



The

Criterion

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It's All Good

Priests' deaths remind us that faith is stronger than grief, writes columnist Patti Lamb, page 12.

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Her work toward leading her students closer to God has led Elizabeth "Libby" Wright Saldanha of Holy Family School in New Albany to be this year's recipient of the Saint Theodora Excellence in Education Award, the highest honor for a Catholic educator in the archdiocese. (Photo by John Shaughnessy)

Teacher's effort to transform students' hearts is a success story driven by faith

By John Shaughnessy

NEW ALBANY—It was a rare time of doubt and indecision for Elizabeth "Libby" Wright Saldanha.

All through college, she had achieved so many lofty goals, putting together a stunning four years in which she was class president and valedictorian while earning Academic All-American and Athletic All-American honors in softball.

And yet as her time at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods came to an end in the spring of 2012, she became "frozen with all the

possibilities" open to her, struggling to discover the next direction for her life.

"With all of the questions and uncertainty swirling in my mind, an opportunity arose to participate in a retreat hosted by the Sisters of Providence," Saldanha recalls. "It was on this retreat that I discovered a love for meditative prayer, and subsequently heard a phrase from God which has forever impacted me and my decision-making—"Take me with you."

She says that "message from God" led her to accept a teaching position at Holy Family School in New Albany,

where she is now in her seventh year. And the difference she has made there has led her to be chosen as this year's recipient of the Saint Theodora Excellence in Education Award, the highest honor for a Catholic educator in the archdiocese.

"The path that brought me to Holy Family was nothing short of divine providence," says the 29-year-old Saldanha who teaches seventh-grade religion and seventh- and eighth-grade social studies. "And with each new endeavor I pursue, I am conscious to keep God at the heart."

See AWARD, page 8

Church, world need the gifts, enthusiasm of young people, pope says

VATICAN CITY (CNS)—The life of a young person and the vocation to which God calls each one is "holy ground" that pastors and parents must respect, nurture and encourage,

Pope Francis wrote in a new apostolic exhortation.



Pope Francis

"*Christus Vivit*" ("Christ Lives"), the pope's reflections on the 2018 Synod of Bishops on "young people, the faith and vocational discernment," is a

combination letter to young people about their place in the Church and a plea to older members of the Church not to stifle the enthusiasm of the young, but to offer gentle guidance when needed.

In the document, released on April 2, Pope Francis talked about how the sex abuse crisis, a history of sexism and an overly narrow focus on just a handful of moral issues can keep young people away from the Church.

But he also said many young people want to know and understand the teachings of the Church and, despite what many people think, they long for and need times of silent reflection and opportunities to serve their communities.

"A Church always on the defensive, which loses her humility and stops listening to others, which leaves no room for questions, loses her youth and turns into a museum," Pope Francis wrote. "How, then, will she be able to respond to the dreams of young people?"

Young people have a natural desire to improve the life of the Church and the world around them, the pope said. If older people in the Church will let the young people try, it will keep the Church youthful, too.

"Let us ask the Lord to free the Church from those who would make her grow

See POPE, page 7

Homeless advocate lives up to God's counteroffer

By John Shaughnessy

As she neared her retirement, Liz Stanton offered God a deal she hoped he couldn't resist.

She just never expected that God would make her a counteroffer.

"When I retired at 66, I told him I would give him my time, energy and prayer, in exchange for him guiding me into opportunities to serve others—ultimately serving him," Stanton notes.

She smiles as she shares the plan God had for her—and how she opened her heart to it.

"You have to be very careful when dealing with God. He believes you can do much more than you believe you can do. Hence, my very busy, sometimes emotionally- and physically-exhausting

days and often nights. But what comes of all this is great joy and peace—just what I was looking for."

What the ever-humble Stanton *wasn't looking for* was to be chosen for one of the archdiocese's 2019 Spirit of Service awards, an honor that she will receive on April 30 in Indianapolis during a celebration that will mark the 100th anniversary of Catholic Charities in central and southern Indiana.

But her admirers insist she is worthy of the honor, considering everything that the 78-year-old Stanton has done in the nearly 13 years since her retirement.

'There's nothing better than bringing Jesus to someone'

Start with her efforts to help the homeless.

She still remembers the "fear and hopelessness" she felt as an 8-year-old

See SERVICE, page 8



Liz Stanton has spent the nearly 13 years of her retirement collecting and providing items to help the homeless. (Submitted photo)



Papal greeting

Pope Francis greets Trappist Brother Jean-Pierre Schumacher, 95, the last survivor of the 1996 massacre in Tibhirine, Algeria, who now lives in Morocco. Brother Jean-Pierre was among priests, religious men and women and members of the ecumenical Council of Churches at the cathedral in Rabat, on March 31. (CNS photo/Paul Haring)



Public Schedule of Archbishop Charles C. Thompson

April 6 – April 18, 2019

April 6 – 5 p.m.
Mass at St. Anthony of Padua Church, Clarksville

April 7 – 9 a.m.
Mass at St. Joseph Church, Corydon

April 9 – 8:30 a.m.
Employee Lenten Day of Reflection at Our Lady of Fatima Retreat House, Indianapolis

April 9 – 5:30 p.m.
Clayton Family Circle of Honor Induction Dinner at Marian University, Indianapolis

April 10 – 10:30 a.m.
Priest personnel board meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

April 11 – 8 a.m.
Judicatories meeting at Indiana Interchurch Center, Indianapolis

April 11 – 10 a.m.
Leadership team meeting at Archbishop Edward T. O'Meara Catholic Center

April 14 – 10:30 a.m.
Palm Sunday Mass at SS. Peter and Paul Cathedral, Indianapolis

April 16 – 2 p.m.
Chrism Mass at SS. Peter and Paul Cathedral

April 16 – 5 p.m.
Dinner with priests at Primo Banquet Hall, Indianapolis

April 17 – 10 a.m.
Department heads meeting at Archbishop Edward T. O'Meara Catholic Center

April 18 – 7 p.m.
Holy Thursday Mass, SS. Peter and Paul Cathedral

(Schedule subject to change.)

Education leader Norman Francis to receive Notre Dame's Laetare Medal

NOTRE DAME, Ind. (CNS)—Norman C. Francis, who served as president of Xavier University of Louisiana for



Norman C. Francis

47 years and has been a prominent voice in the civil rights movement for decades, will receive the University of Notre Dame's 2019 Laetare Medal at the school's graduation ceremony on May 19.

"For more than 50 years, Dr. Francis has been at the center of civil rights advocacy by leveraging the power of Catholic higher education," Holy Cross Father John Jenkins, Notre Dame president, said in announcing the award on March 31.

"In bestowing the Laetare Medal upon him, Notre Dame recognizes his leadership in the fight for social justice through educational empowerment," Father Jenkins added.

The Laetare Medal is so named because its recipient is announced each

year on Laetare Sunday, the fourth Sunday of Lent.

"I am honored by Notre Dame recognizing me in this way," Francis said in a statement released by the university. "I think the fact that I have the privilege of being among Laetare awardees is itself a hope and an inspiration, not just for the students, but for many others as well."

Francis led Xavier University of Louisiana to unprecedented growth during his long tenure; enrollment nearly tripled, the endowment increased 800 percent and the school produced the highest number of undergraduates who completed medical school. The school ranks first nationally in the number of African-American students earning undergraduate degrees in biology, life sciences, chemistry, physics and pharmacy.

The only historically black and Catholic university was founded in 1925 by St. Katherine Drexel. She devoted her life to advancing racial equality for African-Americans and Native Americans, primarily through education. The saint had a profound influence on Francis.

"I did not build Xavier. I was part of Katherine Drexel's mission to provide a quality education for all," Francis said.

"All the people I worked with were part of this plan and mission, which was not only honorable, but was totally necessary when you look back at what the United States was at the time."

Francis was born in 1931 in Lafayette, La., and was one of five children in his family. His early education occurred in Catholic schools run by Spiritan priests and the Sisters of the Blessed Sacrament, and was funded by St. Katherine Drexel's philanthropy during a period of segregation in U.S. Catholic parishes.

In 1952, he became the first African-American to enroll in Loyola University Law School in New Orleans. The university noted that Bishop Joseph A. Francis, his late brother, also was a civil rights trailblazer, having been the fourth African-American to become a bishop when he became auxiliary bishop of Newark, N.J., in 1976.

Francis entered the U.S. Army after law school. When his military stint ended in 1957, he bypassed a law career to become dean of men at Xavier. Eleven years later, on April 4, 1968, the day the Rev. Martin Luther King Jr. was assassinated, Francis accepted an invitation to become the

first African-American president of the university. He retired in 2015.

Francis became known as a civil rights leader and statesman over the years. He advised eight U.S. presidents on education and civil rights issues and served on numerous boards and commissions. He also has been a member of the Vatican's Pontifical Council for Justice and Peace, a member of The Catholic University of America's board of trustees, and a member of the board of directors of the National Catholic Conference for Interracial Justice. President George W. Bush honored him in 2006 with the Presidential Medal of Freedom, the nation's highest civilian award.

The University of Notre Dame gave him an honorary doctor of law degree in 1988 for his commitment to education and civil rights. He received a second honorary doctorate from Notre Dame in 2006 for working to rebuild his own institution and served as chair of the Louisiana Recovery Authority, established after hurricanes Katrina and Rita.

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

Past award recipients include President John F. Kennedy, Dorothy Day, Chicago Cardinal Joseph Bernardin, labor activist Msgr. George G. Higgins and jazz composer Dave Brubeck; Jesuit Father Greg Boyle, founder and executive director of Homeboy Industries; and Sister Norma Pimentel, a member of the Missionaries of Jesus who is executive director of Catholic Charities of the Rio Grande Valley in Texas and a longtime advocate for immigrants and refugees. †

Official Appointment

Effective Immediately

Reverend Msgr. William F. Stumpf, Ph.D., vicar general and moderator of the curia for the Archdiocese of Indianapolis, appointed administrator pro tem of St. Susanna Parish in Plainfield while remaining vicar general and moderator of the curia.

(This appointment is from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †

Share your stories of how mom has influenced your life of faith

In anticipation of Mother's Day, *The Criterion* is inviting readers to share their stories, memories and thoughts of how their mothers have lived their faith and shared their faith with their children and grandchildren.

Mothers are also invited to share their stories and thoughts of how they have tried to share their faith with their

children and their grandchildren—and why that is important to them.

Please send your responses and stories to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †

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Assisted-suicide legislation stalls in Indiana General Assembly

By Victoria Arthur

Efforts to legalize physician-assisted suicide have once again failed in Indiana, but the Catholic Church and other pro-life advocates vow to remain vigilant as the practice continues to gain momentum in other parts of the country.

Last week, New Jersey became the eighth state to sanction assisted suicide, allowing adults deemed terminally ill to obtain and self-administer life-ending medication. Meanwhile, in Maryland, the state Senate blocked an assisted-suicide bill following intense debate that ended in a tie vote.

In Indiana, companion bills promoting assisted suicide were introduced early in the 2019 legislative session—one in each chamber of the General Assembly. The Indiana Catholic Conference (ICC) opposed both bills and urged lawmakers to halt them. Neither bill received a hearing.

“We are grateful that these troubling bills did not advance, and we praise leaders in both the Indiana House and Senate for recognizing the detrimental effect the practice of physician-assisted suicide would have on our state,” said Glenn Tebbe, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. “Promoting the dignity and sanctity of life from conception to natural death is critically important, especially in a culture that continues to erode at these basic moral values.”

Like similar attempts in recent years, House Bill 1184, authored by Rep. Matt Pierce (D-Bloomington), and Senate Bill 300, authored by Sen. Lonnie Randolph (D-East Chicago), both ran into roadblocks in the Republican-controlled

legislature, which leans pro-life. The bills stalled when Rep. Cindy Kirchhofer (R-Beech Grove) and Sen. Randy Head (R-Logansport) declined to have them heard in their respective committees, to which the bills had been assigned.

The ICC had spoken out against the proposed legislation in conjunction with other members of the Indiana Alliance Against Assisted Suicide. The coalition also includes the Indiana State Medical Association (ISMA), which formally rejected physician-assisted suicide in 2016.

Fort Wayne-based physician Andrew Mullally, a member of the alliance and an outspoken opponent of assisted suicide for years, views this as the “future of the pro-life movement.”

“The whole guise of physician-assisted suicide severely marginalizes those who cannot speak for themselves,” said Mullally, a member of ISMA and the Catholic Medical Association. “Obviously, the unborn have no voice, but this also extends to the disabled and the elderly in many cases. As a society, we are all less safe when this type of legislation passes anywhere.”

New Jersey now joins California, Colorado, Hawaii, Montana, Oregon, Vermont, Washington, and the District of Columbia in allowing assisted suicide. In addition to Maryland, New Mexico is another state that has come close to legalizing the practice, which proponents often describe as “death with dignity” and a means of avoiding a painful, prolonged death when a person faces a terminal, debilitating illness.

Mullally and other opponents of assisted suicide maintain that hospice care and palliative care offer patients true dignity in such situations, providing

comfort measures and compassion in the most difficult circumstances. In addition, Mullally points to the countless ethical issues and dilemmas posed by assisted suicide.

“If we as physicians have to be arbiters of life and death, that presents us with an inherent conflict of interest,” said Mullally, who operates Credo Family Medicine, a pro-life practice affiliated with the Dr. Jerome Lejeune Catholic Medical Guild of Northeast Indiana. He points to increasing cost-control efforts in health care as potentially damaging for the most vulnerable patients, as doctors opt to provide them with less care or, at the most extreme, a means to end their lives.

“The protection of human life is crumbling around us at a rapid pace that many people don’t appreciate,” he said.

The biggest national organization driving the assisted suicide movement is Compassion and Choices, which claims that it “improves care and empowers everyone to chart their end-of-life journey.” Barbara Lyons, who counsels Indiana and other states on ways to combat the movement, offers a stark counterpoint to this description.

“This organization has a stated goal of having lethal drugs available to half the population of the United States,” said Lyons, coalitions director of the Patients Rights Action Fund. “They are very well-funded, and they have a concerted effort to assault states with their agenda and messaging.”

Lyons, who helped establish the Indiana Alliance Against Assisted Suicide, said she was “deeply disappointed” although not surprised by the recent developments in New Jersey.

“Compassion and Choices had long wanted a major state on the east coast,” Lyons said. “They’re looking at big-population states, and they come into

‘Promoting the dignity and sanctity of life from conception to natural death is critically important, especially in a culture that continues to erode at these basic moral values.’



— Glenn Tebbe, executive director of the Indiana Catholic Conference

these states with lots of money, and with stories that help them sell their concept.”

While Indiana is not one of the group’s primary targets and the topic appears to be closed for this legislative session, Lyons and others say that no one can be complacent in the current climate.

“We have worked hard to build a good coalition here in our state to combat this movement,” Mullally said. “But we are always one election away from things changing. We need to be ready to mobilize at a moment’s notice.”

To follow priority legislation of the ICC, visit www.indianacc.org. This website includes access to I-CAN, the Indiana Catholic Action Network, which offers the Church’s position on key issues. Those who sign up for I-CAN receive alerts on legislation moving forward and ways to contact their elected representatives.

(Victoria Arthur, a member of St. Malachy Parish in Brownsburg, is a correspondent for The Criterion.) †

Plaque to honor Latin School students who died serving U.S. in the military

A fund drive has been started to create a memorial plaque in the courtyard of Our Lady of Holy Rosary Parish in Indianapolis—a plaque that will honor four graduates of the former Latin School who died while serving the United States in the military.

The courtyard is located between Holy Rosary Church and Lumen Christi School, whose building was the home of the Latin School between 1955 and 1978. The school building is also the home of the Catholic Youth Organization (CYO).

Organizers of the effort hope the plaque will also serve as an inspiration to the students who attend school and CYO events there.

The four Latin School graduates to be honored are: Donald Cors, class of 1960, William Hartwell, class of 1962, Timothy Maude, class of 1966, and Dennis Reuter, class of 1972.

Beneath their names, the plaque will include this dedication:

Please work and pray for peace. “Blessed are the peacemakers, for they shall be called the children of God” (Mt 5:9).

One of the members of the fundraising committee is Jim Bixler, a 1974 Latin School graduate and a retired lieutenant colonel in the U.S. Air Force. Bixler has established a GoFundMe page to raise the money needed to purchase and erect the plaque, which will be less than \$2,000. Holy Rosary Parish is conducting a courtyard restoration project later this year, and the committee plans to donate any excess funds to that project.

You can donate at the GoFundMe page which can be found here: bit.ly/2FFQeOu.

You can also e-mail Bixler at airbix@aol.com or send donations directly to him at 3334 Guilford Lane, Plainfield, IN, 46168. Make checks payable to Bixler with a notation that the donation is for the Latin School Military Memorial Plaque. †

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Editorial



Basamat Alnoor Jakolo Aldabi teaches school in the Kaya Refugee Camp in Maban County, South Sudan, on May 7, 2018. Education for refugee girls is critical to protect them from trafficking and exploitation says a report by Jesuit Refugee Service/USA. (CNS photo/Paul Jeffrey)

Too many of our sisters and brothers do not live free

Commitment to end slavery in all its forms is rooted in the Catechism of the Church, which forbids any act leading to the enslavement of humans—a sin against a person's dignity and fundamental human rights (CCC #2414). This commitment was reaffirmed during the Second Vatican Council, when the Church stated that "slavery, prostitution, the selling of women and children, [and] disgraceful working conditions where [people] are treated as mere tools for profit" are "infamies" and a "supreme dishonor to the Creator" (from the "Catholic Social Teaching and the Church's Fight to End Trafficking" page of United States Conference of Catholic Bishops' website).

We celebrate the Easter triduum this month on April 18-21 as the holiest days of the Church year. This is the time of year when we recall—in the most vivid terms possible—the supreme sacrifice that Jesus made for each one of us.

St. Paul tell us, in the words of an early Christian hymn, that Jesus humbled himself and became a slave for our sake. Although he was God, he emptied himself and became obedient to death—even death on a cross. Jesus' death, and his resurrection from the dead, freed us from the slavery of sin and death. By his wounds, we have been healed. By his victory over the power of death, we have been liberated.

And yet, far too many of our sisters and brothers throughout the world do not know what it means to live free.

Did you know that an estimated 12.3 million people are victims of forced labor, bonded labor and sexual exploitation each year? Did you know that nearly 20,000 enslaved people (mainly women and children) are "trafficked" into the United States each year? Or that 100,000 American children are the victims of commercial sexual exploitation each year?

Traffickers lure vulnerable women, children and men with false promises of good jobs, an education, economic security and even love. Once lured, the traffickers are able to keep their victims from seeking help by confiscating identification documents, using threats of violence against the victim or their family, as well as subjecting the victim to physical, psychological and/or sexual abuse. No sector or industry is immune from human trafficking. Victims have been identified in factories, restaurants,

construction sites, agricultural fields, hotels, spas, nail salons and even private residences.

Human trafficking is possible because of the lack of laws against it, the lack of enforcement of such laws where they do exist, and the ease and ability to re-exploit individuals. Human trafficking has become the fastest growing source of profits for criminal enterprises worldwide.

The Catholic Church has repeatedly condemned human trafficking, stating that human trafficking "constitutes a shocking offense against human dignity and a grave violation of fundamental human rights."

For more than a decade, the United States Conference of Catholic Bishops (USCCB) has been a leader in the U.S. and global response to human trafficking. The Coalition of Catholic Organizations Against Human Trafficking consists of national and international Catholic agencies working to eliminate the scourge of human trafficking by:

- Formulating plans for combating trafficking and serving its victims.
- Promoting development of services for trafficking victims and approaches to empowerment of trafficking victims.
- Dialoging with government officials and others engaged in public policies affecting this issue.
- Devising strategies for public education, awareness-raising and grass roots action.

For more information, visit the Vatican's website at bit.ly/2uDvdPI or the USCCB website at bit.ly/2WGnFYe.

The freedom won for us by our Lord's passion, death and resurrection cries out to heaven for liberty and justice for all regardless of their nationality, religious background, social or economic condition. All human beings were set free by the cross of Christ. All are equal in the sight of God. All are called to be united with each other and with him.

This Lent, let's dedicate ourselves to proclaiming liberty for all who are enslaved—whether by means of human trafficking or by more subtle forms of slavery caused by domestic violence or addiction to alcohol, drugs or pornography. Let's put an end to the evils of human trafficking and sexual exploitation once and for all! And let's work to overcome the habits of self-indulgence and abusive behavior toward others that are so prevalent in our global culture.

—Daniel Conway

Be Our Guest/Mary Schott

Make faith a constant despite life's challenges

My faith has been waning of late. With the clergy sex-abuse crisis and how more is learned each day, I have felt disheartened and have wondered if our whole faith is



just a myth, as some in the world try to tell us. I guess it just goes back to reading Scripture every day and praying and asking for faith and guidance and truth. We find if we seek, but we have to seek.

When we read "so also faith of itself, if it does not have works, is dead" (Jas 2:17), we wonder at our own complaisance.

Have we done *anything* valuable or worthy or helpful to *anyone*? Is there a God, and is he pleased with us? Must we be so busy and generous and active that we practically fall dead into bed each night? What is God really asking of us?

Some of us absolutely fall into the opposite spectrum of that, and we feel ashamed and embarrassed. Sometimes, there are extenuating circumstances that prevent us from being as active as we might like to be. Sometimes, we are just lost, unguided or unsupported, or we just don't know any better. At any rate, I think prayer is always a good response, even if we are not perfect or don't live up to our own or others' expectations.

Then along comes someone's kindness and generosity toward us, and we are humbled and once again brought up to faith—if just faith in the inherent goodness of others and humanity itself.

Be Our Guest/Edith Avila Olea

The battle toward higher education for Latino youths

Growing up as a young Latina in a small town in Georgia granted me some distinct Southern memories.

In these memories, there are three subtle themes. One, the cops do not like us (Latinos). Two, our place was/is in the shadows. Three, always be good.



These themes defined me as a child. In some ways, they became my survival mechanisms.

If you asked me today, I would say that I was surviving the lie that being "second" was necessary for me to have opportunities in this country. It wasn't until late in my undergraduate career that I understood that I was never supposed to be second. God designed us, all humans, as equals.

Yet, there are still so many young Latinos who believe this lie today. In fact, there are many young people of color trying to overcome this lie. This is just one of the results of subtle, structural and systemic racism.

When I turned 16, I worked at a local restaurant. The most common question I received in the seven years I worked there was regarding my ethnicity or race. The question, "What are you?" was normal to me.

In high school, I took several Advanced Placement classes, classes offered to high school students for college credit. I distinctly remember being one of the only Latinos in the classroom. To me, that was normal. Trying to fit in, I worked hard to blend in.

I graduated with honors from high school. Yet, despite my academic record, not one counselor or teacher asked me if I had plans to attend college.

Instead, a family friend at my church asked me. A retired veteran literally scheduled my first visit to a college and

When we dig deeper, we usually find that that individual is a person of faith who is prayerful, hardworking and sacrificial. And we are inspired. So the cycle continues, and we are able to get to our feet and start or try again.

I had that experience recently when I went to pick up my car after it was serviced and found that my bill was not the anticipated \$1,000, but that they had found a way to keep my costs down, still do good repairs, and an anonymous donor had put \$300 toward those repairs. My gratitude overflows.

I am no longer raising a child alone, but I am alone and growing older. We often wonder what the future holds, but we are reminded not to look too far ahead and to try to concentrate on living this day well.

There is one constant in this world and it is Jesus Christ, our faith and our Church. The gates of hell will not prevail against it (Mt 16:18). We must do what we can to make it better and exorcise evil from it.

We, as Catholics, need to be on the same page, and we must be supportive of one another and "admonish one another ... with gratitude in your hearts toward God" (Col. 3:16).

I am grateful that no matter what, the one constant I've kept through the years is the faith my parents gave me and our Church taught me. I am grateful. For without that, I would have nothing at all, and that would be a tragedy indeed.

(Mary Schott is a member of Good Shepherd Parish in Indianapolis.) †

brought my parents along. He became my first mentor.

Once I made it to college, my family struggled to figure out how two immigrant parents were going to pay for college out-of-pocket because I didn't qualify for any federal or state assistance.

I quickly learned that earning an education meant my entire family had to make sacrifices. Through education, God helped break the generations of poverty in my family, but it was tough.

Every step in pursuing a higher education has been a battle. My dad has always told me, "*Mija, el querer es poder.*" In English, a similar saying might be, "Where there's a will, there's a way." Over the past 10 years, my father's voice became a constant echo in my head.

Recently, I completed a master's degree in public policy from DePaul University in Chicago. As I turned in my final paper, I spoke to my parents with tears streaming down my cheeks. We did it. This degree is as much theirs as mine. But the journey itself involved many dedicated people.

One of the main reasons I was able to overcome so many of these challenges is because God blessed me with mentors and people along the way.

I can count at least six or seven people who have taken me under their wing. Their mentorship and friendship are invaluable to me. I hope I am making them proud.

In my hometown, most Latino youths will not make it to college, especially first-generation students. Their grades do not matter. It is the lack of cultural understanding by leaders in the education system that keeps these students back.

Every year around this time, I get a call or two from soon-to-be high school graduates. They ask: Can I go to college? What if I don't have papers? How do I start? How did you do it?

See LATINO YOUTHS, page 7



Christ the Cornerstone

Wounded by sin, Jesus still offers mercy to sinners

“Woman, where are they? Has no one condemned you?” She replied, “No one, sir.” Then Jesus said, “Neither do I condemn you. Go, and from now on do not sin anymore” (cf. Jn 8:10-11).

The Gospel reading for the Fifth Sunday of Lent (Jn 8:1-11) tells us everything we need to know about the Christian attitude toward sinners. First of all, it reminds us that we are all sinners. That’s why Jesus can say to the scribes and Pharisees (and all of us), “Let the one among you who is without sin be the first to throw a stone at [the woman caught in adultery]” (Jn 8:7).

None of us can claim to be without sin, so our self-righteous attitudes are completely inappropriate. The fact that the scribes and Pharisees used the law of Moses as justification for their desire to condemn the woman is what prompts Jesus to bend down and write on the ground. What was he writing? St. John doesn’t say, but whatever it was it was enough to frighten the woman’s accusers so that one by one they all left.

Next, Jesus, who was now alone with the woman, confronted her with the merciful love of God. He

does not condone her sin or seek to minimize it. He tells her quite clearly “from now on do not sin anymore” (Jn 8:11). Sin is abhorrent to Jesus. It quite literally wounds him and, in the end, our sins are responsible for his death. But sinners are a different story.

“Those who are healthy do not need a physician,” Jesus tells us, “but the sick do. I have not come to call the righteous to repentance but sinners” (Lk 5:31-32). We are all sinners. Therefore, we are all called to repentance by Jesus. None of us can afford to cast stones at others. Our obligation is to acknowledge and confess our sins, and then to repent and accept the mercy and healing that Jesus offers us, especially through the sacrament of reconciliation. To each of us, the Lord says, “Go, and from now on do not sin anymore.”

Of course, with all the best intentions in the world, we continue to sin—in small things if not in big ones. That’s why our repentance and conversion can never be just a one-time experience. God’s mercy is always available to us even—or especially—when we stumble and fall.

Yes, our actions have consequences, and we are required to make amends, but even after repeated failures, the Lord does not condemn us or abandon us to our sinful ways. He invites us to change our behavior and to become better than we are.

Our attitude toward sinners should be that of Jesus. We should not engage in destructive talk. (Pope Francis has repeatedly spoken out against the serious sin of gossip.) Nor should we point our fingers at others in an accusatory way or attempt to punish them for their perceived sins.

Catholic social teaching emphasizes the core belief that every human being—regardless of his or her background or circumstances—is made in the image and likeness of God and is therefore entitled to respect. No matter how grave a person’s sin may be, he or she remains a child of God possessed of great dignity. Yes, those who break human and divine laws may need to be restrained from causing further harm or be punished for their offenses. But this does not entitle us to mock them, torture them or end their lives.

That’s why we engage in prison ministry and oppose capital

punishment. It’s also why we refuse to cast stones (mentally or physically) against those who have sinned. God is merciful to sinners, and we should be also.

Jesus does not condemn sinners, but he also does not condone our sinful behavior. The distinction is a critically important one for us Christians. It allows us to reject sin without rejecting ourselves and our brothers and sisters, who commit the sins that wound the Body of Christ, contributing to his passion and death on the cross.

This Lent, our Church is especially conscious of the sinful crimes committed against many of our community’s most vulnerable members. We dare not ignore, or minimize, these atrocities. And, yet we are challenged by the Gospel not to fall into the trap of hateful or judgmental attitudes or actions.

“Has no one condemned you?” Jesus asks each one of us. “Neither do I condemn you. Go, and from now on do not sin anymore.”

Let’s take his words seriously. Let’s look at sinners the way Jesus does—as sisters and brothers called to repentance and God’s love and mercy. †



Cristo, la piedra angular

Aun herido por el pecado, Jesús ofrece misericordia a los pecadores

“Mujer, ¿dónde están tus acusadores? ¿Alguien te ha condenado?” Ella le respondió: “Nadie, Señor.” “Yo tampoco te condeno,” le dijo Jesús. “Vete, no peques más en adelante” (cf. Jn 8:10-11).

La lectura del Evangelio del quinto domingo de Cuaresma (Jn 8:1-11) nos habla de todo lo que debemos saber acerca de la actitud cristiana frente a los pecadores. Primero que nada, nos recuerda que todos somos pecadores. Efectivamente, por eso Jesús les dice a los escribas y a los fariseos (y a todos nosotros): “Aquel de ustedes que esté sin pecado, que le arroje la primera piedra [a la mujer sorprendida en adulterio]” (Jn 8:7).

Ninguno de nosotros puede declarar que está libre de pecado, de modo que nuestras actitudes petulantones son totalmente inapropiadas. El hecho de que los escribas y los fariseos utilizaran la ley de Moisés como justificación de su deseo de condenar a la mujer es lo que lleva a Jesús a agacharse y a escribir en el suelo. ¿Qué escribió? San Juan no lo dice, pero independientemente de lo que haya sido, fue suficiente para amedrentar a los acusadores de la mujer y uno tras otro se retiraron.

A continuación, Jesús, quien ahora estaba solo con la mujer, la enfrentó al amor misericordioso de

Dios. No condona su pecado ni busca minimizarlo; le dice muy claramente “vete, no peques más en adelante” (Jn 8:11). Jesús aborrece el pecado; en efecto lo hiere y, en definitiva, nuestros pecados son la causa de su muerte. Pero los pecadores son algo distinto.

“No son los sanos que tienen necesidad del médico—nos dice Jesús—sino los enfermos. Yo no he venido a llamar a los justos, sino a los pecadores, para que se conviertan” (Lc 5:31-32). Todos somos pecadores; por lo tanto, Jesús nos llama a todos al arrepentimiento. Ninguno de nosotros puede darse el lujo de lanzarle piedras al otro. Nuestra obligación es reconocer y confesar nuestros pecados, y luego arrepentirnos y aceptar la misericordia y la sanación que Jesús nos ofrece, especialmente a través del sacramento de la reconciliación. El Señor nos dice a cada uno de nosotros: “vete, no peques más en adelante.”

Por supuesto, aún con las mejores intenciones del mundo, seguimos pecando aunque sea en cosas pequeñas, cuando no en grandes. Por esa razón nuestro arrepentimiento de conversión jamás puede ser una experiencia de una sola vez. Siempre tenemos a nuestra disposición la misericordia de Dios, incluso, o especialmente, cuando nos tropezamos y caemos.

Sí, nuestras acciones tienen consecuencias y tenemos la obligación

de resarcirlas, pero aún incluso después de fallar repetidamente, el Señor no nos condena ni nos abandona por nuestros pecados. Nos invita a cambiar nuestro comportamiento y hacernos mejores de lo que somos.

Nuestra actitud hacia los pecadores debe ser como la de Jesús; no debemos enfascarnos en conversaciones destructivas. (El papa Francisco ha hablado en repetidas ocasiones en contra del grave pecado del chisme). Ni tampoco debemos señalar a los demás de forma acusadora ni intentar castigarlos por sus supuestos pecados.

Las enseñanzas sociales católicas hacen énfasis en la creencia fundamental de que cada ser humano, independientemente de sus antecedentes o circunstancias, está hecho a la imagen y semejanza de Dios y, por consiguiente, merece respeto. Independientemente de la gravedad del pecado de una persona, esta sigue siendo hija de Dios y dotada de una gran dignidad. Sí, aquellos que quebrantan las leyes humanas y divinas tendrán que ser reprimidos para evitar que causen más daños o ser castigados por sus ofensas. Pero esto no nos da derecho a burlarnos de ellos, torturarlos o a poner fin a sus vidas.

Por esta razón participamos en el ministerio en las prisiones y nos oponemos a la pena capital. También

es la razón por la cual nos negamos a lanzar piedras (mental o físicamente) contra los que han pecado. Dios es misericordioso con los pecadores y nosotros también debemos serlo.

Jesús no condena a los pecadores, pero tampoco condona su conducta pecaminosa. Esta distinción es críticamente importante para los cristianos ya que nos permite rechazar el pecado sin rechazarnos a nosotros mismos y a nuestros hermanos, por ser pecadores que hieren al Cuerpo de Cristo y que contribuyen a su pasión y muerte en la cruz.

Durante esta Cuaresma, nuestra iglesia está especialmente consciente de los terribles delitos que se han cometido contra muchos de los integrantes más vulnerables de nuestra comunidad. No nos atrevemos a ignorar ni a minimizar estas atrocidades y sin embargo el Evangelio nos desafía a que no caigamos en la trampa de las actitudes o las acciones rencorosas o sentenciosas.

“¿Alguien te ha condenado?” Pregunta Jesús a cada uno de nosotros. “Tampoco yo te condeno. Vete, no peques más en adelante.”

Tomemos estas palabras muy en serio. Miremos a los pecadores de la misma forma que lo hace Jesús: como hermanos y hermanas llamados al arrepentimiento, al amor y la misericordia de Dios. †

Events Calendar

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

April 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **“Leave the Light On” sacrament of reconciliation**, 9 a.m.-7 p.m. Information: Kristine Meyer, 317-545-7681, kmeyer@archindy.org, www.archindy.org/fatima.

April 9

St. John the Evangelist Parish (Pan Am Plaza Building parish hall), 126 W. Georgia St., Indianapolis. **Pro-Life Film Series**, viewing of the documentary *The Third Way: Homosexuality and the Catholic Church*, 6:30 p.m. followed by panel discussion, sponsored by St. John the Evangelist and Our Lady of the Most Holy Rosary parishes in Indianapolis, light supper served, freewill offering. Information: Sheryl Dye, smdye1@gmail.com, 317-407-6881.

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, ylgmimi@aol.com.

April 10

St. Luke the Evangelist Parish, 7575 Holliday Dr., E., Indianapolis. **Evening of Reflection and Lenten Supper: “Rerun of the Beatitudes,”** Benedictine Father Lambert Reilly, former Saint Meinrad Archabbey archabbot, presenting, 5:30 p.m. Mass followed by simple soup supper, 7-9 p.m. presentation. Registration requested: dcarollo@stluke.org.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Catholic Charities in Bloomington Breakfast Benefit**, speaker, program updates, breakfast, freewill offering, 7:45-9 a.m. Information: 812-332-1262 or Cheri Bush, cbush@archindy.org.

April 12

St. Luke the Evangelist Parish gymnasium, 7575 Holliday Dr. E., Indianapolis. **Fish Fry**, sponsored by the Knights of Columbus Council #14895, all-you-can-eat baked or fried fish, cheese pizza, assorted sides and drink, \$30 family

(\$35 at the door), \$10 adults (\$12 at the door), \$5 children (ages 6-12), desserts, beer and wine available for purchase, 5-8 p.m., carry out available. Advance tickets: www.stluke.org and after Masses in church narthex. Information: 317-259-4373, matkins@stluke.org.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Fish Fry Friday**, sponsored by the Santo Rosario Knights of Columbus Council #14449, fish and chips with coleslaw and drink, 5-8 p.m., \$10 full order, \$6 half order, carry out available. Information: 317-636-4478.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Fish Fry Fiesta/Cenas Cuaremales**, 6-8 p.m., fried and baked fish, fish tacos, quesadillas, rice and beans, live entertainment, \$9 dinners, kids meals and *a la carte* options available. Information: 317-546-4065, fishfryfiesta@gmail.com.

St. Elizabeth Ann Seton Parish Hall, 10655 Haverstick Road, Carmel (Lafayette Diocese). **Fish Fry**, baked salmon with crab cakes or all-you-can-eat fried pollock, three sides, cookie and drink, \$11 per person, \$5 ages 12 and

younger, includes children’s mac-n-cheese meal or individual cheese pizza, \$4 includes drink, \$5 shrimp cocktails. 5-7:30 p.m., curbside pick-up available. Information: Larry Schulz, llschultz@outlook.com, 317-582-0326.

April 14

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of ’63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Stations of the Cross**, 3-3:45 p.m. traditional “Way of the Cross,” on outside trails, or 4-5:15 p.m. contemporary set to music in chapel. Information: Kristine Meyer, 317-545-7681, kmeyer@archindy.org.

April 15

St. Mark the Evangelist School, Door One, 541 E. Edgewood Ave.,

Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities Indianapolis, open discussion for family and friends caring for adults age 60 and older, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.org.

April 16

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **“Abide” Adoration Service**, sponsored by Catalyst Catholic, 7-8 p.m., every third Thursday of the month, featuring guest speaker, praise band, silence and confessions, child care available. Information and child care reservations: Chris Rogers, chris@nadyouth.org, 812-923-8355.

April 18

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Holy Thursday Simple Soup and Bread Lunch**, benefiting the Catholic Charities Indianapolis Crisis Office, 11:30 a.m. prayer and reflection, 11:45 a.m.-1 p.m. lunch, \$10 suggested donation. Information: 317-236-1411 or Cheri Bush, cbush@archindy.org.

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women in crisis pregnancies, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

April 19

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Way of the Cross for Justice**, 10:30-11:30 a.m., freewill offering, no registration required. Information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events.

April 20

Military Park, 100 N. West St., Indianapolis. **5K Easter Egg Run/Walk and Children’s Fun Run**, benefiting the Indianapolis Society of St. Vincent de Paul; 10 a.m., \$35 adults thru March 28; \$40 March 29-April 11, \$45 April 12-19, \$50 day of (plus \$3 registration fee), \$20 children thru April 19, \$25 day of (plus \$2.50 registration fee), includes T-shirt, medal, all-ages egg hunt, beer/soda. Information: Darlene Sweeney, 317-924-5769, darlene.sweeney@svdpindy.org. Registration: www.svdpindy.org/event/third-annual-easter-egg-5k-runwalk. †

Indiana Council of Catholic Women retreat planned in Tipton on May 7-8

“Everyday Sanctity: The Simple Way to God” is the theme of the Indiana Province of the National Council of Catholic Women (NCCW) retreat at St. Joseph Retreat and Conference Center, 1440 W. Division Road, in Tipton (Lafayette Diocese), on May 7-8.

NCCW consists of Catholic women and affiliated Catholic women’s organizations in parishes and dioceses throughout the United States whose mission is to support, empower and educate all Catholic women in spirituality, leadership and service.

Activities begin with Stations of the Cross at 3:30 p.m. on Tuesday, followed by 5:30 p.m. dinner and an evening social hour beginning at 7 p.m.

Registration is on Wednesday from 8:15-9 a.m., followed by a day featuring speakers, Mass, the rosary

and a spirituality session. The retreat ends around 3 p.m.

The cost to attend is \$70, which includes continental breakfast and lunch.

For those wishing to spend the night at the retreat center on Tuesday, add \$80 for a single occupancy room to the registration fee or \$55 for a double. Dinner is included with the overnight stay. Check-in begins Tuesday at 3:15 p.m.

The deadline to register is on April 23.

A downloadable registration form can be found at www.stmalachy.org/indiana-council-of-catholic-women-retreat.

For more information, contact Deborah Timko by e-mail at dlmtimko2@aol.com.

To learn more about the NCCW, visit www.nccw.org. †

40 Days of Life closing ceremony planned at St. Luke the Evangelist on April 14

The closing ceremony for the Indianapolis 40 Days for Life campaign that began on March 6 will be held at St. Luke the Evangelist Church, 7575 Holliday Dr. E., in Indianapolis, at 2 p.m. on April 14.

Rev. Fredrick Boyd, pastor of Zion Unity Baptist Church in Indianapolis, will be the featured keynote speaker.

40 Days for Life is a community-based campaign that takes a determined, peaceful approach twice a year to showing local communities the consequences of abortion. It draws

attention to the evil of abortion through prayer and fasting, constant vigil and community outreach.

Participants are asked to bring a donation of a baby item for the Gabriel Project Resource Centers at St. Therese of the Infant Jesus (Little Flower) and St. Joseph parishes in Indianapolis.

For additional information, contact Timothy O’Donnell at 317-372-0040 or e-mail tidipsumsapare@att.net.

To learn more about the work of 40 Days for Life, visit www.40daysforlife.com. †

Sisters of Providence to host workshop on positive aspects of aging on May 4

“Aging Gracefully: Exploring the Gift of Years” is the theme of a workshop planned at the Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 9:30-11:30 a.m. on May 4.

Getting older is often seen as synonymous with loss—of health, status, freedom and meaning. However, embracing one’s advancing years can be empowering and joy-filled. At this

workshop, you will explore the many positive aspects of aging.

The workshop will be facilitated by Sisters of Providence clinical care coordinator Elizabeth Collins and well-being coordinator Katie Harich.

The cost to attend is \$10.

Registration is required online by May 1 at www.spsmw.org/event.

For additional information, call 812-535-2952 or e-mail provctr@spsmw.org. †

Two events in archdiocese to mark National Day of Prayer to End Abortion on April 13

To mark the fourth National Day of Prayer to End Abortion on April 13, both of the archdiocese’s 40 Days for Life campaign efforts will host an hour-long candlelight prayer vigil.

The events will include prayers such as the rosary, Divine Mercy chaplet and other prayers, as well as hymns, a witness talk from a member of the pro-life Silent No More campaign and other speakers at the Indianapolis vigil.

The vigils are not a protest but a peaceful presence to pray for the end of abortion. Families are encouraged to attend with their children, and people

of all faiths are welcome to join in the prayers.

In Bloomington, the vigil will take place from 3-4 p.m. outside of the Planned Parenthood abortion facility at 421 S. College Ave. For more information, contact Monica Siefker at monica.siefker@gmail.com.

In Indianapolis, the vigil will take place from noon-1 p.m. outside of the Planned Parenthood abortion facility at 8590 Georgetown Road. Parking is available along Georgetown Road. For more info, contact Larry Kunkel at ljunkel@comcast.net. †

Style show and fundraiser for Indianapolis St. Vincent de Paul Society set for April 26

The second annual Society of St. Vincent de Paul of Indianapolis “Struttin’ Our Stuff” style show and fundraiser will be held at Marian, Inc., 1011 E. St. Clair St., in Indianapolis, from 6-10 p.m. on April 26.

Local celebrities will be featured in the style show modeling clothes from Mission 27 Resale, and Archbishop Charles C. Thompson will be present at the event.

The cost to attend is \$75 per person and \$150 per couple. The event includes a silent and live auction, dinner and drinks.

Sponsorship and table opportunities are also available.

For tickets and additional information, contact Jenny Matthews at 317-289-3324 or jmattbogey@gmail.com, or Mary Ann Klein at 317-796-6325 or klein.j@sbcglobal.net. †

Submit your event to us!

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submit, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

A perfect fit: Pope describes how to discover one's vocation

VATICAN CITY (CNS)—Within the universal Christian vocation of serving God and serving others, God handcrafts a specific calling for each person, a vocation that fits his or her personality and abilities, Pope Francis said.

"To discern our personal vocation, we have to realize that it is a calling from a friend, who is Jesus. When we give something to our friends, we give them the best we have. It will not necessarily be what is most expensive or hard to obtain, but what we know will make them happy," the pope wrote in "*Christus Vivit*" ("Christ Lives").

The document, his apostolic exhortation reflecting on the Synod of Bishops on "young people, the faith and vocational discernment," was released at the Vatican on April 2.

Much of the document is a summary of the discussion at the 2018 synod and a presynod meeting of young adults about ways to improve youth and young adult ministry and create more space in the Church for the contributions of young people.

But the most original part of the 35,000-word document is its explanation of what a vocation is—strongly moving away from seeing vocation only as a reference to priesthood or religious life—and practical ways for a person to discern his or her vocation.

A Christian's first vocation is a call to friendship with Jesus, he said. And closely related to that is the call to serve others.

"Your own personal vocation does not consist only in the work you do, though that is an expression of it," the pope said. "Your vocation is something more: It is a path

guiding your many efforts and actions toward service to others."

Finding one's vocation "has nothing to do with inventing ourselves or creating ourselves out of nothing. It has to do with finding our true selves in the light of God and letting our lives flourish and bear fruit."

God's personalized gift of a vocation "will bring you more joy and excitement than anything else in this world. Not because that gift will be rare or extraordinary, but because it will perfectly fit you," Pope Francis wrote. "It will be a perfect fit for your entire life."

Following a vocation, he said, "is a very personal decision that others cannot make for us," which is why it requires "solitude and silence," as well as serious discussions with friends and wise guides.

Pope Francis offered basic questions each person should ask him- or herself: "Do I know what brings joy or sorrow to my heart? What are my strengths and weaknesses?"

But since a vocation isn't about serving oneself, he said, those questions lead to others: "How can I serve people better and prove most helpful to our world and to the Church? What is my real place in this world? What can I offer to society?"

And, then, he said, one must ask: "Do I have the abilities needed to offer this kind of service? Could I develop those abilities?"

Discovering one's vocation, even in the deepest prayer, is not like finding the exact road map for one's life with all the stops and starts and obstacles and detours clearly marked, he said. Instead, it is more like being invited on an adventure.

That sense of adventure, even as a person ages and slows down, is what keeps them

young at heart, he said. "When I began my ministry as pope, the Lord broadened my horizons and granted me renewed youth. The same thing can happen to a couple married for many years, or to a monk in his monastery. There are things we need to 'let go of' as the years pass, but growth in maturity can coexist with a fire constantly rekindled, with a heart ever young."

Most young people will discover their vocation is to marry and form a family, he said, and that requires preparation to grow in self-knowledge and in virtue, "particularly love, patience, openness to dialogue and helping others."

"It also involves maturing in your own sexuality, so that it can become less and less a means of using others, and increasingly a capacity to entrust yourself fully to another person in an exclusive and generous way," the pope wrote.

And while most young people will marry, he said, Catholics must believe that God continues to call men to the priesthood and men and women to religious life.

"The Lord cannot fail in his promise to provide the Church with shepherds, for without them she would not be able to live and carry out her mission," he said. And "if it is true that some priests do not give good witness, that does not mean that the Lord stops calling. On the contrary, he doubles the stakes, for he never ceases to care for his beloved Church."

The key qualification for helping someone in their vocational discernment is an ability to listen, the pope said. The helper may be a priest, religious, layperson or even another young person.



Cardinal Lorenzo Baldisseri, secretary-general of the Synod of Bishops, holds Pope Francis' apostolic exhortation, "*Christus Vivit*" ("Christ Lives"), during a news conference for its presentation at the Vatican on April 2. (CNS photo/CNS photo/Paul Haring)

"The other person must sense that I am listening unconditionally, without being offended or shocked, tired or bored," he said. And while listening, "I need to ask myself what is it that the other person is trying to tell me, what they want me to realize is happening in their lives."

Assistance also means having such respect for the work God is doing in the life of the other, that the guide would never dare to try to dictate the way forward, he said. "In the end, good discernment is a path of freedom that brings to full fruit what is unique in each person, something so personal that only God knows it. Others cannot fully understand or predict from the outside how it will develop." †

POPE

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old, encase her in the past, hold her back or keep her at a standstill," Pope Francis wrote. "But let us also ask him to free her from another temptation: that of thinking she is young because she accepts everything the world offers her, thinking that she is renewed because she sets her message aside and acts like everybody else."

The core of the pope's message to young people was that they remember they are loved by God and saved by Jesus, who continues to live and act in the world and in their lives.

"His love is so real, so true, so concrete, that it invites us to a relationship of openness and fruitful dialogue," even when one is angry with God, the pope said. "He does not get upset if you share your questions with him. He is concerned when you don't talk to him, when you are not open to dialogue with him."

Drawing on the final documents from the synod and from a presynod gathering of young people in Rome, Pope Francis urged parishes and dioceses to rethink their youth and young adult programs and

to make changes based on what young people themselves say they want and need.

"Young people need to be approached with the grammar of love, not by being preached at," he said. "The language that young people understand is spoken by those who radiate life, by those who are there for them and with them. And those who, for all their limitations and weaknesses, try to live their faith with integrity."

Directly addressing young people, he said, "Take risks, even if it means making mistakes. Don't go through life anaesthetized or approach the world like tourists. Make a ruckus!"

And, he told them, reach out to other young people, do not be afraid to mention Jesus, and invite friends to Church or a Church-sponsored activity.

"With the same love that Christ pours out on us," the pope said, "we can love him in turn and share his love with others in the hope that they too will take their place in the community of friendship he established."

Youth ministry cannot be elitist or focused only on the teens and young adults already active in the Church's life, he said. It must be "a process that

is gradual, respectful, patient, hopeful, tireless and compassionate," as Jesus was when he walked with the disciples on the road to Emmaus.

Parents, pastors and spiritual guides must have "the ability to discern pathways where others only see walls, to recognize potential where others see only peril. That is how God the Father sees things; he knows how to cherish and nurture the seeds of goodness sown in the hearts of the young."

"Each young person's heart should thus be considered 'holy ground,' a bearer of seeds of divine life, before which we must 'take off our shoes' in order to draw near and enter more deeply into the mystery."

A long section of the document is focused on discerning one's vocation, which, he said, always is a call to serve God and to serve others, but always in a unique way.

Discovering one's vocation, he said, "has to do with finding our true selves in the light of God and letting our lives flourish and bear fruit."

For most young people, that will mean marrying, forming a family and working, the pope said.

"Within the vocation to marriage, we

should acknowledge and appreciate that 'sexuality, sex, is a gift from God. It is not taboo. It is a gift from God, a gift the Lord gives us,'" he wrote. Sexuality "has two purposes: to love and to generate life. It is passion, passionate love. True love is passionate. Love between a man and a woman, when it is passionate, always leads to giving life. Always. To give life with body and soul."

Pope Francis also encouraged young people not to dismiss out of hand the fact that God may be calling them to priesthood or religious life.

God's call to each person is individual, made-to-measure just for him or her, the pope said, so discovering that call can be done only with calm, silence, prayer and the wise help of someone who truly knows how to listen and ask the right questions.

A vocation, he said, is a gift that "will help you live to the full and become someone who benefits others, someone who leaves a mark in life; it will surely be a gift that will bring you more joy and excitement than anything else in this world. Not because that gift will be rare or extraordinary, but because it will perfectly fit you. It will be a perfect fit for your entire life." †

LATINO YOUTHS

continued from page 4

I wish they would have reached out sooner. By the time they muster up the courage to seek assistance, most application deadlines have passed.

Our young leaders of color need mentors who are willing to put themselves second and raise the youths to be first. It is our responsibility to help build the next generation of leaders.

The structure that nearly kept me from serving our world is holding countless students back. This is not OK. Like Jesus mentored his disciples, we must mentor our youths. We must work to break down the lies that are fed to our Latino youths.

The Catholic Church in the U.S. has grown over the past few decades due to the growth of the Latino population. Today, most of the Latino Catholics are under the age of 30.

We have an incredible opportunity to help mentor the future leaders of our Church. It's a privilege to be able to journey with the immigrant population. They are no burden; they are the future of our Church.

(Edith Avila Olea is associate director of the justice and peace ministry in the Diocese of Joliet, Ill.) †

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REPORT SEXUAL MISCONDUCT NOW

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

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

Online Lay Ministry Formation

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

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to
www.archindy.org/layministry



AWARD

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An eye-opening experience

Saldanha believes that God was with her again in a moment that she uses to define her “greatest accomplishment” in teaching.

In 2015, she and her teaching partner Sarah Green noticed that their seventh-grade students didn’t have the usual tight bonds that had connected previous classes. Remembering how a retreat had made a major impact on her life, Saldanha suggested that concept to Green, and the two teachers developed a retreat program based on the theme, “Encounters with Christ.”

The retreat included a service project, bonding activities, the sacrament of reconciliation and a traditional Seder (Passover) meal. Saldanha says it also involved a first-time experience for the students “to look at God face to face”—eucharistic adoration.

“I first experienced adoration when I was on a retreat in high school, and I remembered thinking how eye-opening a prayer experience it was for me,” she says. “I wanted to share that with my kids.

“It gives me chills to remember so many of the students’ reactions to their first adoration experience. The kids looked changed and energized when they came out of there. One student said, ‘That was the first time I felt God was talking to me.’ They formed a relationship they didn’t have before.”

The retreat has become a mainstay of the seventh-grade experience at Holy Family.

“It continues to transform hearts year after year,” she says.

A success story driven by faith

Saldanha has a gift for transforming the hearts, souls and minds of her students, say the people who nominated her for the Saint Theodora honor.

“The middle school years are a time of constant growth and change among most students,” notes Father Jeremy Gries, pastor of Holy Family Parish.

“It is a time when they really start to mature and grow emotionally, physically and socially. They can also be difficult years. In this precious time, it is essential to have teachers of sound guidance and faithful witness to help the young people navigate. Libby is just such a teacher.”

Fellow Holy Family teacher Elizabeth Lobeck regards Saldanha as a “dynamic,” team-oriented instructor whose vitality, creativity and attention to detail shine through in her hands-on projects and her use of technology.

She also praised Saldanha’s coordination of the annual eighth-grade trip to Washington. There, students have participated in laying a wreath at the Tomb of the Unknown Soldier and attending Mass at the Basilica of the National Shrine of the Immaculate Conception.

Still, Lobeck says, “I am most impressed by Libby’s attitude toward—and treatment of—our students. She truly loves her students and looks for the best in them.”

Finalists for teaching honor come from throughout the archdiocese

While Libby Wright Saldanha of Holy Family School in New Albany has been selected as this year’s recipient of the Saint Theodora Excellence in Education Award, five other teachers were named as finalists for the highest honor for a Catholic educator in the archdiocese.

Finalists also included:

Jeanne Angermeier—St. Barnabas School in Indianapolis

Kristin Campbell—St. Mary School in North Vernon

Jeffrey English—Nativity of Our Lord Jesus Christ School in Indianapolis

Jillian Hollins—St. Louis School in Batesville

Alan Mathews—Our Lady of Providence High School in Clarksville †



During a project to test the creativity and ingenuity of her students at Holy Family School in New Albany, Elizabeth “Libby” Wright Saldanha checks on the efforts of Aidan Allen, center, and Jack Bryant. (Photo by John Shaughnessy)

Anna Sekula has experienced that approach as a member of the current seventh-grade class at Holy Family.

“Mrs. Wright takes time to truly understand how the students need to learn,” Anna says. “During our religion class, she connects us to our faith in ways we can understand. I can tell she cares a lot about her students. You can always trust her if you ever have a problem.”

Holy Family’s principal Jerry Ernstberger also notes that Saldanha’s students “perform far above both archdiocesan and state achievement levels” in Indiana’s standardized testing.

“I believe her success begins and is driven by her faith and her stewardship of her many talents,” he says. “Her devotion to prayer and meditation is shared with teaching staff and students alike.”

That focus on faith also extends to her home parish, St. Mary-of-the-Knobs

in Floyd County, where she married her husband Mervyn on Sept. 22, 2018. There, she is an extraordinary minister of holy Communion.

For Saldanha, everything she does comes back to God’s guidance for her to “take me with you.”

“My ministry as a teacher is a role I fully believe has been entrusted to me by God. Though my classroom responsibilities are hugely important to me, I feel my most influential role lies in my calling to be a living witness to our faith each and every day.

“When former students come back and ask me to sponsor them as they make their confirmation or when a good friend asks me to be a spiritual mentor as a godmother to her infant son, there is no feeling that’s equivalent. When others are able to see the love and devotion I have for my faith, I know I am serving our God well.” †

SERVICE

continued from page 1

living on the streets with her mother. So she relentlessly seeks bargains and calls upon friends and neighbors to donate clothing, toiletries and food that she then delivers to Holy Family Shelter in Indianapolis and Operation Leftover, a monthly homeless outreach in downtown Indianapolis.

A great-grandmother, Stanton also tutors first-, second- and third-grade children at a public elementary school, helping them with their reading.

“A lot of them come from broken homes, and they don’t have a lot of one-on-one time,” says Stanton, a member of St. Luke the Evangelist Parish in Indianapolis. “By the second session, I’m usually their best friend. I love to shape young minds.”

She has also served as an extraordinary minister of holy Communion, bringing the Eucharist to people in hospitals and in hospice and nursing homes.

“There’s nothing better than bringing Jesus to someone,” she says. “I love sitting one-on-one with people, especially the older people who are lonely, anxious and depressed. They have to learn to trust in God because he will see them through.

“I know because I’ve had open heart surgery and skin cancer and cervical cancer. From being in the hospital myself, I know the strength and peace that came to me when I received the Eucharist.”

She also works to help people who are trying to change their lives after serving a prison sentence. She makes the rounds of garage and yard sales and seeks donated furniture, kitchenware and bedding to help them as they move into an apartment.

“I even found two cars for them,” she says.

In her free time, Stanton is the “Crime Watch” captain for her neighborhood, patrolling the streets with her 10-year-old dog that she has dubbed “Deputy Harry,” a mix of a dachshund and a wild-hair terrier.

Everything she does has led to a fan club that marvels at Stanton, including Andrew Costello, who directs Operation Leftover, the homeless outreach.

“Liz empties herself in the service of others,” says Costello, a member of St. Joan of Arc Parish in Indianapolis. “Liz lives out her faith, and the Gospel is very much a part of the fabric of her life. She serves regardless of race, color or creed.”

‘God and I have a constant dialogue’

Stanton also treats the people she serves with compassion and understanding, notes Taylor Clark, who coordinates volunteers and donations for Holy Family Shelter:

“She helps others uphold their dignity by meeting them where they are and by filling needs they may have, whether that be a clean shirt or a listening ear.”

Stanton says she’s just trying “to imitate Jesus, watching for needs and offering a healing touch or a word of encouragement.”

At the heart of it all for her is her prayer life.

Just as her computer room is filled with so many donated items that she sometimes can’t find the computer, she can barely see any hint of glass on her bathroom mirror because it’s marked by so many sticky notes listing prayer intentions.

She prays for the homeless. She prays for the children she tutors. She prays for animals. She prays for priests. She prays for the three soldiers she once met on a plane. She prays . . .

“Prayer is the most essential core of my being,” she says. “I pray all the time. God and I have a constant dialogue. He’s my best friend. I talk to him every night and say, ‘If you want me to keep doing this, you have to keep me in good health and keep giving me the strength. I’m 78.’

“He blesses me every night. One of the prayers I say at night is, ‘Thank you, Lord, for all the blessings you’ve bestowed on me today, especially those I failed to observe.’”

The prayers continue early the next day as she leaves her home to help the children, the homeless, the elderly and the former prisoners trying to start a new life.

On her way into that world, she pauses to read the sign in her laundry room that leads into her garage, the sign that notes,

“How much fun can we have today, God?”

Stanton smiles at that sign, looking forward to the adventures that await her and God together.

“We’re going to find someone at some place who needs something,” she says. “And we’re going to cheer them up.”

God knows how to make a deal. Stanton knows how to live up to it.

(In upcoming issues, The Criterion will feature two other recipients of the archdiocese’s 2019 Spirit of Service Award: Yan Yan of St. Mark the Evangelist Parish in Indianapolis, and James Morris, vice chairman of Pacers Sports & Entertainment. Robert “Lanny” Rossman was featured in a March 29 story.) †

IndyCar driver Ed Carpenter to speak at Spirit of Service Awards Dinner

IndyCar driver Ed Carpenter will be the keynote speaker during the Spirit of Service Awards Dinner in Indianapolis on April 30.



Ed Carpenter

The dinner benefits Catholic Charities Indianapolis, which this year is marking 100 years of helping people in need in the archdiocese.

The dinner will be held at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis. Doors open at 6 p.m. and the evening’s festivities begin at 6:30 p.m.

Four individuals will be honored with Spirit of Service Awards during the event: Liz Stanton of St. Luke the Evangelist Parish in Indianapolis, Yan Yan of St. Mark the Evangelist Parish in Indianapolis, Robert “Lanny” Rossman of St. Agnes Parish in Nashville and St. Barnabas Parish in Indianapolis, and James Morris, vice chairman of Pacers Sports & Entertainment.

Individual tickets are available for \$250 while tables of eight are available for \$800. There are also opportunities to help sponsor the event.

For tickets, visit www.archindy.org/cc/indianapolis. For information contact Cheri Bush at cbush@archindy.org or 317-236-1411. †

Spread mercy, build fraternity, pope urges Morocco's Christians

RABAT, Morocco (CNS)—Celebrating Mass with members of Morocco's tiny Catholic community, Pope Francis praised them for the many ways they "bear witness to the Gospel of mercy in this land."

At the Mass on March 31 in an arena at Rabat's Prince Moulay Abdellah Stadium, the pope honored the way that Catholics, although much less than 1 percent of the population, reach out to help their Muslim brothers and sisters and the thousands of migrants who pass through, hoping to reach Europe.

"I encourage you to continue to let the culture of mercy grow, a culture in which no one looks at others with indifference, or averts his eyes in the face of their suffering," he said.

The languages used at the Mass reflected the fact that the Catholic community in Morocco is made up almost entirely of foreigners. The readings were in Spanish, Arabic and French. English, Portuguese and Italian were added for the prayers of the faithful.

More than a dozen Muslim leaders attended the Mass in a sign of friendship and were given seats near the front of the arena.

As is his custom, the pope's homily at the Mass focused almost entirely on the day's Gospel reading, which was the story of the prodigal son.

However, Pope Francis put special attention on the elder son in the story, the one who never left home or squandered his inheritance. While the merciful father rejoiced when his younger son returned home, the older son grew angry and refused to join the celebration.

"He prefers isolation to encounter, bitterness to rejoicing," the pope said. "Not only is he unable to understand or forgive his brother, he cannot accept a father capable of forgiving, willing to wait patiently, to trust and to keep looking, lest anyone be left out—in a word, a father capable of compassion."

While sad, the elder son's attitude is not unthinkable or unusual, the pope said. It is the same "tension we experience in our societies and in our communities, and even in our own hearts" when people ask, "Who has the right to stay among us, to take a place at our tables and in our meetings, in our activities and concerns, in our squares and our cities?"

When faced with situations that can bring confrontation, division and strife, he said, "often we are tempted to believe that hatred and revenge are legitimate ways of ensuring quick and effective justice."

But experience, not to mention faith, "tells us that hatred, division and revenge succeed only in killing our peoples' soul, poisoning our children's hopes, and destroying and sweeping away everything we cherish," the pope said.



Choir members sing and wave flags as Pope Francis arrives to celebrate Mass at Prince Moulay Abdellah Stadium in Rabat, Morocco, on March 31. (CNS photo/Paul Haring)

The key to acting as a Christian, he said, is to look at situations from the perspective of the father, who loves both his sons and is a representation of God, who created all people to be brothers and sisters.

"Let us not fall into the temptation of reducing the fact that we are his children to a question of rules and regulations, duties and observances," Pope Francis told the Catholics of Morocco.

Noting that the Gospel story does not say whether, in the end, the elder son reconciled with his brother and joined the party, the pope said each Christian is called to write his or her ending to the story.

"We can complete it by the way we live, the way we regard others and how we treat our neighbor," he said. "The Christian knows that in the Father's house there are many rooms: the only ones who remain outside are those who choose not to share in his joy." †



Pope Francis uses incense as he celebrates Mass at Prince Moulay Abdellah Stadium in Rabat, Morocco, on March 31. (CNS photo/Paul Haring)

Pope Francis visits Muslim training center, migrants in Morocco

RABAT, Morocco (CNS)—Moving from ideals and principles to concrete examples, Pope Francis met in Morocco with Muslim men and women studying to be prayer leaders and preachers and with dozens of migrants assisted by Caritas.

A religious faith respectful of others and care for migrants were key themes in Pope Francis' speech at his arrival ceremony in Rabat on March 30. After meeting privately, Pope Francis and King Mohammed VI went on to the school the king founded to counter violent strains of Islam by training imams and "murshid," men and women preachers and spiritual guides.

And the pope ended his day at the Rabat Caritas center for migrants, a facility providing special care to women, unaccompanied minors and others among the most

vulnerable of the estimated 80,000 migrants currently in Morocco.

Neither the pope nor the king gave a speech at the Mohammed VI Institute for the Training of Imams, Morchidines and Morchidates. Instead they listened.

Aboubakr Hmaidouch, a 25-year-old student born in France, said the terrorist attacks there inspired him to study Islam more seriously. At the institute, he said, "the training is inspired by a doctrine that takes into account practical life and culture, and that accepts diversity; a dogma based on moderation and reaching a middle ground, but also on a spirituality that unites you to God and his creatures through the bond of love."

Hindu Usman, a woman from Nigeria, told the pope and king that terrorism and anti-Christian violence in her country is fueled by a faith "founded on passion, rather than knowledge," but that thanks to her education in Rabat, "I will be able to argue and convince [people] that religion is for peace and goodness, that a believer is only accountable before God [and] that women are equal with men in their rights."

At the Caritas center, the pope continued the reflection he began earlier in the day as the king formally welcomed him to Rabat.

The pope had described Morocco as a "bridge between Africa and Europe," and most of the 80 migrants the pope met at the Caritas center had set off from their homes hoping to cross that bridge and make a new life in Europe.

Pope Francis had called for "a change of attitude toward migrants, one that sees them as persons, not numbers, and acknowledges their rights and dignity in daily life and in political decisions."

"The issue of migration will never be resolved by raising barriers, fomenting fear of others or denying assistance to those who legitimately aspire to a better life for themselves and their families," the pope had said.

Meeting the migrants, he insisted that "no one can be indifferent to this painful situation" of so many millions of migrants around the world. It is "a wound that cries out to heaven," he said.

Abena Banyomo Jackson, a migrant from Cameroon, told the pope he left his home in 2013 hoping to get to Europe to find work and help his family. "After

crossing Nigeria, Niger and Algeria, I arrived illegally in Morocco."

He tried to reach Spain, but was unsuccessful, so he spent time in the informal migrant settlements in the forests and in the cities, until he met a priest. "He welcomed me into his home, the church, and gave me a new breath," and a job, helping other migrants. Finally, in 2016, he received a Moroccan residency permit thanks to a program by the king to regularize the migrants present in the country.

The way a country treats migrants and refugees says something about what its people think is "the value of each human life," the pope said.

"Every human being has the right to life," he said. "Every person has the right to dream and to find his or her rightful place in our common home. Every person has a right to a future."

Economic indicators alone cannot measure a nation's progress, he said.

"It depends above all on our openness to being touched and moved by those who knock at our door. Their faces shatter and debunk all those false idols that can take over and enslave our lives; idols that promise an illusory and momentary happiness blind to the lives and sufferings of others," he said. "How arid and inhospitable a city becomes, once it loses the capacity for compassion," it becomes "a heartless society—a barren mother."

Pope Francis repeated his frequent appeal to the global community to do more to assist poor countries so people do not feel forced to migrate and to expand the pathways that would allow migrants and refugees to move to a new country legally and safely.

Until that happens, he said, "the emergency of irregular migration has to be met with justice, solidarity and mercy," adding that "forms of collective expulsion, which do not allow for the suitable treatment of individual cases, are unacceptable."

Governments, churches and other institutions also must do more to help newcomers and longtime residents get to know each other and learn about each other's cultures. When people know nothing of the other, he said, it is natural to "raise barriers to defend ourselves," but people of good will should fight the temptation to be "conditioned by fear and ignorance." †



Pope Francis greets children as he meets with migrants in the diocesan Caritas center in Rabat, Morocco, on March 30.

(CNS photo/Paul Haring)

Pope issues new child protection law, guidelines for Vatican City State

VATICAN CITY (CNS)—To better protect minors and vulnerable adults from all forms of abuse and exploitation, Pope Francis approved a new law and a set of safeguarding guidelines for Vatican City State and the Roman Curia.

Pope Francis established the new norms and legal, criminal and safeguarding procedures with an apostolic letter given *“motu proprio”* (on his own initiative), published on March 29. The law and procedures are to go into effect on June 1.

Because the safeguarding of children and vulnerable people is an integral part of the Gospel message, “I wish, therefore, to further strengthen the institutional and normative order to prevent and fight abuses against minors and vulnerable adults,” the pope wrote.

The law and guidelines have been created, he wrote, “so that in the Roman Curia and in Vatican City State” there will be, among other things: respect and awareness of the rights and needs of minors and vulnerable adults; greater vigilance, prevention and corrective action when abuse or mistreatment is suspected or reported; clearer procedures as well as specific offices for making claims; support services and protections for alleged victims, their families and those accused; and adequate formation for and background checks of new personnel, including volunteers.

The new law “On the Protection of Minors and Vulnerable Persons” further enhances a major set of criminal laws for Vatican City State the pope approved in 2013; the earlier laws dealt with child sexual abuse, child pornography and the sale or prostitution of children, and specified that any Vatican employee around the world can be tried by the Vatican court for violating those laws.

While the amendments in 2013 brought Vatican law into detailed compliance with several international treaties the Vatican had signed over the past decades, the new law on child protection was meant to better comply with the U.N. Convention on the Rights of the Child and its optional protocol, which the Vatican ratified in 1990 and 2001, respectively.

While few minors are resident in Vatican City State, there are minors in the Sistine Chapel Choir, and there is a pediatric hospital and a minor seminary

under Vatican City State jurisdiction. Since September 2017, Vatican City State officials have been investigating allegations that a future priest abused a younger fellow-student at the St. Pius X pre-seminary.

The new law will now cover all forms of physical and emotional abuse—not just sexual violence through coercion—as well as serious forms of mistreatment, neglect, abandonment and exploitation against minors, who are below the age of 18, and vulnerable adults.

It covers acts, behaviors or conditions: that occur on Vatican City State territory, including the Pontifical Villa of Castel Gandolfo; that harm any minor who is a citizen or resident; or that are allegedly perpetrated by any “public official,” which includes all employees of Vatican City State and Holy See, members of the Roman Curia and related institutions as well as Vatican diplomats and personnel.

As long as they are not breaking the seal of confession, all “public officials” are required to report “without delay” to the promoter of justice at the Vatican City State’s tribunal any abuse the official learns about or is given reason to suspect while operating as a Vatican official or employee.

A failure or “wrongful delay” in reporting can result in a fine of 1,000-5,000 euros for a “public official” or up to six months imprisonment for a police agent or official.

Any individual, even someone completely unconnected with the Vatican or Holy See, can also make a report if they are aware of behavior harming a minor, it added.

The crimes against minors are automatically prosecutable and the prosecutor’s office can proceed automatically, it said, adding that the statute of limitations on the crimes is 20 years after the alleged victim turns 18.

If the suspected perpetrator is a priest or is a member of a religious order, his or her superior will be notified immediately so the procedures prescribed by canon law can begin.

The new law also outlines:

- The legal rights, specific protections and support services available to the alleged victim and family.



Swiss Guards march in St. Peter’s Square at the Vatican on Dec. 25, 2017. To better protect minors and vulnerable adults from all forms of abuse and exploitation, Pope Francis approved a new law and a set of safeguarding guidelines for Vatican City State and the Roman Curia. (CNS photo/Paul Haring)

- The Vatican tribunal’s obligations in protecting the alleged victim from the suspect, from a repeat of the crime and from “intimidation and retaliation.”

- How the investigation and trial should be conducted so that it is fair, unbiased, maintains a presumption of innocence for the accused and respects the dignity and psychological state of the alleged victim.

- The creation of a special office within the Vatican’s health care service that will offer victim assistance, starting with a “listening service” and including psychological, medical and social support.

- The availability of information and programs to educate all Vatican staff, minors and families about abuse, how to identify it, better prevent it and the obligation to report it.

- The obligation to do a background check and exercise more vigilance in the selection and hiring of personnel and volunteers.

The safeguarding guidelines for the Vicariate of Vatican City cover

the same material in the new law with the addition of requiring the vicar general to appoint a delegate who will coordinate and verify the city state’s safeguarding efforts.

The five-page set of guidelines apply to all areas and all clergy, chaplains, assistants, employees or volunteers of the vicariate, including at St. Peter’s Basilica and the St. Pius X pre-seminary. The guidelines also apply to all members of consecrated life or lay associations who reside in Vatican City State.

The guidelines include prohibiting: corporal punishment; photographing, filming or contacting a minor by phone, online or through social media without written parental consent; being alone or out of sight of others when with a minor or vulnerable adult; and showing favoritism to one child with gifts.

The vicar general’s office is also required to alert the Vatican’s promoter of justice of any credible accusation and remove the suspected perpetrator from pastoral activity. †

‘Spiritual combat’ must be part of fight against sex abuse, pope says

ABOARD THE PAPAL FLIGHT TO ROME (CNS)—To fight clerical sexual abuse, the Catholic Church must have clear laws and procedures, but it also must



Pope Francis

engage in “spiritual combat,” because it is obvious the devil is at work, Pope Francis said.

After the Vatican summit on abuse in February, the pope said, he read a newspaper article that said he had “washed his hands and blamed

the devil” for the abuse crisis.

Speaking to reporters on March 31 on his way back to Rome from Morocco, the pope said stopping abuse requires a multi-pronged approach, including prayer and penance.

Pope Francis said that is why he asked the U.S. bishops not to vote in November on a new code of conduct for bishops and new procedures for handling allegations raised against bishops. Instead, he asked the bishops to have a retreat and wait until after the February summit to decide how to move forward.

Some things, like the abuse crisis and child pornography, he said, “cannot be understood without the mystery of evil.”

“We in the Church will do everything to end this scourge,” the pope said.

In his address at the end of the summit, he said, he offered concrete measures to be followed, but he also recognized that there is a danger the Church would focus exclusively on laws and norms and would

forget the spiritual weapons of prayer and penance “to defeat the spirit of evil. That is not washing your hands.”

Pope Francis said his 2018 letter to the bishops of Chile regarding the abuse crisis there and the letter he wrote to the U.S. bishops at the beginning of their retreat in January both looked at the “human, scientific” and legal aspects of the crisis as well as the spiritual aspect.

The U.S. bishops’ proposals for a code of conduct and a third-party reporting system, he said, “were too much like that of an organization, methodological, and—without their meaning to—neglected the second dimension, the spiritual.”

The laity and everyone else must be involved, he said, but “the Church is not a congregationalist church. It is the Catholic Church where the bishop must take control of this as the pastor. The pope must take control of this. And how should he do this? With disciplinary measures, with prayer, with penance, with self-examination.”

Pope Francis was asked specifically about the case of French Cardinal Philippe Barbarin of Lyon, who was found guilty in early March of covering up abuse and was given a six-month suspended sentence. He offered his resignation to the pope, but the pope declined to accept it.

Responding to a reporter’s question, the pope said while the cardinal awaits the appeal of his conviction, it would be a violation of “the presumption” of innocence to accept his resignation.

During the inflight news conference, the pope also responded to questions

about interreligious dialogue, religious freedom and migration.

Pope Francis said his trip in February to the United Arab Emirates and his trip to Morocco were opportunities to demonstrate the Catholic Church’s commitment to interreligious dialogue. Asked what, concretely, had been accomplished, the pope responded that “now there are blossoms, the fruit will come later. But the flowers are promising. We mustn’t give up.”

He also insisted that every religion, Catholicism included, had members who are intransigent and against dialogue, people who “live on bitter memories of past struggles and seek war” more than peace.

In response to a question about the many Muslim-majority countries where freedom of worship is respected, but legal or social pressures prevent Muslims from converting to Christianity, Pope Francis insisted freedom is a concept that grows over time.

In fact, he said, there are still Catholics who strongly oppose the Second Vatican Council’s teaching on religious freedom and its insistence that even non-Christians have a right to follow their consciences.

In many so-called Christian countries, he added, doctors and other medical personnel do not have a legal right to conscientiously object to euthanasia, for example.

“Removing freedom of conscience is the first step to losing the freedom of religion,” he said.

Another reporter asked Pope Francis about the wire fence, topped with razor

wire, that separates Morocco from two Spanish enclaves and about the wall U.S. President Donald J. Trump is trying to complete along the U.S.-Mexican border.

“Those who build walls will end up being prisoners in the walls they’ve built,” he said. “The builders of walls, whether they are razor wire or bricks, will end up being prisoners.”

A Spanish reporter, he said, recently brought him a piece of razor wire. “Sincerely, I was bothered and when he left I cried. It just never entered my mind” that someone would design a fence that would tear the flesh of someone who tried to climb over it.

“This is not the way to resolve the serious problem of migration,” the pope said. “I understand a government with this problem is holding a hot potato, but it must resolve it humanely. ... I saw that razor wire, and I couldn’t believe it.”

Asked about Catholics who vote for politicians espousing strict anti-immigrant policies, Pope Francis said most of them “are a bit taken by the fear that is the normal preaching of populists.”

But, “fear is the beginning of dictatorship,” he said, pointing to the example of the end of Germany’s Weimar Republic and the “promises and fear” that led to Adolf Hitler’s election. “Let’s learn from history.”

Pope Francis also insisted that European and other countries that sell the weapons that lead to war cannot then refuse to accept the migrants and refugees fleeing the fighting and the poverty and hunger that go with war. †

Meditate on Christ's last words to be drawn into his suffering and death

By Shemaiah Gonzalez

The season of Lent, and Holy Week especially, invite us to walk through the sufferings of Christ. Christ said very little when he was betrayed. He did not attempt to defend himself, but "humbled himself, becoming obedient to death, even death on a cross" (Phil 2:8).

With so little said, Christ's last words hold weight. A Jesuit priest in the 17th century is said to have started this devotion, and it has become a well-loved tradition since. We contemplate not on a single word but these last seven statements he said. During these final weeks of Lent, set some time aside to meditate on his precious words.

- "Father, forgive them, they know not what they do" (Lk 23:34).

The soldiers who led Christ to the cross cast lots for his clothes, an unseemly "bonus" for their work. Even in the midst of his own suffering, Christ offered prayers for his tormentors, aware they were unknowingly fulfilling Scripture (Ps 22:18-19). Christ offers forgiveness even in his own pain.

Open our hearts, Lord, to offer forgiveness when we are wronged.

- "Amen, I say to you, today you will be with me in paradise" (Lk 23:43).

Two criminals are crucified on either side of Christ. One hurls insults at Christ, but the other recognizes him for who he is. "Remember me" he calls out. Christ reassures the believer that he will be with him in paradise. Again, Christ offers forgiveness and compassion.

Teach us, Lord, to comfort those around us.

- "Woman, behold, your son. ... Behold, your mother" (Jn 19:26-27).

Christ sees his mother, Mary, at the foot of the cross. He presents John the beloved disciple as her son, and to John, Mary as his mother. By this time, Mary was most likely a widow. Christ, as Mary's firstborn son, was legally responsible for providing food and shelter for her. His death would have left her vulnerable, financially, socially and emotionally. Some of Christ's last words are to care for his mother.

Move us, Lord, to compassion to see the needs of others.

- "My God, my God, why have you forsaken me?" (Mt 27:46 and Mk 15:34).

The weight of the sin of the world has been placed on Christ. In this moment, he mysteriously experiences in his humanity being completely abandoned by God the Father. Sin separates us from the



A statue depicts the crucifixion at St. Patrick Church in Moravia, N.Y. The suffering Jesus endured in his passion and death highlight for believers his humanity and how he came to share the pain experienced by all people. (CNS photo/Mike Crupi, Catholic Courier)

holy. Christ experienced that with us.

The words used to convey the devastation of this abandonment is another fulfillment of Scripture in the language from Psalm 22.

Enlighten our hearts, Lord, to the intimate relationship you desire for us.

- "I thirst" (Jn 19:28).

These words of Christ remind us that not only was he fully God, which he showed by his ultimate forgiveness, but he was also fully man. Someone soaks a sponge in cheap wine and offers it to Christ on a hyssop stalk.

Even though he had been battered, a crown of thorns pressed into his skull, nails hammered into his hands and feet, this is the only time he vocalizes his physical suffering. We will never know the pain he experienced on the cross, but we have experienced thirst. His words ground us in his human experience.

May we thirst, Lord, for your living water.

- "It is finished" (Jn 19:30).

Christ isn't just saying his suffering is nearly over, death is upon him, but that his mission is complete. He had completed what he came to do, to lay down his own life, a ransom for the sins of all humanity so that we would no longer be separated from God. His words are one of ultimate surrender.

Lord, reveal what I need to surrender to you.

- "Father, into your hands I commend my spirit" (Lk 23:46).

The curtain in the Temple dividing the holy place and the holy of holies has been torn in half. That which kept us from God has been destroyed. Christ had been obedient to the Father, even till the end. Christ's words clearly convey that this act was one of his own free will.

May obedience to you, Lord, be our greatest desire.

(Shemaiah Gonzalez is a freelance writer. Her website is www.shemaiahgonzalez.com.) †



Mary and the disciple John stand at the foot of cross in this depiction of Christ's crucifixion at Holy Family Church in the West Bank city of Ramallah. During the last weeks of Lent, set some time aside to meditate on the last words of Christ. (CNS photo/Debbie Hill)



The crucifixion is re-enacted by parishioners during a living stations of the cross presentation at St. Agnes Parish in Greenport, N.Y., in 2014. In one of the last things that Christ said before his death, he humbly offered forgiveness for those who treated him cruelly and nailed him to the cross. (CNS photo/Gregory A. Shemitz, Long Island Catholic)

‘ ... Christ's last words hold weight. During these final weeks of Lent, set some time aside to meditate on his precious words ... ’

The Theology of Technology/Brett Robinson

Don't rely on screens; connect with Jesus through Mary

Before we are born, our nervous systems are receiving stimuli from our mothers. If our mom feels pain, we sense it too. If she is stressed out, we learn what that feels like by experiencing the same rush of stress hormones like cortisol.

It's all part of a complex and beautiful neurobiological process preparing us for life outside the womb. So what happens when the mother and baby's touch, gaze and attention is diverted by digital distractions?



What starts in the womb continues as infants as we synchronize with our mother's physiological rhythms. The heart rate and brain waves of mother and baby are often in perfect alignment, a critical process in the development of the child's emotional life. Language skills, social skills and emotional regulation all begin taking shape in these critical early years.

Unfortunately, in many instances, the mother-child bond is interrupted when screens are used to placate a restless toddler.

Human cues like a caregiver's touch and eye contact that help young children

work through difficult emotions like feeling angry or sad are often ignored when a digital device becomes a pacifier for an upset child.

Screens take on the role of a surrogate parent in far too many situations, meaning that the young child's cognitive and emotional capacities are being programmed by both mother and machine.

The Church offers us an antidote in the person of Mary. Many parents worry about how to navigate this complex environment of digital distraction, and they would do well to turn to Mary, the mediatrix of grace. If mothers mediate the world to us from the time we are conceived, Mary mediates God to us in the Word made flesh.

The *Angelus* prayer provides a step-by-step guide for following Mary's lead in the formation of a healthy interior life free of digital pollution.

"An angel of the Lord declared unto Mary, and she conceived of the Holy Spirit." Mary was paying attention. How? By keeping herself in prayer whenever possible so that when the ultimate moment of grace arrived she had the capacity to utter the "*fiat*" that changed the world.

Cultivating attention by minimizing distraction and the things that get between

us and our loved ones, especially mothers and children, is the first step toward a richer interior life where the word can take root and bear fruit.

"Behold the handmaid of the Lord, be it done unto me according to your word." Mary's deep interior life where she frequently "pondered ... in her heart" gave her a clear view of her identity and vocation in God's eyes.

She is open and receptive, the "holy soil" who receives the seed of God's love and bears fruit a hundredfold. Mary had excellent reception. Not cellphone or Wi-Fi reception, but a connection to God that confirmed her identity and purpose.

"The Word was made flesh, and dwelt among us." The fruit of attention, a rich interior life and a sense of our God-given identity is a deep intimacy with Jesus Christ, the Word made flesh. We are extensions of Christ in the world. This can be hard to remember when we are fixated on the technological extensions of ourselves.

Use this Lent as an opportunity to reconnect with Jesus through Mary by reflecting on her mediating role in our lives.

(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.) †

Making A Difference/

Tony Magliano

U.S. bishops confront racism, call us to brotherhood

"See what love the Father has bestowed on us that we may be called the children of God. Yet so we are" (1 Jn. 3:1). With



these beautiful words from Scripture, the U.S. bishops introduce us to their recent pastoral letter against racism titled, "Open wide our hearts: the enduring call to love."

Just think about it. God is not a distant

slave master, but a close loving Father who calls us his children. That is a truly awesome thought! "Yet so we are."

Thus, no matter what religion we claim or don't claim, no matter what our nationality is, no matter what our ethnic heritage might be, and no matter what color we are or race we belong to, we all equally share one loving Father.

And that unmistakably means that all of us are brothers and sisters!

Imagine how wonderful the world would be if only we would truly take this sacred teaching to heart, and with every thought, word and deed put it into practice.

But sadly, this is often not the case.

The bishops write, "Racism comes in many forms. It can be seen in deliberate, sinful acts. In recent times, we have seen bold expressions of racism by groups as well as individuals. The reappearance of symbols of hatred, such as nooses and swastikas in public places, is a tragic indicator of rising racial and ethnic animus."

Drawing forth specific examples of racism, the bishops highlight the fact that often Hispanics and African-Americans "face discrimination in hiring, housing, educational opportunities and incarceration. Racial profiling frequently targets Hispanics for selective immigration enforcement practices, and African-Americans, for suspected criminal activity."

The bishops critically say, "Extreme nationalist ideologies are feeding the American public discourse with xenophobic rhetoric that instigates fear against foreigners, immigrants and refugees. Finally, too often racism comes in the form of the sin of omission, when individuals, communities, and even churches remain silent and fail to act against racial injustice when it is encountered."

Why do so many who are not minorities and are people of faith remain largely silent about racism?

I don't think it's because these believers are prejudiced against African-Americans, Native Americans, Hispanics, Muslims or any other minority. Rather, as with other social justice and peace issues, it's a matter of "out of sight, out of mind."

So as a corrective to this serious inattentiveness, let's pray, educate ourselves on racism, talk with people in minority groups about their experiences, befriend persons of different races and ethnic backgrounds, lobby to increase refugee admissions, and vote for politicians who are committed to pursuing policies of racial/ethnic equality and comprehensive and just immigration reform legislation.

A thoughtful reading of "Open wide our hearts: the enduring call to love" would be time well spent.

And let us commit ourselves to praying and working for a society and world where as Rev. Martin Luther King, Jr. said, "People will not be judged by the color of their skin, but by the content of their character," and where all persons recognize each other as brothers and sisters who are all equally loved by the same divine Father.

(Tony Magliano is an internationally syndicated social justice and peace columnist. He can be reached at tmag@zoominternet.net.) †

It's All Good/Patti Lamb

Priests' deaths remind us that faith is stronger than grief

Recently, our St. Susanna Parish family in Plainfield lost two pastors, and friends, within three days of each other.



We were stunned to learn of Father Kevin Morris' death in a car accident and, three days later, we were again shocked to hear of Father Glenn O'Connor's death due to illness.

Death—especially when it visits

unexpectedly, twice in one week—deeply stings.

Combined, these men were with us for nearly 20 years during our highs and lows. Like pastors across central and southern Indiana, they shared joyful moments of baptism, first reconciliation, first Communion and holy matrimony with our families. They buried our loved ones and consoled us in our grief. Both ministered to us in times of trouble, reminding us to lean on our faith.

Each had his own humorous and sometimes slightly unorthodox style, which endeared them to us all the more. They were both unique, from broken molds intricately fashioned by God.

Father Kevin wore a unique vestment on Halloween for the anticipation vigil of All Saints Day. He'll go down in history

for the world's shortest, but most efficient four-word homily: "Do good. Avoid evil." And I have a feeling that his prayers might have helped secure a Super Bowl title for the Indianapolis Colts.

Father Glenn's business card said, "Working to beat hell." Once, when a fifth-grade class at St. Susanna School earned a "Donuts with Father Glenn" day, he let them try out a slot machine at the rectory. Every year on Easter morning, after renewing our baptismal promises, it was always funny to witness some unsuspecting worshipper get soaked with holy water.

"Now you're *really* holy," he would exclaim, with that wry Irish smile.

We were blessed with two pastors who modeled the way Jesus wants us to live—holy, big-hearted and genuine in their love for Christ.

By the end of the second vigil, I had wept so bitterly that my eyelids were practically swollen shut. I cannot imagine the grief felt by both families, and by their closest friends.

Then, after discarding another tissue into the trash, I started feeling like a hypocrite. I believe in life, death and resurrection. We're in the midst of Lent, for goodness sake, and I stood there crying like an overgrown baby.

If there's anything these two Irishmen imparted to their St. Susanna flock, it's that our faith is stronger than our grief, and

our God, the most tenderhearted, gracious and merciful being, loves us beyond our wildest imaginings and eventually wants us back to himself forever.

"I am the resurrection and the life; he who believes in me will live even if he dies, and everyone who lives and believes in me will never die" (Jn 11:25-26).

Both pastors read those words to us over the years. So, in our humanity, we grieve. But certain of eternal life, we rejoice for their heavenly reward, and ours to come when God calls us.

It's a rebuilding time for us, and we'll do it together. The good Lord knows we've got some new intercessors in cahoots up there to bless us.

This Lent, we are reminded in a way very close to home that we are Easter people.

We believe in Jesus' sacrifice and death on the cross, which restored us to the promise of eternal life.

This is our faith, and we proclaim it.

We are St. Susanna, and our hope is in the Lord!

P.S.—To our friends in Richmond, who also mourn the loss of Father Kevin and Deacon Frank Roberts, God be with you. God be with us all.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

The Human Side/Fr. Eugene Hemrick

Reconciliation is needed to renew Church, create unity

One summer, a young deacon preparing for the priesthood helped us at Mass. I remember standing outside of



church after his first homily and watching the congratulations pour out and his face beaming with joy. Then along came a dour-looking parishioner who blurted out, "I could not disagree with you more on what you

said. You sure missed the point." His chin suddenly dropped to his chest, and his cheerfulness darkened. As we walked back to the rectory, all he could remember was that negative comment.

My homiletics teacher taught us, "Do not let that woman pass, but gently inquire why she was disturbed. Often it is not us that disturbs a person, but

something in what we said triggered off a bad memory we had nothing to do with."

Here, the virtue of understanding implores us to look more deeply into an incident like the above; to seek the roots of the problem so as to be on the same wavelength with another and to work toward reconciliation.

There is a passage in the Gospels in which Christ counsels us to drop everything when there is a dispute with another, and to go to him or her and work toward reconciliation.

"If you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift" (Mt 5:23-24).

One way to read the Bible is through the eyes of reconciliation in which God is forever reconciling his people. After Peter had denied Christ, we have that beautiful

scene in which Christ asks Peter, "Do you love me?" (Jn 21:15)—an example of heartfelt reconciliation, empathy and sympathy par excellence.

Today, dialogue is needed to renew the Church and create greater unity. Prudence prompts us to put ourselves into the world of another and see it from his or her side. Often this mollifies a dispute by unveiling why people do what they do or say what they say.

Reconciliation is at the heart of mended marriages, family feuds, the avoidance of wars, wholesome treaties and returning to God. When it is missing, so are peace, joy, forgiveness and love.

At times, reconciliation is a bitter pill to swallow. When it is the route taken, the results often lead to us say, "Why didn't I do this earlier?"

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

Fifth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 7, 2019

- Isaiah 43:16-21
- Philippians 3:8-1
- John 8:1-11

The Book of Isaiah supplies the first reading for Mass for this weekend in Lent. The passage is from the second part of Isaiah, written at a time that was a difficult period in the history of God's people.



The people had been rescued from exile. They, or their parents or grandparents, had survived the

conquest of the Hebrew kingdoms by the Babylonians, the conquest that resulted in the exile.

By no means was all well, however. The land was not flowing with milk and honey. On the contrary, it was lifeless and desolate. This starkness easily prompted people to be cynical and to deny that God cared for the people. Some even said that God did not exist.

With great power and clarity, this section of Isaiah insisted that God will make all things right. He is almighty. He will not forsake the people. He will cause rivers of life-giving water to flow through the arid land.

For the second reading, the Church presents a passage from St. Paul's Epistle to the Philippians. The Christians of Philippi had this in common with Christians living in every other major city of the Roman Empire. They were relatively few in number, and their devotion to Christ drew them into a lifestyle and way of thinking utterly opposite the culture. Furthermore, hostility, official and unofficial, engulfed them.

So, Paul, as in his other epistles, encouraged but also challenged the Christians. It is eloquent in its message, using the imagery of racing. Paul says that he has not yet finished the race, but he has his eyes on one goal alone, namely the finish line. When he crosses this line, in other words when he dies an earthly death, he will have won the race because he will enjoy life everlasting.

For its third reading this weekend, the Church gives us a selection from St. John's Gospel, which is a literary gem. It tells its version of the life and teaching of Jesus with remarkable brilliance and appeal. Its eloquence and relevance captivate the hearts and minds of readers.

Certainly, such is the case in this passage. The danger before the woman, and also the mercy of God in Christ, are so evident.

By way of explanation, the woman had been caught in the act of adultery. Jewish law and custom were very hard on female adulteresses, not to victimize women, but rather to secure the racial integrity of the people who were chosen to be God's special people. If an adulterous woman gave birth to a child conceived outside her marriage, then fraud would upset the family's line of descent and the identity of the people might be in jeopardy.

Ultimately, it was a trick. The opponents of Jesus knew that to show mercy to the woman would be in accord with the Lord's teaching, yet any semblance of downplaying her misconduct would appear to disregard the law of Moses and ancient Jewish custom.

Fearlessly, Jesus came to the woman's rescue by forgiving her. He also upheld the sinfulness of adultery by admonishing her not to sin again.

Reflection

Next weekend, the Church will observe Palm Sunday of the Passion of the Lord. Only two weeks of Lent remain.

The Church urges us that there is still time to repent and to refine our determination to follow Christ. Our sins haunt us. Temptations still may be strong. We know our imperfections quite well. Abandoning them will not be easy.

This Gospel reading tells us that Christ will forgive all—even terrible sins. He will strengthen, support and protect us if, with the help of his grace, we endeavor not to sin again.

Sin is real. So is divine mercy. God will help us to renounce sin and to turn to Christ. Nothing else matters. We need the Lord. He awaits us. †

Daily Readings

Monday, April 8

Daniel 13:1-9, 15-17, 19-30, 33-62
or Daniel 13:41c-62
Psalm 23:1-6
John 8:1-11
or John 8:12-20

Tuesday, April 9

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

Wednesday, April 10

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

Thursday, April 11

St. Stanislaus, bishop and martyr
Genesis 17:3-9
Psalm 105:4-9
John 8:51-59

Friday, April 12

Jeremiah 20:10-13
Psalm 18:2-7
John 10:31-42

Saturday, April 13

St. Martin I, pope and martyr
Ezekiel 37:21-28
(Response) Jeremiah 31:10-13
John 11:45-56

Sunday, April 14

Palm Sunday of the Passion of the Lord
Luke 19:28-40 (procession)
Isaiah 50:4-7
Psalm 22:8-9, 17-18a, 19-20, 23-24
Philippians 2:6-11
Luke 22:14-23:56
or Luke 23:1-49

Question Corner/Fr. Kenneth Doyle

Use of bells at Mass is not required by the Church, but remains an option

QI was in a liturgy committee meeting at my parish, and I suggested that we



have the altar server ring the bell at the consecration during the Mass on Easter Sunday. (We don't normally use altar bells at our parish.) One of the committee members said that the use of altar bells has been banned by the Church since the Second Vatican Council. Is this true? (Maryland)

AThe committee member was wrong. The use of altar bells during Mass is neither mandated by the Church nor forbidden. It is an option but not an obligation, left to the discretion of the priest celebrating the Mass.

Here's what the "General Instruction of the Roman Missal" says: "A little before the consecration, if appropriate, a minister rings a small bell as a signal to the faithful. The minister also rings the small bell at each elevation by the priest, according to local custom" (#150).

The ringing of bells during the consecration has a long history in the Church, beginning about the 13th century. In those days, many churches were large, the priest faced the altar and Mass was offered in Latin. Churches often had raised platforms in front of the altar for the choir, the result being that some worshippers could not see the altar. The ringing of bells served to draw the attention of the congregation to the fact that the sacred act of transubstantiation was taking place.

After the liturgical reforms of Vatican II—with the priest now facing the people and the language in the vernacular—many parishes decided to discontinue the use of altar bells. Bells do, though, add reverence and solemnity to a celebration. (Note that bells are rung at the Gloria during the Easter Vigil Mass to express the joy of the resurrection.)

Altar bells are commonly used in the basilicas of Rome and, interestingly, in 1972 when asked the question "Is a bell to be rung at Mass?" the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments gave this reply:

"From a long and attentive catechesis and education in liturgy, a particular liturgical assembly may be able to take part in the Mass with such attention and awareness that it has no need of this signal at the central part of the Mass. This may easily be the case, for example, with religious communities or with particular or small groups. The opposite may be presumed in a parish or a public church, where there is a different level of liturgical and religious education and

where people who are visitors or are not regular churchgoers take part."

QFor the second time in recent weeks, my 5-year-old son said to me the other day, "Boys can marry boys and girls can marry girls."

He was clearly looking to me for insight, but what he got was stunned silence. He said something counter to my faith but, at the same time, I don't want him to judge, hate or fear homosexuals. Do you have any advice for parents on how to have a constructive, faith-filled discussion with their children about gay marriage? (Pennsylvania)

AI am not a master of pedagogy—particularly when it comes to 5-year-olds! You would have a much better read on what your son can understand. But I think that you might say something like this:

"Some people do think that boys can marry boys and girls can marry girls. But your mom and I—and the religion we belong to—don't think so. We think that the way God created things is best: that mommies and daddies can have babies together and help their children to grow up. The luckiest children in the world are the ones who have both a mommy and a daddy."

You might even add, "Up until just a few years ago, almost the whole world agreed with us, and that's what your mom and I still think."

As for guiding your son not to "judge, hate or fear homosexuals," you are right on target. The *Catechism of the Catholic Church* says that men and women with "deep-seated homosexual tendencies ... must be accepted with respect, compassion and sensitivity. Every sign of unjust discrimination in their regard should be avoided" (#2358).

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

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. "Poems should be no longer than 25 lines (including lines between stanzas if applicable) of either 44 characters (including spaces) to allow room for a staff-selected photo, or 79 characters (including spaces) if no photo is desired." 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 nhoefor@archindy.org. †

My Journey to God

Your Love Is ...

By Caroline Hakanson

My Lord,

It is often that I ponder the love you have for me,

So unconditional, so forgiving, so unbelievable.

It is an endless ocean,

It is the sky, so vast and wide and open,

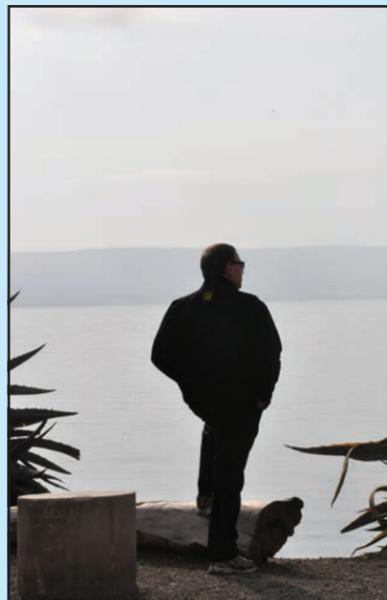
It is the wind that moves through me and all around me,

It is a peaceful abandon,

A luxury of the heart,

It surrounds me, it soothes me,

All encompassing, all enveloping for all eternity.



(Caroline Hakanson is a member of St. Pius X Parish in Indianapolis. Photo: Then-Archbishop of Indianapolis Joseph W. Tobin takes a few moments of quiet reflection gazing upon the Sea of Galilee in Capernaum on Feb. 9, 2015, during a pilgrimage to the Holy Land.) (File photo by Natalie Hoefler)

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.

BAXTER, Richard V., 92, St. Luke the Evangelist, Indianapolis, March 16. Husband of Mary Jane Baxter. Father of Peggy Baxter Cremer, James, John, Richard, Jr. and Stewart Baxter. Grandfather of 13. Great-grandfather of two.

Mother of Mary Pat Tully and Robert Dallmann. Grandmother of six. Great-grandmother of 14.

DAWSON, Patrick, 45, Holy Spirit, Indianapolis, March 10. Father of Zachary Dawson. Son of Joseph and Myrna Dawson. Brother of Daniel Tippit and Paul Dawson.

DEVNEY, Alan, Jr., 52, St. Malachy, Brownsburg, March 14. Husband of Ashley Devney. Father of Kerry Bowman and Noah Devney. Brother of Ann Marciano, Kathleen Rogers and Tom Devney.

ETIENNE, Mary P., 89, St. Paul, Tell City, March 21. Mother of Mary Ann Bernard, Tracy Schroeder, John and Tom Etienne. Sister of Betty Hartz, Jane Huber, Helen Spencer and Charles

BIASI, Primo, 93, SS. Francis and Clare of Assisi, Greenwood, March 16. Husband of Mary Biasi. Father of Bob, Jim and Larry Biasi. Grandfather of six. Great-grandfather of five.

CUNNINGHAM, Blanche M., 93, St. Malachy, Brownsburg, Feb. 22. Mother of Janet Rodgers and Curtis Cunningham. Grandmother of six. Great-grandmother of several.

DALLMANN, Catherine L., 97, Our Lady of Perpetual Help, New Albany, Feb. 26.

Providence Sister John Mary Rifner served in Catholic schools for 30 years

Providence Sister John Mary Rifner died on March 21 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 89.

The Mass of Christian Burial was celebrated on March 28 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Cecilia Ann Rifner was born on April 1, 1929, in New Castle and grew up as a member of St. Anne Parish. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1953, and professed final vows on Aug. 15, 1960.

Sister John Mary earned a bachelor's degree at Saint Mary-of-the-Woods College, and a master's degree at Indiana State University in Terre Haute.

During her 66 years as a member of the Sisters of Providence, Sister John Mary ministered in education for 30 years in schools in Illinois, Indiana, Maryland and Massachusetts. In the archdiocese, she served at St. Susanna School in Plainfield from 1969-81, St. Simon the Apostle School in Indianapolis from 1981-85, and at the former St. Anne School in New Castle from 1966-69. After retiring from education, Sister John Mary returned to the motherhouse where she served as a driver and in many other ways for 26 years. She dedicated herself entirely to prayer beginning in 2017.

Sister John Mary is survived by a sister, Providence Sister Martha Ann Rifner.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Peter. Grandmother of 13. Great-grandmother of 12.

EVAN, Linda J., 74, St. Malachy, Brownsburg, March 17. Wife of Steven Evan. Mother of Dawn, Misty and Steven. Grandmother of 15. Great-grandmother of 14.

FAULKNER, Gary E., 79, Holy Spirit, Indianapolis, Feb. 24. Husband of Judith Faulkner. Father of Keith, Kody and Kraig Faulkner. Brother of Marcia Harris and Ronnie Faulkner. Grandfather of 10. Great-grandfather of several.

HORNING, Margaret A., 106, Holy Spirit, Indianapolis, March 8. Mother of Anna Rose Dalton and James Horning. Sister of Rose Venezia. Grandmother of six. Great-grandmother of 12. Great-great-grandmother of four.

LENCESKI, Larry J., 69, St. Anne, New Castle, March 15. Husband of Cathy Lencieski. Father of Joseph, Larry and Paul Lencieski. Brother of Karen Mitchell. Grandfather of three.

MALLORY, Charles O., 85, St. Augustine, Leopold, March 24. Father of Cathy Reece and Richard Mallory. Grandfather of four. Great-grandfather of seven.

MCGILL, Timothy M., 63, St. Vincent de Paul, Bedford, March 22. Uncle of several.

RAMSEY, Rosemary, 84, St. Elizabeth of Hungary, Cambridge City, Feb. 7. Wife of Dudley Ramsey. Mother of Diane Williams, David and Robert Ramsey. Sister of Charles and John Smith. Grandmother of three.

ROSZCZYNSKI, Wanda (Adamczyk), 87, Prince of Peace, Madison, March 19. Mother of Aline Cambron and Edward Roszczyński. Sister of Irene Mroz. Grandmother of three. Great-grandmother of five.

SANGL, Terry R., 60, St. Malachy, Brownsburg, March 14. Husband of Nancy Sangl. Father of Megan Harris, Amy Hollmaier, Sheila Woodside and Adam Sangl. Son of Virginia Sangl. Brother of Patsy Gebhart, Randy and Rob Sangl. Grandfather of nine.

SEALS, Dorothy K., 74, St. Mary, Greensburg, March 16. Wife of Jerry Seals. Mother of Jason Seals. Sister of Mary Trabel, David, Joseph, Ken, Stanley and Steve Lieland.



Fire in historic French church

A firefighter is seen as flames shoot through the front door of the historic St. Sulpice Church in Paris on March 17 in this still image taken from social media. Vandals and arsonists have targeted French churches in a wave of attacks that has lasted nearly two months.

(CNS photo/Instagram@agneswebste via Reuters)

SOMMER, Danny J., 64, St. Mark, Perry County, March 22. Husband of Alice Sommer. Father of Kelly Cash and Andy Sommer. Half-brother of Carl Krieg. Grandfather of five.

Marie Below, Josephine Healy and Rosemary Page. Uncle and great-uncle of several.

UNDERWOOD, Mary J. (Riedman), 91, St. Gabriel, Connersville, March 13. Mother of Beth Blessing, Lynne Eckerle, Jayane Skaff, Jim, John, Mark and Tom Underwood. Sister of

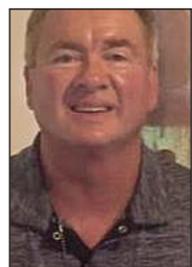
James and Msgr. Joseph Riedman. Grandmother of 16. Great-grandmother of six.

WAIZ, William, Sr., 93, St. John Paul II, Sellersburg, March 14. Father of Donna Smith, Lynn Underwood, Janice Wilson, Carolyn, Alan and Billy Waiz. Grandfather of 16. Great-grandfather of 24. †

Author's lengthy journey to Catholic faith detailed in updated book

By John F. Fink

Catholics have been part of the mainstream in the United States since shortly after World War II, so it can be a bit jarring to realize that many people think of Catholicism as a cult.



Sonny Shanks

That's what Ken "Sonny" Shanks thought for most of his life. Today, though, he is a Catholic, a guitar-playing member of St. Joseph Parish in Corydon, the author of religious

books, and a sometime contributor to *The Criterion's* "My Journey to God" weekly feature.

One of his books is titled *A Closet Catholic Comes Out—and Avoids the Cafeteria: My 40-Year Journey to the Catholic Church*. That's a mouthful of a title, but kind of tells the picture.

Shanks published that book several years ago, but he has now brought it

mainly up to date since readers seemed to like the book and wondered what happened after it was published.

Shanks was an only child of parents who practiced no religion. At age 10, he discovered a dusty Bible in the home and started reading it, awakening his interest in religion. When he was 12, his parents let him go to a church they nominally belonged to even though they never went there: the Reorganized Church of Jesus of Latter Day Saints, an offshoot from the Mormon church.

That began about 40 years of church hopping as he thought every Christian denomination was about the same. Shanks was told, and believed, that the Church founded by Christ "vanished" in 90 A.D., but was "restored" by the Protestant reformers 1,500 years later.

As for the Catholic Church, that was just a cult. Shanks was told that Catholics were pseudo-Christians who worshiped Mary and prayed to many gods. A few times when he mentioned to a friend that he thought he might check out the Catholic Church, usually after there was a split in the Protestant church he

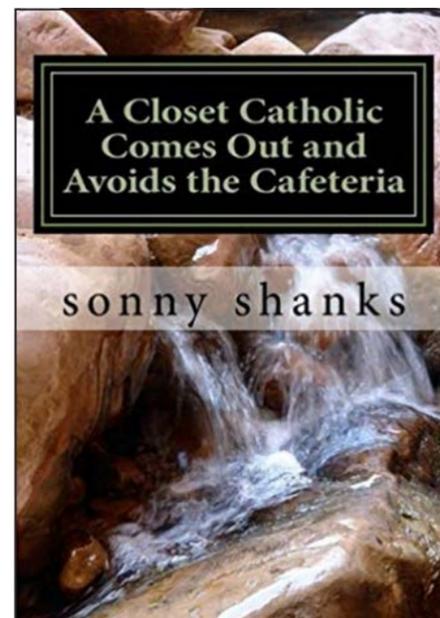
was attending over some issue, he was persuaded that that would be a mistake.

However, through his reading the New Testament and histories of the Church, Shanks realized that the Church didn't vanish in 90 A.D., and he became dissatisfied with thinking of "the Lord's Supper" as only an optional, occasional, "communal" meal. So he called the offices of St. Joseph Parish in Corydon and made an appointment.

He went through the Rite of Christian Initiation of Adults (RCIA) program at St. Joseph Parish and soon discovered that he had been a closet Catholic for a long time without knowing it. He was finally received into the Catholic Church during the Easter Vigil Mass by Father Robert J. Hanke, who has been pastor of the parish since 2010.

The book also tells many details of Shank's life besides his religious seeking.

A Closet Catholic Comes Out is available from Amazon.com, either as a paperback or a Kindle book, for \$8.99. Other books written by Shanks include *Heaven in the Bible*, *Hell in the Bible*, *Demons in the Bible*, *Angels in the Bible*, *Jesus and Buddha: a Conversation* and



Writings from the *Thoroughfares of Life: Past and Present*.

(John F. Fink is editor emeritus of *The Criterion*.) †

Mississippi governor signs 'heartbeat' bill into law

WASHINGTON (CNS)—Since the confirmation of Justice Brett Kavanaugh last October and the 2018 midterm elections,



Gov. Phil Bryant

a number of states have new laws in place to either expand or restrict abortion, including Mississippi, whose new law puts the state among the most ardent on the pro-life side of the battle.

On March 21, Mississippi Gov. Phil Bryant, a Republican, signed into law S.B. 2116, a "heartbeat bill" which will prohibit abortions in the state after the point a fetal heartbeat is detected.

It was approved by a 34-15 party-line vote with most Republicans supporting it and most Democrats rejecting it. The House passed it in a 78-37 vote. Set to take effect in July of this year, it will set tough restrictions for the state's only abortion clinic—Jackson

Women's Health Organization.

Pro-life advocates cheered the bill's passage, among them Mississippi Bishops Joseph R. Kopacz of Jackson and Louis F. Kihneman of Biloxi.

In a joint statement, they extolled the bill for protecting "the tiniest and most vulnerable of our citizens," and expressed hope that "the courts will uphold this law and continue to pray for an end to abortion in our nation." They concluded with a list of clinics in the state that assist women who find themselves in difficult pregnancies.

The bill makes abortions illegal as soon as the fetus' heartbeat can be detected, which could be as early as six to eight weeks. In some cases, it may be as late as 12 weeks when detected with a Doppler fetal monitor. The only exceptions would be to prevent a woman's death or her serious risk of impairment.

The Susan B. Anthony list, a national pro-life advocacy group based in Washington, echoed similar sentiments.

President Marjorie Dannenfelser said: "The people of Mississippi, like most Americans, reject the extreme status quo of abortion on demand through birth imposed by *Roe v. Wade*. ... It is no wonder we see growing momentum to humanize our laws."

Groups that support legal abortion already have plans to challenge the new law. According to *The Washington Post*, the Center for Reproductive Rights, the American Civil Liberties Union and NARAL Pro-Choice America have all labeled it unconstitutional and plan to wage a court battle against it soon. Hillary Schellner, an attorney at the Center for Reproductive Rights, told *The Washington Post* that "this ban is one of the most restrictive abortion bans signed into law, and we will take Mississippi to court to make sure it never takes effect."

Bryant fired back at the bill's detractors in a tweet where he affirmed his pro-life convictions. He also mentioned that the prospect of legal challenges only served

to strengthen his resolve to sign the measure even before the bill was passed, saying: "We will all answer to the good Lord one day. I will say in this instance, 'I fought for the lives of innocent babies, even under threat of legal action.'"

A legal fight may indeed prove problematic for the bill. According to *The Hill*, a similar measure was approved by Kentucky's legislators and signed by the governor on March 15, only to be stopped by an order from a federal judge the same day. The legislation is on hold until a hearing on it can be held. Leading the effort against the Kentucky version was the ACLU, which teamed up with the state's only abortion clinic.

Other states in which heartbeat bills have gained traction include Georgia and Ohio. Iowa also had passed such a measure, but in January, a judge declared it unconstitutional. Other states, like Rhode Island, continue to seek policies that will expand abortion access. †

Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. Below is a list of services reported to *The Criterion*.

Batesville Deanery

- April 5, 10 a.m.-10 p.m., "12 Hours of Grace" for All Saints, Dearborn County, at St. Martin Campus, Yorkville
- April 10, 7 p.m. at St. Louis, Batesville
- April 11, 7 p.m. at Holy Family, Oldenburg

Bloomington Deanery

- April 10, 6:30 p.m. at St. Jude the Apostle, Spencer
- April 10, 7 p.m. at St. Agnes, Nashville
- April 11, 6 p.m. at St. John the Apostle, Bloomington
- April 17, 4-9 p.m. for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center

Connersville Deanery

- April 9, 6 p.m. for St. Elizabeth Ann Seton at St. Mary Church, Richmond

Indianapolis East Deanery

- Tuesdays in Lent 6-7 p.m. at St. Mary
- April 5, 6-8 p.m. at St. Michael, Greenfield
- April 6, 10 a.m.-noon at St. Michael, Greenfield
- April 9, 7 p.m. at St. Philip Neri
- April 11, 7 p.m. at St. Thomas, Fortville

Indianapolis North Deanery

- April 7, 2 p.m. at St. Simon the Apostle
- April 8, 7 p.m. at St. Lawrence
- April 9, 7 p.m. at St. Lawrence

Indianapolis South Deanery

- April 10, 7 p.m. for St. Barnabas, St. Mark the Evangelist and St. Roch, at St. Barnabas
- April 11, 7 p.m. at Nativity of Our Lord Jesus Christ
- April 13, 9 a.m. at SS. Francis and Clare of Assisi, Greenwood
- April 15, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

- Wednesdays in Lent, 6-7 p.m. at Mary, Queen of Peace, Danville

- April 8, 7 p.m. at St. Thomas More, Mooresville
- April 9, 7 p.m. at St. Susanna, Plainfield
- April 11, 7 p.m. at St. Malachy, Brownsburg
- April 12, 7 p.m. for St. Michael the Archangel, St. Gabriel the Archangel and St. Monica, at St. Michael the Archangel

New Albany Deanery

- Wednesdays in Lent, 5-7 p.m. with adoration at St. Michael, Charlestown
- Wednesdays in Lent, 6:30-7:30 p.m. at St. Mary-of-the-Knobs, Floyd County
- Wednesdays in Lent, 6:30-7:45 p.m. at St. Mary, New Albany
- Thursdays in Lent, 5-7 p.m. with adoration at St. Francis Xavier, Henryville
- Saturdays in Lent following 8 a.m. Mass and at 4-4:45 p.m. at Holy Family, New Albany
- Sundays in Lent, 5-5:50 p.m. at Holy Family, New Albany
- April 10, 7 p.m. at St. Mary, Navilleton

- April 11, 8 a.m.-8 p.m., "12 Hours of Grace" at Our Lady of Perpetual Help, New Albany
- April 11, 7 p.m. at St. Augustine, Jeffersonville
- April 12, 7 p.m. at St. Mary, New Albany
- April 14, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

- April 11, 7 p.m. for St. Bartholomew, Columbus, and Holy Trinity, Edinburgh, at St. Bartholomew

Terre Haute Deanery

- April 10, 7 p.m. at Sacred Heart, Clinton
- April 15, 7 p.m. at St. Paul the Apostle, Greencastle
- April 17, 11 a.m. at St. Joseph, Rockville

Tell City Deanery

- April 7, 2 p.m. at St. Paul, Tell City

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

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St Pius X Parish is seeking a full time director of religious education to implement and oversee parish faith formation programs at all levels beginning July 1, 2019.

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Director of Campus Ministry, Butler University Catholic Community

The Office of Young Adult and College Campus Ministry of the Roman Catholic Archdiocese of Indianapolis is seeking a full-time Director of Campus Ministry to develop and lead all programming and outreach for the Butler Catholic Community (BCC) at Butler University, including prayer, service, small faith communities, and social events. The Director will oversee a large and active student leadership team and executive board to promote the spiritual and theological formation of students involved in the BCC. The Director will also lead all sacramental preparation, plan and attend Sunday Masses, build personal relationships with students, organize retreats, and endeavor to build a culture of discipleship.

Candidates must be professed and practicing Roman Catholics with a knowledge of Church teaching and a passion for engaging college students in the Catholic faith. The position requires two to three years of experience in campus ministry involving organizing and implementing ministry-related programs and events for college students and young adults. Strong leadership skills, well-developed verbal and written communications skills, organizational ability, and the qualities of sensitivity and empathy are all essential in this ministry.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

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Confirmation in Terre Haute

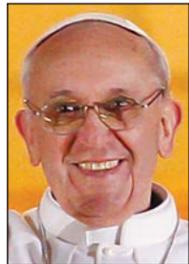
In this photo from March 1, 1953, children of St. Patrick Parish in Terre Haute receive the sacrament of confirmation. Archbishop Paul C. Schulte can be seen in the back row, second from the right. On the far right in the back row is Father Herbert Winterhalter, who was pastor of the parish from 1950-1967.

(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.)

Some traditional formalities do not ring true with pope

VATICAN CITY (CNS)—Pope Francis has made it more than obvious that he does not like people kissing his ring.

The viral video of him yanking his right hand away from a string of about 17 people coming up to him one-by-one during a trip to Loreto, Italy, on March 25, caught many people by surprise because of his sometimes-brusque manner.



Pope Francis

But the adamant avoidance at Loreto “was a simple question of hygiene,” Alessandro Gisotti, interim director of the Vatican press office, told reporters on March 28.

Gisotti said he asked the pope about it earlier that day and the pope explained that he didn’t want to spread any germs to the large number of people in line.

While the pope wants to help other people avoid getting sick, it’s not a priority for himself, Gisotti said, as the pope still prefers “to embrace people and be embraced by people.”

In fact, the short video clip that went viral did not show the other 30 minutes of the pope greeting others in the line with his usual style, evident throughout his pontificate: his preference for face-to-face, heart-to-heart human contact without the pomp and circumstance.

Instead of formal ring kissing, this has been a pope who prefers warm embraces, the European “air” kiss, solemn blessings and holding a person’s two hands like two friends would.

And the selfies. One would think the pope had all day the way he pauses to pose for group shots and wait for the not-so-

tech-savvy to fumble and swipe, looking for camera mode on clunky phones.

If he shows impatience with those who want to kneel and kiss his ring, he is ready to bend low for people in wheelchairs or those unable to stand, lingering in conversation, offering a blessing, a kiss or a hug.

Normally, it is hard to notice the pope’s aversion to people wishing to kiss his ring.

Throughout the meet-and-greet moments in Loreto—like all on occasions—Pope Francis used a more subtle method: immediately placing his left hand on top of the right hand of his greeter, thereby blocking access to his ring. Those who lean down end up kissing his left hand or his right thumb.

At the same time, he has not hesitated to show his esteem and respect for others, for example, by kissing the hands of Holocaust survivors or kissing the hands of retired Pope Benedict XVI when he pays him a visit. Pope Benedict also tried—and failed—to dissuade people from kissing his ring, too, according to a series of interviews with him in the book, *Light of the World*.

When Pope Francis visited Morocco in late March, he found a kindred spirit.

Crown Prince Moulay Hassan, 15, was once in the eye of the media storm when a video clip emerged of him as a 12-year-old refusing to let Moroccan officials bow and kiss his hand, yanking it away in the same style the pope briefly showed in Loreto.

The irony was the boy-prince had previously been criticized for being a “spoiled brat” and a “little dictator” for following the country’s protocol and tradition of letting people kiss his hand.

The crown prince, too, has been forced to walk the tightrope between ceremony and ritual versus humility and respect. †

‘Just an ordinary guy’ starts new podcast on Catholics in sports

WASHINGTON (CNS)—A Florida man with a five-year track record in podcasting has started a new series on Catholics in sports. Its title is deceptively simple: “Catholic Sports Radio Podcast.”

Bruce Wawrzyniak (pronounced WARS-knee-ack) has had the idea in the back of his mind for some time, he told Catholic News Service (CNS) in a telephone interview from Tampa, Fla., where he lives.

“I had the idea a couple of years ago, and actually registered the domain name CatholicSportsRadio.net. And then I sat on it for a couple of years, unfortunately. I kept renewing the domain, but never doing anything about it,” he said. “For some

reason—it was not a New Year’s resolution, but when the calendar flipped over to Jan. 1—it was in my head. It was something I passionately believed in.”

Then came the work of finding sports figures to interview. Wawrzyniak had been able to secure a bevy of performers, primarily from the world of music, for his first podcast, “Now Hear This Entertainment,” which he still does.

Wawrzyniak said he told himself, “I know I can parlay this into success for Catholic Sports Radio, and I can’t delay this any longer.”

But through the podcast’s first eight installments—a new one gets posted

every Monday morning at www.CatholicSportsRadio.net as well as being carried by a raft of streaming services that include iTunes, Spotify, Google Podcasts, Stitcher and TuneIn—he’s found some intriguing people. The most notable of them is Joe DeLamielleure, a Pro Football Hall of Fame guard for the Buffalo Bills who was part of the “Electric Company” offensive line that helped O.J. Simpson accomplish some of the greatest rushing feats the sport has seen.

But does the podcast conversation turn to O.J., and Simpson’s tabloid-scarred life after football? No. Rather, Wawrzyniak gets DeLamielleure to talk about his growing up as one of 10 children in the small Detroit suburb of Center Line, Mich., in a house with just one bathroom and one bathtub.

DeLamielleure said he was pushed into sports by his parents because at the Catholic school he attended, they had athletic facilities with showers.

“To be honest with you, most of these people find the topic [of faith] refreshing,” Wawrzyniak told CNS. “I think most of them are used to being interviewed about wins and losses and statistics. I think this is something new to them. Twenty-five minutes on the

telephone, they’re more than happy to do it.”

And with each interview Wawrzyniak conducts, he said he gets leads for other potential interview subjects: “‘Oh, you’re going to interview so-and-so, right?’ ‘You’ve already gotten a hold of such-and-such, I imagine,’” he said he’s often told.

Wawrzyniak is more than just a podcaster. A self-described cradle Catholic, he’s been involved in sports for much of his adult life. He worked 10 years for the National Hockey League’s Buffalo Sabres, then for three years after that he was vice president for public relations for the National Lacrosse League, and then spent 10 years as director of communications for the International Softball Federation, the sport’s governing body. That job earned him a trip to the Summer Olympic Games.

“I was in pretty exclusive company. It’s one of only 28 sports recognized by the Olympics,” he said, adding he also did broadcasting of lacrosse matches and softball games.

“I’m just an ordinary guy who’s doing these things for the glory of God,” Wawrzyniak said. “If my podcast helps someone, then I feel I’ve served the kingdom of God that day.” †

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Bruce Wawrzyniak, who has a five-year track record in podcasting, started a new series on Catholics in sports, titled “Catholic Sports Radio Podcast.” He is pictured in an undated photo. (CNS photo/Jeff Fay, courtesy Bruce Wawrzyniak)