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'Think, pray and act'

Bishop Edward K. Braxton discusses bridging the racial divide in the U.S., page 9.

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United in the Eucharist

Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, second from left, and Deacon Robert Decker, joins several altar servers and other parishioners in praying before the Blessed Sacrament on March 1 in the Batesville Deanery faith community's new perpetual adoration chapel on its St. John the Baptist campus in Dover. (Photo by Sean Gallagher)

Perpetual adoration chapel gives life to parish once marked by 'heavy hearts'

By Sean Gallagher

DOVER—Three years ago, many members of All Saints Parish in Dearborn County in southeastern Indiana had heavy hearts as they continued to struggle with the merger a few months earlier of four parishes in the area into All Saints.

On the evening of March 1, Ash Wednesday, many of those same hearts were filled with faith and hope.

Former Archbishop Joseph W. Tobin announced to the parish on March 1, 2014, that Father Jonathan Meyer would be its new pastor and would seek to help them become one faith community.

The building up of that unity on display three years to the day later, Father Meyer said, was the working of "tremendous grace from our Lord Jesus Christ and the power of his Holy Spirit."

On that recent windswept night, Father Meyer led scores of parishioners in a eucharistic procession that ended in the inauguration of a perpetual adoration chapel on the St. John the Baptist campus of All Saints Parish.

Paul Weckenbrock, previously a member of the former St. Martin Parish in Yorkville, was among the first parishioners to pray in adoration of the Blessed Sacrament in the chapel. He serves on a parish committee that helped

organize the chapel.

Seeing the small chapel filled to overflowing that night was powerful for Weckenbrock.

"It's awesome. It took my breath away," said an emotional Weckenbrock. "It was really beautiful to see our Lord present and the people worshipping, catching a whiff of incense and the prayers that were all said.

"It's my prayer that it will deepen people's faith and hope, will bring people together more in one mind."

All Saints parishioners have done much to come together during the past

See ADORATION, page 8

Scifres tapped to replace retiring Tinder, lead CYO

By John Shaughnessy

As Bruce Scifres prepares to become the new executive director of the archdiocese's Catholic Youth Organization (CYO), it means he will no longer lead the Roncalli High School football team that he has guided to seven state championships, including the 2016 team that finished its season with a perfect 15-0 record.



Bruce Scifres

Still, Scifres doesn't view his new position as an end to his 30 years of teaching and coaching at the high school in the Indianapolis South Deanery. Instead, the 60-year-old father of four sees the move as a continuation of his commitment to help



Ed Tinder

shape the lives and faith of young people through sports.

"Leaving is definitely hard for me, but I truly see it as a continuation," Scifres says. "CYO is committed to forming young people, and CYO's athletic, enrichment and

camp programs touch the lives of almost 24,000 young people and 7,200 volunteers throughout central and southern Indiana each year.

"I've been privileged to be a part of great teams for a long time, and now I will get to be part of a much larger team that has a profound and positive impact on thousands of lives."

Before he assumes the full leadership of the CYO later this summer, Scifres will spend his mornings teaching at Roncalli and his afternoons "shadowing" the CYO's retiring executive director Ed Tinder—who praised the selection of Scifres.

"He personifies what CYO sports is all

See CYO, page 2

Initial reaction to presidential refugee ban ranges from deep concern to opposition

WASHINGTON (CNS)—Within hours of President Donald J. Trump's new executive order on March 6 temporarily banning refugees from all nations for 120 days, and banning the issuance of new visas for citizens from six majority-Muslim nations for 90 days, Catholic and other religious groups joined secular leaders in questioning the wisdom of such a move, with others vowing to oppose it outright.

Bill O'Keefe, vice president for advocacy and government relations at Catholic Relief Services (CRS), said in a statement, "As the world's most blessed nation, we should be doing more to provide assistance overseas and resettle the most vulnerable, not less. It is wrong, during this time of great need, to cut humanitarian assistance and reduce resettlement."

O'Keefe added, "Refugees are fleeing the same terrorism that we seek to protect ourselves from. By welcoming them, we show the world that we are an open, tolerant nation which

See BAN, page 2



People gather at a rally in support of immigrants in Massapequa Park, N.Y., on Feb. 24. The demonstration was held outside Republican Rep. Peter King's district office. (CNS photo/Gregory A. Shemitz)

BAN

continued from page 1

seeks to protect the vulnerable. That has always been America's greatest strength."

"At the heart of the work of Catholic Charities is the Gospel mandate to welcome the stranger and care for the most vulnerable among us," said Dominican Sister Donna Markham, president and CEO of Catholic Charities USA, in a statement.

"Today's executive order not only hinders that work, but also effectively abandons, for four months, the thousands of endangered refugees fleeing violence, starvation and persecution," she added. "It is deeply disturbing to know that the thousands of women, children and other persecuted individuals around the world will face a closed door rather than a helping hand from the United States."

The revised order replaces Trump's Jan. 27 order, which has been blocked by a federal appeals court. The new order imposes a 90-day ban on issuing visas to people from six predominantly Muslim nations; Iraq is no longer on the list. The countries are Iran, Libya, Somalia, Syria, Sudan and Yemen.

It suspends the U.S. refugee program for all countries for 120 days; Syrian refugees are now not banned indefinitely. The order limits the total number of refugees to be admitted this fiscal year to 50,000, instead of 110,000, as the Obama administration directed.

The order also excludes lawful

permanent residents—green card holders—from any travel ban. The new order takes effect on March 16.

Bishop Joe S. Vasquez of Austin, Texas, chairman of the U.S. bishops' Committee on Migration, said Trump's new order still puts vulnerable populations at risk.

"We remain deeply troubled by the human consequences" of the order, he said in a statement. "While we note the administration's efforts to modify the executive order in light of various legal concerns, the revised order still leaves many innocent lives at risk."

He said the Catholic bishops welcomed Iraq being removed from the list of countries, but remain disappointed the order still temporarily shuts down the refugee admissions program, reduces by more than 60 percent the number of refugees who can enter the country and still bars nationals from six countries.

The bishops "have long recognized the importance of ensuring public safety and would welcome reasonable and necessary steps to accomplish that goal," Bishop Vasquez said. "However, based on the knowledge that refugees are already subjected to the most vigorous vetting process of anyone who enters the United States, there is no merit to pausing the refugee resettlement program while considering further improvement to that vetting process."

Sister Patricia Chappell, a Sister of Notre Dame de Namur, who is executive

director of Pax Christi USA, expressed concern as well in a public statement.

"A ban regarding human beings, because they are from a certain country or practice a particular religion is clearly xenophobic, nationalistic and racist," she said in the statement.

"Now is the time to honor the commitment for justice expressed in all faith communities and to proclaim this commitment with actions that uphold the rights of all people," she added.

Scott Wright, director of the Columban Center for Advocacy and Outreach, said that Columbans "have always welcomed migrants and refugees. We do so every day at the U.S.-Mexico border.

"We must always remember that we are a nation of immigrants and refugees, and we are called to stand in solidarity with them," he said.

People of faith "are called to both address the root causes of migration and seek policies of welcome toward our migrant sisters and brothers,"

Wright continued. "We stand against any policies that seek to build a wall, inhumanely detain and deport women and families, or limit migration based solely on a person's country of origin or religion."

Eli McCarthy, director of justice and peace for the Congregation of Major Superiors of Men, called it "completely unjust to punish an entire country due to the suspicion of a potential crime by an individual."

"We should be asking about the

root causes of violent acts, such as U.S. militarization of conflicts, and giving our attention to addressing those concrete situations," he said in a statement.

"Women religious have been blessed to be able to accompany and serve immigrant and refugee communities across this country for a very long time," said a statement by Holy Cross Sister Joan Marie Steadman, executive director of the Leadership Conference of Women Religious. "Catholic sisters remain committed to welcoming those who come to this country after passing through the U.S. government's already rigorous screening processes."

"The ban goes against everything that we stand for as Franciscan Catholic Christians, and against what Jesus and Francis of Assisi taught and lived," said a statement from Patrick Carolan, executive director of the Franciscan Action Network. "St. Bonaventure tells us that how we choose and what we choose makes a difference—first in what we become by our choices, and second [in] what the world becomes by our choices."

(Because Catholic Charities Indianapolis' Refugee and Immigrant Services is federally funded on a per capita basis, financial donations at this time are greatly appreciated. To donate securely online, log on to www.archindy.org/refugee then select "Donate" from the menu on the left. Checks made out to "Catholic Charities Refugee Program" can be mailed to Catholic Charities Refugee Program, 1400 N. Meridian St., Indianapolis, IN 46202.) †



Bishop Joe S. Vasquez

CYO

continued from page 1

about," says Tinder, 68, who joined the CYO in 1980 and became its executive director in 1984. "He's just a wonderful example of what fatherhood is about, a wonderful example of what all coaches should aspire to be and model. He believes in the connection between Catholic sports and the faith journey, the educational journey and the development of young people. He will be an amazing, fruitful addition to the CYO staff."

Scifres' selection was also praised by the search committee that met for more than five months—and sifted through more than 80 applications—before choosing him.

"We could not be more thrilled with Bruce," says David Prechtel, the chairperson of the CYO board and a member of the search committee.

"Bruce will be able to continue CYO's tradition of excellence, building upon the tremendous work of [previous directors] Ed Tinder, Bill Kuntz Sr., Bill Sahn Sr., and all the volunteers, priests, staff and board members who have been involved in this important ministry since it was founded by Archbishop Joseph E. Ritter way back in 1939."

Roncalli's president Joseph Hollowell also lauded the choice of Scifres to lead the CYO.

"Bruce is truly a master of his craft as a teacher, football coach, tactician

and motivator," Hollowell says. "He has emerged as a statewide and national leader in the dialogue regarding the proper role of sports in the formation of young people. This position certainly seems like a great fit for Bruce, and I am certain that the youth of the Archdiocese of Indianapolis will be blessed through his hard work."

Scifres says he decided to apply for his new position because "I felt God was speaking to my heart to do it."

He hopes his leadership of the CYO will reflect his evolution as a coach at Roncalli—when his emphasis changed from the number of championship trophies his teams earned to the number of lives he could touch, change for the better and lead to Christ.

His approach to helping the CYO develop children will also coincide with four priorities that he established for his players at Roncalli, including wanting them to be good people, expecting them to make the most of their education, and helping them to grow as athletes. Then there was the priority at the top of that list: "We want our players' involvement in football to strengthen their faith relationship with God."

He will also bring to the CYO his priorities for coaching:

"Teaching kids how to play and win is very worthwhile, but I firmly believe ... the main job of a coach is to teach his players how to live their lives, and how to strive to be the kind of people God

created them to be. When this is done well, this is by far the most rewarding of a coach's responsibilities, and it should be regarded as the priority in coaching."

Scifres knows how his own life and faith was transformed by a coach—Tony Dungy, a member of the Pro Football Hall of Fame who led the Indianapolis Colts to a Super Bowl championship in 2007.

Dungy played an unknowing but crucial role in Scifres' decision to become a Catholic.

Reared as a Protestant, Scifres met his wife of 29 years, Jackie, a Catholic, while teaching at Roncalli. He attended Mass with her on Sundays, and agreed to have their children learn the Catholic faith and attend Catholic schools. Yet he hadn't made the commitment to joining the faith until he heard a radio interview with Dungy, a Christian.

In recalling that moment, Scifres notes, "Something he said has stayed with me: 'Commit everything you do in life to the Lord, and you will be successful.' He went on to say that this holds true in all aspects of our life."

Scifres committed to the Catholic faith. That commitment has marked his years at Roncalli.

"The entire time I've been at Roncalli has been a true blessing," he says. "Roncalli High School—my players, students, friends, colleagues and families—it's been my life, my home away from home."

Now, his commitment to his faith

marks his future as the next executive director of the CYO.

"I'm very thankful Ed will be around to guide me," Scifres says. "Ed has done an extraordinary job with the CYO for over 30 years."

Scifres' new CYO "team" will include Jerry Ross as associate executive director of sports and enrichment programs. Kevin and Angi Sullivan will also continue as co-directors of CYO Camp Rancho Framasa in Brown County, while also focusing on development, marketing and programming.

Scifres sees one main goal for his new team—and for everyone involved in CYO. He summed up that goal in a personal mission statement that he plans to place in a prominent spot in his new office.

"My purpose is to use my platform as the CYO executive director to make a positive difference in the lives of others, and to live my life in a way that is pleasing to Christ.

"I will strive each day during my time here to make it to heaven, and my ultimate goal is to take as many people with me as I can." †

Correction

The sacrament of reconciliation will be offered following the 8 a.m. and 10 a.m. Masses on March 19 at Holy Family Church in Oldenburg. †



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Amid fears, unauthorized immigrants ask Church for spiritual, legal help

ARLINGTON, Va. (CNS)—In late February Father Mauricio Pineda, parochial vicar of All Saints Parish in Manassas, Va., heard from a couple he had married a few years ago.

The husband had been detained by immigration authorities. They just had a baby four months ago. They didn't know what to do.

Father Pineda gave the best advice he could: Trust God. Keep praying hard. And he promised to pray for them, too.

The conversation was one of many such calls Father Pineda, and priests throughout the Arlington Diocese, have taken during the last few weeks amid increased enforcement of immigration laws. In a time of personal crisis, immigrants in the country without documents are turning in large numbers to their Church for spiritual counsel and practical legal assistance through Catholic Charities.

"I've been living in this country for 18 years, and I've never seen this kind of pressure and fear," said Father Pineda, who is originally from El Salvador.

"My concern is when I visit families," Father Pineda told the *Arlington Catholic Herald*, the diocesan newspaper. "I find mothers who are pregnant. They are afraid to go to the doctor. They don't want to send their kids to school. It's very heartbreaking. I suffer a lot when I see that."

News of raids and detentions had spread among immigrants well before a Feb. 21 memorandum from the Department of Homeland Security (DHS) outlined a policy of enhanced enforcement of existing immigration laws. The memo directs Immigration

and Customs Enforcement (ICE) to hire 10,000 agents, and expands priorities for deportation beyond those convicted of a violent criminal offense.

The expanded priorities include: those who are charged but not convicted of a crime; have misrepresented themselves in any official matter before a governmental agency or engaged in fraud; abused any public benefit program; are subject to a deportation order but have not left the country; or pose a risk to public safety in the judgment of an immigration officer.

Unauthorized immigrants who have been in the U.S. less than two years, no matter where they are captured, now also may be subject to "expedited removal," bypassing due protection such as court hearings. Previous policy had limited such removals to immigrants who were in the country no more than 14 days and arrested within 100 miles of the border.

ICE also plans to publicize crimes committed by these immigrants, rescind privacy protections and build new detention facilities.

Some unauthorized immigrants, already used to staying below the radar, are now taking extreme precautions to avoid detention.

"There's a lot of confusion inside the Hispanic communities. Some are living a very tragic situation," said Father Jose Hoyos, director of the diocesan Spanish Apostolate. "Some of them are too afraid to go to their work sites, to go to the supermarket, to take the children to schools. ... They are coming to my office asking for help, like 'What about, Father, if they took my husband or my children or my wife?'"

When it comes to immigration, the

Church balances two values: the dignity of every individual and the right of the state to enact just laws, said Father Thomas Ferguson, vicar general and pastor of Good Shepherd Parish in Alexandria.

"We are created in the image and likeness of God," Father Ferguson said. "Every person has a right to live in a place where they and their families can be safe and secure, and have those fundamental things that are necessary to live a decent human life. First of all: personal safety, adequate food and shelter, and a job."

The Church offers spiritual and practical support to immigrants and others in light of these teachings—with respect for the law.

"The Church does recognize the right of the state to protect its citizens, and protect its reasonable and legitimate boundaries, and provide for the security of its people," Father Ferguson said. "So immigration laws in themselves can be good if they enable the state to really create a condition of safety and security for the people of a country."

The government also has a duty to be careful how it implements those laws, he added. Not every person in the U.S. without legal permission should be treated as an equal priority for deportation. Families should not be torn apart. "Sensitive areas" such as hospitals, schools, doctors' offices and churches should be respected.

"We're looking for enforcement of just laws, but in a targeted, in a proportionate and in a humane way," Father Ferguson said.

Brooke Hammond Perez, program director for the diocesan Hogar Immigrant Services, had prepared for a large crowd at a recent workshop for Spanish-speakers

in the country without legal permission about their civil rights and how to create an emergency plan.

But she wasn't sure how many people would show up that day at Holy Family School in Dale City. There was already a steep drop in attendance at the English classes Hogar offers. For many people, it was simply too risky to leave their homes.

But attendance surpassed all expectations. A typical workshop might draw a few dozen people. That day, more than 150 people listened as speakers explained how to prepare for a raid:

- Memorize the phone number of an attorney, a nonprofit organization and a family member.

- Sign a document that, upon deportation or detention, gives a loved one power of attorney over your home, bank account and custody of your kids.

- Remember that if asked, no one is required to say anything to immigration officials or the police other than their name. Answering questions about legal status or place of birth—even during a routine traffic stop—could lead to deportation in light of ICE's goal to renew partnerships with local police.

"Pretty much any minor offense could expose somebody [if] they have to show up in court," Perez said.

Countless people have walked through Hogar's doors over the past few weeks hoping to remedy their legal situation—the 33-year-old El Salvador native who came to the U.S. two years ago and found a job at a hotel, only to be raped by her employer; the woman fleeing forced prostitution by the gangs in Honduras.

"A lot of people say, 'Why don't they just come legally?' Well, they don't have a means to come legally," Perez said.

"They're fleeing because they have to." †



Father Jose Hoyos

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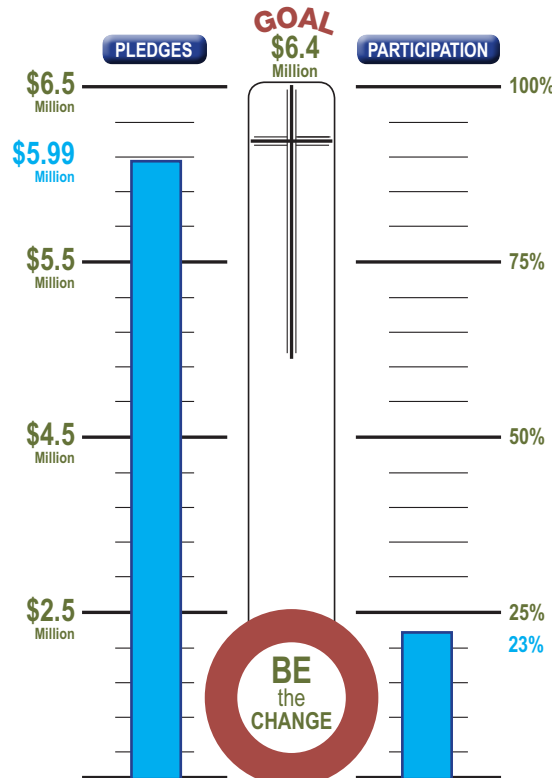
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Editorial



Pope Francis greets the crowd during his general audience in St. Peter's Square at the Vatican March 1. (CNS photo/Paul Haring)

Recipe for a joyful Lent

Pope Francis is known as a man who proclaims in every time and season the mercy of God. He is also seen as a “joyful pope.” What’s the connection between God’s mercy and the human experience of joy as witnessed so enthusiastically by our current pope?

Recall that during the early days of his pontificate, the Holy Father was asked by a journalist: “Who are you?”

Pope Francis might have said many things in response. He might have said he was a man of the Church, or a proud son of immigrants who settled in Argentina before he was born. He could have pointed to his membership in the Society of Jesus—the Jesuits—or his many years as a teacher, administrator, counselor and advocate for the poor. But, true as all these things are, Pope Francis responded with something simpler and more fundamental to his identity.

“I am a sinner,” the pope said. He didn’t elaborate, explain or excuse his statement. He just said, “I am a sinner” as if that said everything.

Pope Francis’ understanding of himself as a sinner is the key to his absolute faith in the mercy of God. It is also the source of his joy. It is because he recognizes his need for forgiveness that he appreciates in a profound way God’s unrelenting mercy.

And because he knows himself to be a sinful man whom God loves and forgives unconditionally, Pope Francis is free to experience and share the joy that comes from being loved, accepted and welcomed into the family of God.

So, even in the Church’s penitential seasons (Advent and Lent), the pope places his emphasis on joy. He does not mean something superficial—like the happiness we experience when our senses are gratified by food, drink, entertainment or the stroking of our egos.

On the contrary, Pope Francis sees the traditional Lenten practices of prayer, fasting and almsgiving as opportunities to set aside false or incomplete self-gratifications for the lasting joy that comes with experiencing God’s forgiveness and sharing this amazing gift with others through corporal and spiritual works of mercy.

This fundamental insight into the self-understanding of Pope Francis as a sinner who rejoices in the mercy of God helps to explain his approach to fasting during the season of Lent. Here are the pope’s recommendations for fasting:

- Fast from offensive words and transmit only sweet and tender words.
- Fast from dissatisfaction and fill yourself with gratitude.
- Fast from anger and fill yourself with meekness and patience.
- Fast from pessimism and be filled with optimism.
- Fast from worries and be filled with confidence in God.
- Fast from laments and take pleasure in the simple things of life.
- Fast from stress and fill yourself with prayer.
- Fast from sadness and bitterness, and fill your heart with joy.
- Fast from selfishness, and be filled with compassion for others.
- Fast from unforgiveness and vendetta, and be filled with acts of reconciliation and forgiveness.
- Fast from words and fill yourself with silence and readiness to listen to others.

This is not how we were taught to understand fasting. But Pope Francis assures us that this is what God asks of us—“mercy, not sacrifice.” If we all practice this more positive and proactive style of fasting, the Holy Father assures us that our daily lives will be filled with peace, joy, trust in each other, and life.

Lent does not need to be a time of bitter privation. It can be a season of eager preparation for the greatest joy of all—the Easter celebration of the Lord’s resurrection.

God’s mercy to us sinners demands that we be grateful, and that we work to change our lives. Lent is full of opportunities for thanksgiving and renewal. After all, it is a time of anticipation and preparation for the promised joy of Easter.

In fact, prayer, fasting and almsgiving are a recipe for Easter joy. Each requires us to move beyond our selves, to open up to God and our neighbor. Pope Francis would add that if we accept the discipline of Lent with the right attitude, it will help us step outside of our comfort zones in order to serve others—especially those who are most in need of our help.

This Lent, let’s fast from inner blindness and self-centeredness. Let’s reach out to God and to our neighbors with acts of love and forgiveness that show we are members of God’s family who are grateful for his mercy and eager to share his love.

—Daniel Conway

Be Our Guest/Matt Nelson

Young adults are passionate, eager to live out their faith in parishes

I am a young adult and practicing Catholic living in the Indianapolis area and working in a parish of the Diocese of Lafayette.



I recently read your article about Saint Meinrad’s Lilly Endowment Inc., grant to evangelize to young adults. I think that this is a great effort on Saint Meinrad’s part, and I know that this program is in good hands under Tammy

Becht’s leadership, having seen the good work and the effectiveness of One Bread, One Cup, a program of liturgical formation for youths and young adults.

However, as member of the demographic for which this ministry has been created, I feel that I would be remiss if I did not offer some input.

I believe Benedictine Father Denis Robinson, Saint Meinrad’s president-rector, and Becht are correct in starting in the parishes and conducting outreach to young adults estranged from their faith or having grown up with no faith at all. Young adults, such as myself, need the Catholic Church.

In a constantly changing world, we need a firm foundation to hold on to. In a world with no mercy, where we are constantly seeing people ruined by one wrong word or one misdeed or a troubled past that comes to light again, we need to hear Christ’s words of mercy in the sacrament of reconciliation.

In a loud world, full of distractions, we crave a quiet place that draws us in and gives us a place to rest awhile. The Church can offer those things. It is meant to offer those things. However, so often, it does not offer those things to its own disservice and the disservice of others.

Parishioners, this starts with us. Not our pastors, not Saint Meinrad, not the young adults coming in—us. Too often, we young adults are met with resistance. We are met with complaints about people’s children and grandchildren who are our age.

We are met with resistance when we want to have a say in how our parish is operated and our charitable donations spent. We are told, “You haven’t been here long enough,” or “Sorry, this committee/ministry is full,” or the deadliest phrase for anyone in any organization to utter, “This

is the way we’ve always done it” with no explanation as to why.

Our children receive scathing looks when they fuss and cry during Mass or even worse, we’re asked to “sit in the back” or “don’t bring them here again.” (Yes, those are actual phrases that many young moms and dads have heard.)

Parishes must be ready to welcome young adults. Parishes must be willing to change in order to serve the needs of their new parishioners, in addition to the existing ones. Parishes must recognize that, if they wish to grow from 200 families to 2,000 families, then there will be changes, there will be differences. The “status quo,” or “the way we’ve always done it” will no longer apply.

While I believe that many priests and parish staffs are open to such changes, the existing parishioners must be willing to accept some change as well. I am not suggesting an immediate overhaul, but simply acknowledging and accepting the natural changes that occur with a growing parish.

Fellow Catholics, if and when this program comes to your parish, ask yourselves: “Do I want this parish to exist in 10 years? Do I want it to survive, even after I’m gone? Do I want it to be here for my children and grandchildren? Am I ready to be tested in my vocation to ‘go and make disciples of all nations’ [Mt 28:19] and accept all that that entails?”

I hope that you would answer with a wholehearted “Yes!” to these questions. You’ve invested so much of your life into your parish—your time, your talent, your treasure. Ultimately, your faith is your legacy. You will not be judged on your time in the Church, your accomplishments, your talents, etc. You will be judged on what you did for God and to build his kingdom on Earth.

We young adults are ready to be Catholic. We are loyal, we are passionate, we will pull our weight in the parishes. We will be involved in the existing ministries, and find new ways to serve as well. We want what the Church offers us. We are ready to be Catholic, to be your brothers and sisters. Are you ready for us?

(Matt Nelson is music coordinator at St. John Vianney Parish in Fishers, Ind., in the Diocese of Lafayette.) †

Letter to the Editor

Reader says newspaper must print both sides in immigration debate

This letter is in response to the page 1 story, “Arizona mother deported from U.S. taken in by shelter just across the border” in the Feb. 17 issue of *The Criterion*.

First, I am Catholic and have worked hard to raise two daughters.

I was married to an alcoholic for 15 years. I divorced when my daughter were 11 and 13 years old. I relocated back to my hometown to raise my two daughters without support from their dad. Both of my daughters are college graduates and have beautiful families. I pray daily.

The article in *The Criterion* interests me. First, the woman mentioned, Guadalupe Garcia de Rayos, was an illegal alien, not undocumented. She broke the law. Many states have sanctuary cities, but it is against our federal laws.

I am thrilled President Donald J. Trump is following the law. So why did she not follow our laws? She did not speak English, did not apply for citizenship. She came into our wonderful country, and broke many laws and took all the free stuff.

In the article, she went on to say she didn’t regret her decision to check-in with Immigration and Customs Enforcement

despite the risk of being arrested. She was working with a fake Social Security card. I, for one, do not want anyone like her to live in our wonderful country.

Garcia de Rayos broke our laws time after time, and took tax dollars that all of us earned for our citizens. The U.S. gives to illegal immigrants free education, medical, housing and food. Citizens keep paying and paying; it is out of control the dishonesty. We need a fence, and again laws need to be enforced. Her family would not be broken if she took her children with her. I disagree with the sympathy being shown to her.

This is my view, and others may not agree. Start printing both sides.

I am for all people applying for citizenship and coming in legally, but not walking in and taking all our resources. Most people would agree with me.

Illegal immigrants, not undocumented workers, should go back and apply and come in legally. The American people worked hard, and revenues should go toward our veterans and our citizens.

Arlene A. Cook
Greensburg

Death penalty ban for serious mental illness fails to advance

By Brigid Curtis Ayer

A bill to ban the death penalty in Indiana for those with serious mental illness stalled in the Senate Judiciary



Committee, and failed to advance before the third reading Senate deadline. The

Indiana Catholic Conference (ICC) supported the death penalty ban.

Senate Bill 155, authored by Sen. James Merritt, R-Indianapolis, would have removed capital punishment as a penalty for those suffering from one or more of six various types of serious



Sen. James Merritt

mental illness.

Those diagnosed with schizophrenia, bipolar disorder, major depressive disorder, delusional disorder, post-traumatic stress disorder or traumatic brain injuries would have qualified for the exemption. The

bill defines "serious mental illness," commonly referred to as SMI, by using the American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders criteria.

Merritt said, "Unlike an insanity defense, under an SMI, the defendant is still found guilty versus not guilty by reason of insanity, and is still punished. An insanity defense means the defendant was totally unaware that their conduct was wrong. They are not guilty, and not responsible."

Merritt explained under his bill a defendant would be found guilty and held responsible, but the punishment of the death penalty would not be an option.

Glenn Tebbe, executive director of the ICC, who serves as the public policy spokesperson for the bishops in Indiana, said the Church opposes the use of the death penalty in nearly all cases, noting that its use is permitted when it is the only means to protect the common good.

He added Catholic teaching also asserts that an individual must be mature and consciously choose an action for one to be morally responsible. Indiana no longer executes the mentally disabled or minors because they may not be fully responsible for their actions, Tebbe noted.

"Those who are mentally ill have an impediment that limits their culpability regarding their actions also," said Tebbe. "As with the previous modifications in Indiana's application of the death penalty, this change to exempt those with serious mental illness from execution is prudent and just. While Senate Bill 155 does not eliminate the use of the death penalty, it does restrict its use and corrects an injustice in its application."

During a Feb. 15 meeting of the Senate Judiciary Committee, lawmakers on the panel raised concerns about how the bill would be carried out in practice. Sen. Mike Young, R-Indianapolis, said he was not convinced of the process by which the court would determine if a person had mental illness and it was the cause of the crime. Sen. Joseph Zakas, R-Granger, agreed that there was no linkage in the bill between mental illness and the crime. Sen. Aaron Freeman, R-Indianapolis, said he didn't want to put anyone to death that has a serious mental illness, but he believed that the language in the proposed legislation was too broad and could be misused in practice for some criminals to get a reduced sentence.

Members of the mental health community and a representative from



'As with the previous modifications in Indiana's application of the death penalty, this change to exempt those with serious mental illness from execution is prudent and just. While Senate Bill 155 does not eliminate the use of the death penalty, it does restrict its use and corrects an injustice in its application.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference

the American Bar Association testified in support of the bill. The Indiana Prosecuting Attorneys Council (IPAC) and the Indiana Attorney General's office opposed the bill.

Steve Schutte, who works in the State Public Defenders' office, said he has spent 25 years representing men on death row. "I have experience with the kind of people with serious mental illness who would have benefited from this kind of legislation."

Schutte clarified to Senator Young that the bill does link the conduct of the defendant to active serious mental illness at the time of the crime. Schutte added the bill covers a gap in Indiana law for those with serious mental illness who would not be protected from getting the death penalty based on other provisions in Indiana law.

Tebbe said the concerns raised by panel members as well as those by IPAC and the Attorney General's office could not be rectified before the committee hearing deadline in the Senate, and the measure died in committee. He said even though the topic theoretically could return before the end of the session if the bill's language was amended into another bill that is proceeding, chances of that

happening this year are "slim."

The ICC executive director said a more likely scenario is the bill will be brought back during the 2018 legislative session after interested parties have ample time to study and address the concerns raised.

"I am hopeful going forward that a resolution can be found so that Indiana can pass a death penalty ban for those suffering from serious mental illness," Tebbe said. "The Indiana Catholic Conference will continue to work toward this goal."

Currently, at least six other states are actively seeking legislation to exempt those with serious mental illness, including Virginia, Idaho, Tennessee, West Virginia, Ohio and South Dakota. Connecticut exempted those with serious mental illness from the death penalty in 2006, but subsequently banned the death penalty completely.

Mental Health America, a national support and advocacy group for mental health, in one analysis estimates that between 5-20 percent of people on death row have a serious mental illness.

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

Bishops: Congress must consider budget's moral, human dimensions

WASHINGTON (CNS)—The chairmen of six U.S. bishops' policy committees on March 3 told members of the House and Senate that every decision they will make on the federal budget "should be assessed by whether it protects or threatens human life and dignity."

"A central moral measure of any budget proposal is how it affects 'the least of these' [Matthew 25]. The needs of those who are hungry and homeless, vulnerable and at risk, without work or in poverty should come first," the six chairmen said.

They pointed out that the government and other institutions have "a shared responsibility to promote the common good of all, especially ordinary workers and families who struggle to live in dignity in difficult economic times."

The letter said the U.S. Conference of Catholic Bishops supports the goal of reducing future unsustainable deficits,

and believes the country has an obligation to address their impact on the health of the economy, but that a "just framework for the federal budget cannot rely on disproportionate cuts in essential services to poor and vulnerable persons."

The letter was signed by: New York Cardinal Timothy M. Dolan, chairman of the Committee on Pro-Life Activities; Bishop Christopher J. Coyne of Burlington, Vt., chairman of the Committee on Communications; Bishop Frank J. Dewane of Venice, Fla., chairman of the Committee on Domestic Justice and Human Development; Bishop Oscar Cantu of Las Cruces, N.M., chairman of the Committee on International Justice and Peace; Bishop George V. Murry of Youngstown, Ohio, chairman of the Committee on Catholic Education; and Bishop Joe S. Vasquez of Austin, Texas, chairman of the Committee on Migration. †

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Events Calendar

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

March 13

Monastery Immaculate Conception, 802 E. 10th Street, Ferdinand, Ind. **College of Saint Scholastica Choir and Bella Voce Sacred Music Concert**, 7 p.m., freewill offering accepted. Information: Greg Eckerle, 812-367-1411 or geckerle@thedome.org.

St. Luke the Evangelist Parish, Magnificat Chapel, 7575 Holliday Drive E., Indianapolis. **100th Anniversary of Fatima**, holy hour, benediction, rosary and devotions honoring the anniversary of Our Lady of the Rosary, 6 p.m. Information: 317-259-4373 or miller@stluke.org.

March 13-15

Mary, Queen of Peace Church, 1005 W. Main St., Danville. **Parish Mission of Mercy: Explore; Explain; and Experience**, Mercy Father Wade Menezes presenting, Mon.-Wed. noon Mass and 7 p.m. presentation. Information: 317-745-4284 or www.mqpdanville.org.

March 14

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 11 a.m. Mass for deceased members of

the Guild, 12:30 p.m. meeting. Information: 317-223-3687, vlgmimi@aol.com.

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Praying for Peace in the World and in Our Hearts," 7-8 p.m. Information: 812-535-2952, provctr@spsmw.org.

March 15

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

St. Luke the Evangelist Parish, cafeteria, 7575 Holiday Drive E., Indianapolis. **Lenten Soup Suppers and Speaker Series**, week two of five, (March 22, 29 and April 5), Mike McCoy, president of Mike McCoy Ministries, speaking on "Decisions Determine our Destiny," 5:30 p.m. Mass, 6 p.m. soup supper, 7 p.m. speaker. Information: dcarollo@stluke.org, 317-259-4373.

March 16

Cardinal Ritter House

Community Room, 1218 Oak St., New Albany. **Fifth Annual Lecture and Irish Coffee**, Kyle Kramer, executive director of the Passionist Earth and Spirit Center in Louisville, featured speaker, 7 p.m., free. Register by March 13. Information and registration: 812-284-4534 or gsekula@indianalandmarks.org.

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

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

March 17

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Dr. Matthew Will, University of Indianapolis Associate Professor of Finance, presenting. Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations

and information: www.catholicbusinessexchange.org.

St. Anthony of Padua Parish, 316 N. Sherwood, Clarksville. **Men's Club Fish Fry**, baked or fried fish, oysters and shrimp, 5-7:30 p.m., adults \$7.50-\$9.50, children \$3-\$5. Information: b.morra@stanthony-clarksville.org.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Lenten Fish Fry**, dinners, sandwiches and sides, dine-in, carry out or delivery, assorted prices, noon-6 p.m. Information: 317-536-1047 or stritchsecretary71@yahoo.com.

St. Bridget of Ireland Parish, 404 E. Vine St., Liberty. **Lenten Fish Fry**, fish, potato wedges, hush puppies, slaw, dessert and drink, 5:30-8:30 p.m., \$10. Information: 765-825-8578.

St. Patrick Parish, school basement, 950 Prospect St., Indianapolis. **International Dinner**, traditional food and seafood, Irish and Latin music, 6 p.m. bilingual Mass, 7-9 p.m. dinner, \$8 adults, \$5 children 12 and younger. Information: www.stpatrickindy.org or 317-631-5824.

March 18

Helpers of God's Precious Infants, Indianapolis. Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

St. Michael the Archangel Parish Center, 3354 W. 30th St., Indianapolis. **Pre-Planning a Funeral Mass or Service**, Father Michael Hoyt, Ruth Buening and Joanna Feltz presenting, 9-11:30 a.m., no charge. Registration required: www.saintmichaellindy.org or by phone: 317-926-7359.

March 19

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Evening Prayer for Families**, 5-6 p.m., freewill offerings accepted, register by March 17. Information, registration: 812-933-6437, center@oldenburgosf.com.

March 21

Marian University, Michael A. Evans Center for Health Sciences, Room 105, 3200 Cold Springs Road, Indianapolis. **8th Annual**

Lead from the Heart Professional Ethics Lecture, Steven Ivy presenting on "Developing Professional Integrity: Where Three Primary Ways Intersect," 5:30 p.m. refreshments, 6-7:30 p.m. lecture and Q&A, free. Information: 317-955-6176 or bday@marian.edu.

St. Susanna Church, 1210 E. Main St., Plainfield. **"Stand in the Gap," Adoration and Holy Hour**, for those needing spiritual healing and comfort from the effects of abortion, miscarriage and loss of a child, 7-8 p.m. Information: 317-507-4249 or jayork@ameritech.net.

March 22

St. Luke the Evangelist Parish, cafeteria, 7575 Holiday Drive, E., Indianapolis. **Lenten Soup Suppers and Speaker Series**, week three of five, (March 29 and April 5), Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Worship and Evangelization, speaking on "The Way We Pray: The Jewish Roots of Our Worship of God," 5:30 p.m. Mass, 6 p.m. soup supper, 7 p.m. speaker. Information: dcarollo@stluke.org, 317-259-4373. †

St. Thomas More 5K event to benefit Churches in Mission; deadline is March 25

St. Thomas More Parish in Mooresville will sponsor a 5K run/walk at Pioneer Park, 1101 Mooresville Road, in Mooresville, from 8 a.m. to about 10 a.m. on April 1.

Proceeds benefit Churches in Mission, a non-profit organization whose mission is to provide necessities for daily living to those in need in the Morgan County community.

Check-in for the race is from 8-8:45 a.m. The race begins at 9 a.m. Parking is available at First United

Methodist Church across from the park.

The cost is \$25 for ages 18 and older, \$15 for ages 6-17, or \$60 for a family of four. Additional donations will also be accepted, and participants are asked to bring a canned good for the Churches in Mission food pantry.

The event will occur rain or shine. The deadline for registration is March 25. To register, log on to www.stm-church.org.

For more information, e-mail thomasmoremooresville@gmail.com. †

Retreats and Programs

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

March 24-26

Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad, **"I am With You Always, Even to the End of the World: The Sacraments of the Church,"** Benedictine Father Vincent Tobin

presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Celebrating Forgiveness**, Benedictine

Father Noël Mueller presenting, 7 p.m. Fri. through noon Sun., \$185 single, \$305 per married couple, includes meals, lodging and program. Information and registration: 317-545-7681, ext. 107 or www.archindy.org/fatima. †

Larger-than-life-size Divine Mercy cross stitch on display in Chicago

A larger-than-life-sized, handmade cross stitch of the Image of the Divine Mercy, measuring 84 inches by 40 inches, will be on display at the Benedictine Monastery of the Holy Cross, 3111 S. Aberdeen St., in Chicago, Ill., through Vespers on Divine Mercy Sunday, April 23.

Crafted from 2005-13, the Divine Mercy cross stitch was created by Brigitta Gedvillas of the Diocese of Marquette in Michigan, with assistance from her husband Jerry. It contains 237 colors and 514,503 stitches composed of 13.52 miles of floss.

During the eight years of its fabrication, Brigitta prayed for the poor souls in purgatory.

The monastery church will be open for

private prayer and veneration of the cross-stitched Divine Mercy image from 2-6 p.m. CT Mon.-Sat. through Divine Mercy Sunday, April 23, with Vespers chanted daily with the monks at 5:15 p.m.

A special schedule of public prayer on April 23 includes Adoration of the Blessed Sacrament at 3 p.m., Chaplet of the Divine Mercy at 4:30 p.m., Solemn Vespers at 5:15 p.m. and Benediction of the Blessed Sacrament at 5:40 p.m., all in Central Time.

This unique display of the Divine Mercy image is free and open to the public. All are welcome.

For additional information, log on to www.chicagomonk.org, e-mail edward@chicagomonk.org, or call 773-927-7424, ext. 206. †



Coats help hungry, homeless

Copeland Corporation in Rushville donated more than 200 men's, women's and children's winter coats to the St. Mary Food Pantry, a ministry of St. Mary (Immaculate Conception) Parish in Rushville. Half of the coats were distributed in Rush County, and the remainder were donated to the homeless in Indianapolis. Pictured receiving the coats from food pantry volunteer Susan Hoeing is Gary Riggs, a member of the Indianapolis Metropolitan Police Department's homeless unit. (Submitted photo)

Exhibit of plein-air art on display at Archabbey Library Gallery

Saint Meinrad Archabbey Library Gallery, 200 Hill Drive, in St. Meinrad, is hosting an exhibit of landscape paintings in oil by Todd Derr through March 21.

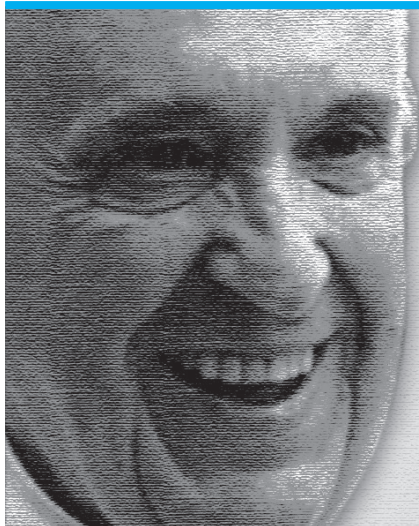
Plein-air captures light effects that give life to a particular place. Painting on location with the challenge of the constantly changing light, the artist is forced to paint quickly, simplifying the scene into the most essential elements.

Captivated by the western landscape,

Derr, a resident of Kentucky, travels out west to paint. This show includes plein-air and studio pieces from trips to Colorado, Idaho, Utah and Wyoming.

For library hours, call 812-357-6401 or 800-987-7311, or visit the Archabbey Library's website at www.saintmeinrad.edu/library/hours.

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time. †



The Face of Mercy

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

By Daniel Conway

Keep hope alive, keep your gaze fixed on Jesus

With all the horrible things happening in our world—from natural disasters to man-made atrocities in all corners of the globe—how do we remain people of hope?

Pope Francis tells us in no uncertain terms: We keep our hope alive by keeping our gaze fixed on Jesus Christ. We can do this, the pope says, because Jesus keeps his gaze on us! "The gaze of Jesus falls on both the big and the small. That's how Jesus sees us all: He sees all things, but looks at each of us. He sees our big problems, our greatest joys, and also looks at the little things about us. Because he is close. Jesus is not afraid of the big things, but also takes account of the small ones. That's how Jesus looks at us."

Since Jesus is always looking at us, we are strongly encouraged to return his gaze. "I go forward, looking at Jesus," Pope Francis teaches. "I walk ahead, keeping my gaze fixed on Jesus, and what do I find? That he has his gaze fixed on me! And that makes me feel this great astonishment. This is the astonishment of the encounter with Jesus. Let us not

be afraid! Let us run down this road with our gaze ever fixed on Jesus. And we will have a beautiful surprise: He will fill us with awe. Jesus himself has his gaze fixed on me."

Why is the gaze of Jesus so important to our hope? There is nothing that we can suffer whether loneliness, fear, pain, discouragement or death itself that Jesus has not suffered, and overcome, for our sake. He is proof that "hope springs eternal," and "love is stronger than death." If Jesus is with us, then we are invincible. If his grace sustains us, then we can endure every privation and overcome any obstacle.

When our eyes meet the eyes of Jesus, we can connect with him in ways that are truly transformative. Jesus' gaze is not passive or indifferent. As Pope Francis says, Jesus is close to us—not simply in the sense of being nearby, but one-with-us, closer to us than we are to ourselves. The gaze of Jesus looks right through us. It penetrates to the core of our being, to our heart of hearts, and gives us the most

profound hope possible. "And behold I am with you always, even to the end of the age" (Mt 28:20).

Even in the face of death, Jesus is always with us. He is always close to us. So, Pope Francis teaches, we have nothing to fear. "For Christ is the first fruit of the future resurrection. Before the mystery of death, and the loss of our loved ones, we Christians are challenged to hope more firmly in the Lord's promise of eternal life. Paul tells the Thessalonians to wear the hope of salvation like a helmet [1 Thes 5:8], in the knowledge that, because Christ is risen, the object of our hope is certain. Christian hope, then, is a way of life; we live daily in expectation of the resurrection."

The way of life that is Christian hope must be lived daily in the face of all life's disappointments and sorrows whether large or small. Martyrs are witnesses to hope. They are children, women and men who "lived daily in expectation of the resurrection." They are people who fixed their gaze on Jesus, and refused to look

away no matter what the cost.

Pope Francis likes to quote the saying that "every saint has a past and every sinner has a future." He sees this as an affirmation of the transforming power of God's grace. We are all sinners who are called to be holy. We are all despairing, discouraged and fearful people who are called to be witnesses to hope. Those who have succeeded (the saints and martyrs) are not a privileged class of people far removed from us. They too are close. That's why we seek their intercession in prayer. That's why we try to live the way they did, the way of Christian hope.

If we run "with perseverance, keeping our eyes fixed on Jesus," Pope Francis says, "we will be 'completely astonished' by the power of his love and by his closeness to us."

Let's be people of hope who keep our gaze firmly fixed on the face of God's mercy, Jesus Christ.

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

El rostro de la misericordia/Daniel Conway

Mantengan viva la fe, la mirada fija en Jesús

En vista de los terribles sucesos que se viven en el mundo, desde desastres naturales hasta las atrocidades que comete el hombre en todos los rincones del planeta, ¿cómo podemos seguir siendo un pueblo de fe?

El papa Francisco nos lo explica muy claramente: mantengamos viva la fe posando la mirada fija en Jesucristo. El Sumo Pontífice nos dice que somos capaces de lograrlo ¡porque Jesús tiene la mirada fija en nosotros! "La mirada de Jesús va a lo grande y a lo pequeño. Así mira Jesús: nos ve a todos, pero mira a cada uno de nosotros. Ve nuestros grandes problemas, nuestras grandes alegrías, y ve también nuestras cosas pequeñas. Porque está cerca. Jesús no se asusta de las grandes cosas, pero también tiene en cuenta las pequeñas. Así nos mira Jesús."

Puesto que Jesús siempre nos mira, sentimos el apremio de devolverle la mirada. "Yo voy, miro a Jesús—nos dice el papa Francisco—camino delante, fijo la mirada en Jesús y ¿qué encuentro? ¡Que Él tiene fija la mirada sobre mí! Y esto me provoca gran estupor. Es el estupor del encuentro con Jesús. ¡Pero no tengamos miedo! Corramos por este

camino, siempre con la mirada fija en Jesús. Y tendremos esta bella sorpresa: nos henchirá de estupor. El mismo Jesús tiene fija su mirada sobre mí."

¿Por qué la mirada de Jesús es tan crucial para nuestra fe? No hay nada que padezcamos, ya sea de soledad, temor, dolor, desaliento o incluso la muerte, que Jesús no haya padecido y superado por nuestra salvación. Él es prueba de que la "esperanza emana eternamente" y que el "amor es más fuerte que la muerte." Si Jesús está con nosotros, somos invencibles. Con el sustento de su gracia podemos soportar todas las privaciones y superar cualquier obstáculo.

Cuando nuestros ojos se encuentran con los de Jesús podemos conectarnos con Él de formas verdaderamente transformadoras. La mirada de Jesús no es pasiva ni indiferente. Tal como lo expresa el papa Francisco, Jesús está cerca de nosotros, no solamente en el sentido de proximidad, sino que es uno con nosotros, está más cerca de nosotros de lo que estamos nosotros mismos. La mirada de Jesús nos atraviesa y penetra hasta la esencia de nuestro ser, nuestro verdadero corazón y nos infunde la fe más profunda que existe. "Y les aseguro

que estaré con ustedes siempre, hasta el fin del mundo" (Mt 28:20).

Incluso en la víspera de la muerte, Jesús está siempre con nosotros. Siempre está cerca de nosotros. Así que el papa Francisco nos enseña que no tenemos nada que temer. "Porque Cristo es el primer fruto de la futura resurrección. Ante el misterio de la muerte y la pérdida de nuestros seres queridos, los cristianos enfrentamos el desafío de mantener firme la fe con la promesa de la vida eterna del Señor. Pablo les dice a los tesalonicenses que lleven la esperanza de la salvación como un yelmo [1 Tesalonicenses 5:8] sabiendo que, puesto que Cristo ha resucitado, el objeto de nuestra esperanza es algo cierto. De esta forma, pues, la esperanza cristiana es una forma de vida: vivimos diariamente con la esperanza de la resurrección."

El camino de la vida de la esperanza cristiana debe vivirse a diario, en presencia de todas las desilusiones y los sufrimientos de la vida, sean estos grandes o pequeños. Los mártires son testigos de la esperanza. Son niños, hombres y mujeres que "vivieron a diario con la esperanza de la resurrección." Son personas que fijaron su mirada en Jesús y se negaron a apartarla, sin importar las

consecuencias.

Al papa Francisco le gusta la frase "todo santo tiene un pasado y todo pecador tiene un futuro." Ve en esto una afirmación del poder transformador de la gracia de Dios. Todos somos pecadores que estamos llamados a la santidad. Todos somos personas desesperadas, desalentadas y temerosas, llamadas a ser testigos de la esperanza. Aquellos que han tenido éxito en esta tarea (los santos y los mártires) no forman parte de una clase privilegiada alejada y distante de nosotros. Ellos también están cerca. Es por ello que pedimos su intercesión en la oración; por ello intentamos vivir como lo hicieron ellos, a la manera de la esperanza cristiana.

Si avanzamos "con perseverancia, manteniendo los ojos fijos en Jesús," el papa Francisco nos dice que "nos sentiremos completamente estupefactos ante el poder de su amor y su cercanía con nosotros."

Seamos un pueblo de esperanza que mantiene la mirada fija en el rostro de la misericordia de Dios, Jesucristo.

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

Bible, like cellphone, should be carried always, Pope Francis says

VATICAN CITY (CNS)—Christians should care about reading God's messages in the Bible as much as they care about checking messages on their cellphones, Pope Francis said.

As Christ did in the desert when tempted by Satan, men and women can defend themselves from temptation with the word of God if they "read it often, meditate on it and assimilate it" into their lives, he said before praying the Angelus with those gathered in St. Peter's Square on March 5.

"What would happen if we turned back when we forget it, if we opened it more

times a day, if we read the messages of God contained in the Bible the way we read messages on our cellphones?" the pope asked the crowd.

The pope's reflection centered on the day's Gospel reading (Mt 4:1-11) in which Jesus is tempted by the devil while fasting in the desert for 40 days and nights before beginning his ministry.

Satan, he said, attempts to dissuade Jesus from fulfilling his message and to undermine his divinity by tempting him twice to perform miracles like "a magician" and lastly, by adoring "the devil

in order to have dominion over the world."

"Through this triple temptation, Satan wants to divert Jesus from the path of obedience and humiliation—because he knows that through that path evil will be defeated—and take him on the false shortcut of success and glory," the pope said.

However, Jesus deflects "the poisonous arrows of the devil" not with his own words, but "only with the Word of God."

Christians, the pope continued, are called to follow Jesus' footsteps and "confront the spiritual combat against the evil one" through the power of God's

word which has the "strength to defeat Satan."

"The Bible contains the word of God, which is always relevant and effective. Someone once said: What would happen if we treated the Bible like we treated our cellphones? What would happen if we always brought it with us, or at least a small pocket-sized Gospel?" he asked.

While the comparison between the Bible and a cellphone is "paradoxical," he added, it is something that all Christians are called to reflect on during the Lenten season. †

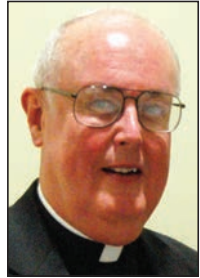
Priests reflect on positive influence of perpetual adoration chapels

By Sean Gallagher

The first parish-based perpetual adoration chapel in the Archdiocese of Indianapolis was established in 1989 at St. Michael the Archangel Parish in Indianapolis.

Since then, 12 others have been started across central and southern Indiana, the latest being at All Saints Parish in Dearborn County where perpetual adoration was inaugurated on March 1.

Many priests serving in these parishes, who worked with many parishioners in getting the chapels established, witnessed their effects on parish life and experienced their positive influence on their priestly life and ministry.



Msgr. Joseph Schaedel

Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, played a key role in starting the Divine Mercy Chapel at St. Michael, which is located in a convent between the parish and the adjacent Cardinal Ritter Jr./Sr. High School.

But he credits the late Sister Mary Ann Schumann, an anchoress who lived in the archdiocese, as “the instrument” to get the chapel started.

“She just really pushed us ahead to investigate it more,” said Msgr. Schaedel.

Sister Mary Ann oversaw the Divine Mercy Chapel for 26 years until her death in February 2016.

Msgr. Schaedel now leads St. Luke Parish, which has had its own perpetual adoration chapel for some two decades.

“It’s a great powerhouse of prayer,” he said. “It’s a great strength for many people who come to the chapel either on a regular basis, or just pop in periodically when they want to pray. It’s been a great source of blessing and strength to our parish.”

And it’s been a source of blessings for him. One of the reasons St. Luke’s chapel was started, he said, was to have people pray for priests around the clock. The rectory in which Msgr. Schaedel lives is adjacent to the parish. He can see the parking lot next to the adoration chapel from there.

“If I wake up in the middle of the night and look out the window, I see a car or two parked over here,” he said. “And I know that someone is in the chapel praying. So I know that someone is praying for me 24/7. That’s a great consolation.”

Father Daniel Mahan, pastor of St. John the Apostle Parish in Bloomington and St. Jude the Apostle Parish in Spencer, was pastor of St. Luke when it began its adoration chapel. He subsequently began another perpetual adoration chapel at St. Louis Parish in Batesville about 10 years ago.

“Many times after meeting with someone who was experiencing a crisis or difficulty in life,” Father Mahan said, “I would conclude that appointment by taking that person to the adoration chapel and praying with them and leaving them there in the presence of the Blessed Sacrament and the company of parishioners who were praying there.”

“I drew a lot of strength knowing that if I put an intention in the prayer book [in the chapel], it was going to be prayed for by those who were coming to the adoration chapel that week.”

One of the first people to pray in the chapel at St. Louis Parish was Father Jerry Byrd, who was the parish’s youth minister at the time and discerning his vocation.

“I would sit in the back row and pray and beg God to make clear to me what I was supposed to do with my life. And eventually he did,” said Father Byrd who subsequently became an archdiocesan seminarian and was ordained a priest in 2012.

He now leads St. Anne Parish and St. Joseph Parish, both in Jennings County, and St. Mary (Nativity of the

Virgin Mary) Parish in North Vernon, which has a perpetual adoration chapel.

Father Byrd, who has seen his priestly life and ministry deepen through his own daily holy hour before the Blessed Sacrament, says that adoration can draw all Catholics closer to Christ.

“It affects everything,” he said. “Everybody who would go to adoration would say that. It’s changed their relationship with the Lord and with each other.”

“When you go to adoration, don’t think that you have to do anything. Just go in there and be with the Lord in that moment. Let him do what only he can do.”

Father Rick Eldred was an archdiocesan seminarian in the mid-1990s when St. Patrick Parish in his native Terre Haute began the archdiocese’s second perpetual adoration chapel.

Praying in it during his visits home helped him in his priestly formation and discernment.

Father Eldred later started a perpetual adoration chapel at St. Thomas More Parish in Mooresville in 2001, and played an instrumental role in 2005 in establishing one at St. Vincent de Paul Parish in Bedford, where he now serves as pastor.

Through the Connected in the Spirit archdiocesan planning process, St. Vincent has been linked to St. Mary Parish in Mitchell, which is also led by Father Eldred.

He said that the chapel has been a catalyst to bring the two faith communities closer together in its charitable ministries, efforts to strengthen



Two women pray in adoration of the Blessed Sacrament on March 6 in the Divine Mercy Chapel at St. Michael the Archangel Parish in Indianapolis. Established in 1989, the chapel was the first parish-based perpetual adoration chapel in the Archdiocese of Indianapolis. Twelve others have subsequently been started. (Photo by Sean Gallagher)

St. Vincent de Paul School and in making connections with other faith communities in Lawrence County, where Catholics are a distinct minority.

“All of those things start with prayer,” Father Eldred said. “We have Catholics and non-Catholics that have found peace by being here in our adoration chapel.”

Father Jonathan Meyer helped lead the effort to start the chapel at St. Mary Parish in North Vernon and in All Saints Parish in Dearborn County, the archdiocese’s newest perpetual adoration chapel.

He has now served in four parishes that have perpetual adoration chapels and knows the effect they can have on Catholics.

“We’re not starting an adoration chapel because I want them to be miserable,” Father Meyer said in the days leading up to the start of All Saints’ chapel. “We know that silence, prayer, reading Scripture, good books and literature [in the presence of the Blessed Sacrament] will make you happy.”

“That’s why God wants us to have an adoration chapel, because he wants Catholics who are happy and vibrant. That’s what this is all about.” †

ADORATION

continued from page 1

three years. The Batesville Deanery faith community sponsors an annual “Gobble Wobble” 5K run and walk around Thanksgiving to raise funds for local food banks.

Parishioners have banded together to show care for the sick and shut-ins. And the parish helps organize an annual Catholic men’s conference that draws hundreds of participants, the second of which took place at East Central High School in St. Leon on March 4.

But Father Meyer said that all of these efforts must be built on prayer to continue.

“None of that is going to be able to be sustained if we are not, first and foremost, being fed in silent prayer,” he said. “The need for my people ... to enter into silence is what is going to allow our new adventures in service to our brothers and sisters in need, in catechesis, in us becoming all the more united as a community.”

That unity is expressed in several physical ways in the chapel. Monstrances from each of All Saints’ four campuses will be used in the chapel on a four-month rotating cycle.

Other items in the chapel, including its altar, a pew, tabernacle and images of saints all came from its four campuses.

Unity with the broader Church in central and southern Indiana is manifested in the chapel by donations of other items—such as holy water fonts, kneeling benches and a votive candle stand—from several archdiocesan parishes.

That unity of All Saints’ parishioners was put into action on Feb. 7, three weeks before the inauguration of the chapel, when committee members called members who had expressed a willingness to commit to

an hour of adoration each week.

It was “sign-up night,” and the committee wanted to fill the 336 slots of adoration—two people for each hour of each week. After an evening of phone calls, nearly every slot was filled.

“I was apprehensive,” said committee member and parishioner Annie Oelker. “I’m not going to lie about it. But everybody was so gracious. They were happy to be part of the initiative and [take] their hour.”

While Oelker and other committee members worked to get parishioners to support the chapel, others simply worked.

All Saints parishioner Zach Hoffman put in many long nights to renovate a room in a former school building built in 1865 on the St. John campus for use as the chapel.

“There were a lot of nights up here until midnight, 12:30 at night,” said Hoffman, 38, who grew up in the former St. John Parish. “Then I’d go home and go to work in the morning.”



Elizabeth Hoffman

Working alongside Hoffman was his 14-year-old daughter Elizabeth, who applied her volunteer labor to achieve the Girl Scouts’ Gold Award, its highest honor.

“It’s helped me be more respectful toward people who put in all this time to make something look good, even if you walk through it and don’t notice it,” Elizabeth said. “Now that you’ve been through a project like this, you notice that it took forever to do. You appreciate it a lot more.”

She, too, was in the chapel when it was inaugurated.

“It was amazing to see that something that you, your family and just people around you have put in time to do being used and seeing people happy in it. It put a smile on my face,” Elizabeth said.

“It’s the next step in our parish,” added Zach. “It’s a great opportunity for all the

parishioners to get to know each other and grow deeper in faith together.”

His daughter is among those whose faith will be affected by the chapel.

“I’ll be coming in all the time,” Elizabeth said. “I would like to pray more. Doing this kind of project will help me to come in here more to pray and grow closer to God.”

“In the past three years, God has done tremendous things,” said Father Meyer

during a homily in the Mass at the St. John the Baptist campus church that preceded the inauguration of the chapel. “He’s united us. He’s given us a bond. He’s created a community that is strong, dynamic and full of life.”

“This chapel, I believe, is the capstone. It’s the crowning glory of what God has done. And it will completely humble us when we begin to realize that God has so much more for every single one of us.” †

Perpetual adoration chapels in the Archdiocese of Indianapolis

When All Saints Parish in Dearborn County began a perpetual adoration chapel on its St. John the Baptist campus on March 1, it became the 13th such chapel across the Archdiocese of Indianapolis where the Blessed Sacrament is adored 24 hours per day, seven days per week.

Perpetual adoration chapels in central and southern Indiana are located at the following parishes:

- All Saints Parish, St. John the Baptist campus, 25743 State Road 1, Guilford. Information: 812-576-4302, or www.allsaintscatholic.net.
- Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Information: 317-888-2861, or www.olgreenwood.org.
- St. Barnabas Parish, 8300 Rahke Road, Indianapolis. Information: 317-882-0724, or www.stbindy.org.
- St. Louis Parish, 13 St. Louis Place, Batesville. Information: 812-934-3204, or www.stlouis-batesville.org.
- St. Luke the Evangelist Parish, 7575 Holliday Drive, E., Indianapolis. Information: 317-259-4373, or www.stluke.org.

- St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. Information: 317-926-7359, or www.saintmichaelindy.org.
- St. Mary Parish, 1331 E. Hunter Robbins Way, Greensburg. Information: 812-663-8427, or www.stmarysgreensburg.com.
- St. Mary (Nativity of the Virgin Mary) Parish, 629 Clay St., North Vernon. Information: 812-346-3604, or www.ccjc3.org.
- St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. Information: 812-623-2964, or www.stnicholas-sunman.org.
- St. Patrick Parish, 1807 Poplar St., Terre Haute. Information: 812-232-8518, or www.saintpat.org.
- St. Therese of the Infant Jesus (“Little Flower”) Parish, 4720 E. 13th St., Indianapolis. Information: 317-357-8352, or www.littleflowerparish.org.
- St. Thomas More Parish, 1200 N. Indiana St., Mooresville. Information: 317-831-4142, or www.stm-church.org.
- St. Vincent de Paul Parish, 1723 “I” St., Bedford. Information: 812-275-3493, or www.yourcccl.org. †

'Listen, learn, think, pray and act' to overcome racial divide, bishop says

By Natalie Hoefler

Bishop Edward K. Braxton of Belleville, Ill., is one of eight active black Catholic bishops in the United States. With black men making up less than 3 percent of the 269 active U.S. bishops, one might call them a "minority."

Such a word is precisely the type of language that perpetuates the racial divide in the U.S. and in the Church, Bishop Braxton said in a talk titled "The Catholic Church and the Racial Divide in the United States" at St. Thomas Aquinas Church in Indianapolis on Feb. 18.

"Are there really minority Catholics?" he asked the crowd of about 400 people. "Though these expressions are regularly used by the media, by the government, certainly in Catholic documents, they are radically incorrect, and they exacerbate sometimes difficult relationships between people of different ethnic and racial groups."

Bishop Braxton's talk looked at the history and current presence of the racial divide in America and the Church.

Picture if you will

He started with an exercise in imagination, asking those present to picture being taken on a tour by an African-American of an Afrocentric Catholic church where statues and paintings all depict dark-skinned people.

"What if you asked your African-American acquaintance: 'Would the Catholic Church be more Catholic or more universal and welcoming of all people if the holy men and women of the Bible were pictured as people of different ethnic and racial backgrounds? After all, though we know they were Jewish, no one knows what they looked like. ...'

"But your friend responds, 'Oh, that question has been asked before many times. People who are white should realize that ethnocentric art clearly represents them as well, because Afrocentric art is universal.'"

After asking those gathered to put the proverbial shoe on the other foot, Bishop Braxton then outlined the history of the racial divide in the U.S., starting with the introduction of slavery.

He pointed out that out of 70 million Catholics in the U.S., only 3 million—or 4.2 percent—are black.

'Unprecedented unrest'

The current status of racial relations can best be described as "distressing," said Bishop Braxton.

"In recent years, Catholics all over this country, like the rest of the country, have pondered the distressing events in cities around the United States," he said. "These events include the deaths of young men of color during confrontation with local white police officers," as well as "the public expression of grief by family members [and the] reaction to grand jury decisions that seem unreasonable.

"These events have led to unprecedented unrest in our country, including the taunting of police, violence, senseless destruction of property and heinous revenge murders—police officers

shot down in revenge of the death of young men of color."

Bishop Braxton described two encounters he had with police while not wearing his clerical garb. In one incident, he was walking in a predominantly white neighborhood. In the other, he was transporting a table and chairs donated by a wealthy white family.

"In both cases, I never could figure out what I was doing that was so wrong, so suspicious, other than 'walking while black,'" he said.

'Flawed history of the Catholic Church'

When it comes to race within the Church, said Bishop Braxton, "Many younger Catholics in the U.S. are very surprised when they learn about the flawed history of the Catholic Church in regard to the racial divide in the United States.

"They are amazed to learn that Catholic leaders and institutions actually owned human beings from West Africa. They are amazed that Catholic bishops did not condemn the human bondage, contrary to the Gospel of the Jesus Christ."

He noted that Bishop John Carroll, the first bishop in the United States who served as bishop of Baltimore from 1789-1815 and was the founder of Georgetown University, "owned human beings. Not only that, but Georgetown University announced that they have recently uncovered evidence that the Jesuits who built the university sold nearly 300 slaves to wealthy Catholics to pay for the buildings."

Even after the Civil War, said Bishop Braxton, "people of color were excluded from seminaries and convents, and generally could not become priests or sisters except in those orders that were designated for colored people."

He quoted the words of Bishop Joseph Francis, a former black auxiliary bishop of the Archdiocese of Newark, N.J., when people would ask him why there were so few African-American Catholics.

"Joe would tell them, 'If you had seen and heard what I've seen and heard, if you had experienced what I've experienced, if you knew the history of the Catholic Church in this country in regard to people of color, you would not be amazed that there are so few African-American Catholics—you would be amazed that there are so many.'"

Bishop Braxton also noted that the Church has contributed to the lives of African-Americans.

"Catholic schools in urban settings have made an extraordinary contribution to the intellectual and moral formation of African American youth, many of whom were not Catholic, many of whom have become leaders in our land," he said. "The Catholic Church has also been active in eradicating the effects of poverty, which is a fact for so many African-American families."

He also noted various pastoral letters that have been issued on the topic since 1958, but lamented the fact that they were not broadly used.

"The American Catholic bishops are thinking of publishing another letter on the sin and heresy of racism in the United States in 2018," he said. "But some Catholic lay people and some priests and



Bishop Edward K. Braxton of Belleville, Ill., makes a point at St. Thomas Aquinas Church in Indianapolis while speaking on the racial divide in the Church on Feb. 18. (Photos by Natalie Hoefler)



Father Steven Schwab, pastor of St. Thomas Aquinas Parish, listens in his church as Bishop Edward K. Braxton of Belleville, Ill., speaks on the racial divide in the Church on Feb. 18.

'Listen, learn, think, pray and act'

Bishop Braxton wrote a pastoral letter for his diocese for the 2015 World Day of Peace titled, "The Racial Divide in the United States."

That letter, he said, "is designed with activities for small groups. It has activities for listening, learning, thinking, praying and acting, so you can contribute in your own local neighborhood to the solution."

He closed with a recommendation to all Catholics and all Americans:

"In order to bridge the racial divide in the United States, it is very important that we open our minds and hearts, and listen to the people who disagree with us, and learn what they think, and hear their points of view. We must do all of these things: listen, learn, think, pray and act."

Ryan Malone, a member of St. Thomas Aquinas Parish, said he found the bishop's talk "refreshing."

"I do a lot of reading on my own," he said. "A lot of the things he talked about aren't things that are necessarily accepted in the larger culture, even by educated people, because you're talking about things that really aren't necessarily easy.

"Until we can really deal with what is, it's going to be very difficult to develop ideas of what should be."

His fellow parishioner, Patrice Payne, said she attended the talk "because I think the topic needs to be discussed. When I heard the bishop was coming to discuss this area he's so well-versed in, I definitely wanted to be a part of it. It was excellent. I want to learn and do more."

Thanks to Father Steven Schwab, pastor of the parish, she might get the chance. In an interview after the bishop's talk, Father Schwab said he anticipated initiating small groups to discuss Bishop Braxton's pastoral letter "and see if we can become more sensitive to these issues here at St. Thomas," where he estimates the number of black members to be around 12 percent.

"We're just not aware of how pervasive racism still is in the basic structures of our society," he said.

"Very few of us, myself included, know much about the history of the Black Church in the Catholic Church. As Bishop Braxton pointed out, that is not a part of our history that we're very proud of, so we don't talk or teach much about it. ...

"I think it's good to just honestly own up to our shortcomings as a Church here in the United States, and learn from our mistakes, and see if we can do something not to undo what's been done, but to somehow address what still remains of that wrong for the benefit of those who are here with us today."

(To read Bishop Braxton's pastoral letter, "The Racial Divide in the United States," log on to goo.gl/QEh1T0.) †



Patrice Payne, left, and her husband Mike speak with Bishop Edward K. Braxton of Belleville, Ill., in St. Thomas Aquinas Church in Indianapolis after listening to the bishop speak on the racial divide in the Church on Feb. 18.

Trump visits Catholic school to show school choice support

ORLANDO, Fla. (CNS)—Marcus Millien stood patiently as a teacher of St. Andrew School straightened his black, yellow and white necktie.

She wanted to make sure he looked his best since he would be presenting his personal education story to the president of the United States.

As daunting a prospect as that might be for a teen, truth be told the teacher looked more nervous than 16-year-old Marcus, a junior at Bishop Moore High School in Orlando and a graduate of St. Andrew.

Flashing a confident smile, Marcus knew what he wanted to say during a roundtable discussion about the Florida Tax Credit Scholarship program to President Donald J. Trump.

On March 3, the president and other dignitaries toured the predominantly black school in which 70 percent of students benefit from the school choice scholarship program.

Trump was joined by Education Secretary Betsy DeVos, U.S. Sen. Marco Rubio, R-Florida, and Florida Gov. Rick Scott on a tour of the school that started with a visit to a fourth-grade class. The visit, which was private, was dubbed as a listening session.

During a roundtable discussion, the president heard from parents, teachers and students, including Marcus.

The son of a single mother who emigrated from Haiti as a refugee to the United States, Marcus didn't use the forum to toot his own horn. Although his family does not have the financial resources for him to attend private school without a scholarship, the teen said he is a fortunate person.

"My mother struggled, but didn't want me to have to struggle," Marcus said of the reasons his mother chose to put him through Catholic school. "Here at St. Andrew, I found a sense of community and people who cared for me and had my best interests at heart."

Artayia Wesley, 17, a fellow junior at Bishop Moore, agreed with Marcus' assessment of St. Andrew. She also participated in the roundtable discussion and is a graduate of St. Andrew.

"This community helped us put our best foot forward," she said. "My father works very hard to provide for our family, but without the scholarship, I wouldn't have been able to go to St. Andrew. My academics and my behavior [about school] improved while I was here."

After high school graduation, both teens said they would attend college. Artayia has aspirations in law and possibly politics. Marcus hopes to play college basketball while pursuing a degree in sports medicine or neurology. No matter what they pursue, they know their Catholic education will put them on the right path.

"Always remember who helped you get where you are and who supported you ... and continue to offer the values and support they gave you," Marcus said. "Remember you wouldn't be who you are without the support you had."

Those words are exactly what brought Stephanie

Jean-Jacques to serve as a teacher at St. Andrew School for the past two years. The daughter of Haitian immigrants, she had her share of bumps in the road as she attended West Orange High School in Orlando and the University of South Florida in Tampa. She felt called to serve at the school, in the heart of a lower-income area of Orlando.

"I am a proud Haitian, and I make it my priority to share my history of who I am and where I came from," Jean-Jacques said, recalling a moment in her first year at St. Andrew when her students were surprised their teacher, a Haitian woman, went to college and found success. "It was important to share that with the children, that, yes, people just like them can succeed."

She said she witnesses firsthand the benefits of the Florida Tax Credit Scholarship program, which is utilized by so many of her students. But the opportunities don't stop with the financial funding. As a teacher, she does all she can to support her students and remind them of two things: don't give up, and remember where you came from. And the students abide by that understanding.

"I've learned these students are driven, lovable. They are dreamers and talented, and they have high hopes for success," she said. "They truly strive for the goals of college and heaven."

Those two goals are something that is plastered all over the school, which in 2015 started a partnership with the University of Notre Dame in northern Indiana to become one of 14 Notre Dame ACE (Alliance for Catholic Education) Academies. This partnership is designed to strengthen classroom instruction, enhance student enrollment practices and support optimal operations.

According to Theo Helm, director of communications for ACE, one aspect that dictates how an academy is chosen is parental choice.

"We are so proud of our partnership with the Orlando Diocese and with this school," Helm said, adding that three other schools in the nine-county diocese are ACE academies. "It is so important that parents have a right to choose the best education for their child."

The success of the parental choice program prompted the Orlando Diocese to invite Trump to St. Andrew. With Secret Service on the premises, children had to process through a makeshift, temporary metal detector to get to their classrooms. Orlando Bishop John G. Noonan visited classes in the morning before the president's 1:30 p.m. arrival. Streets were closed off around the school some time before the visit.

The president's arrival was marked by an entourage of cars, including two stretch limo SUVs, regular SUVs and vans. A gaggle of some 20 members of the press huddled in the back of Jane Jones' fourth-grade classroom just before the door opened and Latrina Peters-Gipson,



U.S. President Donald Trump chats with students from St. Andrew Catholic School in Orlando, Fla., March 3. U.S. Sen. Marco Rubio, R-Fla., left, and U.S. Education Secretary Betsy DeVos also joined the president. (CNS photo/Jonathan Ernst, Reuters)

principal, escorted the president inside.

Two of the fourth-graders got up to greet the president and other dignitaries who arrived, including Scott, Rubio and DeVos. The president's daughter and son-in-law—Ivanka Trump and Jared Kushner—were also on hand.

The president only stayed a few minutes, and shook a couple of students' hands. He smiled, commented to a few of the girls how beautiful their hair was, and offered all the students the following advice: "You will all succeed because you all work very hard."

Along with the fourth-grade classroom, the president visited eighth graders before heading to the library for the roundtable discussion. Although the press was not invited to stay for the discussion, there were preliminary words heard while cameras flashed.

Henry Fortier, secretary for education and superintendent of Catholic schools for the Orlando Diocese, said the discussion about school choice was both an exciting and important opportunity.

"I know there is a lot of controversy about school choice, but I see it as a partnership because it's not a situation of us versus them but of a situation of all of us working to provide opportunities for all parents so they have a right to choose an education appropriate for their children," he said. "It shouldn't be just for the wealthy."

Fortier said 25 percent of students attending Catholic school in the diocese benefit from the Florida Tax Credit Scholarship.

Reiterating what he said many times on the campaign trail, Trump said in his remarks that school choice is "the new civil rights issue of our time."

James Herzog, associate for education for the Florida Conference of Catholic Bishops, also was in on the roundtable discussion, which lasted some 20 minutes. He said he hoped Congress will look to Florida as an example of how school choice vouchers benefit students, families, educators and schools.

"On a state level, we really appreciate the school choice programs because it makes Catholic education possible to low-income families," he said. †

Bellarmino's first female president says taking job like 'a homecoming' for her

LOUISVILLE, Ky. (CNS)—Susan M. Donovan—the first woman to be appointed president of Bellarmine University in Louisville—told students, faculty and staff during a welcoming reception on Feb. 22 that she felt "called to lead" the Catholic school.

Donovan will take the helm at Bellarmine on July 1. Until then, she will continue as executive vice president of Loyola University Maryland in Baltimore, where she has served in various roles for 32 years.

Donovan told those who packed Frazier Hall on the school's campus that her appointment at the Catholic university felt like a "homecoming."

"When I read the university's mission statement and the presidential profile, it spoke to the core of who I am as a person," she said. "I'm honored and humbled to serve as the fourth president."

She told those present that she stands "on the shoulders" of Joseph J. McGowan, Bellarmine's longest-

serving president, who died last March. "I'm awestruck by his vision and consider it a privilege to build on that vision," she said, drawing applause.

Donovan went on to say that the university was "radical and revolutionary" in its beginning, opening its doors in 1950 to all races.

The leaders of the school saw differences not as "threats, but virtues that shaped the institution," she said. "I understand that Bellarmine students continue to speak out against injustices. I applaud them," she said. "You are the reason Bellarmine exists. You've embraced our mission, and we hope it inspires you throughout your lifetime. We are committed to your success and inspired by your good works."

Donovan promised to keep leading the school in that same spirit. "We will not back away from our responsibility to the community," she said. "This university on the hill will continue to serve."

In meeting with news media prior to her speech to the school, Donovan said that Catholic social teaching is the foundation of the university. She believes, she said, that "a few people committed to a purpose can change the world." †



Susan M. Donovan

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Keep spiritual goals in mind when fasting in Lent

By David Gibson

Fasting is a paradox for Christians. It encompasses seemingly contradictory intentions.

First, fasting appears to possess a negative quality. It asks us to do less of something—to eat less, to reduce the amount of our TV viewing or curtail our spending and the time devoted to shopping, for example.

When this effort does not prove easy, fasting sometimes becomes a singular focus of attention as one tries and tries to succeed in its outward goal.

Yet, the goal of fasting is positive. It aims to shift attention away from something we relish and onto areas of life that deserve to be relished far more. It is coupled with penance and, in particular, conversion to a new way of life.

So fasting can be confusing. Maybe Christians need to ask again and again, “Why do we fast?”

When it seems that fasting is all about some form of deprivation and only about that, something is amiss. But what is the “other side” of fasting?

Most typically, fasting involves eating less, as adult Catholics up to the age of 59 are required to do on Ash Wednesday and Good Friday, when just one full meal and two small snacks become the norm for the day. Adult Catholics also abstain from eating meat on Lenten Fridays.

But fasting from something is not an end in itself. Fasting points beyond itself.

Thus, the degree of hunger felt after consuming a simple Lenten soup supper can invite Christians to refocus attention on profound hungers of another kind—the hunger to reconcile a hurting human relationship, the hungers of the poor or the hunger to comprehend better what God is asking of me or, alternatively, what I need to ask of God.

Fasting in Lent, along with prayer and almsgiving, is a way of “deepening our spiritual life,” Pope Francis says in his 2017 Lenten message. At the same time, he views Lent as a time to “open our doors to the weak and poor.”

In Lent, the pope writes, we are invited “to open the doors of our heart to others because each person is a gift, whether it be our neighbor or an anonymous pauper.”

The problem with fasting is that one so easily loses sight of its essentially positive, spiritual characteristic. The goal in what we refrain from doing is neither to weaken nor discourage us, but to encourage growth and to enrich our faith.

Canadian Archbishop Paul-Andre Durocher of Gatineau, Quebec, had in mind the images of drowned Middle East refugee children, their bodies washed up on Mediterranean Sea shores, when in 2015 he spoke of meditation, prayer and fasting.

“Hope is born, our love for others is strengthened and our commitment to justice and charity” grows deeper



People receive food rations at a community soup kitchen in Buenos Aires, Argentina on Feb. 13, 2014. Pope Francis has said that fasting in Lent can help him and all the faithful to “open our doors to the weak and poor.” (CNS photo/Enrique Marcarian, Reuters)

through fasting, prayer and biblical reflection, he said.

Fasting helps to “focus our attention, move our hearts” and “give vision and insight,” according to the archbishop. He accorded a place to fasting on a list of ways to support refugees fleeing violence in their homelands.

Archbishop Durocher’s observations suggest a possible question to ask when we fast: Where do I or where do we need a clearer focus in life? What that is right before our eyes are we allowing to remain blurred, out of focus?

Here I recall a discussion by Amy-Jill Levine, a biblical scholar, about the parable of the prodigal son (Lk 15:11-32) and, in particular, about the prodigal’s older brother. Readers often judge the older brother harshly because he felt so slighted by his father’s great celebration of the younger brother’s return home.

But is the older brother often misunderstood? Levine proposed in her book *Short Stories by Jesus* that the older brother may represent the faithful child who is taken for granted and whose real feelings are overlooked.

The older brother, the father will discover in the parable, “was the son who was truly ‘lost’ to him” and who needed his father’s understanding, Levine indicates.

Fasting from food is a practice rooted deeply in Judeo-Christian history. Scripture links it directly to actions that provide care for others. Describing the kind of fasting God desires, the prophet Isaiah makes this clear, saying:

“Is this not, rather, the fast that I choose: releasing those bound unjustly, untying the thongs of the yoke; setting free the oppressed, breaking off every yoke? Is it not sharing your bread with the hungry, bringing the afflicted and the homeless into your house; clothing the naked when you see them?” (Is 58:6-7).

Typically, when fasting is mentioned among Christians it is coupled with penance and prayer. Fasting throughout Christianity’s history always was considered a practice of spirituality. So it points beyond itself by focusing attention on the reality of God’s presence here and now.

Fasting, however, is not a passive action for Christians, something simply to undergo or suffer through. Paradoxically, it is meant to set the wheels of the mind and spirit into motion, and to reawaken us to the overlooked and unresolved challenges in our actual lives.

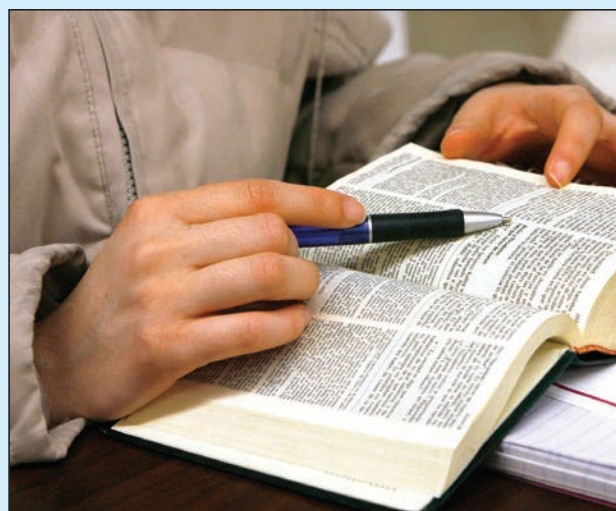
(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

People who fasted in the Scriptures did so for several purposes

By Daniel S. Mulhall

“Then I proclaimed a fast ... that we might humble ourselves before our God to seek from him a safe journey for ourselves, our children, and all our possessions. ... So we fasted, seeking this from our God, and it was granted” (Ezr 8:21, 23).

Fasting has been a time-honored practice from



A young woman studies the Bible at St. Mary of Celle Parish in Berwyn, Ill. Several purposes for fasting are presented in the Scriptures. (CNS photo/Karen Callaway, Catholic)

the early days of Israel. The practice, which Jesus followed as an observant Jew, was taken up by the early Christians and is still practiced by Christians today, most prominently during the season of Lent.

Many passages in the Bible show why we should fast. The first is atonement, when we ask God’s forgiveness for the evil we have done and the good we have failed to do.

The Jewish high holy day of Yom Kippur (the Day of Atonement) is such a day of fasting (see Lv 23:26-32).

The prophet Joel illustrates this idea in a passage that is proclaimed on Ash Wednesday: “Yet even now ... return to me with your whole heart, with fasting, weeping and mourning. Rend your hearts, not your garments, and return to the Lord, your God. ... Perhaps he will again relent and leave behind a blessing” (Jl 2:12;14).

This is also seen in Jonah 3:5-10 when the king of Nineveh declares a fast with the hope that God will relent from his anger and not destroy the city.

The second biblical purpose of fasting is to prepare ourselves for a spiritually intense period of time, as when Jesus went into the desert and fasted for 40 days as he prepared for his ministry (see Mt 4:1-11), or as Moses fasted for 40 days when he received the Ten Commandments (see Ex 34:28).

The third reason people in the Bible fasted is as part of a profound prayer, as is seen in the passage from Ezra 8 above. Another example of this is found in

Psalms 35: “Yet I, when they were ill, put on sackcloth, afflicted myself with fasting, sobbed my prayers upon my bosom” (Ps 35:13).

People also fasted as a way to enter more deeply into a significant event, as when Paul and Barnabas appointed leaders for Christian communities. The Acts of the Apostles notes that they “commended them [the leaders] to the Lord” (Acts 14:23) with prayer and fasting (see also Acts 13:2-3).

The prophet Nehemiah wept for several days, “fasting and praying before the God of heaven,” when he learned the fate of Jerusalem following the exile (Neh 1:4). Zechariah 8:19 lists four days when Jews are to fast to remember significant events in Jewish life.

In several Bible passages, prophets describe the fast that God desires. The most powerful of these is Isaiah 58:3-7 where God says omitting food or drink is not enough. God calls additionally for the unjustly bound to be released, the oppressed set free, the hungry fed, the afflicted nurtured and the immigrant given shelter.

Jesus also addressed how we are to fast. In Matthew 6:16-18, he tells us to look happy and not show our fasting on the outside. It’s enough for God to know that we fast.

(Daniel Mulhall is a catechist who lives in Louisville, Ky. Eugene Fisher, a professor at Saint Leo University in St. Leo, Fla., assisted with this article.) †

From the Editor Emeritus/John F. Fink

Meetings with President Mubarak and other Egyptian leaders

(Fourth and last in a series)

I'm writing about a trip I took back in 1982 when I led a group of 26 American Catholic journalists on a fact-finding trip to Jordan, Israel and Egypt.



On Nov. 11, we had a meeting with Egypt's president, Hosni Mubarak. We were waiting to see him—he had a previous meeting with a U.S. congressional delegation led by Congressman Lee Hamilton of Indiana—when we learned that Soviet Union President Leonid Brezhnev had died. It happened too late for the morning's paper. That morning's paper did, though, have a story about our group being in Egypt, and the fact-finding purpose of our trip.

We spent an hour and 10 minutes with President Mubarak. On behalf of the group, I thanked him for seeing us, explained the purpose of the trip, and asked him to address three topics in particular: the Egyptian government's relations with Pope Shenoudah of the

Coptic Orthodox Church; Egyptian-Israeli relations; and Egyptian-Palestine Liberation Organization (PLO) relations.

I won't go into all the details of his answers, but he impressed us with his sincerity in trying to find peace in the Middle East. He reminded us that it was Egypt, under the leadership of former President Sadat, that initiated the peace process. He was also very frank in expressing his frustrations with then-President Hafez al-Assad of Syria and Muammar Khadafi of Libya.

When we finished our visit, the press corps was waiting just as reporters do outside the White House in Washington. I spoke to them on behalf of the group, telling them who I was, what the group was, why we were there, and where else we had been on the trip.

In the afternoon after our meeting with President Mubarak, we met with Patriarch Cardinal Stephanus I of the Coptic Catholic Church and learned about the affairs of the Coptic Church in Egypt.

Then we met with Boutros Boutros-Ghali, the minister of foreign affairs who in later years became secretary general of the United Nations. Like Mubarak, he said that Egypt's

role was to encourage the moderates among the Arab countries and among the PLO. He stressed that there had to be a homeland for the Palestinians. He said that it was up to the U.S. to get Israel to the bargaining table, since the Jewish settlements on Palestinian land were being built with U.S. money.

Imagine my surprise the next morning to see a large story about our visit on the front pages of the two French-language newspapers. In both French papers, there were only two stories above the fold on the front page—our visit with President Mubarak and the death of Leonid Brezhnev. I've sometimes said that this certainly makes you wonder about their sense of news value. After all, what was so important about the death of Leonid Brezhnev?

The previous night's television news show led off with the press conference after our meeting with Mubarak.

It was an important trip 35 years ago, but we didn't expect to be part of the news.

(John Fink's recent series of columns on Church history is now available in book form from Amazon. It is titled *How Could This Church Survive?* with the subtitle, *It must be more than a human institution.*) †

Twenty Something/
Christina Capecchi

Tending to each other and our common home

The old farmers used to say you should leave a field better than you found it.



Sometimes, that called for heavy lifting. Other times, it just meant picking up a rock as you crossed and placing it at the field's edge.

That counsel stuck with Amy Hereford, who grew up on a 10-acre Missouri farm where sheep roamed and blackberries grew wild.

For Amy and her three younger sisters, singing lightened their footsteps. "This Land Is Your Land," "Turn, Turn, Turn," "Edelweiss." The music never ceased. At night, she carried the earth inside—under her fingernails, on her cheeks, scenting her hair.

Studying biology in college added an intellectual appreciation for the things she already knew. Then life carried her from the farm: teaching, entering religious life, attending law school, traveling and working in canon law.

She arrived at each new stop with gratitude, as Catholic sisters seem to model so well, thinking, "Who would've thought I'd be here now, doing this?" At 58, Sister Amy describes being a Sister of St. Joseph as a life of "adventure," with some tough challenges and many amazing opportunities.

About a decade ago, she found herself coming full circle, getting her hands back in the dirt. Her work coalesced with her continued study of sustainability. She moved into the Dogtown Ecovillage on the edge of St. Louis, and tried to cultivate new life with her neighbors.

"There's something so wholesome about the soil, about growing things," Sister Amy told me. "When I'm out working on the garden, I feel like I'm tending the garden and the garden is tending me. God is tending me."

In the summer, it's how she starts her day: before she sets to her business, she prays.

When Pope Francis released "*Laudato Si'*," on Care for Our Common Home," Sister Amy devoured it. "I think the linking of ecology, technology, economy and sociology was spot on," she said.

Just as we can no longer think in terms of individual species, but rather an ecosystem, she said, we also must be mindful of our social ecosystem. "Half of our native bird species is in decline, if not endangered. A lot of that is because we're not planting the right plants that bring the right insects that these birds want to eat. It's all interconnected. ... It really is our common home."

This month, as winter melts into spring, she's joining in the fourth annual celebration of National Catholic Sisters Week on March 8-14, an official component of Women's History Month, by hosting an event in her eco-village called "Sisters and Sustainability." She'll be teaming up with other women religious and lay people to install a bat-house and a bee-house and plant Missouri-native plants to help support pollinator populations and increase soil fertility.

To me, it embodies what women religious do best, and why we salute them this month: They tend to their neighbors and our common home. They practice the simple living Pope Francis called for in "*Laudato Si'*," resisting the "constant flood of new consumer goods" in order to "be serenely present to each reality" and open to "greater horizons of understanding."

"It is not a lesser life," he wrote. "On the contrary, it is a way of living life to the full."

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of SisterStory.org.) †

Cornucopia/Cynthia Dewes

Apparently, history today is not the history we remember

Did you know that the Holocaust never happened? Or that the very idea of it is just the product of a conspiracy to make us embrace the hateful Jews, or fear for our safety or whatever?



This is an example of revisionist history. It's when people revise history to suit their own agenda, or just because they're

ignorant of the facts. Whatever the cause, revisionist history is a disservice to all of us because it is entirely negative and won't help us going forward.

They say that people who ignore history are doomed to repeat it. And if the only history we know is a revision of what really happened, we can't choose the best course of action. The apocryphal "they" also say that history is written by the victors. Unless the victors are careful, this can also be a revisionist version.

The problem is, despite our access to all kinds of information because of advanced technology, revisionist history is constantly being delivered to us as fact. We know this because some of us were actually alive to witness the events in question.

As an example, consider the public attitude toward dropping the atom bomb on Japan to end World War II. No one we knew or read about or heard of, including our allies, complained about this event at the time. That's because we all knew the Japanese believed in fighting until the last man was standing. We understood that, even if we had invaded Japan to put an end to it, the ensuing slaughter on both sides would have been horrendous and unsatisfactory.

Today, we think we should not have dropped the bomb because of the tremendous damage it did to generations of Japanese civilians. We say the end did not justify the means we used. We were so shocked by the event that we vowed never to use atomic weapons again.

But, that was then. And there were reasons to take this action, if not excuses. With the possible exception of Robert Oppenheimer, most people did not realize the terrible destruction unleashed by such a weapon, including the long-term effects on both the Japanese and us. To this day, people suffer the physical and emotional problems caused by the bomb. Not only that, we believed technological advances would always be for the good.

We are called to make good moral

decisions and try to follow God's will. Of course, both the Holocaust and dropping the bomb could not be God's will. But we are human, and we have the free will to err which, unfortunately, we do big time now and then.

But beating ourselves up over past mistakes can be revisionist, also. Even when we try to do the right thing for the right reasons, we can and do get it wrong. Again, this does not excuse the behavior, but it explains why it happened ... then. We need to learn from this history, and do better in the future.

Even when we didn't live through certain events which come into question later, we have sources to use to learn factual history and dismiss what is revisionist hindsight. There are all kinds of revisions: Jesus was really married, probably to Mary Magdalene, or vaccinations cause autism.

Some are ridiculous and most cannot be proven. Truth always lies somewhere in the middle in human understanding. So my advice is, just keep praying, and relax. God is in charge.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for *The Criterion*.) †

Spirituality for Today/Fr. John Catoir

My farewell column: Thank you from the bottom of heart

As a young college student, I found myself drifting away from the Church. I had a thousand questions, and I found institutional religion unappealing. If it were not for a piece of writing that spoke to my heart, by Cardinal John Henry Newman, I don't know where I'd be today:



"God has created me to do him some

definite service. He has committed some work to me, which he has not committed to another.

"I have my mission. ... I am a link in a chain, a bond of connection between persons. ... Therefore, I will trust him, whatever I am, I can never be thrown away.

"If I am in sickness, my sickness may serve him; in perplexity, my perplexity may serve him.

"If I am in sorrow, my sorrow may serve him. He does nothing in vain. He knows what he is about."

This prayer made me realize that we all have a God-given purpose in life. It brought me back to the Church.

My experience of God can be expressed in the image of a sculptor molding his clay. We are putty in the hands of a loving God.

At first, I resisted this outside spiritual force, which was mysteriously moving me in a direction I did not want to go. Then one day after six years of a prayerful, agonizing struggle, all of my doubts and hesitations evaporated.

I made my final decision while serving as a draftee in the Army at the end of the Korean War.

I soon entered the seminary, and four years later was ordained a priest on May 28, 1960. Not long after, in 1967, I began writing a column for my home Catholic newspaper, *The Beacon*, of the Diocese of Paterson, N.J.

The inspiration for this came from the words of Jesus: "Feed my lambs" (Jn 21:15).

The whole experience of writing is like a vocation within a vocation, for which I am most humbly grateful.

You the reader have given me a lot of heartwarming feedback over the years. Thank you from the bottom of my heart. I hope I have served you well. I always tried to write as though you were the only person receiving my love.

Second Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 12, 2017

- Genesis 12:1-4a
- 2 Timothy 1:8b-10
- Matthew 17:1-9

The Book of Genesis is the source of the first biblical reading for this weekend's Mass. As its name implies, Genesis reveals the divine origin of life and God's plan in the forming of the Hebrew race.



First and foremost, Genesis is a splendidly vivid revelation of God's majesty and power, but also of the dignity of humanity and purpose of life. It

is a great pity that this marvelous book has been so tortured and misconstrued by well-meaning but uninformed readers over the years. The message of Genesis is not just about the details of how creation occurred.

This weekend's reading is about Abraham. Considered by scholars to have been an actual person and not a myth, Abraham is regarded as the father of the Jewish people.

The reading makes several points. God is active in human affairs, and humans and God communicate with each other.

Abraham has a strong faith. God rewards this faith by pledging that Abraham's descendants will be God's special people until the end of time. But it is not a dignity conferred without obligation. Abraham's descendants must be faithful to God and reveal God to the world by their lives of faith.

For its second reading, this weekend's liturgy presents a passage from St. Paul's Second Epistle to Timothy.

Timothy was a disciple of Paul. The Church venerates Timothy as a great saint who was important in the formation of Christianity. According to the New Testament, Timothy was the son of a pagan father and a devout Jewish mother. He was Paul's secretary at one point and once was imprisoned with the Apostle, although eventually released. Tradition holds that Timothy was the first bishop of Ephesus, then a major city, its present ruins being on the Mediterranean coast of modern Turkey.

Paul encourages Timothy to be strong in his Christian faith despite difficulties

and obstacles.

St. Matthew's Gospel furnishes the last reading. It is the story of Jesus' transfiguration, ablaze with symbols of God with which any Jew instantly would have been familiar, as these images appear throughout the Hebrew Scriptures, which we know as the Old Testament.

In these Scriptures, brilliant light, mountaintops, and pure white all symbolized God. Finally, surrounding Jesus were Moses and Elijah, the great heroes of the Hebrew religious tradition.

This scene utterly contrasts with that of Calvary. Instead of shimmering clothes, Jesus is crucified after being stripped of his garments. Instead of glowing clouds and brilliant light, gloom and darkness surround the cross.

Reflection

Lent is little more than one week long, and already the Church is encouraging us and reinforcing our faith, just as Jesus strengthened the faith of the Apostles who stood trembling and in dismay when his divinity was manifested on the mountain.

The message is clear. Jesus is God, active and present among us.

In order to be saved, however, we must believe, and in our belief we must commit our very lives to Christ. So Abraham is critically a part of this weekend's lesson as an example.

Nowhere in these readings is any account of the crucifixion, no reference to Calvary. Nevertheless, the event of the Lord's death on the cross is essential to understanding fully this weekend's message.

Calvary represents the world. It was for a moment, seemingly, the triumph of earthly power and human sin over good. Certainly, the enemies of Jesus saw the crucifixion as their victory. Jesus died, but then came the wonder of Easter.

Every human being can be tricked into assuming that earthly things or earthly satisfaction will bring them reward. Instead of reward, sin brings death. All around it is gloom and darkness.

So the Church counsels us to have faith, see beyond the gloom and rejoice in the light of Jesus. Remember his transfiguration, and remember Abraham, our model of absolute faith. Remember the true reward in life. †

Daily Readings

Monday, March 13

Daniel 9:4b-10
Psalm 79:8-9, 11, 13
Luke 6:36-38

Tuesday, March 14

Isaiah 1:10, 16-20
Psalm 50:8-9, 16bc-17, 21, 23
Matthew 23:1-12

Wednesday, March 15

Jeremiah 18:18-20
Psalm 31:5-6, 14-16
Matthew 20:17-28

Thursday, March 16

Jeremiah 17:5-10
Psalm 1:1-4, 6
Luke 16:19-31

Friday, March 17

St. Patrick, bishop
Genesis 37:3-4, 12-13a, 17b-28a
Psalm 105:16-21
Matthew 21:33-43, 45-46

Saturday, March 18

St. Cyril of Jerusalem, bishop
and doctor of the Church
Micah 7:14-15, 18-20
Psalm 103:1-4, 9-12
Luke 15:1-3, 11-32

Sunday, March 19

Third Sunday of Lent
Exodus 17:3-7
Psalm 95:1-2, 6-9
Romans 5:1-2, 5-8
John 4:5-42
or John 4:5-15, 19b-26, 39a,
40-42

Question Corner/Fr. Kenneth Doyle

Traditional English translation of "Glory be" prayer can cause confusion

QI enjoy reading your column in our diocesan newspaper, and I am hoping that you can help with something I have always wondered about: Why, at the end of the "Glory be to the Father," do we say "world without end"? (Indiana)



AYour question serves as a good reminder of how unreflectively we often pray. I have been saying the "Glory be to the Father" prayer for 70 years, and it had never occurred to me to think about the confusion that the words "world without end" might cause.

Actually, the phrase refers not to the physical universe as we know it; it is simply an idiom, a poetic way of expressing the notion of eternity. What we are really saying is that the glory of God and the praise owed to the Trinity are endless.

The phrase attempts to translate the Latin ending of many Mass prayers, "*per omnia saecula saeculorum*," which, when translated literally, means, "through all ages upon ages."

In fact, some prayer books now render the prayer this way: "Glory be to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now, and will be forever. Amen."

QMy husband was previously married and divorced. Back when we were engaged, we wanted to be married in the Catholic Church, but when we called my parish, the priest said he doubted that he could marry us. So we got married by a justice of the peace, have now been married for 38 years and have raised our children as Catholic.

We still consider ourselves Catholic, have practiced the faith all these years and continue to be bothered by the fact

that our marriage is not blessed by the Catholic Church. Recently, we found out that my husband's ex-wife passed away, and we are wondering how that affects our situation and our relationship with the Church. (Louisiana)

AFirst, I admire your continued loyalty to the Church.

Now, to your question: Assuming that this is your own first and only marriage, the solution is quite simple. You and your husband should arrange an appointment with a local priest, your husband bringing with him verification of his first wife's death.

The surest way is a death certificate, although in many jurisdictions your husband would not be able to obtain that from a government agency since he was not her husband at the time of her death. In that case, a newspaper obituary or a letter from the funeral home would almost certainly suffice.

The priest will speak with you as to what preparation might be needed for him to officiate at (formally called "convalidate") your marriage in the Catholic Church. This preparation would include you and your husband receiving the sacrament of penance with a priest of your own choosing. Additionally, most dioceses will require that you and the priest prepare for the wedding through some premarital preparation and submission of forms, depending upon your circumstance.

The marriage ceremony would likely be a simple one, with some appropriate scriptural readings; you and your husband, in the presence of two witnesses, would then exchange your consent in the form of marriage vows in front of the priest, who would then pray a nuptial blessing over the marriage.

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

My Journey to God

Little Feet

By Marie LeRoy

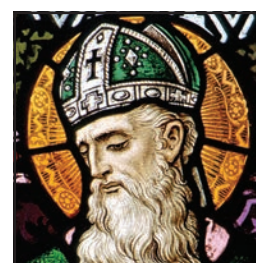
Where are you going little feet?
Dusty beyond possible cleaning
Tinted red from the soil
And calloused by the stones
For lack of shoes.

Where are you going little feet?
Burdened by the weight of the wood
Carried to make a fire
Several times a day
To feed family.

Where are you going little feet?
Walking together with other little feet
Small only in size,
But giant in bearing
The weight of the world.



(Marie LeRoy is a member of St. Pius X Parish in Indianapolis. Children eat their meal in a camp for internally displaced people on Nov. 25, 2015.) (CNS photo/Siegfried Modola, Reuters)



St. Patrick

Copyright Catholic News Service

c. 389-461 | Feast day: March 17

Born in Britain, Patrick was carried off by raiders and enslaved in Ireland. He became prayerful during six solitary years as a herdsman. After escaping, he made his way to Gaul, on the continent, where he trained as a priest. In a dream he was called to evangelize Ireland, and in about 432 returned as a bishop. For nearly 30 years he was the apostle to the Irish, bringing an organized church into existence in a pagan land. Toward the end of his life he made a 40-day retreat in Mayo that gave rise to the ongoing Croagh Patrick pilgrimages.

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.

BANSCHBACH, Robert, 89, St. Lawrence, Lawrenceburg, Feb. 28. Husband of Evelyn Banschbach. Father of Margaret Barrett, Jane Zapp, Jeff and Mark Banschbach. Stepfather of Marla Copeland, Dan, Greg and Jeff Hummel. Brother of Betty Cheevers, Dottie Davis and Rosemary Wernke. Grandfather of seven. Great-grandfather of five.

BENEIGH, Jeffrey R., 62, St. Mary, Navilleton, Feb. 28. Husband of Debbie Beneigh. Father of Nicole and David Beneigh. Brother of L. Jean Mau and Joelyn Niggel.

BIRD, Thomas O., 79, Prince of Peace, Madison, Feb. 27. Husband of Mary Margaret Bird. Father of Rena Caldwell, Rebecca Cole, Richard and Robert Bird. Brother of Carol Hill, John and Paul Bird. Grandfather of five. Great-grandfather of four.

BRINKER, Lillian L., 96, St. Anthony, Indianapolis, Feb. 19. Mother of Earl and Dennis Brinker. Grandmother of four. Great-grandmother of one.

BUERGLER, Joseph C., 91, Our Lady of the Greenwood, Greenwood, Feb. 22. Father of Dianne Cutri, Barbara Davis, Laurie Gates, Elaine Melfi, Carol Sandefer, David and Paul Buegler. Brother of Beatrice Clary and Ed Buegler. Grandfather of 19. Great-grandfather of 11.

BURKETT, Karen (Strough), 65, St. Lawrence, Indianapolis, Feb. 2. Wife of Joseph Burkett. Mother of Lynn Mistler. Sister of Linda Brown, Lisa Ingram, Jay and Rex Strough. Grandmother of four.

BYRNE, Michael, 59,

St. Lawrence, Feb. 14. Husband of Angela Byrne. Father of Jennifer Harding, Vanessa and Alan Byrne. Son of Harry Byrne. Stepson of Kim Byrne. Brother of Terri Stroman.

CALDERONE, Robert C., 91, St. Bartholomew, Columbus, Feb. 18. Father of Paula Bandos. Grandfather of two. Great-grandfather of two.

CHRISTIAN, Edward L., 88, Holy Family, New Albany, Feb. 23. Father of Carol Kestler, Barbara Landis and Lisa Miller. Brother of Marie Naville and Patricia Randolph. Grandfather of seven. Great-grandfather of six.

CONNELLY, Patrick M., 85, St. Pius X, Indianapolis, Feb. 17. Husband of Mary Conneally. Father of Ann Dudgeon and Nicholas Conneally. Brother of Denis and John Conneally. Grandfather of three.

CORNELL, Donna, 72, St. John the Apostle, Bloomington, Feb. 28. Wife of Ron Cornell. Mother of Rhonda Generaux, Jerri Riggle, Robert Allen, Catherine and Jason Cornell. Sister of Janice Long and Don Owens. Grandmother of several.

DE LEON, Emmanuel, infant, St. Lawrence, Jan. 18. Son of Maria Del Rosario De Leon.

DICKS, Cleo F., 96, St. Lawrence, Indianapolis, Feb. 7. Mother of Mariruth Sterrett. Grandmother of two.

DOOLEY, Irene, 79, St. Michael, Cannelton, Feb. 20. Wife of Richard Dooley. Mother of Cathy Hanan, Karen Redd and Sandi Wrye. Sister of Harold May. Grandmother of nine. Great-grandmother of nine.

EVERROAD, William, 80, St. Bartholomew, Columbus, Feb. 17. Father of James Knowland, Brenda and Joseph Everroad. Brother of Jane Loudon and Joyce Mead. Grandfather of five. Great-grandfather of five.

FISHER, Ralph E., 95, St. Gabriel, Connersville, Feb. 24. Father of Gloria Jean Harrison, Katherine Jones and Sandra Lakes. Grandfather of



Lenten welcome

Cardinal Joseph W. Tobin of Newark, N.J., formerly archbishop of Indianapolis, greets people after celebrating Ash Wednesday Mass at St. Patrick's Pro-Cathedral in Newark on March 1. (CNS photo/Gregory A. Shemitz)

11. Great-grandfather of 21. Great-great-grandfather of seven.

FLEEHEARTY, Mary, 95, Holy Spirit, Indianapolis, Feb. 21. Mother of Susan Wolfe and Russell Fleehearty. Grandmother of seven. Great-grandmother of 14.

FLUM, Carol Ann (Timmer), 81, Our Lady of Perpetual Help, New Albany, Feb. 23. Mother of Kathleen Rasp, Christina, Andrew, Gregory and Mark Flum. Grandmother of 12. Great-grandmother of one.

GIFFORD, James R., 74, St. Jude, Indianapolis, Feb. 23. Husband of Mary Lou Gifford. Father of Cory Gifford. Stepfather of Shannon Burke and Brian Doody. Grandfather of 10. Great-grandfather of one.

KELLER, Shirley Ann (Golding), 86, St. Mark the Evangelist, Indianapolis, Feb. 27. Wife of Charlie Keller. Mother of Bernadette Caraher and Timothy Keller. Grandmother of four.

KERN, Mildred J. (Bair), 93, St. Vincent de Paul, Bedford, Feb. 20. Mother of John and Joseph Kern. Grandmother of

four. Great-grandmother of three.

KERST, Kenneth R., 73, St. Roch, Indianapolis, Feb. 24. Husband of Judith Kerst. Father of Dawn Emberton, Teresa Rominger, David and Michael Kerst. Brother of Ruth Price. Grandfather of nine. Great-grandfather of three.

KIRCHGESSNER, Emil M., Jr., 87, St. Mary-of-the-Knobs, Floyd County, Feb. 27. Father of Donald, Irvin, Melvin, Merrell, Robert and Vernon Kirchgessner. Brother of Mildred Fessel, Marcella Graf, Martha Rhoades and Albert Kirchgessner. Grandfather of 21. Great-grandfather of 21.

LADUKE, Katheryne B. (Nash), 52, St. John Paul II, Clark County, Feb. 20. Wife of Craig LaDuke. Mother of Andrew Hendrix and Dominic LaDuke. Sister of Mary Fondrisi, Shelly Klein, David and Tim Nash.

METZLER, Robert F., 87, St. Jude, Indianapolis, Feb. 28. Father of Anne Allen and Mark Metzler. Brother of Thomas Metzler. Grandfather of three. Great-grandfather of three.

MINER, Mary Alice, 96, former member of St. Joseph, Shelbyville, Feb. 21. Mother of Mary Donahue, Julie and Sue Miner. Grandmother of one.

MITCHELL, John E., 90, St. Pius X, Indianapolis, Feb. 22. Husband of Marie Mitchell. Father of Mary Ann Holand, Janet Inderstrodt, Marilyn Rodney, Greg, John, Timothy, Tom and Will Mitchell. Grandfather of 16. Great-grandfather of nine.

PUCHETA XOLO, Carlos A., 26, St. Lawrence, Indianapolis, Feb. 9.

RODENBERG, Juliana E., 88, St. Lawrence, Lawrenceburg, Feb. 8. Sister of Lucille Rodenberg. Aunt of several.

ROEDL, Melvin, 99, St. Charles Borromeo, Milan, Feb. 23. Father of Carolyn Shock, Constance Stine, James and Larry Roedl. Grandfather of six. Great-grandfather of five.

SALAZAR, Carlos M., infant, St. Lawrence, Indianapolis, Feb. 2. Son of Ruben Salazar and Maria Galvan. Brother of Robert

Salazar.

SCHIEWER, Joseph K., 86, Our Lady of Lourdes, Indianapolis, Feb. 17. Husband of Joanne Schiewer. Father of Christopher and Patrick Schiewer. Grandfather of eight. Great-grandfather of eight.

SLOAN, Rosemary A., 100, St. Gabriel, Connersville, Feb. 21.

TRUSTY, Nancy L., 66, St. Lawrence, Indianapolis, Jan. 21. Wife of Stephen Trusty. Mother of Michelle Kolosso and Stephanie Grant. Sister of Linda Bird and John Kirby. Grandmother of four.

WELLS, Linda K. (Strange), 56, St. Lawrence, Indianapolis, Feb. 8. Wife of Jack Wells. Mother of Shannon Strange. Stepmother of Wendy Nelson and Jack Wells, Jr. Sister of Karen Lindsay and Mark Strange. Grandmother of three. Step-grandmother of four.

WHITHAM, Mildred M., 87, Most Sorrowful Mother of God, Vevay, Feb. 27. Mother of Karen Morton, Kevin, Michael, Robert and Steven Whitham. Grandmother of 17. Great-grandmother of 12. †

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Despite opposition, assisted suicide law takes effect in nation's capital

WASHINGTON (CNS)—The District of Columbia has joined six states in the country in allowing doctors to prescribe lethal medications to terminally ill patients who want to end their lives.

Although the District of Columbia City Council voted 11-2 on Nov. 15 to approve the "Death with Dignity Act" and Mayor Muriel Bowser signed it into law in December, it still faced possible defeat by federal lawmakers.

The Home Rule Act of 1973 gives the U.S. Senate and the U.S. House of Representatives a small window in which they have the right to overturn District laws.

Pro-life advocates and proponents for the terminally ill, the elderly and the disabled—who vehemently reject assisted suicide, saying it would lead to abuse and harm the city's most vulnerable populations—had hoped Congress would act on the measure.

On Feb. 13, the House Oversight Committee approved a resolution to cancel the law, but the resolution never made it to the floor for a full House vote. Feb. 17 was the deadline for Congress to cancel

the District's law. Since the deadline passed with no action, the law went into effect on Feb. 18.

"A number of groups—medical associations, seniors organizations, disability rights groups, as well as the D.C. Catholic Conference—strongly advocated against D.C.'s prescribed death legislation," the D.C. Catholic Conference said in a statement after the law went into effect. "We will continue to advocate for a respect for life at every stage—from conception to natural death—and defend our communities' most vulnerable, who require improved access to long-term health care, not an inexpensive short cut to death."

When District lawmakers first approved the "Death with Dignity Act," the D.C. Catholic Conference issued a statement saying, "The bill imperils residents, particularly those who are sick, elderly, disabled and uninsured in our communities. It allows for coercion and abuse including third-parties administering the lethal drugs to patients who may or may not be incapacitated and or even requesting assisted suicide." †

Teen improves parish ministry to earn Girl Scout Gold Award

By Natalie Hoefler

At 17, Cassandra Poynter has attended and been involved with the Children's Liturgy of the Word during Mass at Nativity of Our Lord Jesus Christ Parish in Indianapolis since before she can remember.

"I've been a part of [it] since I was a baby because my mom taught," she says. "Then I went to learn. Then I became a helper about five years ago."

The program is important to her not just because of her lifetime involvement, she says, but also because "the children listen to the readings at their age level and have the opportunity to discuss what they hear. They get more out of it than sitting in the church with their parents and not paying attention during Mass. I know that is how I felt at their age."

But she noticed a decrease in the number of Children's Liturgy of the Word volunteers—to the point that the ministry was almost cancelled—as well as other needs for change.

That's why the senior at Franklin Central High School in Indianapolis took on improving the program as her project to receive her Girl Scout Gold Award, the equivalent of the Boy Scout Eagle Scout ranking.

She now wants to share her work to help other parishes start or improve their Children's Liturgy of the Word program.

To earn the Gold Award, participants must identify a need in their community, research the issue, create a sustainable plan that can be carried on in the future, take action and lead others to bring about the plan, spending no less than 80 hours on the project.

In researching the issue of improving the Children's Liturgy of the Word by talking with current and past volunteers, Cassandra identified some key

organizational and material needs.

The materials used to teach the children were "just thrown in a tote," she says. "Stuff got broken. Setting up took way too long."

And with the lessons taking place in the church hall used by other ministries, she says, some of their items were mistakenly taken, including furniture used to teach about the altar and the sacrifice of the Mass.

"We wanted things just for us," she says.

So Cassandra built and decorated a cabinet where the ministry could store all of its items, including a table she built to be used for representing the altar.

"Now things are organized and don't get broken or taken," she says. "Set up takes half the time—just pull out the table and put a cover on it, and you're done with set up."

Another issue was seating for the children. Previously, the children sat on unzipped sleeping bags.

"One of the teachers used a wheelchair, and her wheels would get caught on the bags," says Cassandra.

Plus the sleeping bags were not easy to clean.

Her solution: design and create easily-cleaned mats for the children to sit on that could be stored in the cabinet.

Using vinyl table cloths and floor padding she procured through calling carpet companies for donations, Cassandra organized a group of volunteers and instructed them in cutting and stitching the table cloths around squares of padding.

"They're easier for the kids to take out and put away, it gives them something to do, and they're warmer for the kids to sit on," says Cassandra. "Plus the table cloths are easy to clean if someone makes a mess. The teacher in the wheelchair has thanked me many times over."

The material and organizational needs of the Children's Liturgy of the Word ministry were solved. To address



Cassandra Poynter, 17, right, and Children's Liturgy of the Word participant Hannah Seitz, both of Nativity of Our Lord Jesus Christ Parish in Indianapolis, pose with mats and the cabinet Cassandra made to improve the children's ministry in her parish. Cassandra's efforts helped her to earn her the Girl Scout Gold Award. (Submitted photo)

the problem of the dwindling number of volunteers, Cassandra created an informational DVD available for borrowing from the parish.

"It explains what [the teachers] do, how it's rewarding and an easy way to get involved in the parish and help out," she says.

Between the DVD and having announcements made at the end of Masses asking for volunteers, Cassandra says the number of Children's Liturgy of the Word teachers has increased.

According to Deana Potterf, chief communications officer for Girls Scouts of Central Indiana, only 2.4 percent of the 2,000 girls eligible in 45 Indiana counties for the award last year actually pursued and achieved it.

"Besides significantly impacting her Church and community through this service project, [Cassandra] has also benefited from the opportunity to learn and practice skills like time management, budgeting, managing volunteers and much more," says Potterf.

Cassandra will receive the Gold Award this summer.

Michelle Ross, director of religious education for Nativity, is grateful for

Cassandra's efforts.

"The improvements that Cassandra made let the focus be on the Liturgy of the Word," she says.

"I really appreciate that she saw a need at Nativity and decided to take it upon herself to meet this need. I know how much work it is, especially when you're in high school, to give your time and energy to a project outside all those required things.

"You can see it's a passion for her to work with these children and for her to do what she can to help them focus on their time with God."

That passion inspires Cassandra to offer her help to other parishes.

"I would like to see every church offer this ministry to their children," she says. "Even though I am only 17, I would like to help anyone who is interested in starting or improving their current Children's Liturgy of the Word ministry."

"The most important part about this [project] is that I believe the children are the future of our Church, and if we can keep them interested in the readings and going to church, then our Catholic churches will continue to have parishioners." †

'I would like to see every church offer this ministry to their children. Even though I am only 17, I would like to help anyone who is interested in starting or improving their current Children's Liturgy of the Word ministry.'

—Cassandra Poynter

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Evangelization at the margins drives USCCB convocation planning

WASHINGTON (CNS)—This summer's convocation of American Catholic leaders will give the 3,000 participants a better understanding of what it means to be missionary disciples who evangelize in every facet of their lives.

Representatives of sponsoring organizations preparing for the U.S. Conference of Catholic Bishops (USCCB)-led, invitation-only "Convocation of Catholic Leaders: The Joy of the Gospel in America" on July 1-4 in Orlando, Fla., said they are drawing from key papal documents and long-standing Church teaching to develop a program that inspires attendees to act joyfully in bringing mercy to a 21st-century world.

Pope Francis, following in the footsteps of his predecessors since the Second Vatican Council, has focused his papacy on the meaning of missionary discipleship and the importance of reaching to the margins of the world, said Pallotine Father Frank Donio, director of the Catholic Apostolate Center.

"The term 'missionary discipleship' is saying that we're a follower [of Jesus], but we're being sent," Father Frank explained.

The call to be sent means people are invited to evangelize, he said.

"What does that look like in the domestic Church of the home, the workplace, as a student, in the public square, in peace and justice work? It's bringing all of these different people together [to] discuss and understand how it plays out in your parish in worship, faith formation, for others in terms of care for neighbor and charity and justice," Father Frank told Catholic News Service (CNS).

Blessed Paul VI outlined the Church's call in his 1975 apostolic exhortation, "*Evangelii Nuntiandi*" ("Evangelization in the Modern World"). The document emerged a year after the 1974 Synod of Bishops, which re-emphasized the essential missionary character of the Church and the duty of each member to bear witness to Christ in the world.

In his exhortation, one of the most authoritative categories of papal document, Blessed Paul wrote that each member of the Church is called to evangelize the world because "the presentation of the Gospel message is not an optional contribution for the Church.



Father Frank Donio, S.A.C.

"For the Christian community is never closed in upon itself," he wrote. "The intimate life of this community—the life of listening to the Word and the Apostles' teaching, charity lived in a fraternal way, the sharing of bread—this intimate life only

acquires its full meaning when it becomes a witness, when it evokes admiration and conversion, and when it becomes the preaching and proclamation of the good news. Thus it is the whole Church that receives the mission to evangelize, and the work of each individual member is important for the whole."

Subsequently, Pope Francis in his 2013 apostolic exhortation "*Evangelii Gaudium*" ("The Joy of the Gospel") laid out his vision for an evangelical Church, one that focuses on the poor and most vulnerable, particularly the aged and unborn.

Both documents are key components guiding the planning process, Father Frank said.

"It's recognizing that everybody has something that they're bringing, and we're meant to go out and not stay within our comfortable confines," he said.

"The beautiful thing about the convocation, it's an opportunity where the official teachers, the bishops—not Catholic celebrities, authors, theologians—are the ones calling us together as Church in the United States to be able to listen to one another, to dialogue with one another, to deepen our collaboration with one another when we're sometimes in our separate little worlds," Father Frank told CNS.

"It's the bishops collegially saying we need to come together because we can't be Church in the 21st century in the United States addressing the multiplicity of concerns [unless we] live faith today in a joyful, vibrant, outward-focused way and build up our faith," he added.

Representatives of other convocation sponsors see the call to evangelize as integral to their mission. For some, the call also is a way to recruit new members to ensure that their outreach ministries have a rich future.

"Part of the way that we carry out our evangelization is by witnessing who we are and what we believe as disciples of Christ in the world so people see what it means to be joyful about being disciples of Christ," said Joan Rosenhauer, executive vice president of U.S. operations at Catholic Relief Services (CRS).

"So people who hear are excited and proud of what we do. That is a part of the evangelization: witness in our

commitment bringing God's love and our love to people in need around the world, regardless of their creed or nationality and without expecting anything in return," she told CNS.

To illustrate the point, CRS is developing opportunities for convocation participants to learn what it is like to work with people in need, and to be in solidarity with suffering people around the world. Specifics have yet to be worked out, Rosenhauer said.

The Society of St. Vincent de Paul is looking to raise awareness of its work. Although the agency has conferences in 4,400 U.S. parishes, said David Barringer, executive director, there are more than 13,000 more to reach.

The society is looking at ways to interest young people in its work of visiting families in need and, more recently, inmates in prison, he said. "When people find out what we do, they go, 'Wow, I'd like to know more about it,'" he explained to CNS.

"I think we can be a partial answer for people looking to re-engage with the Church," Barringer added.

At the National Council of Catholic Women (NCCW), Sheila Hopkins, president, also sees the convocation as a way to introduce the organization more broadly.

She said many parishioners and young people do not realize that NCCW's members help victims of domestic violence, staff food banks and offer respite for caregivers, among numerous other activities. She is hopeful that the convocation showcases those efforts as examples of modern-day evangelization.

"God calls us to do for others," Hopkins said. "We do a lot of work that we feel is one of our purposes as Church." †



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