018
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)

CAMINO
continued from page 1

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

“My initial thought was fear,” Hutchins recalls. “He was a questions guy who 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 had been unable to walk, had become obese 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.

“My 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.”

“For nothing’s fault, both of us had almost been killed in the accident. I wanted to do this for myself and—towards brotherhood, to create something positive for our futures.”

When Peredo mentioned his plan, Hutchins had never heard of the Camino, was not even aware of it. 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 and How 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 was 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 his condition 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.

In 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 hiked from a mountain, their journey almost ended in disaster.

Carrying the pain
Hutchins “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. Peredo said, “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 more and more. I’m thinking he’s going to stop.” So I said, “Mark, I’m walking up with his backpack and my backpack.”

And Peredo was also carrying some emotional baggage from the journey he had made on the Camino a year earlier. During that trip, he said, “I was trying to reset my life after the accident on April 10, 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 hike in the mountains. I got a lot older, we came back to the United States. We’d walk and talk in the fields. When 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 a herd of sheep made him smile, and times when 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. But there were tough moments, too.

He never adjusted to the dormitory-like hostels where the mostly “ups” and occasional “downs” of the journey for Hutchins seemed a “part of our life experiences,” Hutchins says. “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 him the peace and healing that had eluded me before.”

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 pulses, 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.”
WAS SINGTON (CNS) — Surrounded by 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 Cricklowski, 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. Cricklowsow told an audience at The Catholic University of America on April 5.

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.

In a session exploring the historical context of the times when the encyclical was released, Cricklowski said prior to the drafting of “Humanae Vitae,” a commission was appointed to give suggestions for the church’s response to new forms of contraception.

The majority of the people on the committee recommended that the use of 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 natural regulation 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.

Blessed Paul condemned the laws that were passed in the U.S. suggesting that the practice of contraception would obviously be considered a sin.

In this worldview, relationships were being seen as a whole of a man and woman acting together to create life. 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 with 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 Donald Wuerl of Washington, right, celebrated 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)

Marking the 50th anniversary of Blessed Paul VI’s encyclical “Humanae Vitae...” fit into that reality. “The promise for sex on demand without restraint may be the biggest temptation humanity has faced up to this day. In the face of that temptation, the teachings of ‘Humanae Vitae’ are diffrerent, because ‘Faith and Human rights with wrong is an elementary error,’” said Eberstadt.

“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 fertile, she added.

The symposium, celebrating the 50th anniversary of the encyclical “Humanae Vitae,” was released, Critchlow noted that prior to the publication of the document...” that criticized the teaching and legacy of the document...” that criticized the teaching and legacy of the document...”

In another session, Elizabeth Kirk, a professor of philosophy 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.”

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By Natalie Hoefer

For 107 years, the three bronze bells of Holy Trinity Church in Indianapolis were a sound familiar to many across the faith community. But on Nov. 30, 2014, when the bells of the Slovenian-founded parish fell silent on Holy Trinity Church in Indianapolis, rest on a crane and were then taken by 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. (Photos by Natalie Hoefer)

The three bells—cast in 1907—at the former Holy Trinity Church, which was closed in 2005 and replaced by a new church, will benefit from these wonderful bells." According to parish history, said Father Lampert, "a large contingent of people from the former Holy Trinity Parish in the Slovenian community 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 tower of its own, church structure, Father Lampert said, "is different. 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 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 swept it over a spot of the tarnished surface. And there it was—the first line of engraved letters: "Zvon Sv. Aloysija," 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 1890]. He collected 1,800 pounds—from the former Holy Trinity Church in Indianapolis on March 14. The three bells from Malachy Parish in Brownsburg. (Photos by Natalie Hoefer)

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

A new home for the bells 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.

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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 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 then assure 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 with the magisterium. “Sensus fidelium” is intrinsically bound up with the teaching of the Church, because the bishops and pope are successors of the Apostles.

The Church’s infallibility is ordered to faith 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 Arius 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 and bishops, and a gift. 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 Fidelis” in the Life of the Church” with the approval of the Congregation for the Doctrine of the Faith. The idea of “sensus fidelis”—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.” (92)

This means that while individual believers may be lead astray, the faithful as a whole will never be.

The “sensus fidelis” 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” (85).

The consequence of the two, the “con sensus fidelium,” is a “sure criterion for determining whether a particular doctrine or practice belongs to the apostolic faith” (85). Although the phrase “sensus fidelium” 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 has an instinct in her belief” is “everywhere apparent from the very beginnings of Christianity” (87).

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 (88). 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” (Mt 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 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 vouches to be true by the consecration of saints (Heb 12:1), the believers who came before us.

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

(Daniel S. Mulhall is a catechist in Louisville, Ky.)
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 Center for Interfaith Communication (CIC) that year in that capacity. I flew down to Miami, Florida, for the CIC, and at that time there was an International Women's Week. I was almost out of time to do—it returned to New York or continue to Buenos Aires. The decision was made in Miami to turn back for that 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 we could. We didn't have to go out the emergency exits. We filed out and, as we did, I noticed the steering coming from the landing gear since, of course, the rubber tires disintegrated upon landing.

After arrival at the Charlotte Douglas airport, 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. 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 repair it.

Rather than wait around the airport that long, Jim and I got a cab and headed for the driver's license office of Lima. I was glad to see the graves of St. Rose of Lima and St. Martin de Porres, both as well as to have my photo taken with them, 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 about 26 hours. We landed late at night, but the airport was packed with people. We arrived the same night that the body of Evita 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.

From the Editor Emeritus/John F. Eink

The Human Side/Freddie Eugene Hendrick

Spring offers opportunity to develop virtues of gardening

Spring has arrived! The Earth is about to burst free from its winter slumber and new life awakening within it. When surrounded by the beauty of a newborn child, a beloved animal, a changing season or even a bright sunny day, life is wonderful. Create a garden and yet another wonderful dimension of life’s richness is revealed.

For those who haven’t yet planted a garden, give it a try. Marvel at little seedlings sprouting, enjoy homegrown food.

You may say, “I haven’t the means to plant a garden.” No problem! There are new ways to manage plants designed to be grown indoors. For example, there are tomato plants grown upside down on a trellis, take up little space and are as delicious as you would expect. Options for starting a garden exist if we look. People with access to their roof can create rooftop gardens. Not only are they an excellent way to stay cool in summer and utilize free roof space, but they are also beautiful. When surrounded by the beauty of a newborn child, a beloved animal, a changing season or even a bright sunny day, life is wonderful. Create a garden and yet another wonderful dimension of life’s richness is revealed.

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 at a small supermarket and asked the produce clerk if I was heading toward the checkout, a woman standing there sampling tomatoes asked, “Is it Lent yet?”

She did not ask me to define it. She didn’t ask me to make it. She didn’t offer a sample; she instead asked the question out of 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 merely proceeded to defend the unpredictability of her work schedule. She was not about to attend Church, and Max offered a few minutes to listen, no judgments, no questions, only openness. After providing her an ear and selected practical support, I asked for her prayer intentions, and said my goodbyes.

I have been meeting with priests throughout the Archdiocese of Indianapolis during the past year, learning both their vision of evangelization and their input for evangelization attendants. There is a certain summary of typed responses, again and again I face the following iniquity: How do we reach our “un-reachable” by the wayside? Every parish could surely benefit from further financial resources and more dynamic programs. But what to answer from the pews is forever the deciding factor in the affinity of evangelization. I can assure you that no one is either weary nor excessively demanding. That said, evangelization is demanded of us by Christ himself (Mt 28:19-20).

Not only are consistent prayer and your personal invitation free means through which we can communicate, 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. We know about how many, but 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 stories which can connect us, but instead 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 parishes work proves sometimes intimidating, in introducing myself and in sustaining social interactions. But the heart has fallen more deeply in love with my parish family. This unity makes easier the recognition of disparity, not in judgment, but instead to love: “I really missed seeing Lisa this week.”

This endeavor presents an opportunity of faith that we have the privilege to help others who are missing. Take a moment of reflection, and ask: Who has I seen? Am I available to them? A simple invitation might mean the world to someone. Registration for a parish begins on March 25. It is a moment of massive recognition. In the meantime, are there friends and family who have stopped practicing? Are we reaching out to them?

Can you invite a neighbor? The Church houses grace. We should take every opportunity to extend. Saint Proclam baldly, and lovingly invite. As Pope St. Paul John II would frequently exclaim, “Be not afraid!” Each opportunity to respond 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 tinaoue@archindy.org)
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 whom he says: “I know 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 more than mere 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 signifies. 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 means of sinister 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 devise 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. †

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 story, faith, humor and common sense have touched many people. (Ohio)

Mother Angelica, a member of the Poor Clares of Perpetual Adoration, died in Alabama on Easter Sunday 2016 at age 92. In 1961, 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 a variety of 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, however, 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 the EWTN staff in Rome and, pointing to the sky, said of Mother Angelica, “She is in heaven.” A formal process of canonization, however, 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.

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SANTIAGO, Chile (CNS)—Victims of clerical sexual abuse welcomed Pope Francis’ letter in which he denied his inability to understand 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 “evaluate the possibilities” for meeting with the pope.

“The damage committed by the hierarchy of the Church in Chile, to which the pope refers, has affected many people, not just us,” the victims said.

The Chilean bishops’ actions have always been about recognition, forgiveness and reparation for what has been suffered, and a commitment, so unjust, to 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 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 he would 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.”

Some continue to support Bishop Barros, as the bishops of Chile would travel to the Vatican in the third week of May.

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 for Chile 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 Church hierarchy to cover up or dismiss abuse cases, he was grateful that the pope “has not been silenced” thanks to Archbishop Sciciliana and Father Bertomero’s investigation.

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

“We have to really think Archbishop Sciciliana and Father Bertomero for the work they have done,” Cruz added.

“Personally, they have helped me recover and move forward,” he said.

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/Sue Leorns, The Compass)
Let spring inspire your spirit as well as your senses

By Natalie Hoefer

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 as part of 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] skills they can use to seek to better themselves, but also to help them get a job, says agency director Mark Casper. ‘We want to give people an opportunity to try to improve themselves in some other area other than the shelter,’ he explains, as well as to open the door to a profession with a living wage and a level of respect and appreciation.

By Natalie Hoefer

“Casper notes. “We are finalizing the curriculum for the kitchen. ‘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 part by need, but also for the way 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 pose a great opportunity for an SEIC, a social economic enterprise… A good example of one 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 bread on Fridays, 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 better themselves by getting a job.”

“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.’

“Jadczak 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 we were able to do it for more than that. They need the opportunity to have a large infusion of cash to do amazing things and truly transform our community.”

“Jadczak is also excited on a personal level that the first Impact 100 winner was 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.”

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Investing with Faith/Elisa Smith

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 to 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 flow 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 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 at the Catholic Community Foundation, will be happy to sit down and walk you through the basics.

Feel free to contact me at ccfc@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.

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.

www.stecheristies.org. For grant and membership information for Impact 100 of Southern Indiana, go to www.impact100si.org.

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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)
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 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 provide pregnant immigrant women detained in federal custody. In previous years, these women were placed on a releases program under released 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. ↑

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.