No secret: Last three popes share close bond to Fatima

VATICAN CITY (CNS)—Recent popes have had a special affection for Our Lady of Fatima, but no pope’s connection can match that of St. John Paul II.

“We cannot forget that he was saved by Our Lady of Fatima from the assassination attempt here in St. Peter’s. This is fundamental and central. It is never forgotten,” Portuguese Cardinal Jose Saraiva Martins, former prefect of the Congregation for Saints’ Causes, told Catholic News Service (CNS) on March 29.

Mehmet Ali Agca, a Turk, shot Pope John Paul at close range as the pope was greeting a crowd in St. Peter’s Square on the feast of Our Lady of Fatima, on May 13, 1981.

Two bullets pierced the pope’s abdomen, but no major organs were struck. A bullet had narrowly missed his heart and aorta.

St. John Paul would later say, “It was a mother’s hand that guided the bullet’s path.” That miracle, the cardinal said, is key in “understanding well Pope John Paul’s devotion to Our Lady of Fatima.”

Given the date of the assassination attempt, the pope specifically credited Our Lady of Fatima with his miraculous survival and recovery. Several months later, he visited the site of the apparitions, the first of three visits he would make as pope to Fatima.

For St. John Paul, Cardinal Saraiva Martins said, “Our Lady of Fatima was everything,” and his three visits to the Portuguese town were those of a grateful son to the mother who saved his life.

“I still remember—I’ll never forget it—when he arrived at the little chapel of the apparitions where [the statue of] Our Lady of Fatima was,” Cardinal Saraiva Martins recalled.

St. John Paul was holding one of the bullets that had struck him and slowly

Cardinal Jose Saraiva Martins

Prison ministry effort in archdiocese provides hope, help and possible redemption to young man in jail

By John Shaughnessy

Second in an occasional series

The young man’s story stunned John Cord.

Cord heard the story as he visited the 24-year-old man in an Indiana state prison.

“He was born to a drug addict and a prostitute, and he never knew his father,” says Cord, a member of St. Ambrose Parish in Seymour. “All his mother ever taught him was to sell drugs. By the time he was 11, his mother committed suicide, leaving him to care for his two younger sisters. And he got a girl pregnant when he was 13.”

Cord sighs and adds, “His whole life he either sold drugs or was in prison. He said he never heard the word ‘Jesus’ unless it was taken in vain. And he never had anyone tell him, ‘I love you.’ ”

It’s a story that seems devoid of hope until Cord shares the change he has seen during the time he has visited the young man.

“He now attends Bible study, he goes to the church services every week, and he’s trying to focus on changing the lifestyle he had,” Cord says.

That transition to hope and possible redemption for inmates is at the heart of an archdiocesan plan to help parishes, individuals and the archdiocese itself make an even deeper commitment to prison ministry this year.

While it’s a plan that Cord helped to develop as a member of an archdiocesan task force on prison ministry, he admits that this effort “was the last ministry I wanted to do.”

Looking beyond the fear

Cord’s involvement in working with people in jail started more than three years ago—at the beginning of his formation to become a deacon for the archdiocese. Indeed, several deacons in the archdiocese are intensely involved in prison ministry.

“Deacon Mike East [the archdiocesan director of deacons] said he wanted me to do it,” recalls Cord, who will be ordained as a deacon on June 24. “I told him it was the last ministry I wanted to do. I could see myself doing hospital ministry or outreach ministry. But as you go through formation, you’re supposed to stretch yourself.”

By Natalie Hoefer

For three to four months at the beginning of each year, the Indiana Statehouse in Indianapolis buzzes with activity.

In the thick of all the flurry for the last 50 years has been a person who sees to it that the official public policy voice of the Catholic Church in Indiana is expressed.

That person is the executive director of the Indiana Catholic Conference (ICC), and for the last 13 years that person has been Glenn Tebbe.

“Sometimes, I’m just making sure there’s no fire starts,” he says of the three to four days he spends in the statehouse each week during the General Assembly. “Sometimes, I’m working with others to put fires out, and sometimes I’m working with others to make sure things get ablaze. It’s just always moving to stay abreast of what’s happening, and to make sure we’re doing our part to achieve whatever goal we want.”

As the ICC celebrates its 50th anniversary, The Criterion followed Tebbe for a glimpse into “a day in the life” of an ICC executive director while the legislature is in session.

Follow along on this journey to understand the important role of the ICC in helping shape public policies that correspond to Catholic Christian values for the betterment of society.

‘Running traps’

It’s 8:15 a.m. on Feb. 9 as Tebbe drives the mile-and-a-half from the Archbishop Edward T. O’Meara Catholic Charities’ Spirit of Hope Award, page 9.

See FATIMA, page 10

See ICC, page 8

See MINISTRY, page 10
Meet our future deacons

Robert Beyke

Age: 53
Wife: Beth
Home Parish: St. Monica Parish in Indianapolis
Occupation: Manager of Environmental Affairs, Milestone Contractors, L.P.

Who are the important role models in your life of faith?
My earliest role model was my grandfather, who instilled in me a life of a strong, internal faith. Another is my wife, who has helped me to grow in faith and trust in the Lord. I would add my spiritual director for the last 12 years, who has modeled selfless giving and an obedience of faith. I also have relied on the guidance and example of another archdiocesan dean, whom I first met in 1998 on a Christ Renews His Parish outreach retreat.

What are your favorite Scripture verses, saints, prayers and devotions?
My favorite Scripture verse is Romans 1:16: “For I am not ashamed of the Gospel.” 1 and 3 Peter 5:16: “Always be ready to give an explanation to anyone who asks you for a reason why you hold to the Blessed Mother and consecrated myself to her in 2001 as a Knight of the Immaculata.

Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?
I am blessed to work for a company where faith is allowed to be explicitly expressed. I have had numerous conversations with co-workers about their faith journey, and have ministered to a few during difficult times. I could see a formal ministry developing at some point in the future.

Lenten penance services are scheduled at archdiocesan parishes

On June 24, the third class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul Cathedral in Indianapolis. There are 21 men from across central and southern Indiana who will be ordained. This week’s issue of The Criterion contains a series of profiles of these men that will run in the weeks leading up to that important day.

Indianapolis West Deanery
• April 7, 7 p.m. at St. Thomas More, Mooresville

New Albany Deanery
• April 9, 1 p.m. at St. John, 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 Tuesday in Lent at St. Anthony of Padua, Clarksville

Bloomington Deanery
• April 12, 4-9 p.m. confession for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center Bloomington, at St. Paul Catholic Center

Indianapolis South Deanery
• April 10, 7 p.m. at Our Lady of the Greenwood, Greenwood

Easter liturgies are set at SS. Peter and Paul Cathedral and Saint Meinrad Archabbey

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 13, 4-9 p.m. confession for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center Bloomington, at St. Paul Catholic Center

Indianapolis South Deanery
• April 10, 7 p.m. at Our Lady of the Greenwood, Greenwood

Easter liturgies are set at SS. Peter and Paul Cathedral and Saint Meinrad Archabbey

Easter liturgies at SS. Peter and Paul Cathedral in Indianapolis, and the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad are open to the public.

Father Patrick Beiderschneider, rector of SS. Peter and Paul Cathedral Parish, is scheduled to be the principal celebrant at the Easter Vigil Mass and the Easter Vigil at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad are Central Time.

Due to space constraints, The Criterion is only able to list these Easter liturgical schedules. For information about liturgies at parishes or other religious communities, contact them individually.

SS. Peter and Paul Cathedral
• April 15, Holy Saturday—8:45 p.m. Easter Vigil
• April 16, Easter Sunday—10:30 a.m. Easter Sunday Mass

Archabbey Church of Our Lady of Einsiedeln
• April 15, Holy Saturday—5 p.m. Vespers; 8 p.m. Easter Vigil
• April 16, Easter Sunday—8:30 a.m. Lauds; 11:30 a.m. Midday Prayer; 5 p.m. Vespers.
• April 17, Easter Monday—9:30 a.m. Mass; 5 p.m. Vespers.
• April 18, Easter Tuesday—7:30 a.m. Mass; 5 p.m. Vespers.
Parental rights bill for minors seeking abortion advances

By Brigid Curtis Ayer

A bill to strengthen parental rights for minors seeking an abortion passed a House panel by an 8-4 vote on March 28, and moved to the full House for further consideration.

Senate Bill 404, authored by Sen. Erin Houchin, R-Salem, would require parents to verify their identity for a minor child of theirs seeking an abortion. The measure aims to prevent adults who are not a minor’s parent from posing as the minor’s parent, and would prohibit a person from aiding or assisting a minor with the age to obtain an abortion without parental consent.

Parents could collect damages against an adult who either posed as the minor child’s parent or obtained an abortion, or aided or assisted the minor in obtaining an abortion. The legislation also increases the age for reporting child abuse from 14 to 16 years of age.

“This is a bill about strengthening parental rights. This is not a bill about women seeking abortion. It’s about children seeking abortions, and the right of their parents to participate in that decision,” said Houchin. “This is about parental rights, not women’s rights. It strengthens parental rights that already exist.

Current law requires parental consent before a minor child may receive an abortion. However, there is no requirement that the person claiming to be the parent or guardian provide proof of identity. “We can’t just assume the person claiming to be the parent is not a friend or other family member who is taking the child without the parent’s knowledge,” Houchin said.

The senator said parents have to be present or give permission for a minor to get a tattoo or ears pierced, but under current law, there is no proof required for parents when their child seeks an abortion. “We are requiring parental consent by proof of identity,” said Houchin.

Current law allows minors to obtain an abortion without parental consent through a legal procedure called a judicial bypass. It allows a judge to determine if a minor is mature enough—to have an abortion without parental consent.

When asked by a House panel member how many minors seek a judicial bypass annually in Indiana, Judge Marilyn Moores, presiding judge of the Marion County Juvenile Courts who handles judicial bypasses, said that annually only a handful of minors—not more than 10—seek a judicial bypass for abortion.

Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), who serves as the public policy spokesperson for the bishops in Indiana, said human life, created in the image and likeness of God, deserves respect.

“Senate Bill 404 provides a clarification regarding parental notification and protection of a minor seeking an abortion, and assures parental notification to the proper authorities,” said Tebbe. “It allows minors to be protected against well-meaning persons, and abuse by persons who may pose as a parent of a minor so the minor can get an abortion.

Parents have the right and responsibility to be involved in the decisions of their children’s life and life-altering decisions,” continued Tebbe. “It will be the parent who assists the child in the aftermath of an abortion physically, emotionally and spiritually. Senate Bill 404 restores a parent’s rightful position.”

—Glenn Tebbe, executive director of the Indiana Catholic Conference

Bishop concerned U.S. won’t meet carbon emission goals after Trump order

WASHINGTON (CNS)—President Donald J. Trump’s executive order calling for a review of the Clean Power Plan (CPP) jeopardizes environmental protections and moves the country away from a national carbon standard to help meet domestic and international goals to ease greenhouse gas emissions, said the chairman of a U.S. bishops’ committee.

The executive order, signed on March 28, by the Environmental Protection Agency (EPA), fails to offer a “sufficient plan for ensuring proper care for people and creation,” Bishop Frank J. Dewane of Venice, Fla., chairman of the bishops’ Committee on Domestic Justice and Human Development, said in a statement on March 29.

Trump, flanked by coal miners, said during the signing ceremony that his goal was to drive energy independence, bring back coal-mining and manufacturing jobs, and reduce the cost of electricity.

Explaining that the U.S. Conference of Catholic Bishops (USCCB) has joined Pope Francis in supporting environmental stewardship and has long called for the U.S. to curtail carbon emissions, Bishop Dewane said the order “means that, sadly, the United States is unlikely to meet its domestic and international mitigation goals.”

The USCCB has called for a national climate standard in recent years without supporting any particular economic, technical or political approach.

Archbishop Thomas G. Bednar of Miami, who preceded Bishop Dewane as committee chairman, welcomed the Clean Power Plan when it was introduced in August 2015. He called it “an important step forward to protect the health of all people, especially children, the elderly and poor and vulnerable communities, from harmful pollution and the impacts of climate change.”

The plan called for reducing greenhouse gas emissions from power plants by 2030 by about 32 percent from 2005 levels. It sets targets for each state to reach. Coal-fired power plants are the nation’s largest source of greenhouse gas emissions.

Bishop Dewane said that an integral approach involving various components of U.S. society can reduce power plant emissions and still encourage economic growth and protect the environment.

“Many states have already made great progress toward carbon mitigation goals under the CPP, and this momentum ought to be encouraged and not hindered,” he said.

In his statement, the bishop cited Pope Francis’ encyclical “Laudato Si,” on Care for Our Common Home, which focuses attention on “the cry of the Earth and the cry of the poor.”

“With this recent order,” Bishop Dewane continued, “the administration risks damage to our air, our waters and, most importantly, our people, particularly the poor and vulnerable, without proposing a concrete and adequate plan.”

The ICC provided legislative updates and other public policy resources on its Web page at www.indianace.org.

Mission Day 2017

Ministry of Consolation
Building Comprehensive Parish Grief Teams

Tuesday, May 9, 2017
8:30 AM-4:00 PM
at Our Lady of Fatima Retreat House

Register by April 7 at www.archindy.org/grief

Learn from Maria Farrell, Director of GriefWork, about building and supporting bereavement teams, the business of ministry, and ways to accompany the broken-hearted.
Protecting children and young people

It is a conversation parents or guardians need to have with their children at an age-appropriate time. And it helps when teachers at schools and in religious education programs affirm what is being taught to the young people.

April is Child Abuse Prevention Month. It provides an opportunity for parents, teachers in schools and religious education programs, and priests and other leaders in parish settings to plant seeds, share lessons of life and faith, and remind our children of what is appropriate—or not appropriate—in regard to safe and unsafe boundaries of their personal space.

In the Archdiocese of Indianapolis, children are taught about their “Circle of Grace,” a personal space given to them by God that others may not violate without permission. The Circle of Grace religious education program has been implemented in schools and parishes throughout the archdiocese, and is designed to educate children and youths about the value of positive relationships, and protecting themselves against abuse.

“The program empowers children to understand their sacredness, and gives them the skills and language to protect themselves in situations that might be risky,” said Providence Sister Cathy Campbell, coordinator of the archdiocese’s Circle of Grace program, in a 2015 interview. “Children have to be able to recognize who they are in the eyes of God, and then to be able to protect themselves by knowing what are safe boundaries and unsafe boundaries.”

Circle of Grace is a direct response to the U.S. Conference of Catholic Bishops’ “Charter for the Protection of Children and Young People.” The curriculum combines safety tips and relationship-building with the teachings of the Catholic faith. It is meant to be taught in conjunction with parish schools and religious education curricula.

The archdiocese has also developed an in-house version of the Circle of Grace program for persons with special needs, according to Ed Ikkson, human resources director and “safe environment” coordinator for the archdiocese.

Another key initiative is the “Safe and Sacred” program, the archdiocese’s online, safe-environment training that is required for adults who interact with children and youths in Catholic settings.

“We’ve trained over 38,000 people through Safe and Sacred, which is tremendous,” Isakson said. “But we’ve added physical abuse, emotional abuse and neglect as areas where we provide training. People used to be trained soon after they would begin work. Now through Safe and Sacred, we can train people before they start.”

The Safe and Sacred training program has also broadened the archdiocese’s approach to protecting children and young people.

“With our prior program of Virtus, the training was about child sexual abuse, which remains and always will be a concern,” Isakson said.

“But we’ve added physical abuse, emotional abuse and neglect as areas where we provide training. Our belief is that we want to protect children from harm in all of those areas.”

For more information on the Circle of Grace program, contact Providence Sister Cathy Campbell at 317-726-5285 or ccampbell@archindy.org.

To make a report about possible child abuse, contact Carla Hill, the archdiocese’s victim assistance coordinator, at 317-236-1548 or 800-382-9836, ext. 1548, by e-mail at chill@archindy.org or make a report online at www.archdioceseofindianapolis.ethicpoint.com.

You do not have to give your name. As the U.S. bishops remind us in addressing Child Abuse Prevention Month, “Throughout the Gospel, Christ calls his followers to care for the most vulnerable among us, especially children. Our faith also calls us to uphold the value of human life and the dignity of the human person. The protection of children is the responsibility of the entire Church, including the faithful.”

We pray that our children know of our concern for their well-being. And we strive always to provide safe environments for them.

—Mike Ikkos

Letters to the Editor

Reflecting on the Church’s teaching about a male celibate priesthood

Regarding the March 17 article in The Criterion with the headline “Priests and marriage: Pope’s response not so new,” it is good to hear there is the wrong road to take for our Latin rite Catholic priests to be married, let alone non-virgin by active venery while remaining married. By the way, every marital act—open to the transmission of life—does not beget a child. So what makes a man think that because he’s entered matrimony he has a right to children?

In 2016, we had a speaker at our Serra Club in Indianapolis who fielded many questions regarding deacons and the “Code of Canon Law (CIC) 277.1: ‘Clerics are obliged to observe perfect and perpetual continence for the sake of the kingdom of heaven and therefore are obliged to observe celibacy, that is a special gift of God.’” Sacramental ministers can no longer use this as an excuse to Christ with an undivided heart and can more freely dedicate themselves to the service of God and mankind.”

His response was to remind me of the corporal debt owed according to 1 Cor 7.3. According to my spiritual director, there is no connection between 1 Cor 7 and 1 Cor 8. And this is why we must discern and on occasion seek clarification on what to do when confronted with moral irregularities.

St. Joseph is the perpetually chaste spouse of the virginc (before, during and after) Mary, mother of the Master of civilizations. Jesus is not a time for double-mindedness, and Scriptures are as clear as canon law: “The man who is married is concerned with pleasing his wife, not the Lord.”

Celibacy, generally speaking, has two connotations: being married, and being continent. In 1995, an apostolic declaration was that 25 of approximately 200 dioceses in the U.S. support a male celibate priesthood. Over the course of the next 20 years, being proactive has been the best remedy to stem this anomy within his holy Church.

Pope St. Gregory VII of happy memory decreed “perpetual celibacy as a holy ordination,” and “no married man should assist at the priest’s Mass.” In “Gaudium et Spes” of Vatican II, we see: where God’s priest is, there is the kingdom of God.

St. Francis of Assisi had a solution for those married men who were called: “third orders (CIC) 303).” We tarry in our own shortgage, and I may assure you, marriage is not the answer to the crisis of removing God from our mud.

To be sure, we should feel compassion for those in need and “welcome the stranger” whenever possible, but it is absurd to suggest that we should welcome all strangers, regardless of their intentions, proclivities or legal status.

As the Catechism of the Catholic Church explains in #2341: “The more prosperous nations are obliged, to the extent they are able [emphasis added], to assist the poorer nations in reaching ‘a better life.’ In other words, the United States is not expected to be more generous than it can afford to be. A nation can remain generous only if it remains intact.”

It follows that we should feel the moral tension between our compassion for the needy stranger, and our concerns about the economic and social costs of receiving an unlimited supply of newcomers that cannot or will not assimilate into our culture.

How can we maintain respect for the rule of law when unlawful intruders force their way into our borders while lawful applicants, who have paperwork, are turned away? It is a strange kind of compassion that is reserved only for lawbreakers.

How can we protect our citizens from the gangsters, rapists and drug dealers that invade our borders if we refuse to call things by their right name? Criminal trespassers are not “undocumented immigrants,” and they certainly don’t deserve the label.

How can we preserve our middle class if we allow foreign workers to displace American workers, who don’t feel empowered? If the middle class disappears, who will fight back against the self-serving political elitists? Poor people don’t have the power, and rich people don’t care.

On matters of immigration policy, compassion is a reliable moral guide only when it is informed by good judgment. I hope that the editors of this newspaper will keep that point in mind.

Stephen L. Bussell

Uncomfortable encounter leads to Lenten story of mercy and forgiveness

Recently, a couple of people at church were rude to me. As a musician, I play and sing at Mass each week, and these folks said they thought I was particularly good at either.

For the next several days, my inner monologue was dominated with thoughts of “What should I do about this?” I thought of going to the priest, and “telling on” to him. I thought of keeping something rude back. I thought of quitting my playing and singing, or quitting that particular Mass and going to a different one, or going to a different church, or going nowhere at all and quitting church. Then I heard a still, small voice that seemed to say, “You know what the central theme in all of this is? It’s ‘you.’ you’ve given no consideration to what their issue may have been. You’ve given no consideration to what their day was like, or what other problems they may be going through. Why do you drive down on them?”

“You’re right, Lord,” I said out loud, and then and there stopped the obsession and the’ve thought.

The Church is made up of all kinds of people, and for many of these people Sunday is their only social contact. It is the only place they have to share their feelings, and sometimes it just comes across as rudeness. What they’re really saying is: “Something’s bothering me.” I forgave them and prayed for...
Divine Mercy Sunday services will be held on April 23

Divine Mercy Sunday services are scheduled on April 23 at parish churches across the archdiocese. All services are open to the public.

St. Pope John Paul II instituted the observance of Divine Mercy Sunday— which is based on the visions of St. Faustina Kowalska, a member of the Sisters of Our Lady of Mercy—on the first Sunday after Easter.

To learn more about the indulgence and promises connected to Divine Mercy Sunday, log on to www.thedivinemerc.org.

A plenary indulgence is available to those who go to confession about 20 days before or after the feast day, receive Communion on the feast day, pray for the intention of the pope, and either take part in Divine Mercy Sunday devotions or, in the presence of the Blessed Sacrament exposed or reserved in the tabernacle, recite the Our Father and the Creed, adding a devout prayer to the merciful Lord Jesus (such as “Merciful Jesus, I trust in you!”).

Divine Mercy Sunday prayer services on April 23 reported to The Criterion are as follows:

Bataveley Deanehy
• St. Teresa Benedicita of the Cross Church, 23300 Gavin Lane, Lawrenceburg—2-3:30 p.m., eucharistic adoration, Stations of the Cross, Divine Mercy Chaplet. Information: 812-466-8700.
• St. Michael Church, 145 St. Michael Blvd., Brookville—2-3:30 p.m. adoration, reflection, Divine Mercy Chaplet, devotions and Benediction. Information: 765-647-5462.
• All Saints Parish, at St. Martin Campus, 4004 Yorkridge Road., Guiford—3 p.m. holy hour, reflection, Divine Mercy Chaplet and devotions. Information: 812-576-4302.
• Oratory of SS. Philomena and Cecilia, 16194 St. Mary’s Road, Brookville—3-4 p.m. exposition, Divine Mercy Chaplet, confessions and Benediction. Information: 765-647-0310.

Bloomington Deanehy
• St. Vincent de Paul Church, 1723 “T” St., Bedford—1:30 p.m. confessions, 3 p.m. Divine Mercy prayer service for Catholic Community of Lawrence County. Information: 812-275-6539.
• Mother of the Redeemer Retreat Center, 8220 W. S.R. 48, Bloomington—1 p.m. confessions, 3 p.m. Divine Mercy service. Information: 812-823-4642.

Connersville Deanehy
• St. Mary of the Immaculate Conception Church, 512 N. Perkins St., Connersville—2-3 p.m., holy hour including eucharistic expositions, confessions and Divine Mercy Chaplet. Information: 765-932-2858.
• St. Patrick, 708 Sixth St., Richmond—2:30-3:30 p.m., adoration and prayer service. Information: 765-962-3902.

Indianapolis East Deanehy

Indianapolis North
• St. Joan of Arc Church, 4217 Central Ave., Indianapolis—3 p.m. Divine Mercy holy hour. Information: 317-283-5508.
• St. Luke the Evangelist Church, 7575 Holliday Dr., Indianapolis—2 p.m. confessions and adoration, 3 p.m. Benediction, Divine Mercy reflection, veneration of image and prayers. Information: 317-259-4737.

Indianapolis South
• Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood—2 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet, reception following. Information: 317-888-2661.
• Our Lady of the Most Holy Rosary, 520 Stevens St., Indianapolis—3 p.m. adoration, Divine Mercy Chaplet, prayer and Benediction. Information: 317-636-4478.

New Albany Deanehy
• St. Mary Church, 415 E. Eighth St., New Albany—Divine Mercy Chaplet before each weekend Mass. Information: 812-944-0147.
• St. Joseph, 312 E. High St., Corydon—1:30 p.m.—procession, confessions, consecration to the Divine Mercy and Divine Mercy Chaplet. Information: 812-738-2742.

Terre Haute Deanehy
• St. Paul the Apostle Church, 202 E. Washington St., Greencastle—3-4 p.m., hour of prayers including Divine Mercy Chaplet. Information: 765-653-5678.
• St. Joseph University Church, 113 S. Fifth St., Terre Haute—2:45-3:30 p.m., Divine Mercy Chaplet. Information: 812-232-7011.
• Sacred Heart, 610 S. 6th St., Clinton—2 p.m., adoration, 3 p.m., Divine Mercy Chaplet and Benediction. Information: 765-832-8468.

Pope to seminarians: Using Church for personal ambition is a ‘plague’

VATICAN CITY (CNS)—Do not settle for a worry-free, comfortable life with an unhealthy attachment to money and an ambitious heart yearning for honors, Pope Francis told seminarians studying in Rome.

“I am telling you this as a brother, father and friend. Please, shun ecclesial careerism. It is a plague. Avoid it,” he said, and “generously and willingly renounce the superfluous in order to be credible witnesses of the Gospel and ‘the Good News’ so as to be ‘credible proponents of a true social justice.’

Priestly formation cannot depend solely on academic formation, which breeds “all the ideologies that infect the Church with every type of clerical academicism.”

Studies must interweave academic, spiritual, community and apostolic formation all together, and when one of these four legs is missing, he said, formation begins to limp and the priest ends up paralyzed.”

Sonny Shanks
Corydon

LETTERS

continued from page 1

them, and will be looking for them next time at church to offer them a smile and ask if they’re OK.

I thought it was interesting that this all happened during this time of the year—a season of reflection or preparation, preparation for the coming of our risen Lord! This year, this is my ‘Lenten story’

Sonny Shanks
Corydon

Calling all diocesan parishes!

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3. Join us on April 23, 2017, at 8:30 a.m. for our Liturgy of the Hours and Pledge a Gift.

4. Pledge your gift today!

Fifth St., Terre Haute—2:45-3:30 p.m., Divine Mercy Chaplet. Information: 812-232-7011.

• Sacred Heart, 610 S. 6th St., Clinton—2 p.m., adoration, 3 p.m., Divine Mercy Chaplet and Benediction. Information: 765-832-8468.
April 11 Church of the Immaculate Conception, 1, 317-223-3687, provctr@spsmw.org.
Ave Maria Guild, National Vocation Conference, 10 a.m. 11 a.m. followed by lunch.
Information: 317-223-3687, stpaul@stluke.org.

April 12 Our Lady of Fatima Retreat House, 3135 E. 56th St., Indianapolis. The Light is on for You Again—Sacrament of Reconciliation, 7 a.m.-8 p.m. Information: 317-545-7681, ext. 107, or www.archindy.org/fatima
St. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Tenebrae Service by Vox Sacra, archdiocese@vosacra.com, 7:30-8:30 p.m. Information: 317-634-4519 or amarck@archindy.org.
St. Andrew the Apostle Parish, 8155 Oaklandon Rd., Indianapolis. Mass, followed by Way of the Cross, noon. Information: 317-784-4439 or www.catholiccemetaries.cc

April 14 Our Lady of Peace Cemetery and Mausoleum, 9001 S. Meridian St., Indianapolis. Easter Egg Sk blessing the Society of St. Vincent de Paul, Indianapolis, 10 a.m. Registration: www.archindy.org/plfl/42727. Volunteers needed, contact Darlene Lewandowski, 317-924-0234, or darlene.sweeney@svdpindy.org. General race information: 317-375-6585 or provctr@spsmw.org.

April 15 Helpers of God’s Precious Infants, Indianapolis, 1 Sisters and Divine Mercy Chapel at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center: www HelpersofGodsPreciousInfants.org. Information: 317-737-9952, provctr@spsmw.org.

April 18-May 23 Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Easter for You Again—Sacrament of Reconciliation, 10 a.m. Registration: www.archindy.org/plfl/42727. Volunteers needed, contact Darlene Lewandowski, 317-924-0234, or darlene.sweeney@svdpindy.org. General race information: 317-375-6585 or provctr@spsmw.org.

April 22 St. Joseph Parish in Shelbyville to host Tony Melendez in concert on April 22 at 7 p.m. at St. Joseph Parish, 8155 Oaklandon Rd., Indianapolis. In the Apostle Parish, 8155 Oaklandon Rd., Indianapolis. The Archdiocese of Indianapolis is offering a special Ash Wednesday Disabilities Awareness Mass for St. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 3:30 a.m. on Holy Thursday. The Mass, which is on Divine Mercy Sunday, celebrates the gift and dignity of each person. A reception will follow in the Archbishop Edward T. O’Meara Catholic Center Assembly Hall, 1400 N. Meridian St., across from the Cathedral. For more information, call 317-236-1448 or email gfeffies@archindy.org.

April 23 Archbishop Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. Pray With the Gospel of Luke, Benedictine Father Eugene Hensell presenting, 225 single, $425 double. Information: 317-353-6385 or rрожеві@samahin.edu.

April 24-28 Archdiocesan Office of Catechesis is offering a special Ash Wednesday Disabilities Awareness Mass at St. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 7 a.m. on Holy Thursday. The Mass, which is on Divine Mercy Sunday, celebrates the gift and dignity of each person. A reception will follow in the Archbishop Edward T. O’Meara Catholic Center Assembly Hall, 1400 N. Meridian St., across from the Cathedral. For more information, call 317-236-1448 or email gfeffies@archindy.org.

April 24 Archdiocesan Office of Catechesis is offering a special Ash Wednesday Disabilities Awareness Mass at St. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 3:30 a.m. on Holy Thursday. The Mass, which is on Divine Mercy Sunday, celebrates the gift and dignity of each person. A reception will follow in the Archbishop Edward T. O’Meara Catholic Center Assembly Hall, 1400 N. Meridian St., across from the Cathedral. For more information, call 317-236-1448 or email gfeffies@archindy.org.

April 28-30 Archdiocesan Office of Catechesis is offering a special Ash Wednesday Disabilities Awareness Mass at St. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 7 a.m. on Holy Thursday. The Mass, which is on Divine Mercy Sunday, celebrates the gift and dignity of each person. A reception will follow in the Archbishop Edward T. O’Meara Catholic Center Assembly Hall, 1400 N. Meridian St., across from the Cathedral. For more information, call 317-236-1448 or email gfeffies@archindy.org.

April 29 Oldenburg Franciscan Center, 22143 Main St., Oldenburg, Teaching Your Child.
Justice and divine mercy meet in the cross of Christ

“Mientras comían, Jesús tomó pan, y habiéndolo bendecido, lo partió, y dándoselo a los discípulos, dijo: ‘Tomad, comed; esto es mi cuerpo’. Y tomando una copa...”

Daniel Conway

La justicia y la misericordia se reflejan en la cruz de Cristo

Pasamos todo el año (el Año de la Misericordia) explorando este poderoso atributo divino. Jesús es el rostro de la misericordia; Es un icono o una imagen sagrada del rostro del Padre para nuestra humanidad. Cuando miramos a Jesús y cuando escuchamos sus palabras de compasión y perdón, lo veamos para recuperar lo que los pecadores más empedernidos, vemos a Dios y escuchamos Su voz que nos habla a nosotros como el Padre pregunta: ¿Dios es amor y la misericordia es Su obsequio eterno para nosotros, la fuente de sanación, esperanza y salvación. Pero los escépticos entre nosotros no pueden evitar preguntar: “¿Y qué hay acerca de la justicia?” ¿Cómo un Dios tan misericordioso puede ser también un Dios de justicia? ¿Acaso no hay aquí una contradicción?”

“¿No dice el Papa Francisco sin dudarlo ni un momento: “En Dios, la justicia es misericordia y la misericordia es justicia”. La justicia y la misericordia no son dos aspectos distintos para Dios. Son lo mismo ser justos unos con misericordia, como lo fue Jesús. Por ejemplo, nuestro Señor no probaba al adultero, pero amaba y perdonaba a las personas que habían cometido adultero, aunque los exhortaba a que no volvieran a pecar. La justicia divina implica decir la verdad con amor, como lo hizo Jesús. No fingía que los pecados graves “no tenían importancia. No debo acusar a los pecadores, el Papa Francisco actuaba como si fueran incorregibles. Al contrario, nos dijo: “Los sanos no tienen necesidad de médico, sino los que no están sanos” (Lc 5:31). El Divino Médico no minimiza ni nega el estado del paciente; lo ayuda mediante el amor y la gracia. El Papa nos reta a considerar a Dios en el perdón, y lo exhorta a que “no peques más”.

Pero el Santo Padre prosigue: “Uno de mentalidad casuística puede preguntar: “Pero, ¿qué cosa es más importante, en Dios, Justicia o Misericordia? También es un pensamiento enfermo, que trata de salir… ¿Qué cosa es más importante? No son dos: es uno solo, una sola cosa. Que el Señor nos ayude a comprender este camino, que no es fácil, pero que nos hará felices a nosotros, y hará feliz a tanta gente.”

En Dios, la justicia y la misericordia se funden para formar un solo atributo divino. Puesto que nuestra visión es limitada solamente vemos en blanco y negro (justicia o misericordia), pero la visión de Dios es mucho más amplia y multidimensional. Dios nos ve a cada uno de nosotros y es capaz de penetrar debajo de la superficialidad, más allá de nuestras acciones y comportamientos. Dios ve nuestros corazones y, si bien nos juzga de un modo justo, también lo hace con gran compasión y un inmenso poder sanador. La justicia y la misericordia en Dios es justa. Quizás esto resulte un poco difícil de comprender, pero el papa Francisco nos dice que esta es la verdad absoluta.

“¿Quién soy yo para juzgar?” No es una declaración permisiva. Pecado es pecado. Nos ayudamos al nadir en el fingir que los pecados de una persona no resultan hirientes para él mismos y para los demás. Pero el Señor nos ha ordenado que no juzguemos a los demás para que Dios sabe que nuestra visión y nuestra capacidad de entendimiento son demasiado limitados para comprender la verdad completa sobre la justicia y la misericordia divinas. A medida que concluimos esta época de cuarentena y nos preparamos para el triduo y la temporada de Pascua, oremos para recibir el perdón de nuestros pecados, así como también para perdonar a los que han pecado contra nosotros.

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

VATICAN CITY (CNS) -- Continuing initiatives aimed at a reconciliation with the Priestly Society of St. Pius X (SSPX), Pope Francis' papal bull “Misericordiae Vultus” (from Pope Francis' papal bull “Misericordiae Vultus”)...

By Daniel Conway

For decades, the Vatican and leaders of the traditionalist society, founded by Archbishop Marcel Lefebvre, have been seeking a way to fully reintegrate the faithful regarding the validity of the sacrament and “allay any concerns on the part of the faithful” said the letter published by the Pontifical Commission “Ecclesia Dei,” which is responsible for the Vatican’s ongoing talks with the Society of St. Pius X.

During the Year of Mercy, Pope Francis made special provisions to recognize as valid any Masses performed by SSPX priests through the sacrament of confession. After the Holy Year ended, the pope extended that provision “lest anyone ever be deprived of the sacramental sign of reconciliation through the Church’s pardon.”

Pope Francis met in April 2016 with Bishop Bernard Fellay, superior general of the society. The meeting seemed to signal progress in reconciling the group with the Roman Catholic Church.

Despite the objective persistence of the canonical irregularity in which, for the time being, the Society of St. Pius X finds itself,” the commission said in its new letter, the provisions approved by the pope on marriages should alleviate “any uneasiness of conscience on the part of the faithful regarding the validity of the sacrament of marriage.”

Divine justice means speaking the truth in love as Jesus did. He didn’t pretend that serious sins were “no big deal.” But he also never shun sinners, even those who did something somehow irredeemable. On the contrary, he told us that “the healthy don’t need a doctor, the sick do” (Lk 5:31). The Divine Physician does not minimize or deny the patient’s condition. He heals us by the power of his love and forgiveness, and then challenges us to “sin no more.”

But, the Holy Father continues, “someone with a casuistical mindset might ask, ‘What is more important in God? Justice or mercy?’ This, too, is a sick thought, that seeks to go out of line. What is more important? They are not two things: it is only one, only one thing. May the Lord help us to understand this [truth about God’s nature], which is not easy, but which will bring us happiness, and will make so many people happy.”

In God, justice and mercy come together to form one divine attribute. Because our vision is limited, we see only black or white (justice or mercy), but God’s vision is much more expansive and multidimensional: God looks at each one of us and sees beneath the surface, beyond our actions and behavior. God’s justice is merciful, and his mercy is just. This may be hard for us to grasp, but Pope Francis tells us that it is the absolute truth. “Who am I to judge?” is not a permissive statement. Sin is sin. We help no one by pretending that their sins are not hurtful to themselves or others. But the Lord has commanded us not to judge others because God knows that our vision and understanding are too limited to comprehend the whole truth about divine justice and mercy.

As we conclude this Lenten season and prepare for the Triduum and the coming Easter season, let’s pray for the forgiveness of our sins—as we forgive those who have sinned against us.

Pope Francis approves provisions to recognize marriages of SSPX faithful

The Criterion Friday, April 7, 2017

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Center in downtown Indianapolis to the Indiana Statehouse.

“There’s some routine, but to say there’s a ‘typical’ day [at the statehouse], no,” he says. “Today there are about 12 hearings. I’m only interested in four of them.”

The first one, at which Tebbe will offer testimony, starts at 9 a.m.

Tebbe leads the way through the labyrinth of halls, opting for the stairs over the elevator “because you can run into more people. Way in the halls is where a lot of the work happens.”

By 8:30 a.m., he is signed up to testify in support of House Bill (HB) 1128, which would require abortion facilities to notify chemical abortion recipients about the availability of abortion reversal methods. HB 1128 is one of three bills to be discussed in the committee meeting.

While waiting for the session to begin, Tebbe shreds insight on the tasks of the ICC executive director during the General Assembly months.

“A lot of my time is spent just talking to people, making connections,” he says. He checks with colleagues both who share and oppose his position on a bill, gets updates on hearings and talks with legislators.

“It’s called ‘running traps’ and making sure you know what people are thinking, expecting and predicting,” he explains.

He also explains that it takes certain skills to work as a lobbyist for the ICC.

“You’ve got to be able to jump from one thing to another very fast, and be able to engage with it immediately. I don’t don’t know if it’s a skill or just crazy,” he says with a grin.

More specifically, says Tebbe, the ICC executive director has to “be good at relationship building, building rapport with people, not only legislators but other lobbyists, the experts within your own community. It’s knowing how far to push, knowing when to fall back, knowing how to be a partner in working with an alliance.”

And when communication skills and the ability to be persuasive are critical, as well as being “trustworthy, not only so politically and democratic processes, and seeks to educate Catholics on the public matters affecting the common good, and public speaking engagements are part of his job, says, noting that he gets “invoked because I'm executive director of [ICC], or the Church has taken a position and therefore they want to know more about what the Church’s perspective is.”

As an example, he cites his participation a few nights earlier at Wabash College in Crawfordsville, Ind., as part of an immigration discussion panel triggered by President Donald J. Trump’s executive order on immigrants and refugees.

The hardest part of the job, says Tebbe, is “keeping up with all the bills, and knowing exactly which bills to speak to and which ones I should just let play out. For this session, there are probably about 200 bills I’ve flagged. Many I know are dead—not going to be heard— and others I’m just monitoring. They’re related to abortion or health care or social well-being issues. … I’m working pretty strongly on probably about 20 bills right now, and about 12-15 that I’m actively engaged with.”

Sitting and waiting

“By 1 p.m. Tebbe is sitting in a conference room waiting for a 1:30 p.m. hearing at which he will testify on Senate Bill (SB) 467, which would allow local governing boards to assess fees for use of fire department services.

“This would replace a tax for this service all properties, including churches and other religious entities,” that are exempt, Tebbe explains. “Obviously, we'd be opposed to that.”

After testimony was heard on two other bills, Tebbe is ready for his turn to testify against SB 467. He never had the chance—there was so much vehement testimony in opposition that the hearing was cut short.

“That’s fine,” says Tebbe about not testifying after sitting for nearly three hours in the meeting. “[The bill is] going to be shut down. I think, and that’s all that matters. [The senator who authored the bill] knew that there were 100 other people ready to testify that it was a bad thing.”

It’s now 4:15 p.m. The fourth hearing that Tebbe hoped to sit in started 45 minutes prior. With testimony being heard on five bills and not knowing if the bill in question had already been addressed, Tebbe decides he can talk with others for an update later, or listen to testimony online in his office.

After checking in with a colleague, Tebbe decides at 4:30 p.m. that he’s done as much as he can do for the day at the statehouse. It’s time to head back to the office and finish a few tasks.

“I’m just one voice”

And so ends a day in the life of an ICC executive director. It started with plans to testify at two hearings and sit in on two others. But testimony was only given at one hearing, and the other two hearings went unobserved. So was the day a success?

“Yeah, it was,” says Tebbe. “The above scenario did not occur. It looks like the bill this afternoon is going to die, even though I didn’t have a direct influence on it.”

“Was it successful in that I got to see one of the representatives, and he said he’s not going to hear the bill that I don’t want heard. [I] coordinated some with colleagues and alliances in regard to … the bills we’re working. [I] got confirmation that we are going to have a hearing next week on a death penalty bill.

“I have a saying that ‘I stirred the pot.’ Things kept moving. Yeah, we’ve got to wait until the end to see how things turn out, but it’s as much about getting things stopped, too, as well as keeping things going. When I have a successful day, I stirred the pot, and things are moving along.”

Tebbe says that the presence of the ICC at the statehouse is important, but that each Catholic’s role is “even more critical. I can represent the bishops, and I do, I represent what the Church teaches. And sometimes that’s persuasive.

“But a lot of these people are more persuaded when their constituents contact them. They’re elected to represent. They feel better when they hear people say what something is. It’s very important that Catholics do reach out. I’m just one voice.”

(For more information on the Indiana Catholic Conference, to read legislative updates or to join the 1-CAN network, log on to www.indiana-catholic.org.)
Sisters earn St. Elizabeth Catholic Charities’ Spirit of Hope Award

By Natalie Hoder

St. Elizabeth Catholic Charities in New Albany will hold its annual Spirit of Hope—Cats Calls gala at the Galt House in Louisville, Ky., at 5:30 p.m. on April 27.

The gala will benefit and celebrate the efforts of St. Elizabeth Catholic Charities to help those in need in southern Indiana. It will also provide an opportunity for two volunteers with a combined 45 years of service to the organization to receive the Spirit of Hope Award.

Kathy Kruer and Jeannie Schmidt, sisters who have volunteered for the organization for 19 and 26 years, respectively, will receive the award at the gala—an event which they organized together for 11 years.

Schmidt, 69, began volunteering in 1991, just two years after the founding of what was then called St. Elizabeth's Regional Maternity Center.

“I knew the founder, Joan Smith, and was very interested in what she was doing with St. Elizabeth’s,” she says. “I’m so pro-life. I truly believe the alternative being presented was [at St. Elizabeth] has saved a lot of babies.”

While the Schmidts were having their home built in Floyds Knobs, they lived in a duplex located across the street from the maternity home. Schmidt took advantage of the proximity “to really get involved.”

She did chores, ran errands for the home’s residents, cleaned, and painted and decorated rooms for the single pregnant women who were choosing life for their children.

“I was there all the time,” recalled Schmidt, a member of St. John the Baptist Parish in Starlight.

In 1998, she was asked to join the board advising the organization. She suggested her sister be invited to join the board as well.

“I have a special feeling about helping kids,” says Kruer, who once pursued an adoption through Catholic Charities of New Albany. They had paid a maternity home and the small adoption agency we did early on.”

St. Elizabeth Catholic Charities now offers adoption services, affordable supportive housing, court-appointed special advocates for children (CASA), free pregnancy testing, Marie’s Ministry community distribution program, a family and children’s shelter, supported living and a family stability program.

While the sisters rotated out of their role as events committee co-chairs after 11 years, they have continued to volunteer behind the scenes. Such dedication is a family value, says Kruer.

“We were always brought up, whatever you give of your time, talent and treasure, you receive back tenfold,” she says.

Schmidt says that the organization’s director, Mark Casper, “knows that Kathy and I, though we’re not on the board, are still very dedicated. We’ll always be a friend.”

Casper feels the same about the sisters.

“Every organization develops a culture,” he explains. “They were there in our formative years. It’s one thing to be the gala chair, but they also served on the leadership council. For us, that’s like an advisory council. They left a big print of their heart on the agency.

“St. Elizabeth is a very special place. All our clients are treated with dignity. They contributed greatly to that.”

Both sisters say they were “shocked” and “humbled” upon hearing they were chosen to receive the Spirit of Hope Award.

“I kept thinking, ‘Why me? How did I jump out there in front of others?’” Kruer says.

Schmidt felt the same of her own nomination.

“I could think of 30 other people who deserved it more than I did,” she says.

With the award being created just a few years ago and the agency being 20 years old, “you can imagine we stockpiled a whole lot of people responsible for getting us to where we are,” says Casper. “But for those of us on the discerning council, it was not a difficult decision.”

Casper spoke on behalf of the directors who served while the sisters were on the board.

“Some of the people who deserved it more than me, it’s hard to name them all. I feel so blessed, seeing the end result,” says Kruer. “When you hear those people speak at the gala—the adoptive parents, the supportive living people, the CASA volunteers—when you hear them, it’s fulfilling and rewarding.”

Schmidt says the years of volunteering have led to a “friendship.”

“The friendship has grown strong through the years,” she says. “It really is a family.”

(Washington CNS)—The Senate voted late on March 30 to override a rule change made in the last days of the Obama administration that prevented states from redirecting Title X family planning funding away from health centers that perform abortions and to community clinics that provide comprehensive health care.

A year ago, Congress passed a Title X rule change to be requested during the evening.

People pass a Planned Parenthood clinic on March 17 in New York City. The U.S. Senate voted on March 30 to let states cut off federal funding for Planned Parenthood. CNS photo/Jim Lo Scalzo, EPA

The joint resolution, H.J. Res. 43, was introduced in the House by Rep. Diane Black, R-Tennessee. It passed 230 to 188 on Feb. 16, a vote that was largely along party lines.

In the Senate, the measure was introduced by Sen. Joni Ernst, R-Iowa. Her fellow Republican Sens. Susan Collins of Maine and Lisa Murkowski of Alaska voted against allowing the legislation to move forward and then against the bill itself.

Republicans control the Senate by only a 52-48 margin, so Pence was called on twice to break a 50-50 tie. Now the measure goes to President Donald J. Trump, who is expected to sign it into law.

Title X of the Public Health Services Act was passed by Congress in 1970 to control population growth by distributing contraceptives to low-income families. Planned Parenthood is the largest recipient of Title X funding. Planned Parenthood also is the nation’s largest abortion network—performing more than a third of all abortions in the U.S. It receives more than half a billion dollars in federal funding each year.

Under the Hyde Amendment, federal funding for abortion is prohibited, but federal family planning funds were allowed to go to clinics and facilities for other health services.

States have been acting on their own to prohibit Title X funding to agencies performing abortions.

The joint resolution is one of a series of bills Congress has passed under the Congressional Review Act, which allows federal regulations put in place during the final days of the previous administration to be rescinded by simple majority passage.

In a letter to House members urging them to vote for H.J. Res. 43, National Right to Life wrote: “Long-standing objections to the massive governmental funding of PPFA [Planned Parenthood Federation of America] have been reinforced by widely publicized undercover videos, which illuminate the callous brutality that occurs daily in these abortion mills.”

After the House vote, Ernst said in a statement she was “committed to restoring our states’ ability to make their own decisions about the best eligible Title X providers for folks.”
approached the statue, finally placing the bullet in her crown, he said. “It is still in her crown, waiting for these gestures. . . .” “He expressed his devotion to Our Lady. He would just walk closer and closer to that statue and would repeat: ‘You saved me, you saved me.’ ”

As the prefect of the Congregation for Saints’ Causes from 1998 to 2009, Cardinal Saraiva Martins also oversaw the process leading to the beatification by St. John Paul II of Lucina and Francisco Marto, two of the three young shepherd children, who saw Mary at Fatima.

The cardinal also shared a personal friendship with the third seer, Carmelite Sister Lucia dos Santos, who died in 2005.

It was Cardinal Saraiva Martins who, two years after Sister Lucia’s death, urged Pope Benedict XVI to waive the five-year waiting period before her sainthood cause could be opened.

“The pope was very kind. He said, ‘Yes, you know more about this than I do. We will do as you say.’ ” the cardinal recalled.

Pope Benedict, the cardinal added, was a “great devotee” of Our Lady of Fatima, even before his election to the papacy.

Interviewed in his apartment near St. Peter’s Square, Cardinal Saraiva Martins grabbed a copy of part of the interview then—Cardinal Joseph Ratzinger did in 1985 with Vittorio Messori, an Italian journalist.

“Before becoming pope, he said: ‘A stern warning has been launched from that place—a summons to the seriousness of life, of history, to the perils that threaten humanity’ ” the cardinal recalled.

The special papal bond with Our Lady of Fatima lives on today with Pope Francis, who as archbishop of Buenos Aires was a frequent visitor to a shrine in the Argentine city devoted to her, Cardinal Saraiva Martins said. Pope Francis will visit Fatima on May 12-13 to mark the 100th anniversary of the apparitions.

The cardinal recalled Pope Francis’ “beautiful” words to Portuguese-speaking pilgrims on May 13, 2015, the 90th anniversary of the apparition: “Entrust her all that you are, all that you have, and in that way you will be able to become an instrument of the mercy and tenderness of God to your family, neighbors and friends.”

—Pope Francis speaking to Portuguese-speaking pilgrims on May 13, 2015, the 90th anniversary of the apparition of Mary at Fatima

‘Entrust to her all that you are, all that you have, and in that way you will be able to become an instrument of the mercy and tenderness of God to your family, neighbors and friends.’

—Pope Francis speaking to Portuguese-speaking pilgrims on May 13, 2015, the 90th anniversary of the apparition of Mary at Fatima

If you are a victim of sexual misconduct by a person ministering on behalf of the Archdiocese of Indianapolis, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis
P.O. Box 1410, Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame’s Catholic Distance University (CDU) to offer non-credit online theology classes:

• Courses on the Catechism of the Catholic Church from CDU
• All 12 classes for a Certificate in Lay Ministry available online
• 20% discount for all employees, volunteers, and parishioners
• Employees also receive reimbursement upon course completion

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

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MINISTRY

Cord doesn’t sugarcoat how hard that stretching was at first.

“I had never spent any time in a jail or prison, so it seemed like a scary thing to do,” he recalls. “It’s fear of the unknown. You don’t know what’s on the other side of the wall, and you hear all the things that go on in prison—which are all frightening.”

Yet once Cord looked beyond his fear, he gained a different perspective.

“In the big picture, some major societal problems become really evident when you go into a jail or prison. The people there get it. You’re treated the same as the other inmates, and you hear all the things that go on in prison—which are all true.”

Yet once Cord looked beyond his fear, he gained a different perspective.

Cord, who has been a victim of sexual misconduct, said his experience with ex-offenders, “When they do get out of jail, they can’t get hired, or if they do get hired, they may have a hard time keeping the job,” the cardinal said.

“Without a job, it is nearly impossible to get off the street,” the cardinal said.

New research is looking at the psychological impact of incarceration and how it affects the brain. The cardinal recalled Pope Francis’ “beautiful” words to Portuguese-speaking pilgrims on May 13, 2015, the 90th anniversary of the apparition: “Entrust her all that you are, all that you have, and in that way you will be able to become an instrument of the mercy and tenderness of God to your family, neighbors and friends.”

‘We need to have compassion’

Within the task force, Cord’s group focused on building relationships that will help people as they re-enter society after being imprisoned.

Key elements of this goal include training potential mentors to help during this transition, and establishing connections with parishes and the St. Vincent de Paul Society to provide material needs to assist people during this time.

Another emphasis involves working with companies and programs to provide support and employment opportunities.

“I think every county jail needs to have some Catholic presence in it,” Cord says.

The presence could be people going into the jail, or helping those in jail when they get out. It could also be through prayer or financial support or making rosaries. We have invited 15 people to the jail service with me at the Jackson County Jail. Even if they just go one time, it noticeably changes them in terms of compassion.”

“It has definitely changed them.”

‘One of the things this will bring to my ministry as a deacon is a change in the way I look at the marginalized in our society, not just those in prison. We need to have compassion for them.’

Cord’s commitment to prison ministry also leads him to a moment of self-awareness—and a light laugh.

“Clearly Deacon Mike knew what he was doing when he had me do what I wanted to do the least. That’s when you grow the most.”

(For more information about how to get involved in prison ministry in the archdiocese, visit the website, www.archindy.org/prison. Interested persons can also contact Deacon Michael Braun, the archdiocese’s director of the Office of Pastoral Ministries. He can be reached by e-mail at mbraun@archindy.org or by phone at 317-236-1531 or 1-800-382-9836, ext. 1531.)
Jesus fulfilled messianic prophecies in triumphal entry into Jerusalem

By Paul Senz

It is a common adage by now that the Old Testament is fulfilled in the New Testament, and the New revealed in the Old. The life and ministry of Jesus Christ was the fulfillment of centuries of prophecy, and when the Gospel was spread around the world, this point was greatly emphasized. We, as Catholics, see ourselves in continuity with the ancient Jewish people, and as a result we have a special interest in understanding how the prophecies of the Old Testament came to fulfillment in Jesus. This year on Palm Sunday, we read the account from the Gospel of St. Matthew of the entrance of Jesus into Jerusalem. Scholars typically recognize Matthew’s Gospel as one with a great focus on the fulfillment of Old Testament prophecy, and this scene is no exception.

In this passage, Matthew specifically draws attention to a number of Old Testament prophecies being fulfilled in Jesus. In the first verse of Matthew’s recounting of the entrance into Jerusalem, we hear that Jesus and the disciples were in Bethpage. Bethpage is one of the last villages on the road from Jericho to Jerusalem, and is located on the Mount of Olives. In the Old Testament, the prophet Zechariah declared that this would be the place where God’s kingship over the entire world would ultimately be revealed (Zec 14:4-9). This is especially important to remember in light of the great kingship prophecies that would be fulfilled at Jesus’ arrival, and at the same time a prayer that the Davidic kingship and hence God’s kingship over Israel would be re-established.

Jesus is now handed the holy city of Jerusalem, and made clear his divine claim to kingship. His hour has come, and with it, the hour of our salvation—the salvation which God promised his people of old.

Matthew explicitly quotes Zechariah 9:9—“Exult greatly, O daughter Zion! Shout for joy, O daughter Jerusalem! Behold: Your king is coming to you, a just savior is he, and with victory he is named king. He will rejoice over Jerusalem, and turn away her mourning and weeping into gladness. He will enter Jerusalem in the king’s splendor and majesty, like the young men in their dance, like the King in the midst of his congregation.” Pope Benedict XVI in his book Jesus of Nazareth: Holy Week notes that this psalm was also used as a blessing given to pilgrims when they arrived at the Temple in Jerusalem. Gradually, this phrase saw its meaning develop as a prayer of supplication to one of praise, “joyful praise of God at the moment of the processional entry, hope that the hour of the Messiah had arrived, and at the same time a prayer that the Davidic kingship and hence God’s kingship over Israel would be re-established.”

While all four of the Gospel accounts tell basically the same story of what happened that day in Jerusalem, only Matthew uses these words: “hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest” (Mt 21:9). What exactly does the word “hosanna” mean, and why would the crowd shout it about Jesus at this time?

At the moment of Jesus’ arrival, Matthew notes that the “king of peace, of simplicity, of humility. Jesus displays kingship, but he is the king of peace, of simplicity, of humility. Jesus is indeed making a royal claim,” Benedict writes. “He wants his path and his action to be understood in terms of Old Testament promises that are fulfilled in his person. The Old Testament speaks of him—and vice versa: He acts and lives within the word of God, not according to projects and wishes of his own.”

The narrative tells of the crowd covering the ground with their cloaks and palm branches as Jesus passed them by. This gesture is another that is fraught with symbolism and meaning from the Old Testament. The spreading of cloaks and branches is an image of enthronement in the line of King David, heartening back to 2 Kings 9:13 and 1 Maccabees 13:51. The crowd entered the city with shouts of praise, the waving of palm branches, the playing of harps and cymbals and lyres, and the singing of hymns and canticles, because a great enemy of Israel had been crushed” (1 Mc 13:51). “As Jesus entered Jerusalem, another great enemy of Israel—the greatest enemy—was about to be crushed as well.

The people were overcome, shouting the words of Psalm 118, “which on their lips becomes a messianic proclamation,” Pope Benedict writes. Shouts of “Hosanna” fill the air.

The life and ministry of Jesus Christ was the fulfillment of centuries of prophecy, and when the Gospel was spread around the world, this point was received great emphasis.

The liturgy on Palm Sunday begins differently from most Masses. In most Catholic churches, people gather outside or in the vestibule where they hear a reading from the Gospel according to St. Matthew (21:1-11) about Jesus’ triumphal entry into Jerusalem. Palms are then blessed, and the congregation processes into the church together.

Parishioners at St. Lucy Parish in Sucholet, El Salvador, wait to have their palms blessed during a Palm Sunday Mass on March 29, 2015. The Gospel proclaimed at the start of the Palm Sunday liturgy recalls Jesus’ triumphal entry into Jerusalem. (CNS photo/Olivier Douvet)

The psalm recalls and celebrates how God faithfully responded to Israel’s pleas for assistance. This psalm was also used as a blessing given to pilgrims when they arrived at the Temple in Jerusalem.

We continue to say a variation of this phrase from Matthew every time we participate in the Mass. We pray, “Hosanna in the highest. Blessed is he who comes in the name of the Lord.”

The “‘hosannah’ word means to save or rescue, or designates the person who saves or rescues. According to Strong’s Concordance, the “-na” suffix is used to express “intense emotion.”

While originally the word was used as a prayer of intercession asking for God to intervene and save his people (Psalm 118:25 says, “Lord, grant salvation! Lord, grant good fortune!”), by Jesus’ day the word had become a shout of jubilation, a statement of praise because God had saved his people. As the Jewish feast of Tabernacles and at Passover, the word continues to be used in this way.

While there is more to this phrase in Matthew than just the word “hosanna.” In the Gospel of Matthew, Matthew continues with the phrase “blessed is he who comes in the name of the Lord” (Mt 21:9), which comes from Psalm 118:26.

This is significant because, according to the comments in the New American Bible, Psalm 118 is “a thanksgiving liturgy” that was used during a procession of the king and the people into the Temple.
A large procession down the Mount of Olives on Palm Sunday

The procession proceeded down the Mount of Olives, as Jesus did every time he went to Jerusalem, even when Bethany or anyplace else to the east. Halfway down we stopped at the Dominus Flevit Church, which is the spot where Jesus wept over Jerusalem on the first Palm Sunday (see Lk 19:41). “Dominus Flevit” means “The Lord Wept.” (The Lord Wept.) The church, built in 1891, is shaped in the form of a tear. It’s a small church, much too small for everyone in the procession to go inside, but we did stop there.

There are two churches at the bottom of the Mount of Olives. Jesus and his Apostles did not stop at them because they weren’t associated with Palm Sunday. The first is the Church of All Nations, also known as the Garden of Gethsemane, built between 1919 and 1924 over a huge rock on which Jesus probably suffered. It got its name from the fact that 16 nations contributed to its construction.

The Garden of Gethsemane itself appears today much as it did 2,000 years ago, with some olive trees so old that they are either direct descendants or the actual olive trees there when Jesus and his Apostles came to this garden.

The other church at the bottom of the Mount of Olives is Mary’s Tomb. Actually, the crypt is all that remains of an ancient basilica built in the fourth century, but pilgrims still descend a flight of 44 steps to touch the tomb where Jesus wept in the air of Christ’s divine atmosphere. It’s believed that Mary was assumed into heaven from this spot. In 1997, the first Palm Sunday church, built on the Temple, but now the procession ends at the Church of St. Anne, located just across the Lion’s Gate, the nearest gate to the Mount of Olives. It’s the best preserved of all the churches built by the Templars, and has a lava rock wall.

This is where tradition says Joachim and Anne had their home, and where Mary was born.

It’s inspiring to hear Christians of many denominations and languages sing and pray together in this church, as they do on Palm Sunday. Patriarch speaks and lead the prayers.

It’s All Good/Patti Lamb

Faith reminds us to be grateful that God loves the ‘real’ you

Recently, I found myself job searching—and was needing some encouraging. Life revealed to me that it was time to re-enter the workforce in a full-time capacity, and the search was not as easy as I hoped it would be. Someone once told me that “if you’re searching for a job, it is, in itself, a job.” That was sage advice.

I searched, applied and networked with friends and family members. It was both frustrating and rewarding when applying for jobs, we’re essentially trying to prove our worth. That’s a difficult job, especially when we are the ones trying to prove ourselves worthy of the love of someone else.

The Human Side/Fr. Eugene Henrich

Is a new age of disrespect upon us? Are we experiencing a new age of disrespect and complacency? The criterion for disrespect is often the absence of respect. Disrespect is a lack of respect for others. It is a lack of respect for the dignity and worth of others. It is a lack of respect for the intrinsic value of others. It is a lack of respect for the human person.

In the transfiguration, we have two essential qualities. Impassivity and reverence. To be in awe is to realize that we are in the presence of greatness and to wonder. “Why can’t God be right here?” When Joshua encountered the commander of God’s army in the Old Testament, he asked God, “Is He really there?” In the transfiguration, reverence acknowledges the awe-inspiring presence of God and the moment and humility portrays the humanity of the person.

But why are the Apostles excluded to tell no one of the transfiguration? Everything! Theology Father Romano Guardini states when we are in awe of another, “awe sheds obfuscation, keeps one at a distance. But we have never understood one’s own being to touch the revered object.” In other words, one does not go public about the numinous experience because it is too awesome for one to personally be close to an awesome event. Respect stands back, creating mental space and letting that which is awesome speak.

Poet Maya Angelou wrote, “If we lose love and self-respect for each other, this is how we finally die.” Her observation raises serious questions about our present age.

Are signs of disrespect outweighing signs of respect?

Is respectful rhetoric dying? Is today’s rhetoric becoming more awful than yesterday’s rhetoric? The desecration of the sacred word overshadowing the sacredness of the spoken word? Language has always had a dark side, but it also has an awesome side. It is the dark side clouding its awesomeness, thus creating repugnant politics.

Respect for other cultures is an American virtue. Have we entered an age where we are losing our respect for the cultures and losing sight of the rich cultural gifts with which they bless us? (Mario-Pi Negro Chin) “Christ awaits you with open arms. So, what are you waiting for?”

The Youth Day’s question tied into the congress’ call to “Embrace trust. As Father Christopher Bziazuro, director of Religious Education for the Archdiocese of Los Angeles, said in the opening ceremony, the profound call to action at the Youth Day is a chance to not only trust in God but yourself, and also others, in this trust.”

He said that trust involves a commitment to a person, which is not always easy, but “in trust, Christ destroys every separating wall.”

Many times, we hodge-podge our memories, he said, and “choose the tangible, the seen, rather than trust completely in God, whose wisdom and presence see far beyond our vision.”

The antidote to this is trust in God. We can discover joy by taking risks, embarking on paths of action. Faith and trust can help us dispel fears of making mistakes that can paralyze us. And it can help us to embrace trust in the present.

The priest also mentioned a quote attributed to Pope John Paul II that encouraged congress attendees to “trust God that you are exactly where you are supposed to be.”

During the Youth Day, a choir of teenagers sang “Walk on the Water” by Brit Nicole, a California-based singer from North Carolina. The song encapsulates the need to let go of fears and insecurities and step into the unknown.

One of the parts that stuck me was: “You know you’re made for more, so don’t hold back, it takes, and you can walk on the water, too.”

“So, what are you waiting for?”

(Maria-Pi Negro Chin is bilingual Outreach Coordinator at Maryknoll Magazine.)
Sunday, April 9, 2017

The Sunday Readings

• Matthew 21:1-11
• Isaiah 50:4-7
• Philippians 2:6-11
• Matthew 26:14-27:66

This weekend, the Church observes Palm Sunday, recalling with such great reverence the entry of our Lord into Jerusalem, beginning the drama and death of Holy Week. The liturgy includes two readings from the Gospels. The first, occurring at the blessing of the palms and the subsequent procession of the faithful with palms, reveals both the Lord’s divine power and his mission as the messiah. He is approaching Jerusalem, more than just the city of pious Jewish minds, but the holy place in which God’s temple stands, where David once reigned as king, and where the prophets spoke in the name of God. It was, as is it, the center of Jewish faith and worship. It was to be the site of the culmination of the Lord’s mission. The crowd proclaims the Lord as “son of David” (Mt 21:9). They greet the Messiah as their own legitimate king, David’s heir, not the detested Roman emperor.

For its next reading, the Church gives us a passage from one of those eloquent and expressive sections of Isaiah that biblical scholars call the “Songs of the Suffering Servant.” Poetic and descriptive, these four songs paint an unflinchingly faithful servant of God, who remains steadfastly loyal to him despite abuse and persecution. Christians have always seen Jesus prefigured in these beautiful poems. In the next reading, from St. Paul’s Epistle to the Philippians, the stress again is on Jesus and again in the literary genre of poetry. Scripture scholars now believe that this passage was an early Christian liturgical hymn. Its deep understanding of the person and place of Christ is both clear and compelling. Finally, the liturgy presents the passion narrative of St. Matthew’s Gospel. Matthew’s presentation of Jesus, even in the horrifying circumstances of the Passion, conveys powerful lessons.

First, even at this fearful time, Jesus is the Christ. Far from being overwhelmed and helpless, the Lord is majestic and totally in control. He is the victim but a victim completely complying in free will and committed to his mission as the Savior. While the Apostles do not come across as heretics in their loyalty, to say the least, Jesus never repudiates them. He called them. Despite their fear and cowardice, especially in Peter’s case, their call endures. Thus it is for all called to discipleship. Believers sin and fall, but they can return with the help of God’s grace and mercy. Sin cancels no vocation. The Lord’s call is forever.

Finally, all the intrigue, conspiracy and prejudice that surrounded Jesus fall away before the fact that the Lord triumphs. He always reigns as king, the son of David.

Reflection

Matthew’s passion narrative is the centerpiece of the Liturgy of the Word. It is easy to miss its deep meaning by concentrating on the awed crowd and all that was brought to bear upon Jesus.

Certainly the treachery and cruelty cannot be dismissed or understated. These elements underscore the evil that genuinely exists in the world, and that overtops many loves.

In a week, the Church will celebrate Easter. Jesus rose, but even in the dark hours of Good Friday, the Lord was unflinching and victorious. Nothing then occurred without ultimately lending itself to the fulfillment of the divine plan of salvation.

The praise of the people who acclaimed Jesus’ entry into Jerusalem does not illustrate fickleness just on their part. We are all fickle.

Yet, the reading from Philippians illustrates not only that Jesus is Lord, but that we can be good disciples, even if we fall. Christ awaits us with forgiveness. No sin eternally must break our relationship with God, unless we reject God ultimately and finally. The Lord, living and victorious, always offers us mercy, if we simply ask.

My Journey to God

Stations of the Cross, Haiku

By Jean Dettenwanger

1. Pilate condemns Him
Jesus’ silent voice cries out
I do it for you
2. His shoulders laden
With ancient olive cross beam
Stone under His feet
3. Stone under His feet
Catches tired body collapse
Dead weight of body crushed down
4. Dead weight of body crushed down
Dull thud against wooden cross
Stone under His feet
5. Stone under His feet
Dull thud against wooden cross
Stone under His feet
6. Stone under His feet
Dull thud against wooden cross
Stone under His feet
7. Stone under His feet
Dull thud against wooden cross
Stone under His feet
8. In sorrow they come
Bemoaning His suffering
Women weep not now
9. Complete objection
Dead weight of body crushed down
Thirsty blood-stained earth
10. Fleshy wound opens
Jesus’ garments striped from Him
Mary’s love-gift gone
11. Pain-seared hands and feet
Dull thud against wooden cross
His love nailed for us
12. Cross and Man nailed up
Shadow against a dark sky
Jesus crucified
13. Death’s revenge complete
Jesus rests in His arms
Weeping mother’s tears
14. Resting place at last
Cave tomb safe refuge today
Son will rise again

(Jean Dettenwanger is a member of Most Sorrowful Mother of God Parish in Vevay. She wrote this poem in Jerusalem on the way to Calvary in 1980.)

Question Corner

Fr. Kenneth Doyle

Byzantine and Roman Catholics together are part of the universal Church

Q. My future son-in-law is a member of the Byzantine Catholic Church. Recently, when he came to visit us, we all went together to our family’s Roman Catholic parish, and he received holy Communion. First, what is the difference between the two Churches? And secondly, can members of one of these Churches receive Communion in the other one? (New York)

A. The Byzantine Catholic Church is one of 21 Eastern Catholic Churches worldwide. It is in full communion with the bishop of Rome, and recognizes the pope as the visible head of the universal Church of Christ. Members of the Byzantine Catholic and the Roman Catholic Churches are welcome to receive Communion and fulfill the obligation of Mass attendance when attending the eucharistic liturgy in each other’s churches.

The origin of the Byzantine Catholic Church can be traced to the ancient city of Byzantium (modern-day Istanbul). Byzantine churches have some distinctive features: They are elaborately adorned with artwork (particularly figures of the saints), and the sanctuary is separated from the congregation by an “iconostasis,” a wall or screen covered with icons.

Leavened bread (rather than unleavened) is consecrated at a Byzantine Eucharist; holy Communion is distributed under both hosts and administered by a priest with a spoon. (Communicants are directed that their mouth or tongue should not touch the spoon.) Byzantine liturgies tend to be more musical than Roman ones, and involve a continual dialogue in song between the priest and communicants.

Throughout the Byzantine service, the priest faces the east along with the people (i.e., toward the altar). All three sacraments of initiation—baptism, first Communion and confirmation—are administered in a single ceremony when either infants or adults are being received into the Byzantine Catholic Church. Priests in the Byzantine Catholic Church are permitted to be married. Further valuable information is available on byzch.org, an unofficial website of the Byzantine Catholic Church in America, including the location of the Byzantine Catholic parish nearest you.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbus Circle Dr. Albany, N.Y. 12203.)

Daily Readings

Monday, April 10

Holy Monday of Week
Isaiah 42:1-7
Psalm 27:1-3, 13-14
John 12:1-11

Tuesday, April 11

Christ Mass, 2 p.m., Archdiocese of Indianapolis, SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.
Isaiah 61:1-3a, 6b, 8b-9
Psalm 89:21-22, 25, 27
Revelation 1:5-8
Luke 4:16-21

Wednesday, April 12

Holy Tuesday
Isaiah 50:4-9a
Psalm 69:8-15, 21-22, 31, 33-34
Matthew 26:14-25

Thursday, April 13

Holy Thursday
Evening Mass of the Lord’s Supper
Exodus 12:8-11, 14
Psalm 116:12-13, 15-16bc, 17-18
Isaiah 11:23-26
John 13:1-15

Friday, April 14

Good Friday of the Passion of the Lord
Psalm 52:13-53:12
John 21:2, 6-12, 15-17, 25
Hebrews 4:14-16; 5:7-9
John 18:1-19:42

Saturday, April 15

Holy Saturday
Holy Saturday Night—The Easter Vigil
Genesis 1:1-22
or Genesis 1:1, 26-31a
Psalm 104:1-2, 5-6, 12-14, 24, 35
or Psalm 33:4-7, 12-13, 20, 22
Genesis 22:1-18
or Genesis 22:1-2, 9a, 10-13, 15-19
Psalm 16:5, 8-11
Exodus 14:15-15:1 (Response) Exodus 15:1-6, 17-18
Isaiah 54:5-14
Psalm 30:2, 4-6, 11-12, 13b
Isaiah 55:1-11 (Response) Isaiah 12:2-3, 4-6
Barth 3:9-15, 32-44
Psalm 19:8-11
Ezekiel 36:16-17a, 18-28
Psalm 42:3, 5, 43:3-4
or, when baptism is celebrated, (Response) Isaiah 12:2-3, 46cd, 5-6
or Psalm 51:12-15, 18-19
Romans 6:3-11
Psalm 118:1-2, 16-17, 22-23
Matthew 28:1-10

Sunday, April 16

Easter Sunday of the Resurrection of the Lord
Exodus 13:39-40
Psalm 118:1-2, 16-17, 22-23
Colossians 3:1-4
or 1 Corinthians 5:6-8
John 20:1-10
or Matthew 28:1-10 or, at an afternoon or evening Mass, Luke 24:13-35
**Arizona spring**

A blanket of golden globe chamomile surrounds a young mesquite tree outside Good Shepherd Catholic Mission on March 27 in New River, Ariz. Recent rainfall has made the Arizona desert vibrant this spring. (CNS photo/Hickey Wheeler)
The document, Cardinal Tagle said, “is a pilgrimage, leaving a past with hope for a future of peace, a fuller life of integral human development.”

To combat a fear of migrants or the fear that they may impinge on the security and economic well-being of their host communities, the cardinal said Catholics must foster a “point of encounter” with migrants based on “our common humanity, our common aspiration for fullness of life, and hopefully this will lead to a common commitment to fight the globalization of indifference and to promote integral development for all human beings.”

“The approach of a Christian and of a vision of integral human development includes growth in mutual respect, dialogue, friendship and solidarity,” he said.

“It works with mission partners such as Project Hope South to better communities, and Box of Joy is one of Cross Catholic’s programs to assist the poor. The Haiti project was added to the Box of Joy campaign after Hurricane Matthew crippled Les Cayes, about 120 miles west of the capital, Port-au-Prince, in October.”

“It builds on what we’ve been doing for a decade. We are here with long-term relationships with education, vocational training, nutrition and medicine,” Cavnar said. “It’s a special delight to have a way that we can literally give people joy.”

Although Box of Joy began in 2014, Cross Catholic Outreach was founded in 2001, supports 267 programs in 36 countries and has given more than $1 billion toward poverty relief.

But even more, Cardinal Tagle said, “The Exodus shows us that migration is something for their whole family, and they will first go to their family and share it.”

“I was a stranger and you welcomed me” (Mt 25:35)—and makes clear that Christians will be judged on their attitude toward migrants and refugees.
Students give up recess during Lent to help others

By John Shaughnessy

If you were a grade-school student, what would be the one part of the school day that you would hate to give up?

Now consider the sacrifice that the sixth-grade students at St. Gabriel School in Connersville have made this Lent—a sacrifice that stunned Father Dustin Boehm, the students’ pastor and a frequent visitor to the parish school.

Father Boehm immediately noticed something unusual when he stopped by the cafeteria during one of the first days of Lent.

It was right near the end of the lunch period for the sixth-grade students, a time when the class normally couldn’t wait for that carefree, joyful time that most children treasure—recess.

“So I asked a parent volunteer about where they are,” Father Boehm recalls.

“She told me that the sixth-grade students were in the lower grade-level classrooms, helping out. The parent proceeded to tell me that this is what the sixth grade decided to do for Lent, namely that they had given up their recess time to help out.”

Stunned, the priest considered the sacrifice involved for a grade-school student to give up recess, every day, during Lent.

“When we were in grade school, recess was perhaps the most important part of our day,” says Father Boehm, who also is the pastor of St. Bridget of Ireland Parish in Liberty. “It was ‘me’ time, to do what I wanted—within the rules, of course. We got to play or read or talk with friends. But we didn’t have to work. But when you’re younger, it was very important to us. And that is what makes this such an incredible sacrifice.”

The seeds of this sacrifice were planted a few weeks before Lent when sixth-grade teacher Angela Fuller mentioned the possibility of giving up recess once a week to help children in the lower grades. Yet when Lent started, and there was no plan in place, sixth-graders Chloe Griffin and Lydia Powell decided to make one.

After giving up recess for the first time during Lent to help younger children, the two girls decided to give it up every day during Lent. Nearly all of the other 16 students in the sixth grade soon chose to follow the plan.

“It feels nice that we are doing this together,” Chloe says about her classmates, who are the oldest students in the school. “It’s brought most of us closer.”

The sixth-graders help the kindergarten children as they color pages, read books to the first-graders and help where they can with the second- and third-graders.

“The younger children love us,” Chloe says. “They run up to us and say ‘hi,’ and give us hugs. And the teachers all enjoy having us in the classrooms.

Their teacher is excited, too. “They’re exceptional role models for the younger students, who look up to them,” Fuller says. “They’re very committed to their faith. They enjoy learning about it, and they ask very good questions about it.”

For Fuller, her students’ sacrifice reflects the acronym—JOY—that has guided the class this year.

“It is for ‘Jesus’ first, then O is for ‘others,’ and then Y for ‘yourself,’” Fuller says. “It’s important to give them opportunities to practice that.”

Similar to most Lenten sacrifices, this one has its challenges.

“Sometimes, it’s really hard,” Lydia says. “It’s going to get a lot warmer and nicer outside, and we’re going to see the fourth- and fifth-graders outside while we’re helping. But we feel we’ll inspire them to help others.”

Father Boehm says there is another important point to make about the students giving up recess for Lent. It has to do with the fact that the students never told him about their sacrifice, even though he interacts with them regularly.

“I never would have known about this Lenten activity had it not been for the parent in the cafeteria,” he says. “This tells me that the class is not interested in recognition. But after having spoken with them, I believe that they see that what they are doing is special and different.

“And perhaps it will inspire some of us more seasoned Catholics throughout the rest of our Lenten season.”

Pope Francis suggests Lenten exercise of asking God why he weeps

VATICAN CITY (CNS)—Lent is a time for Christians to reflect on the ways they have disappointed God and resolve to return to him with their whole hearts, Pope Francis said.

“I wish you would forget that God created us, he raised us, and he has accompanied us in life—that is disappointing God,” Pope Francis said on March 30 during his early morning Mass in the chapel of the Domus Sanctae Marthae.

Sin leads people to be unsatisfied with what God has done for them and go looking for other idols and other gods, the pope said. The Israelis who made the golden calf—the subject of the day’s first reading from Exodus—were not an exception.

Referring to “the dreams and disappointments of God,” Pope Francis said God dreams of his people because he loves them, and yet, because of sin, they continue to stray from him, “forgetting that God saved them.”

“We, too, are the people of God, and we know our hearts,” he said. “Each day, we must take up the journey again so that we do not slide slowly toward idols, fantasies, worldliness and infidelity.”

“If it would do us good today to think about the disappointed Lord and say, ‘Tell me, Lord, are you disappointed in me?’ Most likely, the pope said, all people can recognize some way that they have saddened God and not lived up to the calling of being a child of God.

“God has a tender heart, the heart of a father,” and will forgive those who repent and strengthen those who acknowledge their weakness, the pope said.