**‘He sees it as a prayer’**

By John Shaughnessy

The reactions come immediately, powerfully. There’s the time a small boy reacted to Bill Fike’s angry outburst as part of proclaiming the Passion story—a moment when Fike vividly conveys the venom of the crowd toward Jesus as he stands before Pilate.

“Someone told me they heard the little boy tell his mother, ‘He’s so mean!’” Fike says, smiling at the memory. A short time later, Fike’s smile takes on a different measure of delight when he shares how his role in bringing the Passion story to life affected a college student who had given up on his faith.

“Something hit him, and he came back to church,” Fike says. “That makes it worthwhile.”

Fike can also tell you the story of how his role led him—a longtime bachelor—to find the love of his love and get married.

Yet, mostly, the 62-year-old member of St. Christopher Parish in Indianapolis—a year of the school year in 2012 when Grace was a seventh-grade student at St. Mark the Evangelist School in Indianapolis—a moment when Fike vividly conveys the venom of the crowd toward Jesus as he stands before Pilate. (Photo by John Shaughnessy)

**Parishioner’s powerful Passion portrayals bring to life the depth of Christ’s love**

By John Shaughnessy

“Something hit him, and he came back to church,” Fike says. “That makes it worthwhile.”

Fike can also tell you the story of how his role led him—a longtime bachelor—to find the love of his love and get married.

Yet, mostly, the 62-year-old member of St. Christopher Parish in Indianapolis—a year of the school year in 2012 when Grace was a seventh-grade student at St. Mark the Evangelist School in Indianapolis—a moment when Fike vividly conveys the venom of the crowd toward Jesus as he stands before Pilate. (Photo by John Shaughnessy)

**Teen’s touching welcome leads to friendship, honor**

By John Shaughnessy

One moment, one choice shows why 18-year-old Grace Albertson will receive the archdiocese’s Spirit of Service Youth Award on April 26.

The moment unfolded at the beginning of the school year in 2012 when Grace was a seventh-grade student at St. Mark the Evangelist School in Indianapolis—a year when the first wave of Burmese refugee children arrived at the south side school.

“I was out at recess on the blacktop, and I looked onto the grassy area where three Burmese students were playing soccer together,” Grace recalls with a glowing smile. “They weren’t playing with the other kids. Something struck me about that, and I had a strong desire to talk with them. But they were speaking in Burmese, and I didn’t know Burmese. Rather than trying to speak to them in English, I really wanted to learn Burmese to talk with them. That evening, I searched the Internet for Burmese phrases, found some, and wrote them down phonetically on a pad of paper. And I studied those phrases for two hours that night.”

At recess the next day, she saw the same three students playing soccer, so she nervously approached them, holding her pad with the Burmese phrases.

“I mustered up my courage and went up to this girl and said in Burmese, ‘Hello. Nice to meet you. Burmese, ‘Hello. Nice to meet you. I do not speak Burmese well.’ She smiled at me and said, ‘Nice to meet you, too’—in English. That was really the beginning of that friendship.”

It was also the start of Grace’s six-years-and-counting commitment to help refugees to the United States make an adjustment to life in Indianapolis.

During that time, she has taught English to Burmese and Syrian children. She has greeted refugee families at Indianapolis International Airport, and helped them make the transition to life in their apartments. And she has spent parts of two summers in South Korea, teaching English to children there.

“I find myself thanking God for these opportunities, for letting me know these children,” says Grace, now a senior at Lafayette Catholic High School. (Photo by John Shaughnessy)

The annual archdiocesan chrism Mass will be celebrated at 2 p.m. on April 11, Tuesday of Holy Week, at SS. Peter and Paul Cathedral in Indianapolis.

Bishop William L. Higi, retired bishop of the Lafayette Diocese, will be the principal celebrant of the Mass. Msgr. William F. Stumpf, archdiocesan administrator, will be the homilist.

The annual Holy Week Mass features the blessing and consecrating of holy oils used in the sacraments of baptism, confirmation and the anointing of the sick, the ordination of priests and the consecration of church buildings and altars. Priests serving the Church in central and southern Indiana also renew their ordination promises during the liturgy.

A bishop ordinarily blesses and consecrates the oils and receives the renewal of promises.

Bishop Higi will serve as the principal celebrant of the Mass because the Archdiocese of Indianapolis is currently without an archbishop.

Representatives of parishes across central and southern Indiana will participate in the Mass in order to receive the oils that will be used in the celebration of sacraments in their faith communities for the coming year.

The participation of parish representatives, members of religious communities in the archdiocese, and priests and deacons serving in central and southern Indiana at the chrism Mass is a clear manifestation of the faithful of the archdiocese as a whole, said Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Worship and Evangelization.

“It’s a Mass that expresses our deep unity, not only with the sacramental unity, not only with the sacramental
Pope Francis recognizes miracle attributed to Fatima visionaries

Who are the important role models in your life of faith?
My grandparents, parents and St. John Paul II.

What are your favorite Scripture passages, saints, prayers and devotions?
My favorite Scripture verse is Romans 8:38-39: “For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.” My favorite saints are St. Teresa of Avila, St. Therese of Lisieux and St. John Paul II. My favorite prayers or devotions are eucharistic adoration, the rosary, the chaplet of Divine Mercy and Liturgy of the Hours.

Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?
As a husband, father and father-in-law. I am convinced that God has invited my wife and children to be part of this ministry. (My family) all understand that there will be times when ministry will ask each of us to be flexible in terms of schedules and family activities.

Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?
In my role as a husband, father and father-in-law. I am convinced that God has invited my wife and children to be part of this ministry. My family all understand that there will be times when ministry will ask each of us to be flexible in terms of schedules and family activities.

How will confirming a saint impact your own family? How do you feel God is calling you to become a deacon? What do you anticipate doing in the future?
My family and I, with God’s direction, will determine how my service to the Church can be best used.

How will being ordained a deacon have an impact on your life and family? What do you anticipate doing in the future?
In my role as a husband, father and father-in-law. I am convinced that God has invited my wife and children to be part of this ministry. My family all understand that there will be times when ministry will ask each of us to be flexible in terms of schedules and family activities.

Who are the important role models in your life of faith?
My parents, grandmother, parish priests, parish staff and lay ministers.

What are your favorite Scripture passages, saints, prayers and devotions?
My favorite Scripture passage is Philippians 2:1-14 (St. Paul’s plea to the Philippians for unity and humility, and for obedience and service to the world). My favorite saints are St. Joseph, St. Anthony, St. Jude and St. Michael. My favorite prayers or devotions are the Memorare, Angelus, eucharistic adoration and the rosary.

Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?
In my role as a husband, father and father-in-law. I am convinced that God has invited my wife and children to be part of this ministry. My family all understand that there will be times when ministry will ask each of us to be flexible in terms of schedules and family activities.

How will being ordained a deacon have an impact on your life and family? What do you anticipate doing in the future?
In my role as a husband, father and father-in-law. I am convinced that God has invited my wife and children to be part of this ministry. My family all understand that there will be times when ministry will ask each of us to be flexible in terms of schedules and family activities.

OFFICIAL APPOINTMENTS

Effective March 29, 2017

Rev. Martin Rodriguez, administrator of St. Joseph Parish, Shelbyville, and sacramental minister, St. Vincent de Paul Parish, Shelby County, was appointed pastor of St. Joseph Parish. In Shelby County, the priest will remain pastor of St. Paul Parish. In Shelby County, the priest will remain pastor of St. Paul Parish.

(These appointments are from the office of Very Rev. Msgr. William F. Stumpf, Ph.D., Archdiocesan Administrator.)

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January. 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2017 Criterion Press Inc. ISSN 0574-4350.
WASHINGTON (CNS)—The U.S. bishops in a pastoral reflection released on March 22 called all Catholics to do what each of them can “to accompany migrants and refugees who seek a better life in the United States.”

Titled “Loving as a People of God in Unsettled Times,” the reflection was issued “in solidarity with those who have been forced to flee their homes due to violence, conflict or fear in their native lands,” said a news release from the U.S. Conference of Catholic Bishops (USCCB).

“To live as a people of God is to live in the hope of the Resurrection,” said the reflection, which was approved by the USCCB Administrative Committee on the first day of a two-day meeting in Washington.

The 37-member committee is made up of the executive officers of the USCCB, elected committee chairmen and elected regional representatives. It acts on behalf of the nation’s bishops between their spring and fall general meetings.

“The bishops urged Catholics to pray for an end to the root causes of violence and other circumstances forcing families to flee their homes to begin a better life; to meet with newcomers in their parishes and ‘listen to their story, and share your own’; and to encourage and to visit their elected representatives to ask them to fix our broken immigration system,” the release said.

The pastoral reflection comes as a time when the Trump administration’s rhetoric and its policies on national security, refugees and immigration are in the headlines almost daily. Those security, refugees and immigration are “targets of the Trump administration’s increased threat of extremist violence,” said the bishops, adding that “it is necessary to safeguard the United States in a manner that does not cause us to lose our humanity.”

The bishops called for a “family security” from an increased threat of extremist violence, they said, adding that “it is necessary to safeguard the United States in a manner that does not cause us to lose our humanity.”

The bishops urged Catholics to pray for an end to the root causes of violence and other circumstances forcing families to flee their homes to begin a better life; to meet with newcomers in their parishes and “listen to their story, and share your own”; and to encourage and to visit their elected representatives to ask them to fix our broken immigration system.

The pastoral reflection comes as a time when the Trump administration’s rhetoric and its policies on national security, refugees and immigration are in the headlines almost daily. Those security, refugees and immigration are “targets of the Trump administration’s increased threat of extremist violence,” said the bishops, adding that “it is necessary to safeguard the United States in a manner that does not cause us to lose our humanity.”

Bishops: ‘Accompany’ migrants, refugees seeking better life

WASHINGTON (CNS)—The chairman of the U.S. bishops’ Committee on International Justice and Peace recently met with the country’s top diplomat, Rex Tillerson, on March 19 for a policy-packed 35-minute conversation about immigration, the Middle East, Africa and the role of the Church’s efforts “toward building ‘the common good.’”

“After some small talk about Texas,” the two spoke about the Middle East, about Iraq and Syria, reaching out to Central America and Mexico, and the situation in the Far East, said Bishop Oscar Cantu of Las Cruces, N.M., explaining his initial meeting in Washington with Tillerson, who is secretary of state, like Bishop Cantu, hails from Texas.

Bishop Cantu said the meeting was about establishing a relationship that can help the Church advocate for policy issues to help the common good.

“We bring a unique perspective,” said Bishop Cantu. “One of our principles is that the Church’s social teaching is the common good, and that goes beyond our own Church needs.”

Bishop Cantu said he talked about the Church’s efforts in Congo and South Sudan and the need for stability in such places. U.N. agencies said in February that famine and war in the area are threatening up to 5.5 million lives in the region.

Because of the Church’s humanitarian agencies, its solidarity visits, and long-term contact with local governments and populations around the world, the Church lends a credible voice, Bishop Cantu said.

“We expressed to him that we are eager to have open lines of communication with us and to listen to our perspective on things,” Bishop Cantu said.

“The two areas we especially touched on were the Middle East and how to rebuild in Iraq and Syria. And the second topic that he wanted to hear our perspective on is the immigration issue, particularly how to reach out to Central America and Mexico,” said Bishop Cantu.

He said he emphasized to Tillerson the importance of having a one-state solution in the Israel-Palestine conflict, against the construction of Israeli settlements in Palestinian territories, for reducing the United States’ nuclear arsenal, and raised concerns about an executive order that targets refugees from some countries with predominately Muslim populations, which are at odds with stances taken early by President Donald J. Trump on immigration.

“I have concerns,” he said in an interview with Catholic News Service, but said the meeting was about establishing a relationship that can help the Church advocate for policy issues to help the common good.

“We bring a unique perspective,” said Bishop Cantu. “One of our principles is that the Church’s social teaching is the common good, and that goes beyond our own Church needs.”

Bishop Cantu said he talked about the Church’s efforts in Congo and South Sudan and the need for stability in such places. U.N. agencies said in February that famine and war in the area are threatening up to 5.5 million lives in the region.

Because of the Church’s humanitarian agencies, its solidarity visits, and long-term contact with local governments and populations around the world, the Church lends a credible voice, Bishop Cantu said.

“We expressed to him that we are eager to have open lines of communication with us and to listen to our perspective on things,” Bishop Cantu said.

“The two areas we especially touched on were the Middle East and how to rebuild in Iraq and Syria. And the second topic that he wanted to hear our perspective on is the immigration issue, particularly how to reach out to Central America and Mexico,” said Bishop Cantu.

He said he emphasized to Tillerson the importance of having a one-state solution in the Israel-Palestine conflict, against the construction of Israeli settlements in Palestinian territories, for reducing the United States’ nuclear arsenal, and raised concerns about an executive order that targets refugees from some countries with predominately Muslim populations, which are at odds with stances taken early by President Donald J. Trump on immigration.

“I have concerns,” he said in an interview with Catholic News Service, but said the meeting was about establishing a relationship that can help the Church advocate for policy issues to help the common good.

“We bring a unique perspective,” said Bishop Cantu. “One of our principles is that the Church’s social teaching is the common good, and that goes beyond our own Church needs.”

Bishop Cantu said he talked about the Church’s efforts in Congo and South Sudan and the need for stability in such places. U.N. agencies said in February that famine and war in the area are threatening up to 5.5 million lives in the region.

Because of the Church’s humanitarian agencies, its solidarity visits, and long-term contact with local governments and populations around the world, the Church lends a credible voice, Bishop Cantu said.

“We expressed to him that we are eager to have open lines of communication with us and to listen to our perspective on things,” Bishop Cantu said.

“The two areas we especially touched on were the Middle East and how to rebuild in Iraq and Syria. And the second topic that he wanted to hear our perspective on is the immigration issue, particularly how to reach out to Central America and Mexico,” said Bishop Cantu.

He said he emphasized to Tillerson the importance of having a one-state solution in the Israel-Palestine conflict, against the construction of Israeli settlements in Palestinian territories, for reducing the United States’ nuclear arsenal, and raised concerns about an executive order that targets refugees from some countries with predominately Muslim populations, which are at odds with stances taken early by President Donald J. Trump on immigration.
Welcoming strangers in a time of fear and anger

“When an alien resides with you in your land, do not mistreat such one. You shall not exploit him, but treat him as you would a native born among you; you shall love the alien as your own, for you were aliens in the land of Egypt” (Ex 23:19–20).

The word of God could not be clearer. We are to love our neighbors, including aliens, as we love ourselves. Knowing this simple truth and carrying it out in our personal lives—and as a matter of public policy— is a matter of morality.

We human beings are naturally suspicious and fearful of strangers. We know our own kind—for better or worse—and we can accept what our family members, friends and neighbors, and members of our own community or nation will say or do in most situations. Strangers—people who are strange to us by definition. They speak different languages, have different beliefs and customs, and they do things differently. We are hesitant around strangers precisely because they are strange to us.

It normally takes some time, and often a lot more, to get to know someone and decide whether they are trustworthy or not. We accept strangers only after we have earned their trust. It normally takes some time, and often a lot more, to get to know someone and decide whether they are trustworthy or not. We accept strangers only after we have earned their trust.

In this 2014 file photo, cots for homeless migrants are seen in the Mission Dolores Church in Los Angeles. The U.S. bishops in a national reflection released on March 22 called all Catholics to do what each of them can “to accompany migrants and refugees who seek a better life in the United States.” (CNS photo/David Lанг, EPA)

It normally takes some time, and often a lot more, to get to know someone and decide whether they are trustworthy or not. We accept strangers only after we have earned their trust. To include income, property and sales tax contributions would increase, therefore the United States’ immigration policy.

There is no question that our immigration system is broken, and we cannot continue to ignore the problem. The Department of State is processing applications that were submitted on or before 1994.

In fact, the same institute noted that if the undocumented individuals in our state of Indiana were given the opportunity to obtain legal status, they would contribute $28,701,000 more per year in state and local taxes.

They also contributed almost $12 billion to Social Security funds in 2010, according to a 2013 report from the Social Security Administration. And the report expected that positive impact of Social Security trust funds to continue. That’s money from which the U.S. citizens of this country will one day benefit, but the undocumented immigrants contributing never will.

Undocumented immigrants are not eligible for all of “this free stuff” mentioned in previous letters. They are not eligible to receive food stamps, cash assistance or housing assistance.

I want the readers to understand that a person cannot simply “say for citizenship” or pay to have their resources or obtain a green card holder (i.e., permanent resident), and then two to five years later apply for citizenship.

Our immigration system is broken, and we cannot continue to ignore the problem. The Department of State is processing applications that were submitted on or before 1994.

If you want people to follow the law, the United States needs to provide a realistic avenue for that to be done. This is not a “3-5 business days” type of scenario. I urge everyone to get out of their way and truly inform themselves on the United States’ immigration policy.

Undocumented immigrants are not here to help you or to rob your hard-earned money, and if the government to legalize their status, their economic contributions would increase, therefore boosting the economy nationwide.

(Ana R. Hernandez; attends St. Philip Neri Parish in Indianapolis.)

Letter to the Editor

Let’s focus on Jesus’ teachings, not vilify those who are different, reader says

In response to the March 10 letter to the editor which appeared in The Criterion, I agree that we ought to have a responsible debate on this complicated situation of how to deal with the estimated 11.3 million undocumented immigrants in the U.S., which the letter writer refers to as illegal aliens. But that debate needs to be based upon accurate facts.

Her letter contained much false information, including that Guadalupe Garcia de Rayos does not speak English and received free food, housing and medical care. Undocumented immigrants are barred from receiving aid from most social services. Just ask someone from Catholic Charities.

Her two children, Catherine and Angel, are U.S. citizens and are being educated. I would like to share some statistics as cited by the Center on Budget and Policy, an independent nonpartisan policy institute. There are over 3.8 million children of undocumented immigrants who are U.S. citizens. In addition, these undocumented immigrants pay more than $10 billion yearly in state and local taxes to include income, property and sales taxes.

Undocumented immigrants are a part of our communities, including our Catholic parishes. The average undocumented immigrant has been in the U.S. for 13 years, and 20 percent of the adults are married to a U.S. citizen or in a permanent residence. And 50 percent of the undocumented immigrants who have been here more than 10 years own a home.

Yes, it is true that they are undocumented or illegally here. There are many reasons for this. Guadalupe came to the U.S. when she was 14 with her parents and has lived here for 22 years. She went to school, worked, got married and started her family.

Yes, she used a fake Social Security number, as most undocumented immigrants have done, to support herself and her family at a job at a waterpark in Mesa, Ariz. That was her only crime, contrary to the letter writer’s claims of her breaking law after law. She certainly was not a threat to public safety.

I urge everyone to focus on Jesus’ teachings and live our faith. Where is the empathy, the compassion, the understanding? There must be a humane way to deal with the 11.3 million undocumented immigrants, with the goal of protecting America and keeping families together.

There is no question that our immigration laws need to be updated. The teachings of Jesus give us much comfort in this world because we have covered this situation. His solution would be compassionate and based upon the facts! Perhaps we should focus on Jesus teachings instead of on scare tactics and misinformation designed to vilify those who may be different then ourselves.
Physician-assisted suicide bills fail to advance in General Assembly

By Brigid Curtis Ayer

Physician-assisted suicide proposals failed to get a hearing this year. We need to stand up for the inherent dignity and respect due each person, especially the most vulnerable.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference

GENERAL ASSEMBLY 2017

‘I am grateful that the physician-assisted suicide proposals failed to get a hearing this year. We need to stand up for the inherent dignity and respect due each person, especially the most vulnerable.’

By Brigid Curtis Ayer for The Criterion. The ICC provides legislative updates and other public policy resources on its Website at www.indianac.org.

House and Senate proposals to legalize physician-assisted suicide in Indiana failed to advance during the 2017 session of Indiana General Assembly. The Indiana State Medical Association (ISMA) and the Indiana Catholic Conference (ICC), among others, opposed the legislation.

Members of the Indiana House and Senate introduced bills which would have allowed a person with a terminal illness to request a lethal dose of medication from their attending physician to end the individual’s life—provided certain criteria was followed.

Glenn Tebbe, executive director of the ICC, who serves as the public policy spokesman for the bishops in Indiana, worked with members of the ISMA to urge lawmakers to halt the legislation. He said there is a new threat to human dignity in the form of physician-assisted suicide. Some who fear death or the pain of dying with a terminal illness may believe a self-induced, drug overdose at the hand of a physician is the answer.

In September 2016, the ISMA voted to adopt a formal statement expressing its opposition to physician-assisted suicide. ISMA outlined numerous reasons why it opposes legalizing the lethal practice. Medical professionals stated that they should focus their attention on providing care and comfort to patients rather than be a source of lethal drugs. Legalized physician-assisted suicide could create situations of conflict of interest for doctors treating challenging patients and provide a shield for physicians to help kill those patients. Doctors also recognize that persons who are diagnosed with a terminal illness may live many months or even years beyond the initial diagnosis, and sometimes, patients are misdiagnosed.

ISMA officials believe legalized physician-assisted suicide would foster abuse of elderly and disabled persons because it provides abusers with access to lethal drugs. Furthermore, given that there would be little to no oversight or witnesses required once the lethal drugs leave the pharmacy, physicians fear a relative who is an heir to the patient’s estate or an abusive caregiver could acquire the lethal drugs and administer them without the patient’s knowledge or consent.

Physician-assisted suicide runs contrary to the basic moral ethic of doctors. For more than 2,000 years, physicians have professed the Hippocratic oath, which states, ‘I covenant to leave to no one to give you a poison nor to counsel non nocere’ or ‘first, do no harm.’ The oath explicitly forbids physician-assisted suicide.

Other countries that have legalized physician-assisted suicide indicate initial safeguards established to protect vulnerable patients erode. One study of Belgium’s practice of physician-assisted suicide, published in the May 2010 issue of Canadian Medical Association Journal showed that more than a third of euthanasia deaths in Belgium were performed without explicit patient request. Of the deaths without a specific patient request, the decision was not supported with the patient 77 percent of the time.

Tebbe said when people are facing a terminal illness that a caring community needs to devote more attention, not less, to them. Even when a cure is not possible, medicine plays a critical role in providing ‘palliative care’—alleviating pain and meeting basic needs, including emotional and spiritual needs at the end of one’s life.

By raising awareness of the benefits of palliative care and the ill effects of physician-assisted suicide, many other Christian denominations as well as Muslims, Jews, Hindus and adherents of other faiths also oppose it.

Indiana Alliance Against Assisted Suicide, an advocacy organization working to prevent legalizing physician-assisted suicide in Indiana, asserts that if it made legal, based on what has occurred in other states with legalized physician-assisted suicide, it quickly would become another form of treatment.

In Oregon, where physician-assisted suicide has been legal for a decade, two cancer patients were denied insurance coverage for potentially life-saving treatment, but were granted coverage for the much cheaper option of physician-assisted suicide.

Physician-assisted death is also legal in Washington, Vermont, California, Montana, Colorado and Washington, D.C.

Tebbe, who serves as a member of the Indiana Alliance Against Assisted Suicide, said while the Indiana General Assembly did not move the bill this year, he expects the bill or others like it to surface again next year.

By raising awareness of the benefits of palliative care and the ill effects of physician-assisted suicide, he said, “we hope to better equip people to support vulnerable persons through palliative care.”

By Brigid Curtis Ayer is a correspondent for The Criterion.

Priest who founded Homeboy Industries to receive Notre Dame’s Laetare Medal

NOTRE DAME, Ind. (CNS)—Father Boyle, the Jesuit priest who founded Homeboy Industries, will receive the university president, said in a statement.

“For nearly 30 years, Father Boyle has demonstrated his compassion for young people as he trains former gang members in a range of social enterprises. His program has become a worldwide gang intervention, rehabilitation and re-entry program, offering alternative opportunities for young people, together to develop social enterprises and parish and community leaders worked with the patient 77 percent of the time.

The Jesuit priest expressed gratitude for being named the recipient of the fourth Sunday of Lent.

The Jesuit priest expressed gratitude for being named the recipient of the fourth Sunday of Lent.

Homeboy Industries was started in 1988 in response to gang violence and the toll it was taking on young people in the community around Mission Dolores Parish in the Boyle Heights neighborhood of East Los Angeles, where Father Greg was serving as pastor. Father Greg, 62, founder and executive director of Homeboy Industries, will receive the university’s Laetare Medal after it was announced by the university on Laetare Sunday, March 26, the fourth Sunday of Lent.

Homeboy Industries was started in 1988 in response to gang violence and the toll it was taking on young people in the community around Mission Dolores Parish in the Boyle Heights neighborhood of East Los Angeles, where Father Greg was serving as pastor. Father Greg, 62, founder and executive director of Homeboy Industries, will receive the university president, said in a statement.

“Father Boyle’s solidarity with our sisters and brothers at the margins of society offers an inspiring model of faith in action. We are grateful for the witness of Father Boyle and honored to bestow this award on him,” Father Jenkins added.

“Father Boyle’s solidarity with our sisters and brothers at the margins of society offers an inspiring model of faith in action. We are grateful for the witness of Father Boyle and honored to bestow this award on him,” Father Jenkins added.

By raising awareness of the benefits of palliative care and the ill effects of physician-assisted suicide, many other Christian denominations as well as Muslims, Jews, Hindus and adherents of other faiths also oppose it.

Indiana Alliance Against Assisted Suicide, an advocacy organization working to prevent legalizing physician-assisted suicide in Indiana, asserts that if it made legal, based on what has occurred in other states with legalized physician-assisted suicide, it quickly would become another form of treatment.

In Oregon, where physician-assisted suicide has been legal for a decade, two cancer patients were denied insurance coverage for potentially life-saving treatment, but were granted coverage for the much cheaper option of physician-assisted suicide.

Physician-assisted death is also legal in Washington, Vermont, California, Montana, Colorado and Washington, D.C.

Tebbe, who serves as a member of the Indiana Alliance Against Assisted Suicide, said while the Indiana General Assembly did not move the bill this year, he expects the bill or others like it to surface again next year.

By raising awareness of the benefits of palliative care and the ill effects of physician-assisted suicide, he said, “we hope to better equip people to support vulnerable persons through palliative care.”

By Brigid Curtis Ayer is a correspondent for The Criterion.

Priest who founded Homeboy Industries to receive Notre Dame’s Laetare Medal

NOTRE DAME, Ind. (CNS)—Father Boyle, who started a social enterprise in Los Angeles to help young people avert a life of gangs, drug abuse and street violence, will receive the University of Notre Dame’s Laetare Medal.

Father Boyle, who founded Homeboy Industries, is also recognized as a musician and social justice activist. He is the composer of the music for the book of the Beatitudes, a companion to the Beatitudes of the Bible.

“I am grateful that the physician-assisted suicide proposals failed to get a hearing this year,” said Tebbe. “We need to stand up for the inherent dignity and respect due each person, especially the most vulnerable.”

By raising awareness of the benefits of palliative care and the ill effects of physician-assisted suicide, he said, “we hope to better equip people to support vulnerable persons through palliative care.”

By Brigid Curtis Ayer is a correspondent for The Criterion.

Priest who founded Homeboy Industries to receive Notre Dame’s Laetare Medal

NOTRE DAME, Ind. (CNS)—Father Boyle, who started a social enterprise in Los Angeles to help young people avert a life of gangs, drug abuse and street violence, will receive the University of Notre Dame’s Laetare Medal.

Father Boyle, who founded Homeboy Industries, is also recognized as a musician and social justice activist. He is the composer of the music for the book of the Beatitudes, a companion to the Beatitudes of the Bible.

“I am grateful that the physician-assisted suicide proposals failed to get a hearing this year,” said Tebbe. “We need to stand up for the inherent dignity and respect due each person, especially the most vulnerable.”

By raising awareness of the benefits of palliative care and the ill effects of physician-assisted suicide, he said, “we hope to better equip people to support vulnerable persons through palliative care.”

By Brigid Curtis Ayer is a correspondent for The Criterion.

Priest who founded Homeboy Industries to receive Notre Dame’s Laetare Medal

NOTRE DAME, Ind. (CNS)—Father Boyle, who started a social enterprise in Los Angeles to help young people avert a life of gangs, drug abuse and street violence, will receive the University of Notre Dame’s Laetare Medal.

Father Boyle, who founded Homeboy Industries, is also recognized as a musician and social justice activist. He is the composer of the music for the book of the Beatitudes, a companion to the Beatitudes of the Bible.

“I am grateful that the physician-assisted suicide proposals failed to get a hearing this year,” said Tebbe. “We need to stand up for the inherent dignity and respect due each person, especially the most vulnerable.”

By raising awareness of the benefits of palliative care and the ill effects of physician-assisted suicide, he said, “we hope to better equip people to support vulnerable persons through palliative care.”

By Brigid Curtis Ayer is a correspondent for The Criterion.

Priest who founded Homeboy Industries to receive Notre Dame’s Laetare Medal

NOTRE DAME, Ind. (CNS)—Father Boyle, who started a social enterprise in Los Angeles to help young people avert a life of gangs, drug abuse and street violence, will receive the University of Notre Dame’s Laetare Medal.

Father Boyle, who founded Homeboy Industries, is also recognized as a musician and social justice activist. He is the composer of the music for the book of the Beatitudes, a companion to the Beatitudes of the Bible.

“I am grateful that the physician-assisted suicide proposals failed to get a hearing this year,” said Tebbe. “We need to stand up for the inherent dignity and respect due each person, especially the most vulnerable.”

By raising awareness of the benefits of palliative care and the ill effects of physician-assisted suicide, he said, “we hope to better equip people to support vulnerable persons through palliative care.”

By Brigid Curtis Ayer is a correspondent for The Criterion.
Retreats and Programs

April 14
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Spend a Day with God: Personal Retreat Day, 9 a.m.-4 p.m. $35 includes room and lunch. Information and registration: 317-788-5581 or info@benedictin.org

April 18
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Humor as a Christian Value: for a complete list of retreats as reported to The Criterion, log on to www.archindy.org/events

Golden performances

On Jan. 28, seven students of St. Louis School in Batesville competed in the Indiana State School Music Association (ISSMA) Solo and Ensemble Contest. Each won the gold medal in their area or areas of competition, including vocal and piano solos. Posing with their medals are, front row, from left, Evelyn Storms, left, Anna Wanstrath and Alyssa Wanstrath, and second row: Teresa Wanstrath, left, Kayla Stone, Martha Hillenbrand and Elizabeth Harmeyer. (Submitted photo)

Marian University Sacred Choir to hold Tenebrae service on April 9

The Marian University Sacred Choir will hold a Tenebrae service at 7 p.m. on Good Friday at Charrat Memorial Chapel, 3200 Cold Springs Road, from 8-9 p.m. on April 9.

In a Tenebrae service, the story of Christ’s entry into Jerusalem through song and Scripture, offering an opportunity to reflect on the last days of Jesus’ earthly life. With each step of the journey, a candle is extinguished, until the church is plunged into darkness, symbolizing Jesus’ three days in the tomb. For more information call 317-955-6423 or e-mail lawrrew@marian.edu.

The Original Image of the Divine Mercy film to be shown on April 19 in Indy

Tekton Ministries will be showing the documentary film The Original Image of the Divine Mercy at Glenclaire Theater, 6102 N. Rural St., in Indianapolis, at 7 p.m. on April 19.

This documentary tells the previously-unknown history of the original masterpiece commissioned by St. Faustina Kowalska through a series of interviews with key witnesses and individuals intimately connected to the epic adventure of this manmade work of art. The film also includes additional interviews withishop Robert E. Barron, A.C., of the Diocese of Fort Wayne-South Bend and Glenn Tebbe to speak on legislative process at Immaculate Heart of Mary on April 11

Glen Tebbe, executive director of the Indiana Catholic Conference (ICC), who serves as the public policy spokesperson for the bishops in Indiana, will speak and lead a discussion in the church basement library of Immaculate Heart of Mary Parish, 5692 Central Ave., in Indianapolis, at 7 p.m. on April 11.

Tebbe will provide an overview of the Indiana state legislative process, offer ideas on how interested people can be involved and influence the process, and highlight several of the bills on the legislative agenda of the ICC. There will also be time for questions and answers. For more information, call 317-997-1589 or e-mail lawrew@outlook.com.

Sisters of Providence offer annual Easter brunch on April 16

The Sisters of Providence of Saint Mary-of-the-Woods invite all to join them for a special Easter Brunch in The O’Shaughnessy Dining Room, located in Providence Spirituality & Conference Center. 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods from 9-4:50 a.m. to 2 p.m. on April 16.

The menu includes: carving stations, prime rib, mashed potatoes, vegetables, sides, dine-in or carry out or delivery, assorted prices, noon-6 p.m. Tickets: $35-360 or e-mail spmwoce@aspmw.org.

†

St. Luke the Evangelist Parish

1347 W. 30th St., Indianapolis. Lives Forever program. Clothing, 9 a.m.-6 p.m., seniors get 30 percent off every Tuesday, 50 and over, single, separated, widowed, divorced, non-consistent church members welcome: 6 p.m. Information: 317-243-0777.

St. Luke the Evangelist Parish caffeteria, 7757 Holiday Drive, E. Indianapolis. Lenten Soup Suppers and Speaker Series, week five, Michael J. Crowley, president and CEO of the Indianapolis Zoological Society, speaking on “St. James, The Parable of the Talents, and Orangutans,” 5:30 p.m. Mass, 6 p.m.

April 14
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Spend a Day with God: Personal Retreat Day, 9 a.m.-4 p.m. $35 includes room and lunch. Information and registration: 317-788-5581 or info@benedictin.org

April 18
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Humor as a Christian Value: for a complete list of retreats as reported to The Criterion, log on to www.archindy.org/events

The Marian University Sacred Choir will hold a Tenebrae service at 7 p.m. on Good Friday at Charrat Memorial Chapel, 3200 Cold Springs Road, from 8-9 p.m. on April 9.

In a Tenebrae service, the story of Christ’s entry into Jerusalem through song and Scripture, offering an opportunity to reflect on the last days of Jesus’ earthly life. With each step of the journey, a candle is extinguished, until the church is plunged into darkness, symbolizing Jesus’ three days in the tomb. For more information call 317-955-6423 or e-mail lawrew@marian.edu.

The Original Image of the Divine Mercy film to be shown on April 19 in Indy

Tekton Ministries will be showing the documentary film The Original Image of the Divine Mercy at Glenclaire Theater, 6102 N. Rural St., in Indianapolis, at 7 p.m. on April 19.

This documentary tells the previously-unknown history of the original masterpiece commissioned by St. Faustina Kowalska through a series of interviews with key witnesses and individuals intimately connected to the epic adventure of this manmade work of art. The film also includes additional interviews withishop Robert E. Barron, A.C., of the Diocese of Fort Wayne-South Bend and Glenn Tebbe to speak on legislative process at Immaculate Heart of Mary on April 11

Glen Tebbe, executive director of the Indiana Catholic Conference (ICC), who serves as the public policy spokesperson for the bishops in Indiana, will speak and lead a discussion in the church basement library of Immaculate Heart of Mary Parish, 5692 Central Ave., in Indianapolis, at 7 p.m. on April 11.

Tebbe will provide an overview of the Indiana state legislative process, offer ideas on how interested people can be involved and influence the process, and highlight several of the bills on the legislative agenda of the ICC. There will also be time for questions and answers. For more information, call 317-997-1589 or e-mail lawrew@outlook.com.

Sisters of Providence offer annual Easter brunch on April 16

The Sisters of Providence of Saint Mary-of-the-Woods invite all to join them for a special Easter Brunch in The O’Shaughnessy Dining Room, located in Providence Spirituality & Conference Center. 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods from 9-4:50 a.m. to 2 p.m. on April 16.

The menu includes: carving stations, prime rib, mashed potatoes, vegetables, sides, dine-in or carry out or delivery, assorted prices, noon-6 p.m. Tickets: $35-360 or e-mail spmwoce@aspmw.org.

†

St. Luke the Evangelist Parish

1347 W. 30th St., Indianapolis. Lives Forever program. Clothing, 9 a.m.-6 p.m., seniors get 30 percent off every Tuesday, 50 and over, single, separated, widowed, divorced, non-consistent church members welcome: 6 p.m. Information: 317-243-0777.

St. Luke the Evangelist Parish caffeteria, 7757 Holiday Drive, E. Indianapolis. Lenten Soup Suppers and Speaker Series, week five, Michael J. Crowley, president and CEO of the Indianapolis Zoological Society, speaking on “St. James, The Parable of the Talents, and Orangutans,” 5:30 p.m. Mass, 6 p.m.
Lázaro: un nombre repuesto de promesas, que significa literalmente “Dios ayuda.” Este es un nombre que se encuentra en la historia de Lázaro, un hombre que recibió la ayuda de Dios, especialmente el don del prójimo, nuestros hermanos y hermanas en Cristo.

El mensaje cuaresmal del papa de este año 2017 presentó una reflexión sobre la historia de Lázaro y el hombre rico que encontramos en el Evangelio. El Santo Padre comienza su reflexión de la siguiente forma: “La parábola comienza presentando a los dos personajes principales, pero el pobre es el que viene descrito con más detalle: él se encuentra en una situación desesperada y no tiene fuerza ni para levantarse, está echado a la puerta del rico y como las migajas que caen de su mesa, tiene llagas y no puede estar ni siquiera con los grillos que tenemos como castigo de Dios...”

El papa Francisco nos pide considerar el pobre Lázaro, cuya historia es un ejemplo de humildad y desesperación. Dios nos habla a través de este hombre para que nos aproximemos a las necesidades de los demás y nos concienticízamos de nuestra responsabilidad como hermanos en Cristo.

El rostro de la misericordia/Daniel Conway
La cuaresma nos invita a abrir el corazón y a observar los obsequios de Dios

Solemos pensar en la Cuaresma como una época de oración, ayuno y limosna, y ciertamente esto forma parte de esta temporada. Pero el papa Francisco nos desafía a pensar sobre la Cuaresma de otra perspectiva, la perspectiva del pobre Lázaro y el rico que mora en el castillo.

El papa Francisco comienza su reflexión del siguiente modo: “Misericordiae Vultus” (from Pope Francis’ papal bull “Misericordiae Vultus”)...
Roncalli High School in Indianapolis. “My faith has grown from being around them. It took me a long time to realize that I’m meant to be a servant to others.”

Grace has definitely served as an example for the past seven years, according to her father, Todd Riebe. “Grace’s openness and concern for the Burmese influenced him classmate and parishioners saw them, and helped our parish and school to create a warm and welcoming environment to serve these brothers and sisters into our community,” says he. “This care and compassion has continued throughout her high school career. She also knows you’ve made a difference.”†

Karen and Don Beckwith remember it as a “God moment”—one of those experiences that “happen out of the blue,” a moment clearly touched by God’s grace. This one hour, on a bitterly cold, snow-covered night, as Karen recalls. “Last night, some guy came up to us. He had on shoes that were at least two sizes too small for him, and this was someone ice hanging off his shoes and his feet. ‘I went and got the boots, and they fit him. There was Don on his hands and knees picking up some socks on him and these boots that fit. And the guy was saying, ‘Thank you, Jesus. Thank you, Jesus. We were in tears. That was a God moment for us.”

Karen and Don Beckwith have been volunteering at the Cathedral Soup Kitchen “for at least 10 years” and about 20 years for Beggars for the Poor, a ministry of SS. Peter and Paul Cathedral Parish in Indianapolis. They have a lot of problems, but they’re still joyful and thankful, although some of them are a bit uncomfortable with them, and they feel comfortable with me.†

Six-time Olympic gold medalist Gary Gadomski is once again first in line at the Midwest Food Bank in Indianapolis after he prepared to take up supplies that will benefit the homeless. Gadomski represents that involvement, which continues to improve the community of the poor and vulnerable. Each year, he says, “This care and compassion has happened out of the blue,” a moment clearly touched by God’s grace.
For the weeks of Lent, whatever you save [for the Rice Bowl Campaign] will certainly put a smile on the face of another child. It’s not just a box. We people are faces.

—Thomas Awiapo

Former starving orphan shares story of help, hope through Rice Bowl

By Natalie Hofer

Thomas Awiapo, a native of Ghana in Africa, held up a little cardboard containers distributed by Catholic Relief Services (CRS).

“This little box is called a rice bowl,” he explained. “I call it a gospel of love. I call it a sacrifice of love. … This little box is so dear to my heart. I cherish it. I call it a sacrifice of love. … This little box is so dear to my heart. I cherish it.”

“I grew up in a village that never had electricity,” he said. “I never knew what it was to have running water. … My [three] brothers and I would fight each night over one bowl of food,” he said.

“I watched my two younger brothers die from malnutrition—the youngest dying in his arms—and his other brother ran away, unable to cope with the circumstances. Awiapo was saved by what he calls “a trick.”

“Catholic Relief Services came to our village,” he said. “They built a school. I hated school... . But I kept going every day just for a little snack.

“Today, I am standing here fully alive, holding a master’s [degree] in public administration. My job today is actually treating other children to school. How neat is that? What goes around comes around.”

Awiapo explained that, despite his wanting only to go to school for the food, a teacher took an interest in him, giving him responsibility and encouragement. He started making better grades. His life began to change.

“I connect all those dots, all those great experiences and not so great experiences, and they all have a place in my life and who I am,” he said. “I wouldn’t give any

of them up for anything. I think they helped me be what I am today.

“I didn’t have parents, but I had a Catholic priest who sent me to high school. I didn’t have parents, but I had some religious sisters pay for me to go to college. I ended up getting a scholarship doing a master’s in public administration in California, and I finished and went back to my little country.

“I think there were many crooked lines in my life, but God was able to write so straight on those crooked lines.”

“Different kinds of snacks!”

But talk of a helpful God was not possible in his younger years, said Awiapo, who is now Catholic and was one year away from being ordained a priest when he met his wife.

“I was angry at God for a long time,” he admitted. “I asked him many questions. ‘Why me? Why my parents?’

“But I realized God didn’t take away my parents. They just died. But in place of my parents, God put into my life wonderful people who helped me out.”

Helping others is a form of giving a “little snack,” Awiapo explained.

“I think there are many people in our communities and our schools and our families who also need some snacks,” he said. “But some people need different kinds of snacks. It’s a snack of love, a snack of friendship, a snack of help with a school assignment, a snack of just putting a smile on the face of someone who is a little sad. … A little snack is not always food or money. God blessed us with different talents so that we can use them to offer little snacks to one another.”

With blessings, said Awiapo, come responsibility. He points to his own life as an example.

“What makes me want to go around and share my story?” he said. “It’s a painful story to share. When I share it, it hurts. I share it because I hope and pray it touches a heart and mind that people can do something so that a child somewhere in this country or somewhere in the world will not go through what I went through.”

Another reason he shares his story, Awiapo said, is that “when you grow up in your little community, you think that is the whole world. It’s important to share with you to let you know there are other places where children still walk five miles to go to school. There are other places where children go to school under a tree—the tree is actually their classroom. There are still countries where the minimum wage is less than $2 a day. There are still places like where I come from, where children can only have two textbooks, and maybe a pencil.”

To help others in such situations, Awiapo encourages the students of Providence Cristo Rey to contribute to the American-based, U.S. Conference of Catholic Bishops-sponsored CRS and its Rice Bowl Campaign.

“For the weeks of Lent, whatever you save you can put a chunk of that in this box. We’re doing a master’s in public administration.”

For weeks of Lent, whatever you save [for the Rice Bowl Campaign] will certainly put a smile on the face of another child. It’s not just a box. We people are faces.

—Thomas Awiapo
Indianapolis wants to talk about the most moving love story he has ever known—the true story of Holy Thursday and Good Friday when Jesus Christ let himself be betrayed, tortured and crucified to rescue all mankind.

“As Christians, there’s a tendency to live our Christian faith with Christ’s sacrifice not being a given. It’s almost theoretical,” he says. “But the story is just as real today as it was when it happened. Every year when we observe the Passion, it’s a way to see the sacrifice that Christ made for us in a new light.”

And that’s exactly what Fike will do again on the weekend of Palm Sunday at St. Christopher Church. Indeed, this will be his 33rd year of adding dramatic and emotional life to the events that led to Christ’s death.

“It’s moving, it’s mesmerizing, and it gets people ready for Holy Week,” says Father Paul Shikany, pastor of St. Christopher Parish. “You can hear a pin drop when he does it.”

People feel the impact

While Fike’s efforts often have a profound impact on people, his interpretations of the Passion stories in the Passion story also leave their emotional and personal mark on him.

Fike notes, “I’ve been in such a way to most all of the characters in the Passion story,” he says. “I can be Judas who betrays Christ. I can be the soldier who he won’t deny Christ but inevitably does. I am the fierce Pilate who is caught up in his selfish motivations.

“I am certainly the man crucified with Christ who realizes his own sins and pleads that Christ will remember him. We are all these characters in some way in some time in our lives.”

Father Michael Welch witnessed the impact that Fike’s Passion portrayals had on people and their faith for 30 years—since he started at St. Christopher’s every three years.

“He had me heard do the Passion the year before, and she asked if I would be able to do it for a retreat group at Fatima,” he says.

She adds, “When I saw him do it, it was an experience that was as fresh and new. I found it very moving, and I thought it would benefit people at the retreat house. He came to Fatima again the following year, to talk about it. I really had a sense that this was a significant moment. He seemed like a really nice guy.”

They met again for lunch. A year later, they were engaged. On April 27, 2002, they were married.

“Certainly, the greatest gift and reward I’ve had from doing the Passion is meeting Colette,” he says. “That’s been the greatest blessing of my life.”

She notes, “We don’t always know what purpose our lives will hold and both made peace that maybe we’d never get married. We both feel that God is working through us. We both have been changed by our marriage.

“We met at Colette’s church, and her goal is to help each other get to heaven. We also help each other see our blind spots. I have a lot of admiration for my husband. He makes me want to be more generous, more kind and more open with people—because that’s the way he is.”

He sees it as a prayer

Their marriage has also offered her a closer-up view of the process that he goes through to share the Passion story with people.

“She had seen me do it and that gave him the confidence to try it himself,” she says. “I think it was a Godly experience for him.”

“Where I stand when I’m waggng my finger at him, I’m looking directly in his eyes. That scene can be very difficult at times. It can be very powerful for me.”

The reality and depth of Christ’s sacrifice overwhelm him in such moments, leading him to a deeper appreciation and reverence for one other gift that Christ gave on Holy Thursday.

“Every week, we celebrate the Passion and death of Christ in the Eucharist,” Fike says. “I think that’s the whole reason that Christ gave us the Eucharist. So we don’t forget. So we remember.”

What’s most important, he insists, is “trying to understand it and give it meaning. It’s about praying the Scripture and letting it settle down inside of me—and then to get out of the way of how that God is speaking to us.”

Two moments always contribute to the physical and emotional exhaustion that Fike feels after six Masses during the Palm Sunday weekend.

One involves the moment during the Passion when he is part of the crowd yelling at Pilate, “Crucify! Crucify him!”

The other occurs when Christ is hanging on the cross, near the end of his life, and Fike portrays one of the people mocking Jesus.

“The thing about our crucifix [at St. Christopher] is it’s one of the few crucifixes that show Christ as still being alive. His eyes are open. Where I stand when I’m waggng my finger at him, I’m looking directly in his eyes. That scene can be very difficult at times. It can be very powerful for me.”

Then-transitional Deacon Nicolas Agacap is holding holy oils to Adam Weip, a member of Holy Family Parish in New Albany, during the archdiocesan chrism Mass on March 22, 2016, in SS. Peter and Paul Cathedral in Indianapolis. Assisting Deacon Agacap is then-transitional DeaconMerit Sahayan of Palayamkottai, India, Diocese. (Photo by Sean Gallagher)
Faith, journey and martyrdom), and other Companions (St. Perpetua’s was the of St. Perpetua, St. Felicity, and their Hippo’s Summa Theologiae and no better way than to read what they know these holy men and women better, important decisions such as selecting a favoritism because I felt sometimes learning and listening, but skirted overt enthusiasm was contagious. I enjoyed told stories of the saints, and their choose just one. of Arc—too many amazing examples to St. Bernadette Soubirous and St. Joan of Arc—too many examples to just one. My first childhood religious book, was laden with illustrations and stories pages show just how much I enjoyed it, whose tattered red cover and well-worn clear “favorite” of my own. Mostly secondhand sources and had no mostly secondhand sources and had no Abstaining from meat on Fridays in Lent is a sacrifice and ‘token of love’ during Lent, that means something. If you’ve ever known it has something to do with the Church and Lent. As a child, I learned about saints from Saints’ writings can help us enter more deeply into their faith when and how they lived. And I learned more details of their lives, struggles, hopes, faith and how they influenced one another, too (St. Francis of Assisi and St. Clare, for example). No sound bites, these volumes! It takes more time and effort to read through and understand a book penned by someone who lived centuries ago or was from another culture. But the wisdom and beauty of their words carry faith and God’s grace straight from one heart and soul to another like no abridged version can. By reading these classic works, I have deepened my personal connection with each saint and found inspiration with these examples of holiness that strengthens with each passing year. St. Elizabeth Ann Seton’s letters, available online through the Vincentian Heritage Collection (go to the PopeHI), give amazing insight into a woman guided by God, but still in deep mourning for profoundly human losses—an inspiration for anyone who is also suffering. The Life of Saint Teresa of Avila, the autobiography of that 16th-century Spanish saint, is a stirring account of her devotion to God, even, at times, in the midst of great physical pain and external challenge. St. Francis de Sales’ Introduction to the Devout Life gives constructive, practical guidance for living in the world, but not of it (and allows glimpses into his sense of humor, too, which helps us get to know him all the more). Closer to our time, St. John Paul II wrote many books and other works that inspire and instruct us today (his papal letters and other works can be read for free on his website: w2.vatican.va/content/john-paul-ii/en.html.) St. Teresa of Calcutta (Mother Teresa) also left us a treasure of written work that allows us to “meet” her at any time, especially Lent, when our thoughts and prayers turn to renewal of our lives and work for others. I have just developed another and very painful manifestation of lupus—autoimmune sensory polyneuropathy. The symptoms and the medication to treat them have limited my ability to move about, so this Lent, I’ll be much more isolated. But I won’t be alone. St. Teresa of Avila, St. John of the Cross, St. Teresa of Calcutta, St. Francis De Sales and others are right at hand. It’s a blessing that I don’t have a “favorite” saint. With each one I “meet,” I discover more about what it means to live with courage, love and faith. Put another way, I can’t think of one I’d ignore! (Maureen Pratt is a columnist for Catholic News Service. Her website is www.maureenpratt.com)†

Haddock is served during a fish fry in the parish hall of St. Mary Parish in Altoona, Pa. The parish Lenten Friday fish fry is an opportunity for Catholics to see themselves as part of a larger family of faith. (CNS photo/Allen Edson)†

Abstaining from meat on Fridays in Lent is a sacrifice and ‘token of love’

Faith Alive

By Maureen Pratt

By Kelly Bothum

‘By reading these classic works, I have deepened my personal connection with each saint and found inspiration with these examples of holiness that strengthens with each passing year.’
In 1993, I went to Haiti with Food for the Poor (FFP), and saw the conditions in the poorest country on our hemisphere. Since then, FFP has become an important force in the fight against poverty, doing wonders for the poor, especially in this hemisphere.

One really has to see Haiti’s poverty to realize what it is. The worst place was, and probably still is, Cite de Soleil, the eight-mile-by-three-mile slum that was inhabited by half a million people. They lived in tin shacks on a rubbish dump. There were millions of mosquitoes floating in or flying around the sludge. The people lived with their pigs and goats.

We visited a maternity hospital in Cite de Soleil. It was an abomination. Women in labor sat on wooden benches until they were ready to deliver. Then they were ferried off to London.

Eight of Mother Teresa’s sisters operated this home, and there were 104 babies—excluding malnourished and AIDS. We learned that about 80 percent of the babies brought to them survived. FFP supplied the baby foods and diapers and medical supplies for the home.

Another slum had another home operated by the Missionaries of Charity. The Sisters had four other homes for the dying and the destitute. The sisters had four other homes for children in Haiti. In all, there were 35 Missionaries of Charity in Haiti in 1993; I don’t know how many might be there today.

In the home for the dying that we visited, seven sisters were caring for 160 people. It ignored a monthly right to her own child. It sometimes ignored, apparently, the rights of a child to a proper burial if that child were conceived outside the rules. It banned by tarring women exclusively for behavior that pleased men.

As an Irish observer wryly commented. “There were no fathers in the Magdalene laundries.”

Catholic Ireland carried this obsession with sex to great heights, but it wasn’t compulsory, alone. Many of us who grew up in the U.S. in the 1960s or 1970s remember a friend being quietly spirited away during the school year, while a boyfriend remained behind. In my public high school, a pregnant teen was expelled from the school while her boyfriend became homecoming king.

Ireland, the land of my great-grandparents, remains a wonderful, beloved place. But its latest shame should remind us all to examine the sins we now commit and the sins we may have ignored. It should prompt some soul-searching in all of us. Where am I blind to society’s sin and my own?

(Effe Caldarola writes for Catholic News Service.)
The Book of Ezekiel provides the first reading for Mass this weekend. Even a quick reading of the history of ancient Israel shows that there were precious few periods of prosperity and calm. Indeed, only the reigns of David and Solomon might properly be considered as truly good times. Some times were more trying than others were. Certainly, generations endured miserable times in Babylon, confined in wretchedness, taunted and abused as a minority. Understandably, these Jewish exiles yearned for the day when they could return to their homeland.

Ezekiel built upon this theme of hope and expectation. As did all the prophets, he saw a release from Babylonian bondage not as an accident or a happy turn of events. He saw it as a result of God’s mercy and of fidelity to God. Thus, in this reading, the Lord promises to breathe new life into his defeated, dejected people.

St. Paul’s Epistle to the Romans furnishes the second reading. Rome was the absolute center for everything in the first-century Mediterranean world, the political, economic and cultural heart of its vast, powerful empire. It was a sophisticated city. Rome’s inhabitants came from everywhere, having brought with them a great variety of customs and beliefs.

Paul wrote to the Christian Romans, among whom eventually he would die as a martyr. Many of them would be martyred. This reading stresses two spiritual realities. Christians are linked with God in Christ. So Christians possess the very life of the Holy Spirit, a life that will never end.

For its third reading, the Church this weekend presents the Gospel of St. John. Jesus went to Bethany, then a separate community but now a part of greater Jerusalem, summoned by Martha and Mary. They were concerned about their brother Lazarus, a friend of the Lord, who was close to death. When Jesus at last arrived, Lazarus was dead. In fact, he had been dead for several days. Decomposition had begun. Responding to the sisters’ faith, the Lord restores Lazarus to life.

Several important themes occur in the passage. First, of course, is the active, life-giving love of Jesus. In the mystery of the Incarnation, Jesus feels and expresses human love. Secondly, the faith of Martha and Mary is unqualified. John sees a parallel between the resurrection of Jesus and the restoration of earthly life to Lazarus. In each account, mourning women are essential parts of the story. A stone closes the tomb. The body is dressed and a face cloth, customary in Jewish burials of the time, covers the face. Finally, in each story, faith and human limitation have important roles.

Reflection

Next week, on Palm Sunday, the Church will invite us to learn and to worship in the most intense liturgical days of its year. Calling us to Christ, and with ancient drama and the most compelling symbolism, it will proclaim Jesus as Savior and as Risen Lord.

This weekend, the Church prepares us for this experience, giving us the beautiful and wondrous story of Lazarus. In the mystery of his life-giving love of Jesus. In the mystery of the Incarnation, Jesus feels and expresses human love. Secondly, the faith of Martha and Mary is unqualified. John sees a parallel between the resurrection of Jesus and the restoration of earthly life to Lazarus. In each account, mourning women are essential parts of the story. A stone closes the tomb. The body is dressed and a face cloth, customary in Jewish burials of the time, covers the face. Finally, in each story, faith and human limitation have important roles.

Isidore of Seville

This bishop's extensive writings influenced Church thinking for a millennium. As bishop of Seville, Spain, from about 600 until his death, he presided over two councils, promoted acceptance of the "filioque" clause of the Creed, and battled the Ariant heresy. He wrote a history of the barbarian invasions of Spain and compiled in "The Etymologiae" all that was known in his time. Nearing death, he gave away everything he had, confessed his faults to his people in church, and received Communion. Pope John XXIII admired his ideas about the ideal bishop, notably that "Every bishop should be distinguished as much by his humility as by his authority." A doctor of the Church, Isidore is the patron saint of computer users and technology.
Rest in peace

The restored Edicule is seen during a ceremony marking the end of restoration work on the site of Jesus’s tomb at the Church of the Holy Sepulcher on March 22. (AP Photo/Salvador Schonbrun, Reuters)

Restoration of Jesus’ tomb

Cardinal William H. Keeler, retired archbishop of Baltimore, dies at 86

WASHINGTON (CNS)—Cardinal William H. Keeler, Baltimore’s 14th archbishop, who was an international leader in Catholic-Jewish relations and the driving force behind the restoration of America’s first cathedral, died on March 23 at his residence at St. Martin’s Home for the Aged in Catonsville. He was 86. His funeral was celebrated on March 28 at the Cathedral of Mary Our Queen in Baltimore.

“One of the great blessings in my life was coming to know Cardinal Keeler,” said Baltimore Archbishop William E. Lori in a statement. “Cardinal Keeler will be greatly missed. I am grateful for the Little Sisters for their devoted care for the cardinal.”

Cardinal Keeler was the bishop of Harrisburg, Pa., when he was appointed the 14th archbishop of Baltimore in 1989. Pope John Paul II made him a cardinal in 1994. He retired in 2007. As president of the U.S. bishops’ conference from 1992 to 1995, he participated in a wide range of national and international issues.

As part of his work with what is now the U.S. Conference of Catholic Bishops (USCCB), Cardinal Keeler developed a reputation for effectively building interfaith bonds. He is particularly noted for his work in furthering Catholic-Jewish dialogue. He was appointed moderator of Catholic-Jewish Relations for the USCCB.

“As a priest, bishop of Harrisburg and archbishop of Baltimore, the cardinal worked to bring the hope of Christ to people’s lives,” said Cardinal Daniel N. DiNardo of Galveston-Houston, who is president of the USCCB. “He also built bridges of solidarity to other peoples as a leader in ecumenism and interreligious affairs.”

“Cardinal Keeler was a dear friend. The most fitting tribute we can offer is to carry forward his episcopal motto in our daily lives: ‘Do the work of an evangelist.’”

Cardinal DiNardo said in a statement.

He called the late cardinal “a servant of priestly virtue and gentlemanly manner” who is remembered by the USCCB for “his generosity of spirit in service to his brothers and the people of God.”

Cardinal Keeler was an ardent promoter of the Catholic Church’s teaching on the sanctity of all human life. He twice served as chairman of the U.S. bishops’ Committee for Pro-Life Activities, and testified at all levels of government on legislation ranging from abortion to euthanasia to capital punishment.

WASHING...
Catholics urged to be open to Christ’s power to transform

Archbishop Pierre called on Catholics to be open to Christ’s miraculous power to transform their lives and ask Jesus to transform them as he did to water into wine. Archbishop Pierre, the apostolic nuncio to the United States, was the keynote speaker on March 25 at the annual congress in Jacksonville in the Diocese of St. Augustine. He addressed the congress theme, “Do Whatever You Tell Us,” which was Mary’s immediate response to the servants at the wedding feast.

“We learn from Mary to be attentive to the needs of others,” he said. “She is attentive to the noisy festivities, she is attentive to the consumption and individualism must be challenged and a new spirit of generosity cultivated.”

The third jar represents lack of memory, the loss of connection with the past. “Modern man lives in the present moment and risks losing the collective wisdom of our ancestors,” he said. “In Christianity, the past is our destiny. God acts in history. Salvation began in historical events. Jesus tells us, ‘Do this in memory of me’ (Lk 22:19, 1 Cor 11:24). The Eucharist is the sacrament of memory.”

The fourth jar represents the loss of prophecy. “The world has been unable to provide satisfying answers to our deepest questions. Our culture has become a moral and spiritual desert, but God still comes to us even in the desert and leads us to the Promised Land;” he said. “We can fill the jar by recovering a sense of the mission of evangelization and repossessing the wealth of the Church’s spiritual tradition.”

The fifth jar represents the loss of beauty. “Bitterness dominates people’s questions. Our culture has become characterized by a lack of harmony, by moral and ethical relativism, excess in the consumption of goods, immediate speech and dress,” he said. “In contrast, Mary reminds us by her presence of beauty, the beauty of God’s grace at work in her. She attracts us with the beauty of holiness,” he said. “To fill the jar, we must commit ourselves to building a culture of silence. Guarding our speech from profanity, hurtful words, gossip and idle chatter. Saying only good things people need to hear. A culture of silences allows us to be open to the Holy Spirit,” he said. “Mary gives us a model of silent reflection and hearing and the voice of God. Only after listening, can we act.”

“Archbishop Pierre called on Catholics to fill the jars every day, and to be open to Christ’s miraculous power to transform whatever they fill them with,” he said.

“We cannot perform a miracle, but we can do our part. We can fill the jars;” he said. “With faith and holiness, we recognize the lordship of Jesus and our responsibility as believers, and watch as the water becomes wine.”

Enlivenenpase services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following list of services was reported to The Criterion.

Batesville Deanery
• April 7, 10 a.m.-10 p.m. for All Saints, Dearborn County, at St. Martin Campus, Yorkville
• April 12, 7 p.m. at St. Peter, Franklin County

Bloomington Deanery
• April 3, 6:30 p.m. at St. Jude the Apostle, Spencer
• April 6, 6:30 p.m. at St. John the Apostle, Bloomington
• April 12, 4-9 p.m. confession for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center

Connerville Deanery
• April 4, 6 p.m. confession for St. Elizabeth Ann Seton at St. Mary Church, Richmond, after 5:15 p.m Mass

Indianapolis East Deanery
• March 31, 6-8 p.m. confession at St. Michael, Greenfield
• April 1, 10 a.m. noon confession at St. Michael, Greenfield
• April 6, 7 a.m. at St. Thomas the Apostle, Fortville

Indianapolis South Deanery
• April 1, 7 p.m. at St. Barnabas, St. Mark the Evangelist and St. Roch, at St. Barnabas
• April 10, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery
• April 4, 7 p.m. at St. Susanna, Plainfield
• April 5, 7 p.m. for St. Anthony and St. Christopher, at St. Christopher
• April 7, 7 p.m. at St. Thomas More, Mooresville

New Albany Deanery
• April 6, 8 a.m.-8 p.m. at Our Lady of Perpetual Help, New Albany, and St. Mark the Evangelist
• April 9, 1 p.m. at St. John the Baptist, Starlight

The following additional confession times are part of the New Albany Deanery’s “The Light is on for You:”
• 6:30-7:30 p.m. each Wednesday in Lent at St. Anthony of Padua, Clarksville
• 5:45-7:30 p.m. with adoration each Wednesday in Lent at St. Francis Xavier, Henryville
• 4-6 p.m. each Friday in Lent at Holy Spirit Parish, Jeffersonville
• 8-10 a.m. each Saturday in Lent at Most Sacred Heart of Jesus, Jeffersonville

Tell City Deanery
• April 2, 2 p.m. at St. Paul, Tell City
• April 7, 8-10 p.m. for confessions and adoration at St. Michael, Cannelton

Terre Haute Deanery
• April 3, 7 p.m. for St. Mary-of-the-Woods, St. Mary-of-the-Woods; Sacred Heart of Jesus; St. Benedict, St. Joseph County; and St. Margaret Mary, all in Terre Haute, at St. Joseph University
• April 10, 7 p.m. at St. Paul the Apostle, Greencastle
• April 11, 11 a.m. at Annunciation, Brazil

For classified ads, please call (317) 219-1454.
EIGHTH ANNUAL
CLAYTON FAMILY CIRCLE OF HONOR
INDUCTION DINNER

Featuring Peyton Manning

APRIL 18, 2017  |  LUCAS OIL STADIUM

Marian University is proud to announce Peyton Manning will be inducted into the Clayton Family Circle of Honor on April 18, 2017 at Lucas Oil Stadium. This event will serve as a ‘knight’ for leaders in thanking those who have generously invested in our new center for Student Success in Life, Learning, and Leadership; a facility that supports the university’s extraordinary growth over the past 15 years, as well as future enrollment growth.

Thank you to St. Vincent and the Peyton Manning Children’s Hospital for your commitment to our students.

Contact Nichole Ellis at nellis@marian.edu or 317.955.6240 for more information about supporting our new center and the Eighth Annual Clayton Family Circle of Honor.

www.marian.edu/clayton

Presenting Sponsor:  
St.Vincent

Marian University is sponsored by the Sisters of St. Francis, Oldenburg, Indiana.