First graduating class of Marian's medical school seeks to touch the lives of others

By John Shaughnessy

The six young adults are viewed as pioneers, trailblazers—part of a group that will soon earn its place in both the histories of Catholic colleges and medical education in Indiana.

The two young women and four young men are all graduates of Catholic high schools in the archdiocese, and on May 7 they will also be part of the first class—of 134 students—to graduate from the Marian University College of Osteopathic Medicine in Indianapolis.

Tyler Feldman, Katie Fiori, Maureen McAteer, Tony Rohana, Gregory Specht and Matthew Wysocki all know the history they are part of: how Marian’s program is the nation’s first osteopathic medical school at a Catholic university, and how it became, in 2013, the first medical school in Indiana to open in 110 years.

Still, they and their classmates are far more concerned with making a difference than making history.

Consider the joy that Katie Fiori displays when she recalls delivering a baby for the first time.

“You see how happy the parents are,” says the 28-year-old Fiori, a 2007 graduate of Roncalli High School in Indianapolis. “And I had a huge smile on my face. I helped bring a child into the world and brought joy into their family.”

And consider the concern that Matthew Wysocki continues to have for one of his patients.

“He came in critically ill. His kidneys and liver were shutting down, and it all stemmed from his alcoholism,” says the 27-year-old Wysocki, a 2008 graduate of Cathedral High School in Indianapolis. “I followed him for a month. It came time to have him come to terms with his alcoholism. When I talked to him about his disease and how it was affecting him, his family and his career, it really hit him hard.

“We got him set up with different programs and resources. From what I’ve heard, he’s been sober since. It makes me feel good to know what I said had an impact on him.”

Catholic connections

Wysocki says his involvement with his patient reflects the approach of osteopathic medicine— “to treat a patient holistically, to not just treat their physical ailments, but to delve deeper into how a disease is affecting every part of a patient’s life.”

That approach to caring for patients connects with the Catholic faith, Fiori says.

“The osteopathic philosophy is to try to get to the root cause,” she says. “Looking at the person as a whole and trying to make improvement in the Church,” said Father Joseph Feltz, executive director of the archdiocesan office for clergy, religious and parish life coordinators.

Father Feltz has coordinated the listening sessions and interviews that have been part of the pastoral assessment since it began in February. Washington-based GP Catholic Services has conducted the assessment.

Eight listening sessions were held in Batesville, Indianapolis, Lapelville, Seymour and Terre Haute, and other group sessions and individual interviews tapped into the wisdom and perspective of local Church leaders.

In total, input was received from nearly 300 people.

Father Feltz helped lead a listening session in Terre Haute and has seen feedback from the other sessions. He has been impressed by what he’s seen.

“It’s a blessing to see some of the initial fruits of this,” he said. “It reminds us of how diverse we are as an archdiocese. We have urban parishes that are in some of the poorest areas of this city. Then we’ve got rural parishes and everything in between. That’s instructive and illuminating.”

Priests serving in the archdiocese will have the opportunity to contribute to the assessment later this month.

The online survey will be the same as those completed during the listening sessions. It will be available to be completed from May 1-May 19.

Online survey for pastoral needs assessment available in English, Spanish and Burmese on May 1
Encuesta para evaluar las necesidades pastorales estará disponible por Internet a partir del 1° de mayo

Por Sean Gallagher

A partir del 1° de mayo, los católicos de todo el centro y el sur de Indiana podrán responder una encuesta por Internet para ayudar a quien sea designado como el nuevo párrroco de la Arquidiócesis de Indianápolis a tener una idea más precisa de nuestra Iglesia local.

La encuesta, que se ofrecerá en inglés, hebreo y en español, forma parte de la evaluación de las necesidades pastorales de la Arquidiócesis que encargó el cardenal Joseph W. Tobin poco antes de que terminara su ministerio en la Arquidiócesis y fuera designado arzobispo de Newark, en Nueva Jersey.

“Deseamos cerciorarnos de que la gente sepa que existe la oportunidad de participar en esta iniciativa y señalar lo que consideran que son las fortalezas de la Iglesia y aquello que debe mejorarse,” expresó el padre Joseph Feltz, director ejecutivo de la oficina de coordinación del clero, los religiosos y la vida parroquial de la Arquidiócesis de Indianápolis.

El padre Feltz ha coordinado las sesiones de exposición y las entrevistas que han formado parte del proceso de evaluación pastoral iniciado en febrero. La firma GP Catholic Services con sede en Indianapolis, IN. Dirige el trabajo de la encuesta.

Casi 300 personas participaron en las ocho sesiones de exposición realizadas en Batesville, Indianápolis, Lapel, Seymour y Terre Haute. Igualmente, se han efectuado otras sesiones y entrevistas individuales para recoger la perspectiva y los conocimientos de otros líderes de la Iglesia local.

El padre Feltz colaboró como guía de una sesión de exposición con algunos de los jóvenes más pobres de la ciudad, tenemos parroquias rurales; tenemos de todo. Es una experiencia instructiva y esclarecedora.”

— Padre Joseph Feltz

En este sentido, el padre Feltz animó a todos los católicos del centro y del sur de Indiana a responder la encuesta por Internet.

“Cada parroquia forma parte de la Arquidiócesis de Indianápolis,” señaló. “Tenemos un cierto grado de responsabilidad de informar al nuevo arzobispo quiénes somos. Cuales son las fortalezas que nos caracterizan y en qué aspectos debemos concentrarnos para seguir creciendo y ser fieles a nuestra misión de difundir el mensaje del Evangelio.”

(La encuesta por Internet para evaluar las necesidades pastorales de la Arquidiócesis estará a disposición del 1° al 19 de mayo en inglés, hebreo y español. En www.archindy.org/survey, encontrará enlaces a las tres encuestas.)

SURVEY

continued from page 1

It asks participants to list the strengths and areas for improvement in five areas of the life of the archdiocese: prayer and worship; evangelization and education in the faith; family and community service to the poor and marginalized; and stewardship of resources.

Brief catechetical introductions will explain each of these areas in the online survey. The survey will provide the last segment of information that staff members at GP Catholic Services will use in compiling the report’s final report, which will be presented to the new archbishop once he is appointed. The report is expected to be completed by the end of June.

“What a blessing it’s going to be for the new archbishop to have this snapshot of the Archdiocese of Indianapolis,” Father Feltz said. “Whoever this person is who named our archbishop, he’s going to come away after reviewing that document knowing us better. It can also help him … establish what his priorities are for us.”

With this in mind, the Catholic News Service survey was launched April 17 and is expected to close May 19. The Vatican also invited parishes to complete an online survey.

‘Every parishioner is a member of the Archdiocese of Indianapolis,” he said. “There’s certainly responsibility to let a new archbishop know that this is who we are. This is some of the greatest among them are must be at the service of others, Pope Francis said Christ put his work in his hands, place of his feet, and “it is what Jesus does with us.”

For this reason, during this ceremony, let us think about Jesus. This isn’t a folkloric ceremony. It is a gesture to remind us of what Jesus gave us. After this, the pope said, and gave us his body and gave us his blood, “This is the love of God,” the pope said.

Vatican Radio reported that several other inmates took an active role in the liturgy, including four who served as altar servers. Other inmates prepared homemade gifts for the pope, including two dessert cakes, a handcrafted wooden cross and fresh vegetables grown in the prison garden.

The evening Mass was the second of two Holy Thursday liturgies for Pope Francis. The first was a morning chornis Mass in St. Peter’s Basilica.
VATICAN CITY (CNS)—Jesus is the risen shepherd who takes upon his shoulders “our brothers and sisters crushed by evil in all its varied forms,” Pope Francis said before giving his solemn Easter blessing.

With tens of thousands of people gathered in St. Peter’s Square on April 16, the pope called on Christians to be instruments of Christ’s outreach to refugees and migrants, victims of war and exploitation, famine and loneliness.

“After the 30th year in a row, Dutch farmers and florists blanketed the area around the altar with grass and 35,000 flowers and plants: lilies, roses, tulips, hyacinths, daffodils, birch and linden.

Preaching without a prepared text, Pope Francis began—as he did the night before at the Easter Vigil—imagining the disciples desolate because “the one they loved so much was executed. He died.”

While they were budding in fear, an angel tells them, “He is risen.” And, the pope said, the Church continues to proclaim that message always and everywhere, including to those whose lives are truly, unfairly difficult.

“It is the mystery of the cornerstone that was discarded, but has become the foundation of our existence,” he said. And those who follow Jesus, “we pebbles,” find meaning even in the midst of suffering despite hope in the resurrection.

Pope Francis suggested everyone find a quiet place on Easter to reflect on their meaning even in the midst of suffering those who follow Jesus, “we pebbles,” find meaning even in the midst of suffering despite hope in the resurrection.

The pope said, the Church continues to proclaim that message always and everywhere, including to those whose lives are truly, unfairly difficult.

“The bells of St. Peter’s pealed in the night, the sound echoing through nearby Roman streets, announcing the joy of the Resurrection.

During the vigil, Pope Francis baptized 11 people: five women and six men from Spain, Czech Republic, Italy, the United States, Albania, Malta, Malaysia and China.

One by one, the catechumens approached the pope who asked them if they wished to be baptized. After responding, “Yes, I do,” they lowered their heads as the pope poured water over their foreheads.

Among them was Ali Acacius Damavandy from the United States who smiled brightly as the baptismal waters streamed down his head.

In his homily, reflecting on the Easter account from the Gospel of St. Matthew, the pope recalled the women who went “with uncertain and weary steps” to Christ’s tomb.

The pope said the faces of those women, full of sorrow and despair, reflect the faces of mothers, grandmothers, children and young people who carry the “burden of injustice and brutality.”

The poor and the exploited, the lonely and the abandoned, and “immigrants deprived of country, house and family” suffer the heartbeat reflected on the faces of the women at the tomb who have seen “human dignity crushed,” he said.

However, the pope added, in the silence of death, Jesus’ heartbeat resounds, and his resurrection comes as a gift and as “a transforming force” to a humanity broken by greed and war.

“In the Resurrection, Christ rolled back the stone of the tomb, but he wants also to break down all the walls that keep us locked in our sterile pessimism, in our carefully constructed ivory towers that isolate us from life, in our compulsive need for security and in boundless ambition that can make us compromise the dignity of others,” he said.

Pope Francis called on Christians to follow the example of the woman who, upon learning of Christ’s victory over death, ran to the city and proclaimed the good news in those places “where death seems the only way out.”

2017 Race for Vocations team is now accepting new members

The archdiocesan Race for Vocations team is still accepting new members among those who will participate in the One America 500 Festival Mini-Marathon and the Finish Line 500 Festival 5K, which will take place in Indianapolis on May 6.

To sign up for the Race for Vocations team or for more information, visit www.raceforvocations.org. People already registered for the Mini or 5K can join the team. At the time of publication, registration for the Mini and 5K were also still open for new registrants.

By wearing special T-shirts during the events, team members promote awareness that God has given each person a vocation. They also pray for vocations during their training and during the Mini or 5K, and invite others to join them in prayer.

Those who wish to support team members along the courses can join cheer blocks. Prayer pledges can also be posted on the team’s website.

Team members and other vocations supporters are invited to participate in a Mass for Vocations at 6:30 p.m. on May 5 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. A pasta dinner will follow the Mass in a tent at Military Park, 601 W. New York St., in Indianapolis.

Risen Christ calls all to follow him on path to life, pope says

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Pope Francis carries a candle as he arrives to celebrate the Easter Vigil in St. Peter’s Basilica at the Vatican on April 15. (CNS photo/Paul Haring)
‘Do not be afraid’ to share gestures of solidarity, welcome

“Then the angel said to the women in reply, ‘Do not be afraid! I know that you are seeking Jesus the crucified. … Then Jesus said to them, ‘Do not be afraid.’”

Twice within five verses of the Gospel of St. Matthew during Easter liturgies celebrated this week, we hear Mary Magdalena and the other Mary encouraged by an angel, then by the risen Jesus, “Do not be afraid.”

Depending on which version of the Bible you have at hand, there are 20-something, 30-something and even more citations in Scripture encouraging followers of Christ to “not be afraid” of the situations they are encountering or may encounter on their pilgrimage of faith.

Do not be afraid. Those prophetic words speaks volumes to us today as we continue on our respective faith journeys, wondering what awaits us as we try to live out Pope Francis’ consistent message that all baptized followers of Christ—whether they are 20-something, 30-something and even more—be “missionary disciples” and “spirit-filled evangelizers.”

For us, it could include welcoming immigrants or refugees who are looking for a new life in America after leaving their homeland where they experienced hardship and even death for Christians and others has, sadly, become the norm.

However, some of my favorite theologians of the cross, communities, brothers and sisters who desperately need our prayers.

As we continue our Easter celebration marking Christ’s death and resurrection for the next several weeks, we will do well to ratchet up our petitions for so many around the world facing harrowing challenges.

In his Easter message, Cardinal Daniel N. DiNardo of Galveston-Houston, the president of the U.S. Conference of Catholic Bishops, encouraged the faithful “let us not be afraid” because we may feel unworthy of Christ’s love.

“Let’s allow ourselves to be taken—even seized—with Easter joy. As we proclaim on Easter Sunday, ‘Christ indeed from death is risen, our new life obtaining.’ ” the cardinal said on April 16.

“Welcome the love of God into your life,” Cardinal DiNardo said. “Share it with those around you, especially the most vulnerable of our sisters and brothers. In this way, we proclaim with Mary, ‘I have seen the Lord’” (Jn. 20:18).

Through our actions and prayers, may we lead all our brothers and sisters to see the Lord in each of us.

―Mike Krokos

Journeying Together Hostfman Osipno

The ambiguity of the empty cross

During the 40 days of Lent, Catholics prepared spiritually and liturgically to celebrate Easter. Was it worth the effort? Was the Lord is risen! Because of those Lenten days, we were better equipped to celebrate the beauty and hope of the resurrection.

It is fascinating that as we transition from Lent into Easter, we tend to embrace a “switching” mode. We leave some things behind and embrace others. We switch from more sober to festive hymns. The color purple gives way to white and the many colors of the flowers that embellish our churches.

One risk of doing this automatically is to assume that something is to be left behind. Another is to fall into the trap of compartmentalizing our spiritual life as if our core religious symbols had a limited shelf or seasonal life.

As we enter into the fullness of the Easter season, it may seem that the cross, and what happened on it, are now secondary when compared to the meaning of the resurrection. If Christ is risen, why should anyone look back on the cross? Why should we give so much thought to the idea of suffering and death?

Yet, as it turns out, Easter is a most appropriate season to reflect also on the cross, more exactly the empty cross.

Christian spiritual writers and theologians for centuries have penned countless pages reflecting on the meaning of the cross. I have read some of them on this topic, including St. Augustin, Martin Luther, St. Teresa de Avila and Pope Benedict XVI, among others.

However, some of my favorite theologians of the cross are the Hispanic women and men with whom I regularly worship. They do their best theology of the cross mainly by picking up a large wooden cross and carrying it for an hour while we walk the Stations of the Cross.

They fashion some of their best theological thoughts as they plan, rehearse and enact the enactment of the Lord’s passion on Good Friday. An unspoken theology is communicated when one encounters the stations of their homes, cars and even the personal items they wear. The cross often serves as a memorial symbol. Through such practices, these theologians of the everyday, as I call them, have taught me a few things about the cross that can enrich everyone’s spiritual journeys during Easter.

Carrying the cross is a constant commitment in the life of the Christian disciple. Whether Lent or Easter, in season or out of season, carrying the cross is not necessarily a choice but a way of life.

The resurrection follows the cross and what happened there. This has nothing to do with establishing a cause-effect relationship between these two realities. Neither is it a denial that God could have done things differently. It is simply the acknowledgement that suffering and death are part of our limited lives.

Yet, God has promised us all to rise to new life with Jesus, the Christ, a life that begins here and now. The cross is a captivatingly ambiguous symbol. When embraced to evoke life, it does not cease to remind us that it was an injustice—and God’s most decisive statement in the history of salvation.

During Easter, we all are invited to contemplate the symbolism of the cross and its ambiguity as part of one spiritual and theological continuum. There is no “switching” in the simple act of leaving something behind and then embracing something completely new. It is just one mystery altogether.

(Hostfman Osipno is professor of theology and religious education at Boston College. He is a member of the leadership team for the Fifth National Encuentro of Hispanic/Latino Ministry.)
Priests renew promises, oils blessed during chrism Mass

By Sean Gallagher

The annual archdiocesan chrism Mass celebrated during Holy Week on April 11 at SS. Peter and Paul Cathedral in Indianapolis was much like the same liturgy in years past. Oils used in sacraments were blessed and received by representatives of parishes and religious communities across central and southern Indiana. And priests serving in the archdiocese renewed the promises they made at their ordination.

But there was something missing, something significant.

The cathedral, the seat in the sanctuary reserved for the archbishop and a symbol of his teaching authority, was empty.

It has remained that way since Cardinal John J. Dew, previously archbishop of Indianapolis, was installed on Jan. 9 by the priests who serve on the archdiocesan college of consultants, was the homilist at the chrism Mass. He noted that Cardinal Tobin’s absence and the lack of an archbishop to succeed him were a “void” that was “a bit painful.”

“And yet I know that God is with us,” Msgr. Stumpf said. “I have felt that time and time again as we join together to continue the work in the Church in southern and central Indiana.

“For me, the generosity, support and care in our midst have been a striking manifestation of God’s love and presence. Yes, I have experienced firsthand that we are not alone.”

Benedictine Sister Antoinette Purcell, a member of Our Lady of Grace Monastery in Beech Grove, has experienced such periods of transition several times since she began ministry in the archdiocese in 1964.

She was at the chrism Mass to receive the blessed oils for the St. Paul Hermitage, the retirement home in Beech Grove operated by her monastic community.

“We miss the fact that there is no shepherd,” said Sister Antoinette. “The sheep have to kind of bind together and do what we can in the midst of that.”

But the chrism Mass for her is still a powerful part of her experience of Holy Week in which she prays with Catholics from across central and southern Indiana.

“When I go back home, it’s like I’m still part of all of this,” Sister Antoinette said. “It’s not just my little monastery where I worship.

Pam Doyle, pastoral associate of St. Andrew the Apostle Parish in Indianapolis, knows that connection firsthand. She received blessed oils for her faith community that would be used when two people would be received into the full communion of the Church during its celebration of the Easter Vigil four days later.

“It makes that connection complete. It’s something done here at the cathedral and then goes to the parish,” she said. “It just completes a circle. We’re all united in this in a universal sense.”

The universal reach of the Church also touches people who are sick and close to death. Deacon Jeffrey Powell presented the oil of the infirm during the chrism Mass that was blessed by Bishop Higi.

It will be used throughout the coming year whenever anyone in the archdiocese receives the sacrament of the anointing of the sick.

“It’s an awesome feeling to be a part of that, for sure,” Deacon Powell said. “I pray for those people all the time. To think that that oil, throughout the whole year, will have that healing and sacramental grace is pretty much indescribable.”

In addition to the oil of the infirm, the oil of catechumens and sacred chrism oil were also blessed during the liturgy. The oil of the catechumens is used during the sacrament of baptism. Sacred chrism oil is used in baptism, confirmation, the ordination of priests and bishops and the consecration of church buildings and altars.

The chrism Mass also featured the renewal of ordination promises by some 100 priests serving in the archdiocese.

One of them was Father Matthew Tucci, associate pastor of St. Christopher Parish and chaplain coordinator of Cardinal Ritter Jr./Sr. High School, both in Indianapolis. Ordained last June, this was the first time he renewed his ordination promises at a chrism Mass.

But it wasn’t the first time that he has recommitted himself to priestly life and ministry.

“Every morning, I try to do a renewal, give thanks for my vocation and make a promise to do the best that I can to serve the people of God as a good priest,” Father Tucci said. “But it’s very special doing it with all of my brother priests here in a formal way. It’s all the same priesthood.”

Father William Ernst, ordained in 1964 some 23 years before Father Tucci was born, said jokingly that he has renewed his ordination promises at a chrism Mass “a couple of other times.”

“The older I’ve gotten, the more I appreciate it,” Father Ernst said. “I appreciate the priesthood and being together with my brother priests.

Msgr. Stumpf said in his homily that all that takes place at the chrism Mass and the people witnessing and participating in it share a powerful message.

“All of us gathered here are [Christ’s] anointed disciples,” he said. “The laity, the bishop, the priests, the order of deacons, the consecrated religious, the parish life coordinators, the seminarians and the candidates for the permanent diaconate.

“Yes, each of us is an anointed disciple because we are part of the priestly people of God.”

(More photos from the chrism Mass can be viewed at www.CriterionOnline.com.)
May 5-19  
Archbishop House Retreat and Conference Center, 201 Hill Drive, St. Meinrad. Tobit Marriage Preparation Weekend, $295 includes separate family accommodations for couples, meals, snacks and materials. Registration: 812-357-6585 or info@stmeinrad.edu. Catholic Youth Organization’s (CYO) Camp Rancho Framasa, 2230 Clay Lick Road, in Nashville, is offering family camps in May: a three-day option on May 12-14, and a one-day option on May 13. Both the weekend and the one-day version will be filled with family-fun activities including climbing, canoeing, crafts, archery, evening activities, games, sports, campfires, corral horse rides and more. Meals will be served in the dining hall, and Mass will be celebrated on Saturday evening. For those spending the night, gender designated cabins are available, although private family cabins are limited and cost an additional $100 per family camping. Catholic Youth Ministry is offering free camp sites for those who wish to bring their own tent. The cost for the three-day camp is $300 for ages 17 and younger, and $55 for ages 18 and older. The cost for the one-day camp is $30 for ages 17 and younger, and $55 for ages 18 and older. Deadline to register is May 8. Information: or call 317-357-7200 or e-mail info@cyo.org.

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.
Easter is the season of hope and joy
Pope Francis has been writing and speaking about hope and joy from the beginning of his pontificate, his first apostolic exhortation, Evangelii Gaudium ("The Joy of the Gospel"), which was issued on Nov. 24, 2013, is wholly dedicated to the good news that the resurrection of the Lord has set us free from the darkness of sin and death.
"The joy of the Gospel fills the hearts and lives of all who encounter Jesus," the pope writes. "I wish to encourage the Christian faithful to embark upon a new chapter of evangelization marked by this joy, while pointing out new paths for the Church's journey in years to come" (#1).
"The Joy of the Gospel" is a heartfelt appeal to all baptized persons to bring Christ's love to others, permanently in a state of mission, conquering the great danger in today's world of individualist desolation and anguish.
For Pope Francis, the hope and joy of Easter are the sole solution to the "desolation and anguish" that come from a world-weary sense of fatalism and despair. (2) The Church is tempted to settle into a comfortable acceptance of the status quo. This is unacceptable! The Easter miracle should compel all baptized Christians to speak out with joyful hearts, to proclaim the Good News with enthusiasm and zeal in the whole world and all its cities, and to act with heroism and hope to "settle" the unsettled with the consolation of the risen Christ, and to "unsettle" the settled with the discomfort of the one who came not to bring peace but the sword (Mt. 10:34).
In the light of Easter joy, Pope Francis warns us all (himself included) against three temptations: individualism, a crisis of identity and a cooling of fervor. The pope believes the greatest threat of all is "the gray pragmatism of the daily life of the Church, in which all appears to proceed normally, while in reality the faith is wearing down." He warns against deficient equating Christians to be signs of hope, bringing about a "revolution of tenderness," and to vanquish the "spiritual worldliness" that consists of "seeking not the Lord's glory but human glory and well-being." The pope speaks of the many who "feel superior to others" because "they remain intrinsically faithful to a particular Catholic style from the past" whereby "instead of evangelizing, one analyses and classifies others" and those who have "an ostentatious preoccupation with the liturgy, for doctrine and for the Church's prestige, but with no concern that the Gospel have a real impact" on the needs of the people. This is a "tremendous corruption disguised as a good." ... God save us from a worldly Church with superficial spiritual and pastoral trappings! Harsh words from one who speaks eloquently and often about God's unconditional love and mercy for us sinners!
The Church teaches that only one sin is unforgivable: the sin against hope (Catechism of the Catholic Church, #2091). This is because sins against hope contradict the very meaning of faith in life. They deny the Easter mystery and its power to save us all, regardless of who we are or what we have done.
"The Joy of the Gospel" calls baptized Christians to become "spirit-filled evangelizers" who are "fearedly open to the working of the Holy Spirit," and who have "the courage to proclaim the Good News of resurrection to those who feel
El rostro de la misericordiaDaniel Conway

Desde el inicio de su pontificado, el papa Francisco ha escrito y hablado sobre lo espiritual y la humanidad. Su primera exhortación apostólica, titulada Evangelii Gaudium ("La alegría del Evangelio") y publicada el 24 de noviembre de 2013, trata íntegramente sobre la buena nueva de que la resurrección del Señor nos ha liberado del pecado y del miedo a morir. El papa nos dice que "la alegría del Evangelio llena el corazón y la vida entera de los que se encuentran con Jesús." "En esta Exhortación quiero dirigirme a los fieles cristianos para invitárselos a una nueva etapa evangélica marcada por esa alegría, e indicar caminos para la marcha de la Iglesia en los próximos años." (#1).
La "alegría del Evangelio" es un llamado sincero a todos los bautizados a llevar el amor de Cristo al prójimo, a vivir permanentemente en un estado misionero para conquistar el grave peligro de la desesperanza y la individualización que aqueja a la modernidad.
Para el papa Francisco, la esperanza y la alegría del Evangelio son la única solución ante la "desolación y la angustia" que provienen de la percepción mundana de la vida cristiana, la crisis de identidad y el enfriamiento del fervor. El papa considera que la mayor amenaza es "el gris pragmatismo de la vida cotidiana de la Iglesia en el cual aparentemente todo procede con normalidad, pero en realidad la fe se va desvaneciendo." Nos advierte contra el desinterés y el miedo a los cristianos a ser símbolos de esperanza que generen una "revolución de la ternura" y a desterrar la "mundanidad espiritual" que busca "en lugar de la gloria del Señor, la gloria humana y el bienestar personal." El papa habla acerca de aquellos que "se sienten superiores a otros" porque son "inequívocamente fieles a cierto estilo católico propio del pasado" donde "en lugar de evangelizar lo que se hace es analizar y clasificar a los demás" y aquellos que tienen "un sentido hipocrita de la liturgia, de la doctrina y del prestigio de la Iglesia, pero sin preocuparse que el Evangelio tenga una real inserción en el Pueblo fiel de Dios y en las necesidades concretas de la historia." Esto es "una tremenda corrupción con aparato de bien" (#2091). ¡Esto es inaceptable! El papa Francisco anima a los evangelizadores a que recen y trabajen sobre la premisa de que nuestra "misión es real, justo y urgente, algo importante, al mismo tiempo, una pasión por su pueblo" (#2076).
"Jesús quiere que toquemos la miseria humana, que tocemos la carne vehemente de los demás," nos enseña el papa. "En nuestra relación con el mundo, se nos invita a dar razón de nuestra esperanza, pero no como enemigos que señalan y condenan [...] Sólo puede ser misionero alguien que se sienta bien buscando el bien de los demás, deseando la felicidad de los otros" (#270-271). El papa nos alienta a que no nos desanimemos ante el fracaso o la ausencia de resultados porque "tal fealdad es muchas veces invisible, inefable, no puede ser contabilizada" (#297).
La Pascua es la temporada de la esperanza y la alegría. No tenemos que proclamar nuestra profunda convicción de que el poder del Salvador de Dios venció el sufrimiento y la desesperación de la pasión del Señor y todos hemos sido liberados. ¡Aleluya! (Daniel Conway es integrante del comité editorial de The Criterion.)
Meet our future deacons

Paul Fisherkeller

Age: 69  Wife: Sandy  Home Parish: St. Mark the Evangelist Parish, Indianapolis  Occupation: Retired

Who are the important role models in your life of faith?

Both my grandparents had a profound and lasting impact on my formation. One was a third-order Franciscan, the other served the sick for many years as a sister. Both were dedicated to a life of prayer and active service to others.

What are your favorite Scripture verses, saints, prayers and devotions?

My favorite Scripture verses are Ps 27:8, Eph 3:17-19 and 2 Pt 1:3-4. My favorite saints are St. Teresa of Avila and St. John of the Cross. My primary prayer or devotion is Lectio Divina.

Why do you feel that God is calling you to become a deacon?

I’ve always felt called to ministry even as a child. Honestly, though, I’ve been a little surprised by my call to be a deacon at this later stage of life. I am humbly thankful to God for all this. Both gifts I have been given: a blessed and lasting marriage, wonderful children and grandchildren, a successful career, reasonably good health, and the freedom to choose my own path in life. I believe God is asking me now to make a return for all these blessings by placing me as a deacon in his hands for service to his people.

How will being ordained a deacon impact on your life and family?

I have come to believe that the deaconate is a gift which is first received and then shared, first and foremost with my wife and family. My married life continues to form my faith in the true meaning of obedience, fidelity and trust, joy and suffering, healing and forgiveness, and the power of reciprocal, self-sacrificing love.

How do you hope to serve through your life and ministry as a deacon?

I am aware of the hunger and thirst which many people today have for a more personal and committed spirituality in a culture that is increasingly alienated from God. Spiritual direction is a great gift to the Church. As a deacon, I hope to be able to offer spiritual direction within the archdiocese.

U.S. strike on Syria raises moral questions about civilian security

WASHINGTON (CNS)—The U.S. cruise missile strike on a Syrian air base days after chemical weapons were dropped on civilians in rebel-controlled territory further endangers innocent people, observers familiar with the just-war theory said.

“Anything, the observers told Catholic News Service (CNS), the unilateral U.S. response could embolden Syrian President Bashar Assad to undertake future attacks, exposing more lives to harm—including those of people fleeing the violence.

The U.S. strike early on April 7 on the Shayrat airfield came three days after chemical weapons were dropped in the town of Khan Sheikhoun in Idlib province. The attack claimed more than 80 lives, including dozens of children.

President Donald J. Trump has cited the deaths of the children in particular in condemning the attack prior to the retaliatory strike.

The Pentagon reported that 23 of 59 missiles launched from ships in the eastern Mediterranean Sea struck the air base. Military leaders were unsure of the status of the remaining 36 missiles.

SANA, the Syrian state news agency, said 15 people died during the U.S. attack and that nine of the dead, including four children, were civilians.

Overall, the six-year civil war has claimed as many as 470,000 lives according to various humanitarian agencies. An estimated 4.8 million people have been displaced with many fleeing the country altogether.

Such numbers should give pause to the U.S. and the world to think about the morality of future military actions, and focus on responding to the needs of displaced people, the experts said in the retaliatory strikes, said the expert observers.

“Few problems get resolved in 24 hours,” said Jesuit Father John Langan, who holds the Cardinal Bernardin Chair of Catholic Social Thought at Georgetown University.

Father Langan was among several people who said that applying the just-war theory in Syria’s conflict is difficult because the warring factions are within one country rather than among two or more nation states, but that moral reason requires the primary concern must be the protection of civilians.

Fr. John Langan, S.J.

The just-war theory encompasses seven principles: war as a last resort; war is waged by a legitimate authority; just cause in that a war must be in response to wrong; sufficient probability of success; right intention to re-establish peace; proportionality so that the violence in a just war is proportional to the casualties suffered; and civilian casualties, meaning civilians are never the target in a just war. “I think civilians are at great risk, but it’s not as if there are risk-free military victories in that situation,” Father Langan told CNS. “And the level of risk depends on the smart preparation of intelligence available. It’s particularly important in light of these considerations to avoid attacks that kill large numbers of civilians, particularly children.”

Lawrence Wilkerson, who served as chief of staff to Colin Powell when he was secretary of state and now is a distinguished adjunct professor of government and policy at the College of William and Mary, said U.S. leaders seem to have ignored the refugees. “That should be the very first emphasis, taking care of these people,” Willkerson said.

Wilkerson and others questioned Trump’s reasoning for the April 7 missile strike—the protection of civilians—while the administration has called for prohibiting Syrian refugees from entering the U.S., when in the past they have been welcomed.

If you look at the [U.S.] strike, my concern about it is on just-war grounds. But I’m also concerned that it seems to be a one-off, something that doesn’t seem to be related to working toward just peace.” —Daniel Philpott, professor of political science at the University of Notre Dame

They also expressed concern beyond such focused moral questions that the U.S. strike seemed to occur with no specific strategy in place to address the complicated Syrian situation.

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“Just in a strict legal sense and a larger moral sense, there needs to be a much more concerted international effort to not just have papal probes, but toward bringing the whole thing to a halt,” he told CNS.

David Cortigian

Notre Dame colleague David Cortigian, director of policy studies at the Kroc Institute for International Peace Studies, said the U.S. action “does not fit an ethical response,” because not all the facts were known at the time.

“We then respond so quickly in a military fashion it looks like retaliation rather than an attempt to find a solution,” Cortigian explained. “Our ethical foundation calls us to find solutions to conflict, not to retaliate.”

While the use of chemical weapons is a “gross violation of human rights,” Msgr. Stuart Swetland, president of Donnelly College in Kansas City, Kan., who once served aboard a nuclear weapon-armed submarine while with the U.S. Navy, said the situation in Syria requires that “we want to think these things through.”

Msgr. Swetland expressed concern that there was a lack of discussion on the U.S. use of military power in Syria despite the onslaught of U.S. bombs in the country. An estimated 25,000 bodies were dropped by American forces during the last year of President Barack Obama’s administration without congressional authorization.

“Right now, we’re bombing both sides in the civil war. What is your hope and what is your goal?” he asked.

The observers suggested that a strong moral and ethical priority should be for the world to pursue negotiations among all of Syria’s factions to end the civil war. Pope Francis has repeatedly stated that the war is hard to discern if it was really something God wanted me to do.”

Way do you feel that God is calling you to become a deacon?

I feel like God has been preparing me for this role my whole life by how I was raised, the Catholic education I received, and the both joyful and disappointing experiences that I’ve had in my family, work, and church lives. When the call came out from the archdiocese that they would start the formation of this third class of deacon candidates, I felt the time was right for me to discern if this was really something God wanted me to do.

How will being ordained a deacon have an impact on your life and family?

My wife, family, especially my wife, has been very supportive of my work through the formation process, and I thank her for being by my side. I pray that through my ministry, my children also stay close to God as they look to positively impact those around them as well.

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†
It was great to see everybody getting into really good programs. It shows that our class is really strong. It was the culmination of, “Wow! We did a really good job.”

—Tyler Feldman

In total, the inaugural class of graduates will train in 64 cities across 27 states, notes Mark Apple, Marian’s vice president of marketing communications.

Feldman and Specchi will stay in Indianapolis for the residency. Fiori and McAteer will head to Ohio, Rohana to Texas, and Wysocki to Arizona. They will all graduate on May 7 at the Hilbert Circle Theatre in Indianapolis.

Similar to nearly every graduation, commencement ceremonies will be bittersweet—a time of celebration for what has been accomplished, a time of embracing the close bonds that have been formed, a time of sadness in knowing their lives will now take them in different directions.

“Looking back on it, reminiscing about it, it’s been quite a ride,” Rohana says. “There’s been happiness, sadness, anxiety. And it puts strains on relationships, whether it’s friends, significant other or friends. I know I have a couple of Mother’s Days to make up for. I also know I couldn’t have done it without my parents. While it pulls you from some people, it also makes you lean on the people you go to,” he said. “But it’s also a lot of emotion pouring out of us.”

“The osteopathic philosophy is to try to get to the root cause. Looking at the person as a whole and trying to understand their emotions and feelings is part of what lends itself to the Catholic faith—of seeing people deeper.”

—Katie Fiori

Faith-filled lives influence young doctor

When Gregory Specht graduates on May 7, he will naturally think about the support of his family and the friendship of his classmates at Marian University College of Osteopathic Medicine in Indianapolis. Yet his thoughts will also focus on two people who have influenced his career path—an influence that serves as a reminder that the way people live their faith can have a dramatic impact on a younger generation.

Gregory Specht, 2008 graduate of Bishop Chatard High School

Heart of Mary Parish in Indianapolis, had someone like him on impact on me. He’s a good, all-around physician.”

Specht has the same admiration for Dr. Nicholas Fohl, although when he first met Fohl, he had no idea he was a doctor.

“No one in my family is in the medical field,” says Specht. “Seeing someone like him had an impact on me. He’s a good, all-around physician.”

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“Tyler Feldman

The cancer of a young person—especially in a child—can be an unsettling moment for someone trained to be a doctor.

For Maureen McAteer, it was also a moment of faith.

The conversation revealed that her career path—an influence that serves as a reminder that the way people live their faith can have a dramatic impact on a younger generation.

Gregory Specht was a patient of Dr. James Rea, a member of St. Pius X Parish in Indianapolis who specializes in family medicine.

Specht noticed the extra care that Rea seemed to give patients, an impression supported by other members of his extended family who would also care for him. As he grew older, Specht also noticed the way that Rea lived his faith, coaching sports in the Catholic Youth Organization and being involved in other areas of the community.

“Whenever I was going to a hospital, part of being involved in other areas of the community.

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“I was relieved, but we still had to tell her parents she had cancer, and she would have to go through years of treatment.”

As the chief resident, Specht worked with many of the Marian graduates. He said, “It’s really important to recognize the contributions that these students have made to the local, national, and international stage.”

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Faith and medicine intertwine as a result of patient's cancer diagnosis

This time, McAteer’s hope was also the reality for the girl. She was relieved, but still had to tell her parents she had cancer, and she would have to go through years of treatment.

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Faith and medicine intertwine as a result of patient's cancer diagnosis
WASHINGTON (CNS)—A new update to a 2016 study on Catholic perceptions of Islam finds little difference in answers from a variety of age groups and ethnicities.

The initial survey, “Danger and Dialogue: American Catholic Opinion and Perspectives of Islam,” was conducted by the Center for Applied Research in the Apostolate (CARA) at Georgetown University’s Bridge Initiative, which studies Islamophobia. The study, released last September, revealed that Catholics often have negative or limited views about Islam.

According to the data, three in 10 Catholics admit to having unfavorable views about Muslims, Catholics are less likely than Americans in the general public to know a Muslim personally, and nearly 50 percent of Catholics can’t name more than Americans in the general public to know a Muslim personally.

When CARA broke down the numbers to reveal the age and ethnicity of respondents, which were released on April 11, there were additional differences: one-third of younger Catholics know a Muslim personally, and 62 percent of Catholics of “other” racial ethnicities are less familiar with them.

According to the updated survey, Catholics of all ages have similar impressions of Muslims that are more negative than positive. When it comes to knowing a Muslim personally, younger Catholics aren’t much different from older Catholics. One-third of younger Catholics know a Muslim personally, compared to one-fourth of Catholics over 60.

There are some differences between younger and older Catholics pointed out in the survey. For example, younger Catholics participate in interfaith dialogue and community service with Muslims more than older Catholics and also are more likely than older Catholics to say Christians and Muslims worship the same God and share many values.

When grouped by race and ethnic backgrounds, Catholics who live in mostly white and Hispanic Catholics know a Muslim personally. More than one-third of multiracial Catholics know a Muslim personally, and 62 percent of Catholics of “other” racial backgrounds personally know someone who is Muslim.

If the Catholic Church in the U.S. wants to see such views change, “it will require an all-hands-on-deck approach. It can’t just be coming down from the bishops, and it can’t just be at the grass roots,” said Duffner.

“Catholic universities, media outlets and other institutions will have to start discussing how to foster more interfaith connections and how to simultaneously increase literacy of other religions and of the Church’s own teaching about other faiths,” Duffner said.

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

Mission Day 2017

Ministry of Consolation
Building Comprehensive Parish Grief Teams

Tuesday, May 9, 2017
8:30 AM-4:00 PM
at Our Lady of Fatima Retreat House
Register by April 27 at www.archindy.org/grief

Mission Day 2017 is sponsored by the Archdiocese of Indianapolis in collaboration with the Catholic Cemeteries Association of Indianapolis Archdiocese.

Learning from Maria Farrell, Director of GriefWork, about building and supporting bereavement teams, the business of ministry, and ways to accompany the broken-hearted.

In early May the Vatican stamp and coin office will release stamps marking Pope Benedict XVI’s 90th birthday and important events in the life of the church spanning almost 2,000 years.

VATICAN CITY (CNS)—The Vatican stamp and coin office has big plans for early May: the release of stamps marking retired Pope Benedict XVI’s 90th birthday and important events in the life of the Church spanning almost 2,000 years.

The Philatelic and Numismatic Office said the stamp sheet celebrating Pope Benedict’s April 16 birthday was designed to “offer our affectionate tribute to him.”

Designed by artist Daniela Longo, the sheet features a drawing of Pope Francis and Pope Benedict embracing, while the actual stamps show the retired pope praying his rosary.

Separate 95 euro-cent stamps will be released to mark the 1,950th anniversary of the martyrdoms in the year 67 of Sts. Peter and Paul, founders of the Church in Rome.

Information announcing the stamps’ release noted, “Peter was crucified upside down and Paul decapitated; a distinction reserved to Roman citizens.”

The stamps feature close-ups of their faces and symbols associated with them: for St. Peter, a rooster as a reminder of his denying Jesus before it crowed twice, and also two keys recalling Jesus’ words to St. Peter, “I will give you the keys to the kingdom of heaven” (Mt 16:19); for St. Paul, the stamp shows the traditional symbols associated with him—a book and a sword.

Another stamp, accompanied by a postcard, set for release on May 4 marks the 100th anniversary of the apparitions of Mary to the three shepherd children in Fatima on May 13, 1917.

The stamp and postcard feature paintings by Stefano Morselli of Mary clothed in white, radiating light, wearing a veil with a gold border covering her head and shoulders, which is how the children had described her. In front of Mary are the three children in prayer.

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Vatican stamps mark Pope Benedict’s birthday, Church history

Age, ethnicity examined in CARA survey on U.S. Catholics’ views of Muslims

‘Catholic universities, media outlets and other institutions will have to start discussing how to foster more interfaith connections and how to simultaneously increase literacy of other religions and of the Church’s own teaching about other faiths.’

— Jordan Denari Duffner

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

Social encyclical provides wisdom on world issues 50 years later

It was Blessed Paul who presided over perhaps, what development implies in a world shaking their heads—asking, what man would not want to work for it? Development means peace these days, uniquely optimistic and assured note that, sense of solidarity (#64).

Forms that not only “fight poverty and deprivation” (#44) but also “uproot the bed rock of the world” (#47). He cherished a hope “that distrust and selfishness among nations will eventually be overcome by a strong desire for mutual collaboration and a heightened sense of solidarity” (#64).

The encyclical is based on a uniquely optimistic and assured note that, at once, encompassed a blunt challenge. He wrote: “Knowing, as we all do, that development means peace these days, what man would want to work for it with every ounce of his strength? No one, of course (#87).

Might those confident words penned in 1967 leave some in today’s globalized world shaking their heads—asking, perhaps what development implies in a world where a fear and manipulation of “others” has grown so familiar? The encyclical’s publication came a little more than two years after the Second Vatican Council’s conclusion. It is the case of Blessed Paul VI who presided over the council’s final sessions—the time, notably, when it completed its Pastoral Constitution on the Church in the Modern World (“Gaudium et Spes”). He promulgated that council document on Dec. 7, 1965.

“Christians, on pilgrimage toward the heavenly city,” the pastoral constitution acknowledged, “should seek and think of the things that are ‘above’ (#57). Yet, it added, “this duty in no way decreases, rather it increases in 2017, the importance of their obligation to work with all men in the building of a more human world” (#57). It would be he to “open the interest many Catholics took during the latter part of the 1960s in issues of international social justice and the deprivations afflicting the world’s poor.

Counterless believers welcomed the opportunity to discover how to connect worship and prayer with the world’s concrete needs.

University students, for example, crowded into lecture halls to hear Barbara Ward, an influential and widely known British Catholic economist and writer, explain the demands of justice and the harsh realities of injustice.

When Ward died in 1981, The New York Times called her “an eloquent evangelist for the needs of the developing countries and for the integrity of their natural resources” (#20).

When she addressed the October 1971 meeting of the Synod of Bishops in Rome, one of whose two themes was “Justice in the World,” she pointed out to Church leaders from around the world that a “fundamental misinterpretation of our world’s resources” was a key concern against which Pope Paul VI raised his powerful protest in “The Progress of Peoples.”

Pope Benedict XVI paid tribute to “The Progress of Peoples” in his 2009 encyclical titled “Caritas in Veritate.” His conviction was, Pope Benedict said, that Blessed Paul’s encyclical ought to be considered “the ‘Rerum Novarum’ of the present age” (#8).

That is high praise, since “Rerum Novarum,” Pope Leo XIII’s 1891 encyclical on the rights of capital and labor in a time of “revolutionary change,” is esteemed for creating Catholic social teaching’s foundation in modern times (#1). To suggest that “The Progress of Peoples” played a similar role 76 years later appears to suggest that it signaled the arrival of a new era in Catholic social teaching.

Pope Benedict said that “The Progress of Peoples,” like Leo XIII before him in “Rerum Novarum,” knew that he was carrying out a duty proper to his office by shedding the light of the Gospel on the social questions of his time (#16).

Moreover, he “grasped the interconnection between the urchin toward the unification of humanity and the Christian ideal of a single family of peoples in solidarity and fraternity” (#13). It is said that the more things change, the more they stay the same. There is truth in this. Certainly, some of Blessed Paul’s 1967 words read almost as if intended to address 21st-century issues.

A spirit of nationalism has arisen within numerous countries today, and nationalism ranked among Blessed Paul’s concerns 50 years ago. He cautioned that “the building of a more human world” (#57). “The Progress of Peoples” observed that “human society is sorely ill” (#66). However, it said, “the cause is not so much the depletion of natural resources, nor their monopolistic control by a privileged few, it is rather the weakening of brotherly ties between individuals and nations” (#66).

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

The Church promotes development that is tied to humanity’s eternal destiny

By Father Graham Golden, O.Praem.

As our nation saw the passage of the Civil Rights Act in 1964 and the emergence of President Lyndon Johnson’s “War on Poverty,” the Church saw the advent of a landmark expression of its own social doctrine when Blessed Paul VI promulgated “Populorum Progressio” (“The Progress of Peoples”) in 1967.

It was the first concrete application of the Second Vatican Council’s “Pastoral Constitution on the Church in the Modern World” (“Gaudium et Spes”).

The challenges that faced the world half a century ago still press upon us. We see contentious debate over the value of nationalism, the significance of borders, tensions between globalization and isolation, divisions between rich and poor, social violence and uncertainty over the future of health care and social safety nets. So, too, has the Church’s response to these issues endured. “Populorum Progressio” has found contemporary expression in Pope Francis’ “Laudato Si’: On Care for Our Common Home” and “Evangelii Gaudium” (“The Joy of the Gospel”) (with its social encyclical “Caritas in Veritate”). Pope Benedict XVI’s response to the global economic crisis of 2008 in “Caritas in Veritate” (“Love in Truth”).

What 1967 did was express an understanding of the human person that is inherently relational, mutually responsible and developmental. Human activity and social policy should be rooted in our capacity to grow, and we should grow together and with God.

This process of integral human development considers not only economics, but a comprehensive understanding of human flourishing, including “the higher values of love and friendship, of prayer and contemplation” (#20).

This development expresses the value of our activity as a means to seek the dignity to which we are called by God as “artisans of destiny” (#65).

It is a perspective that neither upholds nor condemns institutions or programs, but calls all human activity (economic, social, public, private, technological and cultural) to have as its primary end the well-being of the common good of all peoples, and even more so an eternal goal.

The whole only finds its purpose when engaged in promoting the good of the individual, and the individual when they are seeking to contribute to the whole. This is true at every level from within communities to between nations.

Blessed Paul recognized that his call for mutual solidarity, social justice and universal charity was directed toward a deeper brokenness within our own self-understanding:

Human society is sorely ill. The cause is not so much the depletion of natural resources, nor their monopolistic control by a privileged few, it is rather the weakening of brotherly ties between individuals and nations (#66). “Populorum Progressio” asserts that our attempts to solve the social challenges of our time—from mass migration to health care—will never succeed until we understand and embrace the relationality that defines our identity and value as more than something quantifiable.

Until solidarity, human flourishing and universal dignity in God become the benchmarks by which we direct our human enterprise, no human ill will find their resolution.

In the wake of the fear, hatred, division and uncertainty that still plague our world 50 years later, the words of Blessed Paul may be more pertinent than ever.

By David Gibson

Development is “the new name for peace,” Blessed Paul VI declared in “The Progress of Peoples” (“Populorum Progressio”) in 1967. The words reflect the heart and soul of this encyclical, whose 50th anniversary we celebrate in 2017.

Blessed Paul wanted to communicate a clear message that “peace is not simply the absence of warfare, based on a precarious balance of power” (#76). Extreme economic, social and educational disparities between nations often jeopardize peace between them, he stressed.

It is essential, moreover, to promote human development in integral forms—that forms that not only “fight poverty and oppose the unfair conditions of the planet,” but that promote “spiritual and moral development” in human lives and, as a result, benefit “the whole human race” (#76).

He cherished a hope “that distrust and selfishness among nations will eventually be overcome by a strong desire for mutual collaboration and a heightened sense of solidarity” (#64).

The encyclical is based on a uniquely optimistic and assured note that, at once, encompassed a blunt challenge. He wrote: “Knowing, as we all do, that development means peace these days, what man would not want to work for it with every ounce of his strength? No one, of course (#87).

The Church is not only an eloquent evangelist for the needs of the developing countries and for the integrity of their natural resources, it is a perspective that neither upholds nor condemns institutions or programs, but calls all human activity (economic, social, public, private, technological and cultural) to have as its primary end the well-being of the common good of all peoples, and even more so an eternal goal.

The whole only finds its purpose when engaged in promoting the good of the individual, and the individual when they are seeking to contribute to the whole. This is true at every level from within communities to between nations.

Blessed Paul recognized that his call for mutual solidarity, social justice and universal charity was directed toward a deeper brokenness within our own self-understanding:

Human society is sorely ill. The cause is not so much the depletion of natural resources, nor their monopolistic control by a privileged few, it is rather the weakening of brotherly ties between individuals and nations (#66). “Populorum Progressio” asserts that our attempts to solve the social challenges of our time—from mass migration to health care—will never succeed until we understand and embrace the relationality that defines our identity and value as more than something quantifiable.

Until solidarity, human flourishing and universal dignity in God become the benchmarks by which we direct our human enterprise, no human ill will find their resolution.

In the wake of the fear, hatred, division and uncertainty that still plague our world 50 years later, the words of Blessed Paul may be more pertinent than ever.

To suggest that “The Progress of Peoples” played a similar role 76 years later appears to suggest that it signaled the arrival of a new era in Catholic social teaching.

Pope Benedict said that “The Progress of Peoples,” like Leo XIII before him in “Rerum Novarum,” knew that he was carrying out a duty proper to his office by shedding the light of the Gospel on the social questions of his time (#16).

Moreover, he “grasped the interconnection between the urchin toward the unification of humanity and the Christian ideal of a single family of peoples in solidarity and fraternity” (#13). It is said that the more things change, the more they stay the same. There is truth in this. Certainly, some of Blessed Paul’s 1967 words read almost as if intended to address 21st-century issues.

A spirit of nationalism has arisen within numerous countries today, and nationalism ranked among Blessed Paul’s concerns 50 years ago. He cautioned that “the building of a more human world” (#57). “The Progress of Peoples” observed that “human society is sorely ill” (#66). However, it said, “the cause is not so much the depletion of natural resources, nor their monopolistic control by a privileged few, it is rather the weakening of brotherly ties between individuals and nations” (#66).

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

A missionaries of Charity sister talks with a man at a home for the dying in Calcutta, India. In his 1987 social encyclical “Populorum Progressio” (“The Progress of Peoples”), Blessed Paul VI taught that human development in this world should be tied to humanity’s eternal destiny. (CNS photo/Shubha Akkar)
“Shall you wash my feet?” A question worth pondering

My studies at the Tantur Ecumenical Institute in Jerusalem

Revamp or decline. Reading on Holy Thursday.

St. Thomas Aquinas.

I was in the Holy Land during Holy Week in 1994, and I spent three months on a sabbatical program at the Tantur Ecumenical Institute for Theological Studies in Jerusalem. The institute was founded in 1967 by Father William J. Byron, a Jesuit priest, with the request of Pope Paul VI in 1967, and it is still operated today by the Archdiocese of the Holy Land and the Franciscan University of Notre Dame. Father Ted sponsored my attendance.

I was located right on the border between Jerusalem and the start of the West Bank. Bethlehem is just on the other side of Tantur’s walls. Today that gigantic wall is between Jerusalem and the start of the West Bank. Today that gigantic wall is.

Tantur’s walls. That All May Be One.

The Aquinas of Theology and Religion.

Jim on a sabbatical in 1994.

The Aquinas of Ecumenical Institute.

Tantur's Ecumenical Institute.

Tantur is located right on the border between Jerusalem and the start of the West Bank. Bethlehem is just on the other side of Tantur’s walls to get into Jerusalem.

Tantur’s walls. Today that gigantic wall is between Jerusalem and the start of the West Bank. Today that gigantic wall is.

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My previous two columns were about my studies at the Tantur Ecumenical Institute in Jerusalem, my studies at the Tantur Ecumenical Institute in Jerusalem.

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That All May Be One. My studies at the Tantur Ecumenical Institute in Jerusalem.
With deep faith and faith-filled excitement, the Church continues the celebration it began a week and a day ago with Easter, the Lord’s resurrection and final victory over death and sin.

As is the case in almost every Mass of this season, the first reading this weekend comes from the Acts of the Apostles. Acts originally was seen to be a continuation of St. Luke’s Gospel, and this simple book should be considered as being in sequence. Together, they tell an unbroken story of salvation in Jesus, from his conception in Mary’s womb to a time years after the Ascension. This weekend’s reading reveals to us what Christ was like in the time shortly following the Ascension. The first Christians, most of whom likely knew Jesus, are seen reverently following the Apostles, being together in a most realistic sense of community, eagerly caring for the needy, praying and “breaking the bread,” a term referring to the Eucharist (Acts 2:46). Peter was clearly the chief of the Apostles.

Most importantly, Jesus lived and acted through the Apostles and in the Church. The sick were cured. The deaf heard. Peter was clearly the chief of the Apostles, referring to the Eucharist (Acts 2:46). The Church always gathers around the Eucharistic celebration. If prevented, one is, in fact, watching the televised Mass.

The Church advocates psychological care for those people with gender dysphoria.

**Daily Readings**

- **Monday, April 24**
  - St. Fidelis of Sigmaringen, priest and martyr
  - Acts 4:23-31
  - Psalm 2:1-9
  - John 3:1

- **Tuesday, April 25**
  - St. Mark, Evangelist
  - 1 Peter 5:5b-14
  - Psalm 89:2-3, 6-7, 16-17
  - Mark 16:15-20

- **Wednesday, April 26**
  - Acts 5:17-26
  - Psalm 34:2-9
  - John 3:16-21

- **Thursday, April 27**
  - Acts 5:27-33
  - Psalm 34:2, 9, 17-20
  - John 3:31-36

**Sunday, April 23, 2017**

**The Sunday Readings**

- Acts 2:42-47
- 1 Peter 1:3-9
- John 20:19-31

John 20:19-31

St. John’s Gospel provides the last reading. It is one of the beloved and most familiar of the resurrection narratives. In this reading is the story of the reluctance of the Apostle Thomas to accept that Jesus indeed had risen from the dead. Then, as all recall, dramatically Jesus appears on the scene. He invites Thomas to believe. In awe and the uttermost faith, Thomas declares that Jesus not only is his teacher and redeemer, but indeed that Jesus is God.

The Lord then confers upon the Apostles that most divine of powers, the power to judge what is sinful and to forgive sin.

**Reflection**

This weekend is Divine Mercy Sunday, a breathtaking contrast to evil. Coincidentally, this day also is for people in Israel, and for Jews everywhere, the day to remember the millions who died in Adolf Hitler’s savage persecution of Jews. Twenty years after the end of World War II, the first Christians, most of whom likely knew Jesus, are seen reverently following the Apostles, being together in a most realistic sense of community, eagerly caring for the needy, praying and “breaking the bread,” a term referring to the Eucharist (Acts 2:46). Peter was clearly the chief of the Apostles.

Most importantly, Jesus lived and acted through the Apostles and in the Church. The sick were cured. The deaf heard. The first Christians, most of whom likely knew Jesus, are seen reverently following the Apostles, being together in a most realistic sense of community, eagerly caring for the needy, praying and “breaking the bread,” a term referring to the Eucharist (Acts 2:46). Peter was clearly the chief of the Apostles.

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The Church advocates psychological care for those people with gender dysphoria.

**Question Corner**

**Fr. Kenneth Doyle**

There has been a lot in the news lately about people who identify with the gender opposite the one listed on their birth certificate. Some take hormones of the opposite sex; some even have surgery to “change” their sex. What is the Catholic Church’s teaching on such transgender people? Is it OK for them to take these hormones and have such surgery? (Virginia)

The Catechism of the Catholic Church says: “Except when performed for strictly therapeutic medical reasons, directly intended amputations, mutilations and sterilizations performed on innocent persons are against the moral law” (#2297). That statement is generally considered by Catholic moral theologians to prohibit the sort of “sexual reassignment surgery” of which you speak.

Writing in 2005 for the National Catholic Bioethics Center, Dr. Richard Fitzgibbons noted, “It is impossible to ‘change’ a person’s sex. Hormone treatments, cosmetic surgery and surgery to mutilate the sex organs do not change a person’s sex.”

In his 2016 apostolic exhortation “Amoris Laetitia” (“The Joy of Love”), Pope Francis said that “those young men who need to be helped to accept their own body as it was created” (#285).

In a 2014 article in The Wall Street Journal, Dr. Paul McHugh, former chief psychiatrist at Johns Hopkins Hospital, referenced a 2011 long-term study that followed 324 people who underwent sexual reassignment surgeries. The study showed that 10 years after the surgery, “the transgendered began to experience increasing mental difficulties,” and “their suicide mortality rose almost 20-fold above the comparable nontransgender population.”

The Catholic Church’s view is that people struggling with gender dysphoria (different psychological identification with attributes of the opposite sex) should be shown compassion, protected from peer pressure and treated with psychotherapy that is skilled and sympathetic.

For some time now, I have been disturbed by the fact that, several times a day, EWTN telecasts the Mass of that day without indicating that these Masses are pre-recorded and not “live.” Surely, 99 percent of those watching feel that that they are participating in a real Mass. This has significant import on the spiritual lives of the network’s viewers, especially on Sundays.

I have written repeatedly to the network urging them at least to precede such Masses with a statement indicating that the presentation is for inspirational purposes only and not a real Mass, but no adjustment has been made.

Do you agree with me that the station needs to correct this.

On Sundays and other holy days of obligation, a Catholic who is able to do so has a serious obligation to attend Mass, i.e., to participate personally in the Eucharistic celebration. If prevented, however, by sickness, infirmity due to old age, severe weather or other emergency, the obligation ceases; nor is that person then morally bound to “make up” for the absence by watching Mass on television (although this is certainly worthwhile).

If the person is legitimately impeded from attending the Mass, it doesn’t have to “count” because there is no obligation in the first place. Such a person is, in fact, watching the televised Mass for (in your words) “inspirational purposes”—in which case it matters not at all that the Mass has been pre-recorded.

In my own diocese, where I was once responsible for arranging to have the Sunday Mass televised, we filmed those Masses on the previous Wednesday evening (because studio time was less expensive and priest-celebrants easier to find). So, to answer your question—no, I don’t think that EWTN is involved in “deceptive broadcasting” or needs to correct anything.

It may be good, on the other hand, for Catholics who are unable to worship at Mass on Sundays or holy days of obligation to understand more completely the nature of the obligation of participation in such liturgies that I described above for the relief of any scruples they might have in that regard.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbus Circle Dr. Albany, New York 12203.)
Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are native of the archdiocese or have other connections to it; those are separate obituaries on this page.

ADRIAN, George, 95, St. Richard's, Cleveland, March 31. Husband of Elma Adrian. Son of Charlotte Boro and Michael Adrian. Grandfather of two. Stepfather of Robert and Linda Adrian.


Four years after his election, Pope Francis still excites U.S. Jesuit base

WASHINGTON (CNS)—It has been four years since Pope Francis was elected to the papacy, and Father Patrick Conroy still marvel that it happened.

“I never thought there would be a Jesuit pope, like ever,” Father Conroy, said during an April 5 panel hosted by Georgetown’s Initiative on Catholic Social Thought and Public Life discussing the impact his election still has on Jesuit communities in the U.S.

Father Conroy recalled telling his mother that Jesuits just aren’t the type of priests who would end up in the chair of St. Peter. But like many others, he watched in amazement on March 13, 2013, as one of his spiritual brothers did just that. The Jesuit pope is real, and Father Conroy, chaplain of the U.S. House of Representatives, even described the pope as “cool” when the pope visited the U.S. Capitol during his 2015 apostolic visit.

“In a Pope named Francis,” panelists described the Jesuit Jorge Bergoglio, who took the name of the saint devoted to the poor, as the consummate teacher, the type of man who would become the owner of a garbage collector to that of a head of state, an effective communicator, but also a human being who has tasted both failure and success.

Panelist Mark Shriver, the Jesuit-educated president of Save the Children Action Network, credited the pontiff with a reawakening of sorts to his own Catholic roots. He said he had found himself “in a little bit of a Catholic lull,” just before Francis came along. For a few years, the accumulation of the clergy sex-abuse scandal, the financial scandal at the Vatican bank and other situations involving the Church weighed on him and made him feel that it wasn’t “the Catholic Church that I thought I’d been raised in and knew and loved,” Shriver said.

And then along came the Jesuit pope, paying a visit to his hotel, which respects to migrant refugees who had lost their lives in the waters near the Italian island of Lampedusa, giving up luxury accommodations at the Vatican, and washing the feet of women and Muslims. Shriver said he thought to himself: “Who is this guy?”

Something about the pope called to him. With great curiosity, he said he set out to determine whether the pope’s gestures were real or were they just for show, and if they were real, what could they teach him?

He went out to find all he could about Jorge Bergoglio, from colleagues, former newspapers and various which he documented in his book Pilgrimage: My Search for the Real Pope Francis. He said he found a man who, as a pope, is a “great Jesuit teacher,” similar to the ones who educated him, the kind who challenges your beliefs, challenges you to the core, but leaves you with great lessons.

“He’s always teaching,” Shriver said.

He’s teaching when he gets into a small Fiat, when he prefers to eat with the poor, taking care of the oppressed, and to do that in real and concrete ways.”

— Michelle Siemietkowski, director for graduate and undergraduate student formation at Georgetown University’s Office of Mission and Ministry.

They love his message of preaching the Gospel ‘in joy and deed, to live our lives in a way that shares in the evangelical nature of the Church’s mission, to do that on the margins ... to go where no one else is going and taking care of the poor, taking care of the oppressed, and to do that in real and concrete ways.’

— Michelle Siemietkowski, director for graduate and undergraduate student formation at Georgetown University’s Office of Mission and Ministry.
WASHINGTON (CNS)—President Donald J. Trump signed a bill into law on April 13 that allows states to redirect Title X family planning funding away from clinics that perform abortions, and to community clinics that provide comprehensive health care for women and children.

The new law overrides a rule change made in the last days of the Obama administration that prevented states from doing so.

“The clear purpose of this Title X rule change was to benefit abortion providers like Planned Parenthood,” said Cardinal Timothy M. Dolan of New York, who is chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities.

“Congress has done well to reverse this very bad public policy, and to restore the ability of states to stop one stream of our tax dollars going to Planned Parenthood and redirect it to community health centers that provide comprehensive primary and preventive health care,” he said in a statement on March 31, a day after the Senate voted for the measure.

Vice President Mike Pence, as president of the Senate, cast a tiebreaking vote on March 30 allowing passage of a joint resolution to block the Obama-era regulation that went into effect on Jan. 18, just two days before Trump was sworn in.

Title X of the Public Health Services Act was passed by Congress in 1970 to control population growth by distributing contraceptives to low-income families.

Planned Parenthood is the largest recipient of Title X funding. Planned Parenthood also is the nation’s largest abortion network—performing over a third of all abortions in the U.S. It receives more than half a billion dollars in federal funding each year.

Under the Hyde Amendment, federal funding for abortion already is prohibited, but federal family planning funds were allowed to go to clinics and facilities for other health services. States had been acting on their own to prohibit Title X funding to agencies performing abortions, until the Obama regulation.

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

Marjorie Dannenfelser, president of the Susan B. Anthony List, counted Trump’s signature on the bill as the second of “two huge victories” she said the pro-life movement saw in a week. The first was the April 10 swearing-in of Justice Neil Gorsuch, who fills the seat left vacant by the death of Antonin Scalia in February 2016.

By signing the bill, Trump is undoing former President Barack Obama’s “parting gift to the abortion industry,” Dannenfelser said in a statement. “The resolution signed today simply ensures that states are not forced to fund an abortion business with taxpayer dollars. Rather, states have the option to spend Title X money on comprehensive health care clinics that better serve women and girls.”

American Life League president Judie Brown stated: “President Trump is expressing the sentiment many of us feel about Planned Parenthood receiving our tax dollars to assault the souls and sensibilities of our children.”

Jeanne Mancini, president of March for Life, thanked Trump, Pence and “the strong female leadership” shown by U.S. Rep. Diane Black, R-Tennessee, and Sen. Joni Ernst, R-Iowa, for introducing the joint resolution in their respective chambers.

“We look forward to working with Congress in finding a permanent solution to defund Planned Parenthood, whose clinics perform over 320,000 abortions a year, and in ensuring that our government sides with the majority of Americans who oppose taxpayer funding of abortion,” Mancini said in a statement.

Legislation to enhance access to food assistance heads to governor's desk

‘I’ve authored Senate Bill 154 and Senate Bill 9 to take the straps off of SNAP’

By Brigid Curtis Ayer

The Indiana Catholic Conference (ICC) recently supported two legislative proposals that would enhance food-assistance benefits for low-income residents.

One of the proposals—Senate Bill 154—cleared a final legislative hurdle during the last week of the Indiana General Assembly.

“We do a very good job balancing budgets and doing the work of government, but we also have to do a better job of offering a hand up rather than a hand out,” said Sen. James Merritt, R-Indianapolis.

Merritt said if a person has been terminated from a job, yet fails the asset test in qualifying for SNAP or food stamps, people are caught in between.

“The goal of Senate Bill 154 is to try to fill that gap,” the lawmaker said. “We all hope that unemployment is not a permanent, but a temporary situation.

“While SNAP is a federal program, Indiana has the ability to clamp down or ease up on persons who might need temporary help and emergency assistance.”

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, saying in 2015 the Indiana bishops published a pastoral letter regarding poverty titled “Poverty at the Crossroads; The Church’s Response to Poverty in Indiana.

“The focus is to call Catholics and all people of goodwill in Indiana to address poverty in their midst and to the areas of public policies that most directly address and alleviate poverty and its effects,” said Tebbe.

Quoting the pastoral letter, Tebbe said, “The Gospels insist that God’s heart has a special place for the poor, so much that God himself has ‘become poor’ [2 Cor 8:9]. Jesus recognized their suffering, and he had compassion on their loneliness and fear. He never looked away from their plight or acted as if it did not concern him. Always, our Lord stood with the poor—comforting their sorrows, healing their wounds and feeding their bodies and their souls. He challenged his friends to recognize the poor and not remain unmoved.”

From the Church’s perspective, Tebbe said it is important that these matters be adjusted in order that eligible families have access to food. He added it is important to raise the savings asset amount in order to help families maintain dignity and reduce poverty.

“SNAP benefits. Forcing families to reduce meager savings only exacerbates the problem in subsequent weeks and months, forcing families to not be able to sustain themselves not only for food, but for other needs as well.”

“Our hope is that the poor,” said Tebbe. “Senate Bill 154 updates the law and benefits those in need and the common good.”

Senate Bill 9, also authored by Merritt, passed the Senate, but failed in the House.

The proposal would have allowed Indiana to opt out of a federal law which bans convicted drug felons from receiving SNAP benefits.

“Support efforts to enhance access to SNAP benefits for those returning from incarceration back into society because it helps former offenders move forward with their lives,” said Tebbe.

“Senate Bill 9 would have helped offenders get the food they need to become self-sufficient.”

By Brigid Curtis Ayer is a correspondent for The Criterion, the diocesan newspaper of the Archdiocese of Indianapolis, and a regular contributor to The Criterion, the diocesan newspaper of the Archdiocese of Indianapolis.