People participate in a protest on Feb. 11 against U.S. President Donald J. Trump's immigration policy and recent Immigration and Customs Enforcement raids in New York City. (CNS photo/Darrin Bush, Reuters)

Bishops say U.S. government must address needs of immigrants, show compassion

WASHINGTON (CNS)—While one Catholic archbishop was urging a fix to the country’s immigration laws before a Catholic crowd, another was pleading with the government not to separate mothers from their children while in immigration detention, and yet another, a cardinal, was accompanying a grandfather to an appointment that could have resulted in his deportation.

Catholic church leaders in the U.S. spent the week of March 6-10 trying to allay fears, urging compassion, not just from the government but also from those who are not seeing “God’s creation” when they malign unauthorized immigrants.

“In the Church, we say, ‘Somos familia!’ Immigrants are our family,’ We say, ‘En las buenas y en las malas.’ We always stay together,” said Archbishop Jose H. Gomez of Los Angeles in a March 8 address to those who attended a conference in Washington sponsored by the Napa Institute. “That is why the Church has always been at the center of our debates about immigration. And we always will be. We cannot leave our family alone, without a voice.”

Archbishop Gomez, vice president of the U.S. Conference of Catholic Bishops, said immigration is the “human rights test of our time,” and added that having a policy that solely focuses on deportations without addressing reform of the immigration system risks causing “a human rights nightmare.”

Grass-roots leaders’ ‘call to action’ includes focus on immigration and race relations

By Natalie Hofer

From Feb. 16-19, Oscar Castellanos, director of Intercultural Ministry in the Archdiocese of Indianapolis, and nine others representing the Church in central and southern Indiana and local grass-roots organizations participated in the Vatican co-sponsored regional World Meeting of Popular Movements (WMPM) in Modesto, Calif.

But it was no mere workshop, says Castellanos.

“This was no conference, no meeting—this was a call to action,” he says.

According to the WMPM website, the series of meetings called for by Pope Francis are intended to “create an ‘encounter’ between Church leadership and grass-roots organizations working to address the ‘economy of exclusion and inequality’ ("The Joy of the Gospel," 853-54) by working for structural changes that promote social, economic and racial justice.”

The site goes on to explain that popular movements are “grass-roots organizations and social movements established around the world by people whose inalienable rights to decent work, decent housing, and fertile land and food are undermined, threatened or denied outright,” including in areas such as labor, poverty, creation care and more.

The U.S. regional meeting, held at Central Catholic High School in Modesto, focused on topics similar to two past meetings in Brazil and India.

Sister Tracey Horan, a member of the Sisters of Providence of Saint Mary-of-the-Woods and an organizer with Indianapolis Congregation Action Network, celebrates on Feb. 19 during the World Meeting of Popular Movements in Modesto, Calif. (CNS photo/Darrin Bush, Reuters)

Recent changes to immigration policies and enforcement procedures in the United States have heightened the fear for some families with roots in the Archdiocese of Indianapolis that family members could be separated or their lives could be endangered due to deportation. Pastors and school officials have noted the increased anxiety and concern among immigrants and refugees in their communities.

In unity with the U.S. Conference of Catholic Bishops and the other four Catholic dioceses in Indiana, the Archdiocese of Indianapolis continues to ask everyone to pray for a just and compassionate resolution to the immigration issues facing our country.

“This was no conference, no meeting—this was a call to action,” said Msgr. William F. Stumpf, archdiocesan administrator of the Archdiocese of Indianapolis. “There is widespread acknowledgment that the current immigration system needs to be reformed, but as the U.S. bishops have said, we need to find a way to fix the system and respect the God-given dignity of all of our brothers and sisters.”

Msgr. Stumpf was elected archdiocesan administrator on Jan. 9, and will oversee the day-to-day operations of the archdiocese until Pope Francis names a new archbishop for the archdiocese to succeed Cardinal Joseph W. Tobin, who was appointed archbishop of Newark, N.J.
Priests and marriage: Pope's response not so new after all

**VATICAN CITY ( CNS)—**While Pope Francis said that the subject of married priests made headlines around the world, the response falls clearly in line with the thinking of his predecessors.

In an interview with German newspaper Die Zeit, published in early March, Pope Francis was asked if allowing candidates for the priesthood to fall in love and marry could be an “incentive” for combating the shortage of priestly vocations.

He was also asked about the possibility of allowing married men, not of proven virtue—become priests.

“We have to study whether ‘viri probati’ are a possibility. It is necessary to also determine which tasks they could take on, such as in remote communities, for example,”” the Pope said.

Expressing a willingness to study the question of allowing married men to become priests was hardly a groundbreaking response given that the topic was explored in two meetings of the Synod of Bishops, and by both Pope Benedict XVI and St. John Paul II.

The question of celibacy for most priests in the Latin Rite of the Catholic Church has been debated heavily in recent years, with some people seeing it as a way to encourage more men to enter the priesthood, since they would be able to serve without giving up marriage, and the possibility of having a family.

Pope Benedict said celibacy in thepriesthood needed to be understood today “because the relationship to marriage and children has clearly shifted.”

“To have children, he explained, was once viewed as a ‘sort of immortality through posterity.’”

“The renunciation of marriage and family is thus to be understood in terms of this vision. I renounce what, humanly speaking, is not mine but mine, but also the most important thing,” he said.

The celibacy rule is a Church discipline, but its roots are found in the Gospel when Jesus speaks to his disciples about the possibility of remaining celibate for the sake of God.

“Some are incapable of marriage because they were born so; some, because they were made so; God, from whom they have been renounced marriage for the sake of the kingdom of heaven. Whoever can accept this ought to accept it,” Jesus says in the Gospel of Matthew (Mt 19:12).

In his apostolic exhortation, “Paceis Votum Dabo” (I will give you shepherds”), written in response to the 1990 Synod of Bishops, St. John Paul II wrote that Jesus wished to not only affirm the “specific dignity and sacramental holiness” of marriage, but also to show that another path for Christians exists.

This path, the statement reads, “is not a flight from marriage, but rather a conscious choice of celibacy for the sake of the kingdom of heaven.”

Expanding on the subject, Pope Benedict told Seewald that to view priestly celibacy as a way for priests to have more time for ministry without dealing with the duties of being a husband and a father is “too primitive and pragmatic.”

“The point is really an existence that staves everything on God, and leaves out precisely the one thing that normally makes a human existence fulfilled with a promising future,” he said.

Pope Francis referred to the question of allowing young men thinking about the priesthood to marry as an “incentive” followed in the same line.

“Voluntary celibacy is often discussed in this context, especially where there is a lack of clergy. However, voluntary celibacy is not a solution,” the pope told Die Zeit.

In the book On Heaven and Earth, originally published in Spanish in 2010, then-Cardinal Jorge Mario Bergoglio acknowledged that while he is in favor of maintaining celibacy in the priesthood, it is “a matter of discipline, not of faith.”

St. John Paul II had said the same.

During a general audience on July 17, 1993, he said that while celibacy “does not belong to the essence of priesthood,” Jesus himself proposed it as an ideal.

Similarly, then-Cardinal Ratzinger said the celibacy requirement “is not dogma,” but rather a “form of life” that involves the priests’ faith and not his dominant over his own nature.

I think that what provokes today people against celibacy is that they see how many priests really aren’t inwards in agreement with it, and either live it hypocritically, badly, not at all, or only in a tortured way. So people say,” he said.

When all is said and done, Pope Francis’ openness to considering an expanded possibility for married priests is not revolutionary at all, but is a continuation of a conversation that has gone on for decades and is likely to continue for some time. †

Flanked by Cardinal Tobin and New Jersey Sen. Robert Menendez, Cardinal Tobin walked to the door of the Immigration and Customs Enforcement (ICE) building, entering with his attorneys to request a stay of deportation.

He was allowed to file for a stay, but will have to return on May 22 to find out if his request has been granted.

“You can see what Cardinal looks like, and you’ve heard how he has lived,” Cardinal Tobin, declared at the press conference and vigil in front of the ICE building. “We’re now going to ask the officials to do the right thing.”

While saying that the deportation situation is not new and that President Barack Obama had deported more undocumented people than any other president, “the sad truth is that the vast majority of those we are deporting are not violent criminals,” he said.

The week ended with Cardinal Joseph W. Tobin of Newark, N.J., accompanying a 59-year-old grandfather from New Jersey, Cardinal Guerrero, who was deported on two occasions and, in the U.S. for 25 years. Cardinal Tobin prayed with Guerrero, who was subsequently granted a short-term “deferred action to see immigration officials again in May and still faces deportation.

**Policies continued from page 1**

“I am proud of the archdiocese’s long history of welcoming newcomers as our neighbors within the 39 counties of the archdiocese,” Msgr. Stumpf said.

For more 46 years, the Archdiocese of Indianapolis has been providing help to immigrants and refugees, and we will continue to do all we can to offer them the pastoral care and respect they deserve.”

More information about the immigration and refugee services provided by the Archdiocese of Indianapolis can be found on the archdiocesan website to not only see his face, but ours as well.”

According to a report by NJ Advance Media, Cardinal Tobin later said: “I can accompany the 11 million undocumented people in this country. What I hope to do for my state, they’ve got lawyers, they’ve got histories and there’s a lot of advantage to leaving them alone.” †

Cardinal Joseph W. Tobin of New Jersey, under the archdiocese’s office has been providing help for more than 40 years, our Catholic Charities has been providing help to immigrants and refugees, and we will continue to do all we can to offer them the pastoral care and respect they deserve.”

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**Emigration continued from page 1**

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He said he was considered to be incapable of showing mercy for another person—for example, an unauthorized immigrant—a child, for example.

“Lord do we want to accept injustices and abuses that we that we never accept? he said.

In Texas, Archbishop Gustavo Garcia-Siller of San Antonio was pleading with the government to stop separating children from their parents—for example, an unauthorized immigrant—a child.

“Lord, how do we want to accept injustices and abuses that we that we never accept? he said.


“With my brother bishops and millions of people of goodwill, I must say that the willful separation of families is a terrible injustice on its face!” he said in a March 8 address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at

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Cardinal Dolan op-ed urges passage of nationwide school choice bill

NEW YORK (CNS)—Cardinal Timothy M. Dolan of New York urged President Donald J. Trump to follow through on a recent call for legislation that funds school choice for disadvantaged young people.

Writing in a column for The Wall Street Journal on March 9, Cardinal Dolan said he believed the president would “push Congress to make scholarship tax credits available to working-class families.”

“The cardinal called for rapid action in Congress so that families can benefit as soon as possible from having a choice on where to send their children to school,” said seventeen states, including Indiana, already have scholarship tax credit programs, and Cardinal Dolan said children in the remaining states “deserve the same opportunities.”

Under a nationwide tax credit program, parents can opt to send their children to private schools, the cardinal wrote, noting that 97 percent of Catholic high school students in the archdiocese of New York graduate in four years and 95 percent attend college.

The column cited the benefits of one such program, the Florida Tax Credit Scholarship program, for 300 students who attend St. Andrew School in Orlando, Fla., which Trump visited on March 3 to announce his support for school choice. Statewide, nearly 98,000 children from low-income families attend parochial or private schools under the program.

Cardinal Dolan wrote that scholarship tax credits “help advance educational and economic justice. They strengthen society by creating opportunity for those who might not otherwise have it.”

He also cited a report in the Peabody Journal of Education in 2016, which reviewed 21 studies on the effect of school choice on test scores of students not participating in such a program. The authors found that in 20 of the studies, the competition from private schools led to improved test results for students in public schools.

The column concluded that taxpayers save money under school choice programs because school overcrowding and costs are reduced.

By Brigid Curtis Ayer

A bill to strengthen and clarify students’ ability to pray in Indiana public schools advanced to the Senate Education and Career Development Committee on March 8, and is expected to pass the Senate committee by St. Patrick’s Day, March 17. The Indiana Catholic Conference (ICC) supports the legislation.

House Bill 1024, authored by Rep. John Bartlett, D-Indianapolis, aims to ensure the religious freedom of students in public schools. Under the proposal, students would be able to express their religious beliefs in their homework, artwork and other written and oral assignments. If the measure passed, students would be permitted to pray or engage in religious activities or expressions before, during and after the school day. The bill would allow students to wear clothing, accessories and jewelry that display religious messages or symbols.

The legislation directs the State Department of Education, in collaboration with the attorney general’s office and organizations with expertise in religious civil liberties, to establish a model policy for all schools. The bill would permit, but not require, school corporations to offer electives on world religions.

“House Bill 1024 only puts prayer back into schools. It does not mandate or force students to participate in it,” said Bartlett. “It is giving Hoosiers the ability to express their faith without fear of discrimination.

“It also brings clarification to the First Amendment which allows people to practice their faith. However, it restricts you from forcing your faith on others.”

In addition to protecting the First Amendment right to pray in school, Bartlett shared his concern with discipline problems in the public school during the Senate hearing. Citing a book written by William H. Leynes called A Call for Character Education and Prayer in the Schools, Bartlett noted the alarming changes in student discipline and behavior problems since 1962 when prayer was removed from schools.

Teachers surveyed in 1962 reported the top discipline problems among their students were talking, chewing gum or leaving trash on the floor. Today, teachers report their main student behavior problems include drug and alcohol abuse, pregnancy, suicide, rape, robbery and assault.

Bartlett said a recent report by the U.S. Health and Human Services Administration indicated that 1,000 teachers per month are assaulted by students, requiring the injured teacher to seek medical attention or hospitalization.

“I think we need to get prayer back in school and allow our students to pray,” Bartlett said.

Glenn Tebbe, executive director of the ICC, who serves as the public policy spokesperson for the bishops in Indiana, testified in support of the bill.

“We appreciate Rep. Bartlett bringing forward a bill that affirms faith and one’s expression of it in an appropriate manner. The Church teaches that exercising one’s rights always comes with responsibilities when exercising it,” Tebbe noted.

Tebbe noted that while case law sets out the parameters in this arena, implementing the principles in a concrete way in a school setting requires prudence and guidance. He added that he expects this bill to help school officials in this important responsibility.

“Affirmation of religious rights in Indiana code should help in protecting them, and also assist school officials in implementing best practices that affirm students and protect the constitutional rights of all involved,” said Tebbe. Eric Miller, an attorney and founder of Advance America, an Indianapolis-based family and religious advocacy organization, said legislation like this could prevent future instances of the situation that occurred at Carmel High School in Carmel, Ind., where a pro-life student group was forced to remove a sign which had been pre-approved by the administration, but taken down because its pro-life message was deemed offensive by another student.

Mary Carmen, president of Carmel Teens for Life, who is a senior at Carmel High School and a member of Our Lady of Mount Carmel Parish in Carmel, testified in support of the bill. She echoed Miller, saying if a bill like House Bill 1024 had been in place, students’ First Amendment rights would have been protected, and the sign not removed.

Several individual citizens testified in opposition to the bill, raising concerns that House Bill 1024 could give students of a majority religion the potential to discriminate against students of a minority religion. Opponents also argued the legislation is unnecessary since the First Amendment right to exercise one’s religion is already protected.

Ryan McCann, director of operations and public policy for the Indiana Family Institute, said House Bill 1024 sets out a neutral guideline for schools so that all students are free to exercise their faith.

McCann said that school officials are so afraid of being sued by the American Civil Liberties Union that the pendulum has swung in the other direction, thereby diminishing students’ ability to freely exercise their faith at school.

House Bill 1024 received bipartisan support, and passed the Indiana House by an 83-12 vote on Feb. 27. Tebbe said he expects the Senate panel to approve the bill by March 17, and to move to the Senate floor for consideration before the end of the month.

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

Bill to protect religious liberty in schools advances in Senate

‘We appreciate Rep. Bartlett bringing forward a bill that affirms faith and one’s expression of it in an appropriate manner. The Church teaches that exercising one’s rights always comes with responsibilities when exercising it.’

—Glenn Tebbe, executive director of the Indiana Catholic Conference
Hated has no place in America

Perhaps the best part of President Donald J. Trump’s address to a joint session of Congress on Feb. 28 was his decision to begin it with a condemnation of bigotry.

He said, “Tonight, as we mark the conclusion of our celebration of Black History Month, we are reminded of our nation’s path toward civil rights and the work that still remains to be done.”

Recent threats targeting Jewish community centers and vandalism of Jewish cemeteries, as well as last week’s shooting in Kansas City, remind us that while we may be a nation divided on policies, we are a country that stands united in condemning hate and evil in all of its very ugly forms.

Unfortunately, most of the commentary about the president’s address ignored this opening statement, apparently considering other aspects of the speech more important.

The secular media should have given it more emphasis because the president was pointing out a problem that shouldn’t exist in the United States in the 21st century.

He was referring specifically to at least 16 bomb threats this month that targeted Jewish community centers, including the Jewish Community Center in Indianapolis—all on the same day—Feb. 27.

The vandalism of Jewish cemeteries occurred in Missouri and Pennsylvania. With so many incidents occurring in so many cities in 11 states, this seems to have been organized by someone.

If anyone thought that anti-Semitism was a thing of the past, they have to think again.

But it’s not only Jews who are the targets of hate. An editorial in Our Sunday Visitor says that the Southern Poverty Law Center has reported that there were 917 active hate groups in the United States in 2016. Neo-Nazi groups, white supremacist and anti-Muslim groups each numbered about 100. There were 78 racist skinhead groups, and 10 Holocaust denial groups.

There is just an awful lot of hate out there.

That’s clear from the case of the man in Kansas that President Trump referred to in his speech. On Feb. 22, this man shot two men from India, killing one of them, while shouting, “Get out of my country!” Then, before he was arrested, he reportedly bragged that he had shot “two Iranians.” That they were Indians instead of Iranians probably didn’t make any difference to him; they weren’t like him, so they didn’t belong in “my country.”

While we applaud the president for condemning hate and evil in his talk, we can’t let him off the hook completely.

Statements he made, and actions he took during his campaign and since his presidency began, clearly have added to the climate of divisiveness that exists in our country.

We would like to suggest that President Trump do more than condemn hate and evil.

It would help if he could get his law enforcement agencies to closely watch those 917 active hate groups just as vigorously as he has instructed them to do to undocumented immigrants.

Of course, we recognize that nothing can be done about those groups as long as they only preach their messages of hate and don’t violate any laws.

What can we do to counteract bigotry? As usual, Pope Francis has a suggestion. On Feb. 9, he met with a delegation from the Jewish Community Center in Indianapolis and said, “Tonight, as we mark the conclusion of our celebration of Black History Month, we are reminded of our nation’s path toward civil rights and the work that still remains to be done.”

He went on to tell the Jewish group that the remedies against hatred are “information and formation, opportunity for everyone, and promoting culture and religious freedom.”

Let’s remember that the Fifth Commandment forbids more than killing. As the United States Catholic Catechism for Adults teaches us, it “also forbids other sins: bigotry, hatred, physical or emotional abuse, and violence of any kind against another person” (p. 401).

Hatred toward others has no place in America.

—I have met several priests over the years who ended up leaving the active ministry of the priesthood.

Two of them have been on my mind—and in my prayers—recently, having left the priesthood and the Church over issues connected to homosexuality. I often think of one of them some time ago by chance as we were boarding the same flight.

Filling me on in the decisions he had made, he shared: “I was never happy with the Catholic Church. I ran away from it.” He said that homosexuality is inherent.” . . . and then he passed, “. . . what’s the phrase they use?”

I replied: “homosexual acts are intrinsically disordered.”

“No, intrinsically disordered.”

He replied: “It’s a sad institution that would call me intrinsically disordered, and I couldn’t remain in a Church that held those views.”

The second priest who left had similarly decided how the Church, on account of his homosexuality, saw him as intrinsically disordered—which he took to mean that he was an evil person.

I was saddened and shocked by both of these former priests misconstrued the teachings of the Church, and disappointed that they couldn’t see how we are not defined by our inclinations and proclivities, even if some of them may be disordered and in need of purification.

As fallen creatures, every person faces disorders desires within, and no one is perfect except, we Christians believe Jesus himself.

Once I was speaking with a person who was paralyzed, he shared how members of the disability community had given him some good advice after his accident: “Don’t say you are a disabled person, because that lets the disability define you. Say instead that you are a person with a disability.”

With a similar emphasis, people shouldn’t pigeonhole themselves by saying: “I’m a homosexual,” but instead say: “I’m a person with homosexual inclinations.”

Our inclinations don’t define us, since we are free to decide whether we will act on them or resist them. The process of resisting our disordered desires can be very difficult, but contributing significantly to our own growth and spiritual maturation.

When referencing men and women “who have deep-seated homosexual tendencies,” the Catechism of the Catholic Church emphasizes that such individuals must be accepted “with respect, compassion, and sensitivity.” Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God’s will in their lives and, if they are Christians, to unite to the sacrifice of the Lord’s Cross the difficulties they may encounter from their condition” (#2358).

These persons, thus, are children of God, unique and loved by the Lord and called to the pursuit of goodness, charity and holiness.

The notion of an “intrinsically disordered” act—sometimes also called an intrinsically evil act—has been part of the Church’s moral teachings for millennia. Such acts, as Pope John Paul II noted in his 1996 encyclical Veritatis Splendor: “are by their nature ‘incapable of any good’ in the soul of God, because they radically contradict the good of the person made in his image” (#180). Even the best of intentions, he stressed, cannot transform an act that is intrinsically evil into an act that is good or justified.

As noted in the catechism, homosexual acts “are contrary to the natural law.” They close the sexual act to the gift of life. “They do not proceed from a genuine affection and sexual complementarity” (#2357). Or as noted in an important Church document called Persona Humana, “homosexual relations are acts which lack the essential and indispensable finality.”

Even though men and women may engage in intrinsically disordered acts at various points in their lives, that fact clearly does not make them “intrinsically disordered persons” or “evil individuals.”

We’re reminded of the old adage that we are to love the sinner and hate the sin. The catechism sums it up well: “Man, having been wounded in his nature by original sin, is subject to error and inclined to evil in exercising his freedom” (#1714), but the remedy is found in Christ and in “the moral life, increased and brought to maturity in grace” (#1715).

Thus, intrinsically disordered acts, while always destructive of human potential and to others, do not put us outside of the eventual reach of grace and mercy, nor beyond the healing effects of repentance.

Rather, those acts and their harmful effects should beckon us toward the loving mercy of God, who invites us to seek a higher path, one in which we renounce wrongdoing and resolutely embrace the freedom of the sons and daughters of God.

(Father Tadzoe Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org)
Catholics, Muslims urged to work together, learn from one another

Bishop Robert W. McElroy, co-chair of the U.S. Conference of Catholic Bishops’ (USCCB) West Coast Catholic-Muslim Dialogue, and Sherman Jackson, a Muslim and the King Faisal Center of Islamic Thought and Culture Chair of Islamic Thought and Culture at the University of Southern California Dornsife, both offered comments at a March 8 public session in Chicago.

The public session came during the March 7-8 National Catholic-Muslim Dialogue, co-sponsored by the Committee on Ecumenical and Interreligious Affairs of the USCCB and held at the Catholic Theological Union in Chicago.

Bishop McElroy said that theological dialogue and reflection is important, but the relationship between Catholics and Muslims in the United States must extend beyond theologians and take on a pastoral aspect.

“It is not enough to know the commonalities and differences on a deep theological level or even to publish these findings, if we do not try to take steps to broadly convey this deepened level of friendship and truth to Muslims and Catholics within our nation,” he said.

At the moment, Catholic and Muslim communities simply do not know one another well enough to be truly friends, he said.

The U.S. bishops’ ecumenical and interreligious committee has co-sponsored three regional Catholic-Muslim dialogues for more than two decades—mid-Atlantic, Midwest and West Coast. In February 2016, the committee announced the launch of a national dialogue.

Chicago Cardinal Blase J. Cupich has taken tenure as the Catholic co-chair of the national dialogue on Jan. 1. The Muslim co-chair is Sayyid Syeed, director of the Plattsfield-based Islamic Society of North America’s Office of Interfaith and Community Alliances.

In introductory remarks, Bishop McElroy said ignorance “leads to problems between our two communities, but it is not merely or even primarily theological and religious.”

“It is the ignorance of not knowing one another as brother and sister precisely in our religious identities,” he said.

“It is the ignorance of not having worked together as people of faith to confront secularism,” he continued. “[If] not having joined with one another to pass on religious faith to our children in a youth culture so hostile to faith, not working together to establish greater spheres for religious liberty within our nation so that we can live in fidelity to our traditions of faith and prayer and morality, not collaborating to bring the sacred understanding of sin and redemption into the heart of our society’s understanding of the human condition and human development.”

Jackson said the obstacle to greater friendship and cooperation goes beyond ignorance to fear.

“Part of what undermines the relationship between Muslims and anybody else in America—no just Catholics—is that it’s so easy to scare people about Islam,” he said. “Because of that fear, you can never get to the point of trust, and without trust there is no friendship, and without friendship, there is no real cooperation.”

Catholics faced similar suspicions in the United States of the 19th and early 20th centuries because they were believed to have a higher allegiance to Rome than to the country.

“The Jewish Question,” the phrase coined by German philosopher Bruno Bauer in the 19th century, was based on the idea that Judaism was a religion of laws that governed private and public conduct, and as such, was incompatible with the modern secular state, Jackson said.

“The present moment has prompted many of us to ponder whether America might be staggering toward a dreaded yet entirely avoidable ‘Muslim Question,’” he said.

Religion—whether Christianity or Islam—can be seen as opposed to the European enlightenment liberalism that America founded on faiths that relied on that liberalism “calls into question all forms of authority outside the individual self, especially religion,” Jackson said. “It insists that individuals must be free to choose their way of life, with the only choices encroachment upon the freely made choices others.”

Religious traditions, including Islam and Christianity, set a much higher value on the freedom to choose one’s religion in America, including Islam, is best positioned to demonstrate its value as a contributor to the common good,” Jackson said.

“For religion can stand up to the state, the market and the dominant culture,” he continued. “By equipping its followers with an independent moral identity with which to analyze and assess the activities of government, ‘the economy’ and the dominant culture, instead of looking upon the state as essentially the god of the nation, the economy as a divinely predestined order, or the dominant culture as the ultimate, supreme value that is too lofty to be subjected to critical examination.”

Bishop McElroy called on Catholics to take a more vocal stand against anti-Muslim discrimination in the United States and elsewhere.

“If the Catholic-Muslim dialogue is to mean anything at this current moment in our nation’s history, the Catholic community must in the context of this dialogue condemn unequivocally the anti-Muslim prejudice which is present in our midst, and most sadly, present within our own Catholic community,” he said.

“Our nation does face a threat from extremists who have distorted the tradition of Islam and bring violence against innocent victims, and we must be vigilant in identifying and combating that threat,” he said. “But in linking the Muslim community to that threat in a discriminatory manner, we undermine our national security and dishonor our national heritage.”

Bishop McElroy also called on Muslims to condemn the persecution of Christians in Muslim-majority countries, which, he acknowledged, many have already done.

“I have spoken at length with many Muslim leaders within the United States who have pressed for authentic religious tolerance throughout the Middle East, and I know many who have placed their own lives and reputations at risk in this effort,” he said.

“But it is a work of the entire Muslim community within our nation, for building a society founded upon the principle of inclusion and religious liberty is a labor which will never be fully accomplished and will always have enemies,” Bishop McElroy added.

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Provides a week’s worth of diapers for an infant!

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Pays for 200 meals for those in need

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Giving Guide

ANNUAL PLEDGE
19 PLEDGE AMOUNT
12 PLEDGE PAYMENTS
12 PLEDGE PAYMENTS
$50,000
$200
$17
$600
$50

$75,000
$300
$25
$900
$75

$100,000
$400
$32
$1,200
$100

$125,000
$500
$40
$1,500
$125

$150,000
$600
$48
$1,800
$150

$175,000
$700
$56
$2,100
$175

$200,000
$800
$64
$2,400
$200

Cost: $150; Housing: $50 (Housing must be arranged prior to March 23)

Register by March 31 at Events.SistersofProvidence.org or call 812-535-2952

Sisters of Providence
Assist the poor without gobierno
Breaking love, breaking roots?

Cardinal Blase J. Cupich of Chicago visits on March 8 with Scott Alexander, associate professor of Islamic studies at Catholic Theological Union in Chicago, and Satoja Jaben, a 2014 graduate of the theological union. They spoke following a public session held during the March 7-8 National Catholic-Muslim Dialogue, which had as its theme “Reflections on the Common Good and Hospitality in the Catholic and Muslim Traditions” and was held at Catholic Theological Union. (CNS photo/Karen Callaway, Chicago Catholic)
March 21
Michael A. Evans Center for Health Sciences, Room 105, Marian University, 3200 Cold Springs Road, Indianapolis. 8th Annual Leukemia and Lymphoma Society Bike-a-Thon.

March 23
St. Roch Parish, 3600 S Pennsylvania St., Indianapolis. “Molly’s Story,” Women’s Club Luncheon and Speaker, Carol Cassetty presenting, 5:30 p.m., $25 per person. Information: Marcy Baker, 317-652-7311 or armcelv@ieee.org.

March 24
St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. Lenten Fish Fry, all-you-can-eat fish, shrimp, pizza, chowder, pasta, mac and cheese, prices vary, 5-8 p.m. Information: 317-257-6279 or armcelv@IEEE.org.

St. Rita Parish, 1733 Dr. Andrew J. Browne Ave., Indianapolis. Lenten Fish Fry, dinners, sandwiches and sides, dine-in, carry out or delivery, assorted prices, noon-6 p.m. Information: 317-336-1047 or trinitsecretariat71@yahoo.com.

Immaculate Heart of Mary Parish, 5602 Central Ave., Indianapolis. Men’s Club Fish Fry and Pizza Dinner, benefitting St. Anthony School, A Notre Dame Ace Academy, 5:30-8 p.m., $8 per person, $30 per family, beer and wine available. Information: Gary Ahlrichs, gahlrichs@indiana.net.

March 25
White River Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Intermediate Spinning, bring fiber and spinning wheel or device, what’s provided, 10 a.m.-p.m., $325 includes lunch, registration deadline March 19. Information, registration: 317-555-2991 or wvcs@spmw.org or www.spmw.org/providence-center/events.

March 26
St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. Day of Reflection (American Sign Language with voice interpretation), Mother of Mary, Mother of God, Magr. Glenni Nelson, Director of Deaf Apostolate in the Diocese of Indianapolis, 9 a.m. registration, 10 a.m.-3 p.m. presentations and lunch, 3-4 p.m., reconciliation, Gospel reading and personal prayer time. $30 per person. Information: Erin Jefifes, 317-236-1448 or spf@archindy.org.


April 2
Out Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Tending Your Grieving Heart,” parents and grandparents grieving the loss of a child, Providence Sister Connie Kramer, presentation, 5:30-9:30 a.m., $325 includes lunch, register by March 27. Information and registration: 317-523-2952, or spmw@spmw.org or www.archindy.org/providence-center/events.

April 4

Events Calendar

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

March 29
St. Luke the Evangelist Parish, 5757 Holiday Drive E., Indianapolis. Lenten Soup Suppers and Speaker series, Wednesday Soup Supper followed by Ken Ogorek, archdiocesan director of catechesis, topic: “Why Do We Fight Them?”, Why the Four Poverties: What Are They, Why Do They Matter and How Do We Fight Them?, 5:30 p.m. Mass, 6 p.m. soup supper, 7 p.m. speaker. Information: 317-295-2873.

March 27
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Serra Club Dinner Meeting, Father Eric Augenstein, archdiocesan director of vocations, speaking, 6-8 p.m., $15. Information: 317-748-1478 or smlaughlin@holyspirit.org.

March 28
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Monthly Ecumenical Taiz Prayer Service, sung prayers, meditation and readings. Information: Anne Boles, 317-926-7559 or raynecat@saintmichaelsindy.org.

February Retreat centers around archdiocese offer Holy Week retreat opportunities

The following retreats in preparation for and during Holy Week will be offered at the following retreat centers in central and southern Indiana:

• April 7-8: Providence Spirituality & Conference Center, 1 Sisters of Providence, Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Preparing for Holy Week, Fin. 7 p.m. through Sat. 5 p.m., $200 includes meals and housing, $10 for communion registration deposit. March 23 for housing, March 31 for communions. Information and registration: 317-535-2902, getyr@spmw.org or www.providence-center/events.

• April 9-13: Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Holy Week of Silent Days and Nights, 4:30 p.m. Sun. through 4 p.m. Thurs., $32 includes room for the day, continental breakfast, lunch and use of commons area, additional $37 includes overnight stay and light dinner. Information and registration: 317-676-7851 or www.archindy.org/fatima.

• April 12-16: Archbishop Guest House and Retreat Center, 2001 Southern Ave., Beech Grove. Triduum Retreat, Thurs. 4:30 p.m. through Sun. 1 p.m., $235 includes room and meal information and registration: 317-304-8504 or maxeller@stmaarten.org.

• April 13-16: Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Triduum Retreat, Thurs. 4:30 p.m. through Sun. 1 p.m., $235 includes room and meal information and registration: 317-788-7851 or www.benedictinn.org.

Saint Meinrad art exhibit on lay ministry coincides with March 24 day of reflection

“Words and Images,” an exhibit of collages and poems that reflect on the life of lay ministry, will be on display at Saint Meinrad Archabbey Library Gallery, 200 Hill Drive, in Saint Meinrad, on March 23 through April 8. The traveling exhibit celebrates the 10th anniversary of the U.S. bishops’ document, “Co-Workers in the Vineyard of the Lord.” The exhibit includes 15 collages, along with a booklet of accompanying poems created by lay ministers. It is designed to draw people into the lives and ministry of lay ecclesiastical ministers, and to help more people think collectively about the greater good of the Church and its mission. In conjunction with the exhibit, Saint Meinrad Seminary and School of Theology will host a day of reflection for lay ministers on March 24. For information on the day of reflection are available at www.saintmeinrad.edu/continuing/formation/days-of-reflection.

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

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

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

Retreats and Programs

providence sisters offer monthly taize service prayer for peace

The Sisters of Providence of Saint Mary-of-the-Woods invite all to their monthly ecumenical Taize prayer service held in the Church of the Immaculate Conception, 1 Sisters of Providence, at Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, at 7 p.m. on the second Tuesday of every month. These hour-long services include prayers and music, and time for silence, spoken and silent prayers. Songs are sung many times over as a prayer of the heart.

People of all faith traditions are welcome to join in the candle-lit glow of the Church of the Immaculate Conception.

The 2017 schedule for Taize services is as follows: April 11, May 19, June 13, July 11, Aug. 8, Sept. 12, Oct. 10, Nov. 14 and Dec. 12.

Innkeepers offer monthly Taizé prayer service for peace

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The 2017 schedule for Taize services is as follows: April 11, May 19, June 13, July 11, Aug. 8, Sept. 12, Oct. 10, Nov. 14 and Dec. 12.

Irish generosity

The Members of the Indiana State Ancient Order of Hibernians (AOH) present gifts of $1,500 each to Holy Cross School, St. Philip Nerl Parish and St. Philip Nerl Parish, all in Indianapolis, on Jan. 27. Pictured are state AOH secretary Bill Farrell, left, treasurer Jerry Kennedy, president Dan McGlynn, St. Philip Nerl Parish pastor Father Christopher Waddellton, Holy Cross School principal Ruth Hiltt and assistant principal Jennifer Thomas, St. Philip Nerl School administrative assistant Maria Lomeli, and AOH vice president Pat Miles. (Submitted photo)
El rostro de la misericordia

Daniel Conway

El cristal de la fe nos muestra que Jesús es nuestra Bueua Nueva

El papa Francisco está convencido de que “es necesario romper el ciclo viacrucis de la vida para que nuestra experiencia del miedo, fruto de esa costumbre de centrarse en las ‘malas noticias’ [guerras, terremotos, escándalos y crímenes], pueda ser el punto de partida para un nuevo comienzo”. Y es que, en opinión del Papa, “proporcionar a los hombres un marco de interpretación que sepa seleccionar y recordar los datos más importantes, señalando el Santo Padre, ‘la realidad, en sí misma, no tiene un significado único. Todo depende de la mirada con la cual es percibida, del “cristal” con el que decídimos mirarla: cambiando las lentes, también la realidad se nos presenta distinta’.”

Para los cristianos, este cristal solo puede ser el Evangelio. Según el papa Francisco, “esta buena noticia, que es Jesús mismo, no es porque está exenta de sufrimiento, sino porque contempla el sufrimiento en una perspectiva más amplia.”

De hecho, el Evangelio contiene numerosas malas noticias, pero el sufrimiento humano y la maldad no son sólo una crónica aséptica de acontecimientos, sino que es historia, una historia que espera ser narrada mediante la luz de una clave interpretativa que sepa seleccionar y recoger los datos más importantes.”

Nuestra perspectiva sobre nosotros mismos, sobre los demás y sobre el mundo, se hace dependiente de la verdad que digamos: “bajo esta luz—nos dice el papa—‘nace una esperanza al alcance de todos’. A través de la fe, la esperanza y el amor, el amor logra encontrar siempre el camino de la proximidad y suscita corazones capaces de componerse, rostros capaces de no desmoronarse, manos listas para construir.”

De modo que, una mala noticia jamás debe ser el final de una historia. El núcleo de la fe cristiana se fundamenta en el triunfo de la fe, la esperanza y el amor sobre el poder del mal y las tinieblas del pecado y la muerte.

La inmunidad a las noticias negativas, en el plano individual, también se deriva del discernimiento: “no se trata de confundir la autoridad o el valor de la fe con la credibilidad de las noticias. Se trata de escuchar con discernimiento cuando se nos propone la fe.”

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meetings in Rome and one in Bolivia, continued from page 1

WMPM

Cardinal Peter Turkson, who serves at the Vatican, delivered a pre-recorded message that was accompanied by a ‘system that causes enormous suffering to working families and the poor. And let us not forget that many families are both working and poor.’

He noted a modern trend in American society, placing power and frustration and fear onto the backs of scapegoats of our day: immigrants, Muslims, young people of color, and to build walls: border walls and prison walls that will keep them out of our communities.

The only way to overcome fear and alienation and indifference is through the powerful actions of encounter and dialogue. Through active participation to engage with one another, sharing our experiences and listening for common ground, we discover the power of our own capacity for compassion, the ability to feel with another person the core emotions that make us human and bind us together.

Cardinal Tobin worried against indifference rendered people “incapable of feeling compassion at the outcry of the poor, weeping for other people’s pain, and feeling a need to help them, as if all this were someone else’s responsibility and not our own. Friends, it is our responsibility to respond to the pain and anxiety of our brothers and sisters.”

We must change the electorate to reflect our communities to take leadership themselves, rather than children of God. We must disrupt those who seek to send troops into our communities.

The small groups did more than share experiences and listening for common purpose. Sharing that common purpose, a letter to the Vatican from the archdiocesan delegation organizer for Indianapolis Congregation Action Network (IndyCAN).

“I felt like everyone I spoke with was eager to build relationships. Strangers became friends quickly because there was a sense of common mission, common purpose.”

The archdiocese and other local grass-roots organizations that comprised the local delegation.

“Who is going to head the initiative, and how will it be organized?”


Deacon Braun said that the group will meet to discuss next steps, and to determine who will lead the efforts.

But one thing became clear to him as the result of the gathering of grass-roots organizations with different causes: “We all need to be in this together. Working separately for justice is not going to help us. We can be far more effective working together,” he says.

Sister Tracey agrees.

“I left with a deeper sense of how all the issues of inequality we’re fighting are interconnected,” she says. “I look forward to guiding our delegation as we discern how best to continue this process at a local level.”

(All sessions from the World Meeting of Popular Movements can be viewed online at popularmovements.org/live-stream.)

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Thirst for answers: Ball State students headed to the Vatican as part of global water-awareness campaign

By Katie Breidenbach

Special to The Criterion

MUNCIE, IND.—When four graduate students at Ball State University took on an awareness campaign, they hoped it would have a global reach. Then, a global institution reached back.

“I honestly couldn’t believe it. Not because I didn’t believe we had the ability to do a successful project,” said Aisté Manfredini, who is handling social media for the group. “I guess we just didn’t expect any major iconic hub to want to take on a campaign like this.”

That “major iconic hub” is the Vatican.

The four students, all of whom are earning master’s degrees in Emerging Media Design and Development, along with their professor and another Ball State staff member, will assist with an international event to be held in Rome on March 22.

The conference, titled “Watershed: Replenishing Water Values for a Thirsty World,” will gather leading thinkers—speakers, scientists and policy makers from around the world to participate in water-oriented presentations and workshops.

The Ball State team will be on the ground in the Eternal City, and help to distribute information across multiple media channels.

“If there isn’t the right communication campaign around [Watershed], then a lot of really great information maybe stays in the walls of the Vatican and doesn’t actually get disseminated to the rest of the world,” explained Dr. Jennifer Palilonis, the team’s advisor.

When the Ball State students began their water-awareness campaign, christened the Blue Roots Project, no one expected it would take them to the Vatican.

The project started as a collaboration to help Circle of Blue, a research and communications hub that focuses on water-related problems and advances. However, as the Ball State project gained momentum, Circle of Blue suggested that the students should attend the 2017 Rome Water conference.

After the Vatican learned of the students’ work, which included a website and global social media outreach, they asked the four to create the official website for the Watershed event and to assist with social media for the event itself. These unexpected tasks had to be completed in just weeks.

“We’ve joked about bringing in sleeping bags for them,” laughed Faith Manfredini, who is handling social media for the group. “I guess we just didn’t expect any major iconic hub to want to take on a campaign like this.”

The team then gathers and shares the event aims to address “the critical state of water today,” according to a press release written by the graduate students.

The organizers cite statistics from The World Bank that say 1.6 billion people live in areas with water scarcity, a number that they say will increase to 2.8 billion in the next decade. The United Nations also estimates that nearly 1,000 children die each day from water-related diseases.

To kick off World Water Day, Pope Francis himself will speak on the water issue from St. Peter’s Square. The Holy Father has long advocated for environmental awareness and policy change, marking his papacy with “Laudato Si’ on Care for Our Common Home,” a 2015encyclical focused on the environment. Just last month, Pope Francis expressed concern that, in the future, there may be a world war over water.

“When the Vatican talks about issues like this, people listen, and it’s not just the Catholic audience,” said Palilonis, a member of St. Mary Parish in Muncie, Ind., in the Diocese of Lafayette. “You don’t have to be Catholic to sort of perk up and listen. When the pope and the Vatican start talking about what’s important in the world.”

“The fact that he’s highlighting these issues I think is really going to drive [world leaders] to actually building momentum, Circle of Blue suggested that the students should attend the 2017 Rome Water conference.

The team also hopes to reverse the drought that gripped her home state of California three years ago.

It was insane to me that even though we were going through this drought and the governor had declared a state of emergency, people were still watering their lawns twice a week,” she said.

Another team member, Sarah Janssen, is trying to bring home the importance of water by highlighting a crisis that happened just a state away. She designed a personal project to collect and share the stories of the residents of Flint, Mich., who were afflicted by lead-contaminated water last year. Ailments caused by this poisoning will affect some local residents for the rest of their lives.

I think sometimes people are overwhelmed by the amount of suffering and what to do and how to help. So they don’t always seek out those outlets or find out how to help,” said Janssen in a telephone interview with The Criterion from Flint.

“Being here as an outsider, people have said to me, ‘It’s good to know people still care.’ Or ‘It’s nice to talk to someone who cares.’”

Janssen believes that just sympathizing with those who are suffering is a step on the road to a better world. She hopes that the campaign will generate a flood of support for Flint and for all areas suffering similar crises.

More information about the project, including resources for teachers to use in the classroom, can be found at www.bluerootsproject.org.

Even though the campaign caused many sleepless nights for the team, it is an effort they are proud to be part of.

“We spent a lot of time doing it. But it’s not bad. Like, it’s all great,” Eikenberry affirmed. “It’s for the pope, so who can say no?”

(Katie Breidenbach is a freelance writer in Bloomington)
The Archdiocese of Oklahoma City announced that one of its native sons, Father Stanley Rother, a North American priest who worked in Guatemala and was brutally murdered there in 1981, will be beatified on Sept. 23 in Oklahoma City.

“It’s official! Praised be Jesus Christ!” Archbishop (Paul S.) Coakley said.

Coakley received official word this morning from the Secretariat of God Father Stanley Rother will be beatified in Oklahoma City in September, the archdiocese announced on March 13 on its website. Pope Francis recognized Father Rother’s martyrdom last December, announced on March 13 on its website. The priest’s beatification date for Oklahoma priest, missionary and martyr. September 23!

In an interview published on March 13 by The Oklahoman daily newspaper, Archbishop Coakley said Cardinal Angelo Amato, prefect of the Congregation for Saints’ Causes, will represent the pope at the beatification ceremony in Oklahoma City. It will take the priest one step closer to sainthood.

In general, following a beatification, a miracle attributed to the intercession of the person being considered for sainthood is required for that person to be declared a saint.

The Archdiocese of Oklahoma City sent Father Rother to its mission in Santiago Atitlan, Guatemala, in 1968. While stationed there, he helped build a small hospital, a school and its first Catholic radio station.

In 1981, as Guatemala was in the middle of a decades-old conflict, Father Rother, who lived in an indigenous rural area that had been accused by the government of sympathizing with rebels, suffered the same fate as many of his parishioners and native Guatemalans and was gunned down in the rectory. Like many deaths at that time, his assassins were never identified, nor prosecuted. His body was returned to the United States.

“It continues to challenge me to know that my brother, an ordinary person like you or me, could give himself in the prime of his life to such a complete dedication to serve the poorest of the poor of another culture and language, and to give of himself in such an extraordinary way,” wrote his sister Marita Rother, who is a religious sister and a daughter of the Adorers of the Blood of Christ, in the introduction to The Shepherd Who Didn’t Run: Fr. Stanley Rother, Martyr from Oklahoma, a 2015 biography by Maria Ruiz Scapendera.

Archbishop Coakley, who wrote the foreword of the book, said “the recognition of this generations priest’s simple manner of life and the sacrificial manner of his death serves as a tremendous affirmation to priests and faithful alike in the United States and around the world.” He went on to write that “saints are local,” they come from ordinary families, parishes and communities like Okarche, Oklahoma. But their impact is universal.

Father Rother was one of about 200,000 killed during the civil war in Guatemala, a conflict that began in 1960 and ended with peace accords in 1996. He was 46 at the time of his assassination and died in a rural community he loved and one that loved him back. Because his name was tricky to pronounce for the community, he was addressed as “Padre Francisco,” his middle name of Francis.

Archbishop Coakley told The Oklahoman newspaper that a delegation from Guatemala is expected to be present at the September beatification ceremony. Before it was official, he was considered a martyr by the Church in Guatemala and included on a list submitted to the Vatican of 78 martyrs for the faith killed during the country’s conflict.
Faith Alive!

Almsgiving conforms those who give more closely to Christ

By Paul Senz

We all recognize Lent as a time of sacrifice, a time to prepare ourselves for the commemoration of Christ's suffering, passion, death and resurrection. Traditionally, there are three pillars of this intensely spiritual and ascetic period that connect us with our fractions and penitence: prayer, fasting and almsgiving. Prayer and fasting are the most widely understood of the three and as we approach this intensely spiritual and ascetic period that Christ's passion, death and resurrection, we are invited to take up (along with prayer and fasting) the almsgiving sacrifices of that kind" (Heb 13:16).

In this Lenten season, when almsgiving is one of the three traditional practices we are invited to take up (along with prayer and fasting), we are, at the very least, called to be more mindful of the poor in our midst and to respond as generously as possible. "Do not neglect to do good and to share what you have," says the Letter to the Hebrews (Heb 13:16). For remember what God gave us: “God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life” (Jn 3:16).

By Mike Nelson

"Giving alms to the poor is one of the chief witnesses to fraternal charity," says the Catechism of the Catholic Church. "It is also a work of justice pleasing to God" (#2447).

Throughout Scripture, we find ample evidence of God calling us to give alms to the poor, beginning with the book of Leviticus: "When one of your kindred is reduced to poverty and becomes indebted to you, you shall support that person like a resident alien, let your kindred live with you" (Lv 25:35).

And who are our "kindred"?

"Whoever does the will of my heavenly Father is my brother, and sister, and mother," declares Jesus (Mt 12:50). Or, as the Book of Proverbs makes clear, "he who ever cares for the poor lends to the Lord, who will pay back the sum in full" (Prv 19:17).

None of this should be news to those of us who desire to follow Jesus. Of course, desiring and doing are not the same thing.

Recall the rich young man who told Jesus he had kept and followed all of the commandments in hopes of attaining eternal life. But when Jesus further instructed him to "go, sell what you have and give to the poor," so that he may have "treasure in heaven" (Mt 19:21), the young man sadly decided that he couldn’t do it.

Contrast this with the woman who put “two small coins worth a few cents” into the Temple treasury (Mk 12:42)—and Jesus’ ensuing admonition to his disciples: "This poor widow put in more than all the other contributors to the treasury. For they have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had, her whole livelihood" (Mk 12:43-44).

Few of us, in all honesty, can sell off our “whole livelihood” and give the proceeds to the poor. But we can certainly share what we have, as we learn from the Acts of the Apostles:

“All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one’s need” (Acts 2:44-45).

The catechism has a choice reminder for us as we consider what we can give: "How can you help a hungrier one? ‘As you did it not to one of the least of these, did you it not to me?’ (Mt 25:45-46).

In this Lenten season, when almsgiving is one of the three traditional practices we are invited to take up (along with prayer and fasting), we are, at the very least, called to be more mindful of the poor in our midst and to respond as generously as possible. "Do not neglect to do good and to share what you have," says the Letter to the Hebrews, since "God is pleased by sacrifices of that kind" (Heb 13:16).

A Halian boy drops money into the collection box during a Mass in Port-au-Prince. Almsgiving is a true Lenten sacrifice because we do it without expecting to receive anything in return. (CNS photo/Finney)

We follow the example of Jesus Christ. During this Lenten season, we strive to unite ourselves with him who gave everything, including his very life, so that we might have eternal life with him in heaven. We pray, fast and give alms in order that we might more closely conform to his example.

(Paul Senz is a freelance writer living in Oregon with his family.)

By Mike Nelson

“Giving alms to the poor is one of the chief witnesses to fraternal charity,” says the Catechism of the Catholic Church. "It is also a work of justice pleasing to God" (#2447).

Throughout Scripture, we find ample evidence of God calling us to give alms to the poor, beginning with the book of Leviticus: "When one of your kindred is reduced to poverty and becomes indebted to you, you shall support that person like a resident alien, let your kindred live with you" (Lv 25:35).

And who are our “kindred”?

"Whoever does the will of my heavenly Father is my brother, and sister, and mother," declares Jesus (Mt 12:50). Or, as the Book of Proverbs makes clear, "he who ever cares for the poor lends to the Lord, who will pay back the sum in full" (Prv 19:17).

None of this should be news to those of us who desire to follow Jesus. Of course, desiring and doing are not the same thing.

Recall the rich young man who told Jesus he had kept and followed all of the commandments in hopes of attaining eternal life. But when Jesus further instructed him to “go, sell what you have and give to the poor,” so that he may have “treasure in heaven” (Mt 19:21), the young man sadly decided that he couldn’t do it.

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A boy looks on as meals are served to residents of a shelter for homeless women and children in Detroit. Throughout Scripture, we find ample evidence of God calling us to give alms to the poor—a reminder that almsgiving extends even beyond Lent. (CNS photos/Mark Finney)

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Scriptures exhort believers to always help those in need, not just during Lent

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The Iron Curtain that separated Eastern and Western Europe came down in 1991. Two years later, the United Methodist Board of Church and Society European Committee sent a 10-member team to Lithuania, Poland, the Czech Republic and Slovakia to learn about the needs of the Catholic press in those countries. At the end of the trip, one fact finding trip was financed by the Raskob Foundation for Catholic Activities. I was part of that team.

We met with some impressive people, including the archbishops of the four countries, the papal nuncios of both Poland and the Czech Republic, and numerous Catholic journalists. We came away impressed with the dedication of them and with what they had been able to accomplish despite the tremendous obstacles they had faced during the years when their own countries were dominated by communism.

Cardinal Miloslav Vlk of Cardinal Miloslav Vlk of Prague, who was later elected by this fellow bishops as head of the European Bishops Conference. He was ordained a priest in 1978, and was able to work as a priest in Prague. In 1989 he had to go underground. He worked as a window washer for 10 years during which time he preached in secret to a small community. In 1989, he went back to working in a parish, then was ordained a bishop, and in 1991 was named Archbishop of Prague.

Cardinal Ján Chryzostom Korec of Bratislava, Slovakia, was raised in secret and then consecrated a bishop in secret when he was only 28 years old. He was imprisoned for a time, and later worked as an elevator repairman.

At our meeting in Bratislava, Cardinal Korec asked the American editors and their periodicals. We were amazed that there could be such a variety of Catholic periodicals and publications only three years after the Slovak Republic gained its freedom. The publications they showed us were truly impressive, many of them with large circulations and attractively printed. Their problem, they told us, as had all the editors we talked to, was that they were not qualified to edit those periodicals. While they looked good from a technical point, the quality of the content was lacking.

At the end of our trip, we identified four main problems: a lack of well-trained Catholic journalists; a lack of training in the use of technology, including knowledge of the subject matter they were writing about, namely, their church; an overall need to get news about what is happening in the Catholic world outside their countries. We were able to get Catholic News Service to work with them, financial limitations that were preventing them from doing what they would like to do. And a problem with advertising in Lithuania, a problem of getting their periodicals distributed.

We found the situation definitely best in Poland and worst in Lithuania.

When we returned to the United States, we made our report to the bishops’ committee and to the Raskob Foundation. Later, other teams of Catholic journalists went over to provide training for Catholic journalists, and the bishops’ committee earmarked much of the money from the annual collection for Eastern Europe for the Catholic press in those countries.

That All May Be One/Fr. Rick Githner

Obervance of Lent a part of many denominations

This year, I am experiencing a renewed realization: many Christians celebrate Ash Wednesday and Lent.

As a pastor in the Irvington area of Indianapolis, I am now a member of the Irvington Association of Ministers. Each Wednesday evening in Lent, one of our members hosts a Lenten soup supper and prayer service. The host pastor presides at the prayer service, another pastor preaches. The congregation is from the member churches. Why should I say “we are”? I think that is how I should say it, because we are all gathered here.

My renewed realization led me to examine the practices of other Christian churches and to talk with others about said often in this column, dialogue is first about listening. In this case, it is about reading!) that All May Be One/Fr. Rick Githner

The Human Side/Fr. Eugene Heinrich

Srach’s wisdom can guide us through challenging times

For newly married couples, reading the Old Testament Book of Sirach is perfect for deepening your first love for each other. If children come along, teach them its principles, weeding out the need for the perfect seeds for growing their wisdom. And what if you are not just married couples, it is a must-read. Sirach is the Book of Sirach is sometimes referred to as the “Wisdom of Ben Sira.”

He lived in Jerusalem around 200 B.C. studying the prophets, law and wisdom tradition. The New Testament calls him a “sage,” a “wise and experienced observer” whose motivation was to help “preserve religious and cultural integrity through the study of the books sacred to the Jewish tradition.” The Book of Sirach also was written in part to counter the wisdom of great Greek thinkers and point out that God’s wisdom is superior.

Its theme: To be righteous is to live God’s law. Law is often perceived as following rules and regulations. Righteousness goes beyond legalism; it is to strive for holiness that draws us closer to God. This translates into devoting ourselves to family, friends, and co-workers; to be patient and piety in accordance with God’s wisdom.

The Book of Sirach is especially needed today because of blatant falsehoods, pitiful rhetoric, egotistical self-obsession, and self-serving respect for God. More often than not, God’s wisdom is overridden by “pseudo-wisdom.”

Seldom do we hear of God’s role in discerning economic progress, protecting our ecosystems, and standing in line of standards for successful world diplomacy. Without God, science and political will tend to be distorted by 20th century selfishness.

Sirach states, “Unjust anger can never be justified, and anger can lead to utter ruin. Until the right time, the patient remain calm, then cheerfulness will be brought back to them.”

Sirach’s guidance is timeless, and will help us hold back our words, then the lips of many will tell of your good sense; “Do not be a hypocrite before others; over your lips keep watch” (Sir 1:22-24, 29).

Note the suggested wisdom for an age in which the fashions, morals, and piety that come to mind immediately hit the airwaves and social media.

Dr. Eugene Heinrich writes for The Criterion.

Worship and Evangelization/Mary Schaffner

Allowing ourselves to be evangelized

So often, we think of evangelization as what we do to spread the Good News to others, through our words and actions. But how might we show in our daily encounters and the way we live our lives, or in what we have to say about our Christian faith and experience.

But how might we reflect and pay attention first to “being” evangelized ourselves?

“Love because he first loved us” (1 Jn 4:19), we hear in the First Letter of John, which reminds us that anything we do to spread the goodness of God is only in response to the love we have been shown.

And how is that love shown—where do we see God’s presence, God’s love, God’s image around us in our everyday life experiences? Are we letting them down in our guard to be open and to see another person who is different than we are free to teach us about the goodness and love of God.

In Pope Francis’ encyclical, “The Joy of the Gospel,” we find several occasions where we are challenged to “be evangelized ourselves as a way of preparing ourselves to do the work of evangelization.”

We hear from the Holy Father, “Before all else, the Gospel invites us to respond to the God of love who saves us, to see God in others and to go forth from ourselves to seek the good of others” (#191).

“Everyone needs to be touched by the comfort and attraction of God’s saving love. Every person, in each person, beyond their faults and failings” (#44).

“We need to learn how to encounter others … as companions along the way, without interior resistance, learning to find in the faces of others” (#91).

“The way to relate to others … is a matter of a living fraternity, a fraternal love capable of seeing the sacred grandeur of our neighbor in every human being” (#92).

True openness involves remaining steadfast in one deep conviction, clear and joyful in one’s own identity, while at the same time being “open to understanding others, and ‘knowing that dialogue can enrich each side” (#253).

“Evangelization and interreligious dialogue, far from being opposed, mutually support and nourish one another” (#23).

The work of evangelization is something we are all called to as Christians. Yet it can, admittedly, be confusing, challenging, and difficult to know just how to carry on this work which has been in the waters of our baptism.

We turn to our loving God, in whose name we have been created, seeking clarity and wisdom and then—let us turn to our neighbor, who is also created in the image of God, and allow ourselves to be evangelized by their joy, their suffering, their goodness, their love, their story, and their inherent dignity.

Allowing ourselves to be evangelized and formed by the goodness of others offers us a great grace in the work of evangelization. (Mary Schaffner is associate director of spirituality at Our Lady of Fatima Retreat Center in Indianapolis.)
The Source of the first biblical reading for Sunday wanders the liturgies is the Book of Exodus, one of those five books of the Bible regarded as the basis of God’s revelation to his chosen people. The initial theological concepts and regulations about behavior are seen as being rooted in the original teachings of Moses.

Together, these books constitute the Torah, then and still the cornerstone of Judaism. Another name is the Pentateuch, Torah, then and still the cornerstone of Judaism. Another name is the Pentateuch.

The Sunday Readings

Sunday, March 19, 2017

• Exodus 17:3-7
• Romans 5:1-2, 5-8
• John 4:5-42

The source of the first biblical reading for this Lenten weekend’s liturgies is the Book of Exodus, one of those five books of the Bible regarded as the basis of God’s revelation to his chosen people. The initial theological concepts and regulations about behavior are seen as being rooted in the original teachings of Moses.

By Ron Lewis

My Journey to God

My Journey to God is nailed to the cross in this life-sized statue from the Shrine of Christ’s Passion in St. John, Ind., in the Diocese of Gary. (Photo by Natalia Herker)

Nails

Ron Lewis

Jesus was a carpenter With so graceful hands. His talent clear for all to see And ready on command. To do the work of God Above and build a way For our new way back home again And bask in His great love.

( Ron Lewis is a Benedictine oblate of Saint Meinrad Archabbey and a member of St. Anthony of Pio dala Parish in Clarksville.)

Daily Readings

Monday, March 20

St. Joseph, spouse of the Blessed Virgin Mary
2 Samuel 7:4-5a, 12-14a, 16 Psalms 89:2-5, 27, 29 Romans 4:13-16, 18-22 Matthew 1:16, 18-21, 24a or Luke 2:41-51a

Tuesday, March 21


Wednesday, March 22


Thursday, March 23

St. Turibius of Mogrovejo, bishop

Friday, March 24

Hosea 14:2-10 Psalm 118:11b, 14, 17 Mark 12:28-34

Saturday, March 25

The Annunciation of the Lord
Isaiah 7:10-14, 8:10 Psalm 40:7-11 Hebrews 10:4-10 Luke 1:26-38

Sunday, March 26

Fourth Sunday of Lent
1 Samuel 16:1b, 6-7, 10-13a Psalm 3:1-6 Ephesians 5:24-25 John 9:1-41 or John 9:1, 6-9, 13-17, 34-38

Question Corner

Fr. Kenneth Doyle

In fasting, focus on withholding from oneself what one ‘enjoys the most’

Q I have always observed the fast and abstinence rules during Lent, but this year I find myself in an unusual situation. Last summer, I decided no longer to cut meat. I found it difficult to eat any animal products—a decision I made for my health. So about the time of fasting from meat on Fridays during Lent is no longer a sacrifice for me. Is there something else that I should do instead? (Virginia)

I am edited by your question; it shows that you have captured the spirit of Lent as a season of special penitence—with a particular focus on the Fridays, in order to unite ourselves with the suffering of Jesus on the cross.

In 1966, when the Church was starting to reform its penitential disciplines, the U.S. bishops noted that “the spirit of penance primarily suggests that we discipline ourselves in that which we enjoy most.”

Since, you, abstention from meat no longer represents a burden, you would do well to go beyond the specific regulations prescribed by canon law and adopt a discipline of your own choosing—perhaps by staying away from alcoholic beverages on Lenten Fridays, or cutting back generally on food consumption during those days.

Or how about—if your work situation allows it—simply taking five minutes at 3 p.m. on Lenten Fridays to speak with Jesus quietly and thank him for his sacrifice? This is the time held by tradition at which our Lord died on the cross.

I apologize for the length of this question, but I want you to understand the complete context. I am a 21-year-old male from Africa. About a year ago, I joined an online freelancing site and created my profile, in an attempt to develop business.

It was not successful at all, and I began to suspect the reason was that I am from a third-world country. So I created a fake profile that said that I was from Canada, and I used someone else’s picture. No sooner had I done this than the work started flowing in. I deliver good-quality work, and my clients have been very satisfied.

In fact, I now have three long-term clients during the Easter Vigil that will symbolize new life in Christ. The previously baptized will renew their baptisms. The Eucharist. The Lord lives! Water also is used to baptize new members during the Easter Vigil.

A bridge for one and all. A vision of a bridge you see, Enough to do the job, A new order is coming. It will be neither

Eucharist. The Lord lives! Water also is used to baptize new members during the Easter Vigil.

Many bad things. The woman is a Samaritan.

Samaritans were of Hebrew heritage, but they had acquiesced when foreigners invaded the land, compromising with paganism, and even inter-marrying with pagan foreigners. Inter-marriage added insult to injury, because by such unions Samaritans defiled the Hebrew heritage.

Faithful Jews scorned Samaritans, looking upon them with contempt. Also at the time of Jesus, no adult, unmarried man ever engaged a strange woman in conversation, let alone a Samaritan.

The message is that, obviously, Jesus set all these considerations aside. He bore the mercy of God, and this mercy was meant for everyone, all social conventions aside.

Furthermore, by outreach to this Samaritan woman, the Lord asserts that every person possesses dignity, indeed a right to eternal life.

More than Jacob of old, Jesus promises a gift of water greatly more satisfying than any that could be drawn from a well. Finally, the Lord predicts that a new order is coming. It will be neither centralized in Jerusalem, nor on the mountaintops where the Samaritans customarily worshiped.

Reflection

The Church’s preparations to receive new members during the Easter Vigil are a central part of Lent. Central to the Vigil is the triumphant celebration of the Eucharist. The Lord lives! Water also is a prominent symbol. The Church will baptize new members with blessed water during the Vigil.

For Catholics, the water blessed during the Easter Vigil will symbolize new life in Christ. The previously baptized will renew their baptismal promises aloud. The priest will sprinkle them with blessed water to recall their baptisms.

While water will symbolize new life, in these readings the Church tells us that God alone, in Jesus, is the source of eternal life as indicated by baptism.

Lent is our time to decide whether to embrace this life or not. †
Rest in peace

Please submit to writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


HOSBEIN, Cletus P., 89, St. Lawrence, Indianapolis, Feb. 27. Husband of Mary Hosbein. Father of Jayne Gross, Julie Johns, Karen Menressea, Mark, Paul and Tom Hosbein. Great-grandfather and great-great-grandfather of several.


MARTIN, Barbara C. (Cavanagh), 82, SS. Francis and Clare of Assisi, Greenwood, March 4. Mother of Tracy Martin. Grandmother of one.

MCLAUGHLIN, Mary Helen, 85, St. Pius X, Indianapolis, Feb. 17. Sister of Marilyn Fuller.


MCLAUGHLIN, Mary Helen, 85, St. Pius X, Indianapolis, Feb. 17. Sister of Marilyn Fuller.


Members of the Celtic Pipes & Drums of St. Anthony’s High School in South Huntington, N.Y., march in an early St. Patrick’s Day parade in Kings Park, N.Y., on March 4. The feast of St. Patrick is on March 17. (Courtesy Gregory A. Shawer)
ROMO (CNS)—Despite opposing views on some issues, the U.S. Embassy to the Holy See will still look for common ground on global issues, the incoming charge d'affaires said.

“There’s an expectation that the relationship between President [Donald J.] Trump and Pope Francis will be difficult to establish,” and that “the bilateral relationship between the United States and the Holy See is going to suffer, and that is not the case at all,” Louis Bono, charge d’affaires to the U.S. Embassy to the Holy See, said. Bono temporarily leads the embassy while it waits for a new U.S. ambassador to be named and confirmed.

Speaking to Catholic News Service on March 6, Bono talked about expectations of the future relationship between the United States and the Holy See under the Trump administration.

The embassy, he said, hopes to continue its joint efforts on global issues, such as combating human trafficking and ending modern slavery.

“Our goal right now is to keep that relationship moving forward, to look for more areas of collaboration,” and “to build upon the successes that we’ve already experienced,” he said.

The narrative that portrays Pope Francis and President Trump as adversaries, he added, does not interfere with the relationship between the United States and the Holy See.

“It is also important that we have this strong relationship,” because when “there are areas of differences, areas where we disagree,” it is important “to be able to speak openly and frankly about those issues, and to try and find common ground,” he said.

President Trump was scheduled to attend the G7 meeting in Sicily in May, but it wasn’t yet announced whether he would also go to Rome.

However, Bono said, “I expect that eventually the pope and the president will meet, and they’ll have the opportunity to speak frankly if there are any areas of differences, but more so, to focus on those areas where we do have common ground and to identify how we can work together further.”

U.S.-Holy See ties won’t change with Trump, U.S. diplomat says

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**Employment**

**Nativity Church Business Manager**

Nativity Catholic Church, Indianapolis, seeks a full-time Business Manager to assist the Pastor with the care of the human, financial and physical resources of the parish and school.

Duties include, but are not limited to, preparing, overseeing and managing the parish budgets, posting income and expenses, preparing financial reports, preparing and overseeing contractual agreements, and implementing all policies of the Archdiocesan Office of Human Resources for parish and school employees.

Interested candidates are asked to e-mail a cover letter, resume, and list of references, in confidence, to:

Fr. Pat Doyle
Pastor
Nativity Catholic Church
7225 Southeastern Avenue
Indianapolis, IN 46239
E-mail: frpat@nativinity.org

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**Director of Young Adult Initiative**

Saint Meinrad Seminary and School of Theology is seeking a skilled, experienced and highly motivated Director of Young Adult Initiative.

The Director of the Young Adult Initiative will oversee all activities and functions of a new grant-funded program, which will serve young Catholics ages 23-29.

Primary duties:

- Primary program liaison with School of Theology administration and Lilly Endowment
- Overseer execution of parish grants and program activities, and recruit volunteer team partners
- Schedule and facilitate annual consultations, training opportunities, and young adult events

Full job description can be found at www.saintmeinrad.edu/ybi/

Qualifications:

- Bachelor’s degree, preferably in theology
- Experience in parishes/young adult ministry preferred
- Able to organize, plan, budget, communicate and collaborate
- Strong written and verbal communication skills (including presentations)
- Strong creativity, computer skills and knowledge

Saint Meinrad offers a competitive salary and benefits package.

Please send cover letter and resume by March 27, 2017, (with references) to:

Human Resources Department
Saint Meinrad Archabbey
200 Hill Drive • St. Meinrad, IN 47577

Or email: hr@ saintmeinrad.edu or fax: 812/357-8262

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**ACCOUNTING CASH SPECIALIST**

The Office of Accounting Services of the Roman Catholic Archdiocese of Indianapolis is seeking a full-time Accounting Cash Specialist. Responsibilities include posting all deposits to the general ledger, accounts receivable, and the Archdiocesan loan and Deposit Fund (ALDF). Other duties include posting all receipts for Catholic Charities, reconciling the Stewardship checking account, and processing deferred charges to the general ledger account.

This position also prepares Automated Clearing House (ACH) electronic fund transfers and deposits and monitors cash activities. This Accounting Cash Specialist coordinates the collection of information for the Office of Accounting Services. The specialist regularly publishes the newsletter to the office’s website.

The position requires accounting knowledge, excellent communications skills, Excel proficiency, organizational ability, initiative, and problem-solving skills. An associate’s degree in business or a related field is preferred, and at least two years of accounting or business experience is required.

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

Ed Eakoun
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St. • Indianapolis, IN 46202
E-mail: eakeoun@archindy.org

**EQUAL OPPORTUNITY EMPLOYER**

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Mouth shut, ears open can make the world a better place, pope says

VATICAN CITY (CNS)—People need to listen more if they want there to be peace in the world, Pope Francis said.

Open “ears are missing, there’s a lack of people who know how to listen,” which is essential before there can be dialogue, he said during an audience on March 11 with volunteers for a national help hotline, Telefono Amico Italia.

“If only there were more dialogue—true dialogue, that is—in families, in the workplace, in politics, so many issues would be more easily resolved,” he told members of the association, which was celebrating its 50th anniversary.

The helpline offers “an important service,” the pope said, especially given the degree of isolation and indifference that exists in the world, particularly in large cities.

So much communication, he said, is increasingly “virtual and less personal,” and the culture stresses “having and appearances” over solid values.

Listening is not a very common occurrence, he said. It requires being quiet—“mouth shut”—as well as being patient and attentive, he said.

God himself is the perfect example of a good listener, so take a cue from him when listening to someone in need, the pope added.

This attitude of listening pushes people to “break down walls of misunderstanding, build bridges of communication, overcoming isolation and being closed up in one’s own little world,” he said.

Through dialogue, people with differences can start to see the other, not as a threat, but as “a gift of God,” who asks to be heard.

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Joanna Feltz/Investing with Faith

Gift annuities can be gift that keeps giving back

I can hardly believe it myself, but it is already Lent! As we reflect on the season, we have to consider the three pillars of Lent: fasting, prayer and almsgiving.

Typically, we think of Lent as 40 days where we pay special attention to these areas in preparation of Holy Week and Easter. But, really, 40 days isn’t that long. How can we fulfill our Lenten devotions year-round or for years to come?

While we are all called to focus on almsgiving during this time of year, through planned giving you can make a positive impact on the Church immediately and in the future.

In my last column, I shared how to give through bequests and beneficiary designations, but there are so many more ways to give.

Charitable gift annuities are an extremely popular way for a donor to make a difference in people’s lives while receiving financial benefits. This gifting option is perfect for donors who want to make a gift to the Church, but need money to supplement income for several years.

To execute, the donor contributes property (such as cash or stock) to the archdiocesan Catholic Community Foundation (CCF). In return, the foundation agrees to pay the donor or their designated beneficiary income for life or a period of years.

Unlike a commercial annuity, a charitable gift annuity has a distinct charitable gift component.

Charitable gift annuities are popular because they allow donors the opportunity to make significant gifts they may not have thought were possible. Additionally, a charitable gift annuity grants the donor an immediate charitable income tax deduction. Setting up a charitable gift annuity through CCF is easy, and we are able to help you through every step of the process.

If you are looking for an easy-to-understand, user-friendly way to make planned giving part of your Lenten almsgiving, a charitable gift annuity could be right for you. My team at the Catholic Community Foundation can explain the process in more detail and answer any questions you may have.

Reach out to me by e-mail at jfeltz@archindy.org or by phone at 1-800-382-9836, ext. 1482, or 317-236-1482. Consider investing in your faith through planned giving.

(Anita Feltz, J.D., is director of planning giving for the Catholic Community Foundation in the Archdiocese of Indianapolis, and a consultant to the law firm Woods, Weidenmiller, Michetti, Rudnick & Galfraith PLLC. For more information about planned giving, log on to www.archindy.org/plannedgiving. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.)

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Attention Seniors:

You can develop serious eye diseases that lead to vision loss. If you’re 65 or older, see if you qualify for a no-cost medical eye exam and care.

For more information, visit aao.org/EyeCareAmerica

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Rates effective November 7, 2016

Rates are subject to change. Please call CCF to confirm.

| Age 65 | 4.7% |
| Age 70 | 5.1% |
| Age 75 | 5.8% |
| Age 80 | 6.8% |
| Age 85 | 7.8% |

Rates are subject to change. Please call CCF to confirm.

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Aao.org/EyeCareAmerica

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**Rate:**

- **Age 65:** 4.7%
- **Age 70:** 5.1%
- **Age 75:** 5.8%
- **Age 80:** 6.8%
- **Age 85:** 7.8%

**Rates effective November 7, 2016**

**Rates are subject to change. Please call CCF to confirm.**

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**Charitable Gift Annuity Rates: Single Life**

- **Age 65:** 4.7%
- **Age 70:** 5.1%
- **Age 75:** 5.8%
- **Age 80:** 6.8%
- **Age 85:** 7.8%

**Rates effective November 7, 2016**

**Rates are subject to change. Please call CCF to confirm.**