Catholic men encouraged in their faith at conference

By Sean Gallagher

It was organized by a group of men who are parishioners of All Saints Parish in Dearborn County. It featured presentations by Father John Hollowell, pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle; Christopher West, an internationally known speaker and author on the theology of the body; and Mark Houck, co-founder and president of The King’s Men, an organization that seeks to help form men to be leaders, protectors and providers for the aptly named “E6 Catholic Men’s Conference,” whose theme was “Putting on the Armor of God.”

Hundreds of Catholic men kneel in prayer on March 5 at East Central High School in St. Leon while principal celebrant Archbishop Joseph W. Tobin and several concelebrating priests pray the eucharistic prayer during a Mass. The liturgy was part of the first “E6 Catholic Men’s Conference,” which was organized by men who are parishioners of All Saints Parish in Dearborn County. (Photo by Sean Gallagher)

ST LEON—“Put on the armor of God so that you may be able to stand firm against the tactics of the devil” (Eph 6:11).

More than 500 Catholic men from across the Archdiocese of Indianapolis and beyond gathered on March 5 at East Central High School in St. Leon to learn how to put into actions these words from St. Paul’s Letter to the Ephesians.

They gathered from the tri-state area of Indiana, Kentucky and Ohio and from as far away as Tennessee and Wisconsin for the aptly named “E6 Catholic Men’s Conference,” whose theme was “Putting on the Armor of God.”

Pastor will receive national education honor

By John Shaughnessy

When Father John McCaslin receives a national award in San Diego on March 29, it would seem reasonable that the honor would be the highlight of the month for him, if not the year.

Yet, an even more special moment will happen just three days earlier for the pastor of St. Anthony Parish in Indianapolis.

On that day—Holy Saturday—Father McCaslin will baptize more than 20 children who attend St. Anthony School.

“It’s exciting to bring so many children into the Church this Easter,” he says.

Actually, there’s a definite connection between the baptism of those children and the award that the priest will receive from the National Catholic Educational Association (NCEA)—the “Lead. Learn. Proclaim. Award.” The award honors “the outstanding work of Catholic school educators in communities across the country.”

Father McCaslin is being honored for his extensive role in the reopening of St. Anthony Catholic School as a Mother Theodore Catholic Academy (MTCA), after serving the previous five years as a public charter school.

Because of the transition, the Catholic faith once again became the foundation of Catholicism is ever-present in every part of the day—to pray, to celebrate Mass together as a school, for me to be in the classroom, and for our teachers to be witnesses of our faith,” he says. “In a Catholic school, when Catholicism is ever-present in every part of the day it’s wonderful.”

So is the fact that the transition to becoming a Catholic school has occurred during the 125th anniversary of the founding of the parish, Father McCaslin says.

“With all that’s possible in Catholic education, it’s a great support from the parish community.”

That support is a reflection of Father McCaslin’s enthusiasm and passion for quality Catholic education,” says Gina Fleming, the archdiocese’s superintendent of Catholic schools who spearheaded the pastor’s nomination for the national education award.
Easter liturgies are set at SS. Peter and Paul Cathedral and Saint Meinrad Archabbey.

Mother Teresa: Come Be My Light.

The letters illustrated how, for decades, he was not based on feelings or signs that he was with her.

The date chosen for her canonization is the eve of the 19th anniversary of her death and the date previously established at the Vatican for the conclusion of a Year of Mercy pilgrimage of people like her who are engaged in works of mercy.


Born in 1631, he was ordained as a Priest priest, but the order that had died out in Sweden after the Protestant Reformation. She was beatified in 2000.

Blessed Jose, the “gauchito priest,” was born in Argentina in 1840 and died in 1890. He was allowed to be the flag bearer of a cholera epidemic in 1867. With his own hands, he built churches and chapels and opened paths through the western mountains of Cordoba province. During his travels, he contracted Hansen’s disease, more commonly known as leprosy; many people believe he was infected by sharing a cup of mate, an herbal tea, with someone who already had the disease.

Blessed Jose Sanchez was martyred in Mexico in 1928, just weeks before his 15th birthday. In 1926, Mexican President Plutarco Elias Calles had introduced tough anti-clerical laws and confiscated Church property across the country. Some 90,000 people were killed in the ensuing Cristero war before the government and Church reached an accord in 1929.

Young Jose Sanchez wanted to fight in the war alongside his brothers, but he was too young. Eventually, he was allowed to be the flag bearer of a unit. During an intense battle, he was captured by government troops, who ordered him to renounce his faith. He refused, even when tortured. The boy was executed about two weeks later. He was beatified in 2005.

**Easter Liturgies**

**Easter Saturday**

- March 26, 8:30 a.m. Vespers.
- March 27, Easter Sunday—8:30 a.m. Easter Vigil.
- March 29, Easter Monday—9:30 a.m. Mass.

**Easter Sunday**

- March 27, Easter Sunday—10:30 a.m. Easter Sunday Mass.

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

**SS. Peter and Paul Cathedral**

- March 26, Holy Saturday—8:30 p.m. Easter Vigil.
- March 27, Easter Sunday—8:30 a.m. Mass; 11:30 a.m. Midday Prayer; 5 p.m. Vespers.
- March 28, Easter Monday—9:30 a.m. Mass; 5 p.m. Vespers.
- March 29, Easter Tuesday—7:30 a.m. Mass; 5 p.m. Vespers.

**Archcathedral Church of Our Lady of Einsiedeln**

- March 26, Holy Saturday—5 p.m. Vespers.
- March 27, Easter Sunday—8:30 a.m. Mass.
- March 31, Easter Tuesday—7:30 a.m. Mass.

**The Criterion**

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Pope marks third anniversary of election with talk on mercy

VATICAN CITY (CNS)—Pope Francis celebrated the third anniversary of his election with a simple Tweet—“Pray for me”—and the usual Sunday recitation of the Angelus prayer with tens of thousands of people gathered in St. Peter’s Square.

In his talk on March 13, the pope did not mention his recent surgery, but focused on God’s forgiveness and mercy as he did in his first Angelus address in 2013. “God does not nail us to our sins; he does not identify us with the evil we have committed,” the pope told the crowd.

“God wants in free us,” the pope said. He wants people to use their freedom to do good and not evil. “This is possible— it’s possible—with his grace.”

Pope Francis’ Angelus address focused on the Gospel passage being read at Masses around the world: St. John’s account of Jesus and the woman caught in adultery.

The scribes and Pharisees, planning to stone the woman in accordance with the law, brought her to Jesus in an attempt to trick him. “If Jesus followed the severity of the law, approving the stoning of the woman, he would lose his fame of meekness and goodness, which we so fascinated people,” the pope said. “But if he wanted to be merciful, he would go against the law, which he himself said he had come not to abolish but to fulfill.”

Jesus told the scribes and Pharisees, “Let the one among you who is without sin be the first to throw a stone at her” (Jn 8:7).

“This response scatters the accusers, disarming all of them in the true sense of the word,” the pope said. They leave one by one, beginning with the oldest, who is “more aware of not being without sin.”

“How good it would be for us, too, to be aware that we are sinners,” Pope Francis said. “How good it would be if we had the courage to let fall to the ground the stones we have been throwing at others and rather to think about our own sins.”

Every sin is a betrayal of God, making people “adulterers before God,” the pope said. But Jesus says to all, like he said to the woman in the Gospel, “Go, and from now on do not sin anymore” (Jn 8:11).

“Her experience represents God’s will for each of us: not our condemnation, but our salvation through Jesus.”

Pope Francis said.


The pope thanked the volunteers, especially those who are grandparents and share the faith with their grandchildren.

Speaking from the window of the apostolic palace, he noticed that thousands of people were outside St. Peter’s Square, and he asked the volunteers to “think about the people in Pius XII Square—you see they couldn’t get in—make sure they receive a copy of this Gospel, too.”

Visit to concentration camp is included in pope’s July visit to Poland

WARSAW, Poland (CNS)—Pope Francis will visit the former Nazi concentration camp of Auschwitz-Birkenau during a July 27-31 visit to Poland for the celebration of World Youth Day, the Polish bishops announced.

Up to 2.5 million young people from around the world, as well as 20,000 priests and 1,200 bishops, are expected at the July 26-31 youth gathering in Krakow, which is less than 50 miles from the site of the death camp.

While the Vatican confirmed the dates of Pope Francis’ July visit to Poland, it released no details of the itinerary. Announcing a preliminary schedule on March 12, the Polish bishops’ conference said Pope Francis’ visit to Auschwitz-Birkenau will include prayers at the camp’s “Death Wall,” where prisoners were executed, and a stop at the nearby death cell of St. Maximilian Kolbe, who died there in 1941. The pope is expected to address Jewish and other faith representatives and camp survivors at the Holocaust memorial at Birkenau.

The Auschwitz tour, which follows visits by St. John Paul II in 1979 and Pope Benedict XVI in 2006, will fall on the presumed anniversary of the decision by Convental Franciscan Father Kolbe to offer his life for another prisoner.

That evening in Krakow’s Blonia Park, Pope Francis will lead a Way of the Cross service.

“While this visit’s direct purpose is the World Youth Day in Krakow, he’s also been invited to our homeland,” said Auxiliary Bishop Artur Mietzinski of Lublin, general secretary of the bishops’ conference. “It’s a great joy our overwhelmingly Catholic society will be able to unite the visit’s ecclesiastical, spiritual and pastoral dimension with social, cultural and political aspects of our Polish reality.”

Pope Francis will be welcomed to Poland on July 27 by President Andrzej Duda at Krakow’s Wawel Royal Castle, and will address Poland’s 117-member bishops’ conference the same evening, before greeting young people from the window of the Krakow archbishop’s Franciszkańska Street residence.

The pope is scheduled to travel by helicopter on July 28 to Poland’s Jasna Gora national sanctuary in nearby Czestochowa for an open-air Mass marking the 1050th anniversary of Poland’s conversion to Christianity.

In the evening, at Blonia Park, he is expected to have his first formal meeting with participants in World Youth Day, which has as a theme, “Blessed are the merciful, for they shall obtain mercy” (Mt 5:7).

Salvation accomplished through the cross, not a magic wand, Pope Francis says

VATICAN CITY (CNS)—The story of God’s love for humanity is starkly clear in a crucifix; redemption is possible because the Lord took on the sins of the world, Pope Francis said at morning Mass.

“The crucifix is not a decoration; it’s not a work of art with many precious stones like you see. The crucifix is the mystery of the ‘annihilation’ of God out of love,” the pope said on March 15 in his homily during the Mass in the Domus Sanctae Marthae, where he lives.

Salvation “was not accomplished with the magic wand,” he said. “It was accomplished by the suffering of the Son of Man, by the suffering of Jesus Christ.”

Sin is the work of Satan, and Jesus defeats Satan by “making himself sin” and being raised on the cross, the pope said.

The day’s first reading, from the Book of Numbers, recounted how the ancient Israelites were being bitten by serpents in the desert and the Lord told Moses to make a serpent and put it on a pole, then anyone who looked at it after being bitten would live.

In a similar way, the pope said, looking upon Jesus on the cross shows people how they are healed from the eternally deadly effects of sin. That “is the story of our redemption; the story of God’s love,” he said. “If we want to know the love of God, let us look to the crucifix.”
Seven last words of Jesus

For many years, Bishop Fulton J. Sheen (later given the personal title of Archbishop) gave the annual Tre Ore sermons on Good Friday at St. Patrick’s Cathedral in New York. This was back when Catholics had Good Friday services from noon to 3 p.m. Bishop Sheen, of course, is widely acknowledged as the greatest preacher of the 20th century—once called that by Rev. Billy Graham—so crowds packed the cathedral to hear him. His sermons were listened to over speakers by people standing outside. That tradition continues at St. Patrick’s. Last year, Cardinal Timothy M. Dolan invited Jesuit Father Martin to give the sermon on Jesus’ seven last words, the topic that Bishop Sheen also preached about. HarperOne has published Bishop Sheen’s sermons in a book titled, “The Last Words of Jesus: Bishop Sheen’s Sermons for Good Friday,” which was released in 2010. The Criterion published a revealing story about a remarkable group of women who gave the pope, these women were given permission to use contraception, indicating that permission was actually given by the pope, these women were given the Pill by their physicians because they appeared to be in imminent danger of sexual assault during the meetings of 1960. The Pill was provided to prevent their ovaries from releasing an egg, so that if they were raped during the chaos, the attacker’s sperm would not be able to fertilize any of their eggs, and a pregnancy would not occur. This “use of contraceptives” would clearly not be an act of contraception.

Contraceptives include drugs and devices like the Pill and spermicides. It might come as a surprise to some to learn that the Catholic Church does not always oppose the “use of contraceptives.” A couple of trivial examples can help explain this point. The Church would not oppose the use of a contraceptive spermicidal gel to lubricate the axle of a bicycle specifically oppose the use of inflated condoms as party balloons. The particular context is important. More serious examples of acceptable contexts and uses for contraceptives would include treating the Pill medically to treat serious gynecological problems, or using the Pill to block the release of an egg from a woman’s ovary in a situation of rape to protect her from becoming pregnant from the attack. Contrary to popular confusion, as we see, the Church does not always oppose the “use of contraceptives.”

What the Church does always oppose, however, are acts of contraception. An act of contraception is a very particular type of disordered human action that involves the decision freely to engage in marital intercourse, while pursuing countermeasures in anticipation of, contemporaneously with, or after the completion of the sexual act, to try intentionally to block it from achieving its proper finality, namely, the engendering of new human life. These countermeasures can include, to borrow the words of Pope Paul VI, “any action which either, before the moment of, or after sexual intercourse, is specifically intended to prevent procreation whether as an end or as a means” (“Humanae Vitae,” #14). Pope Francis, in a recent interview, pointed out that Pope Paul VI had a difficult situation in Africa, “permitted nuns to use contraceptives in cases of rape.” This use of contraceptives by a group of nuns occurred during an exceptional wartime situation in the Belgian Congo. Although no document has not been found in the Vatican indicating that permission was actually given by the pope, these women were given the Pill by their physicians because they appeared to be in imminent danger of sexual assault during the meetings of 1960. The Pill was provided to prevent their ovaries from releasing an egg, so that if they were raped during the chaos, the attacker’s sperm would not be able to fertilize any of their eggs, and a pregnancy would not occur. This “use of contraceptives” would clearly not be an act of contraception.

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La misericordia es la clave para comprender la pasión del Señor

Durante este Año de la Misericordia, podemos vivir la experiencia de la última semana de la Cuaresma que comienza con el Domingo de Pasion y se prolonga hasta el Triduo Pascual (desde la misa de la Última Cena del Señor, el Jueves Santo hasta la oración vespertina del Domingo de Pascua de Resurrección) de una forma distinta. Si bien la pasión de nuestro Señor es tradicionalmente un momento de soledad, ahora debería ser un momento de reflexión compartida.

Psicólogos contemporáneos han estudiado el enfoque de la misericordia e indican que es una alternativa a intentos de venganza. Como los discípulos, decíamos: “Padre, perdónalos porque no saben lo que hacen.” (Lc 23:34). Estas palabras de amor y perdón—expresadas por Jesús en su momento de más vulnerabilidad—nos invita a ver la pasión y muerte de Jesús para expiar el pecado humano y vivir en el amor de Dios.

El rostro de cada uno de nosotros debe ser el rostro de Dios, aunque a veces parezcan ser capaces de provocar dolores y sufrimientos. La misericordia nos permite sentir el amor y el perdón de Dios. Lo hizo para demostrar que no es un enemigo, sino un amigo para todos, que en la pasión y muerte del Señor, Jesús se nos muestra como el poderoso y el verdadero perdón del pecado.

“Pero Jesús reza por la misericordia; le pide al Padre que perdone los pecados imperdonables cometidos contra Dios y toda la humanidad. Se niega a sufrir la muerte para esas manos, pero lo hace para demostrar que es un amigo, para demostrar que no es un enemigo, sino un amigo para todos, que en la pasión y muerte del Señor, Jesús se nos muestra como el poderoso y el verdadero perdón del pecado.”

En “Misericordiae Vultus” (El rostro de la misericordia), el papa Francisco define la misericordia como “la vía que une Dios y el hombre, porque abre el corazón a la esperanza de ser amados para siempre no obstante el límite de nuestro pecado” (§2). En ningún momento vemos esta vida de una forma más clara y poderosa que en la oración de Jesús pidiendo misericordia en el punto más álgido de su pasión. A medida que comienzan esta Semana Santa, tengamos presente la profunidad de la misericordia de Dios y todo lo que está dispuesto a hacer para demostrar que no es un enemigo, sino un amigo para todos, que en la pasión y muerte del Señor, Jesús se nos muestra como el poderoso y el verdadero perdón del pecado.

Para más detalles, parece que la clave para comprender la misión de Jesús es comprender el poder del amor y el perdón. La misericordia es la clave para comprender la pasión del Señor.
TheCriterion announces change to Events Calendar and event submission policy

Beginning with the April 1 issue, The Criterion will begin its weekly Events Calendar with events starting on the Monday after the publication date. Within the three weeks prior to the publication date, the number of submissions, an effort is made to include at least one week’s worth of calendar events. However, a list of one month’s worth of events is always available by logging on to www.archindy.org/calendar or by calling 317-373-1381.

Events can be submitted to TheCriterion by logging on to www.archindy.org/criterion/local/forms/EventForm.html or by going to www.archindy.org, selecting the local newspaper link, then selecting “Set Us Information” from the menu, then selecting Events.

If using the online form is not an option, please send event submissions to TheCriterion, Events Calendar, 1400 N. Meridian St., Indianapolis, IN 46202, or fax it to 317-373-1385. Please include the name of the event, location/address, time, fee, and contact information. Event information must be received by 5 p.m. on the Thursday two weeks prior to the desired publication date.

There is no charge to run events in the Events Calendar.

For questions on submitting events, call the office at 317-373-1685, or toll free at 800-382-9836, ext. 1585.

March 18
Our Lady of Grace
Monastery, side entrance, 1400 S. Southern Ave., Beech Grove. Ave Maria Guild Rummage Sale, 2-3 p.m. over proceeds go to the Hemitage.
Northside Knights of

March 19
Indianapolis Downtown
Marion, 305 W. Maryland St., Indianapolis Catholic Women’s Conference, featuring Society of Our Lady of the Most Holy Trinity Father James Blount, Michelle Fuhrman, Emily Garmen, Sister Mary Rose, and Annie Karto. Check-in featuring Society of Our Lady of the Most Holy Trinity Father James Blount, Michelle Fuhrman, Emily Garmen, Sister Mary Rose, and Annie Karto. Check-in 8:30 a.m.-4 p.m., Mass, with music by Christine Singers, Mark Davis, 7 p.m., social gathering after concelebration but goodwill offerings accepted. Information: 513-382-3112.

March 24
St. Benedict’s Catholic Church, 700 N. St. Mary’s St., Indianapolis. Richfield with Mourners, early learning readiness, snack, tips and information about early learning readiness, 8:30 a.m.-4 p.m., registration: 765-962-5010 or treobert@marian.edu.

March 25
Annunciation Parish, 19 N. Alabama St., Brazil. St. Ambrose Schola Cantorum Tenebrae Servi: cantilest services of Poems and Scripture for Good Friday Eve, free, Information: Edwardarkin at 824-628-1411.


March 28
Marian University, Marian University Theater, 3200 Cold Spring Road, Indianapolis. Lenten Concert Series, “The Future of Iraq,” Foundation Feisal Istrabadi, presenter, 6 p.m., free registration is required at goo.gl/47VL. Information: 317-955-6775 or roberts@marian.edu.

March 31
Marian University, 3200 Cold Spring Road, Michael A. Evans Center for Health Sciences, Indianapolis. Richard G. Lugar Franciscan Center for Global Studies Speaker Series, “The Future of Iraq,” Foundation Feisal Istrabadi, presenter, 6 p.m., free registration is required at goo.gl/47VL. Information: 317-955-6775 or roberts@marian.edu.

April 1
Marian University chapel, 3353 E. Spring Road, Indianapolis. Lumen Deli Catholic Business Exchange meeting, 6:30-8:30 a.m., breakfast, $15 per person. Information: 317-435-3547 or lumen.desi@comcast.net.

March 18–30
St. Mark’s Catholic Church, 405 U.S. Highway 52, Cedar Grove. Lenten concert “Come Watch With Me: The Perfect Storm,” Ask the Via Dolorosa/Way of the Cross in prayer and meditation with music by Christine Singers, Mark Davis, 7 p.m., social gathering after concelebration but goodwill offerings accepted. Information: 513-382-3112.

April 1
Mount Saint Francis, 535 E. Edgewood Ave., Indianapolis, will celebrate its annual Disabilities Awareness Mass at 11:45 a.m. on April 24.

This purpose of the Mass is to raise awareness of the value that individuals with disabilities bring to both St. Mark’s Parish and to the community. Several of St. Mark’s disabled parishioners will actively participate in the Mass.

There will be a reception at St. Mark’s Schafer Hall immediately following the Mass. The Mass and reception are being organized by the St. Mark Inclusion Committee under the guidance of Father Todd Reibe, the parish’s pastor, and Deacon Tom Horn.

All are invited to attend the Mass and reception to celebrate and to learn more about how to encourage everyone, including parishioners with disabilities, to take an active role in parish and community activities.

St. Mark’s Catholic Church, 435 S. Edgewood Ave., Indianapolis, will celebrate its annual Disabilities Awareness Mass at 11:45 a.m. on April 24.

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Protection for unborn, low-income persons, and improvements in school choice among ICC’s legislative successes in 2016

By Brigid Curtis Ayer

As state lawmakers completed their legislative business on March 10, the Indiana Catholic Conference (ICC) succeeded in making strides toward adding new protections for the unborn, assisting low-income persons and improving certain aspects of the state’s school choice program.

Glenn Tebbe, executive director of the ICC, who serves as the legislative and public policy spokesperson for the Catholic Church in Indiana, said, “It was a good session. We had some positive things move forward, and we were able to avert some negative things from happening. I’m really pleased with the way things turned out. It was a positive session.”

“We made some positive strides to protect the unborn and upholding the sanctity of life. We also were able to correct an area where the abortion industry has been skirting regulations with regard to having a back-up doctor available in hospitals for follow-up care.”

Supported by the ICC, House Bill 1337, authored by Rep. Casey Cox, R-Fort Wayne, was added to the agenda during the final week of the Indiana General Assembly.

Cox described the bill as a “human rights cause” for the unborn, and said it gives protection to the “most vulnerable.”

The measure prohibits a woman from receiving a voucher for the spring semester of school for a child born through an abortion if the abortion was performed before the 24th week of pregnancy. Cox said it aims to prevent young women from aborting while placing the responsibility of caring for the child on the shoulders of the other parent.

The bill also restricts the abortion industry from providing abortion services to a minor without the consent of a parent or guardian. The measure also restricts abortion services for drug-induced abortion to women 24 years of age or younger.

“It makes parents more responsible for their children,” Cox said.

Within the same week, the ICC also supported the House Bill 1005, which includes a second opportunity to access a Choice Scholarship during the school year. Cox said the bill also reduces the endorsement signature requirement from multiple times per year to a single annual endorsement on the scholarship checks.

“The IDA expansion will help more individuals save more money with a state tax discount,” Tebbe said.

“The measure raises the maximum income eligibility from 175 percent to 200 percent of the federal income poverty level guidelines. For a family of four, the income eligibility for IDAs would increase to $46,600 annually. ‘For every dollar saved, the IDA participants get a three-dollar match on their deposit up to $500 per year,’ Messmer said.

Low-income persons also were protected from exploitation by the failure of a payday lending bill. House Bill 1340 would have allowed expansion of the industry to lend installment loans up to $1,000 and at an increased annual percentage rate of up to 180 percent. Lawmakers rejected the expansion, but agreed to create a summer study panel to look into alternative lending options for low-income residents.

“We kept payday lending legislation from expanding in such a way that would have harmed low income individuals, and we supported the study of the industry in the summer study committee,” Tebbe said.

“We are hopeful the summer panel will offer positive lending alternatives for low-income Hoosiers.”

(Brigid Curtis Ayer is a correspondent for The Criterion. To receive legislative updates via e-mail, join the Indiana Catholic Action Network (ICAN). These and other public policy resources are available at www.indianacc.org.)

Lenten penance services are scheduled at archdiocesan parishes

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

Bloomington Deanery
• March 23, 4 p.m. at St. Paul Catholic Center, Bloomington

Indianapolis South Deanery
• March 21, 7 p.m. at Our Lady of the Greenwood, Greenwood

New Albany Deanery
• March 20, 4 p.m. at St. John the Baptist, Starlight
• 5-6-6:15 p.m. each Wednesday in Lent at St. Mary, New Albany

• 7:30-8:30 p.m. each Wednesday in Lent at Holy Family, New Albany

• 7-8 p.m. each Wednesday in Lent at St. Mary, Laneville

• 6:30-8 p.m. each Wednesday in Lent at St. Michael, Charlestown

• 6:30-8 p.m. each Thursday in Lent at St. Francis Xavier, Henryville

Tell City Deanery
• Every Wednesday in Lent, and March 30, 3:30 p.m. central time, eucharistic adoration; 3-4:30 p.m., confessions; 4:30 p.m., Mass, at St. Meinrad in St. Meinrad

Terre Haute Deanery
• March 23, 7-9 p.m. at Annunciation, Brazil

• March 23, 7 p.m. at St. Benedict, Terre Haute (’The Light is on for You’)

• Every Monday in Lent 6-7:30 p.m. at St. Paul the Apostle, Greencastle

• Every Wednesday in Lent 7-8 p.m. at St. Joseph University Parish, Terre Haute

‘We made some positive strides to protect the unborn and upholding the sacntity of life. We also were able to correct an area where the abortion industry has been skirting regulations with regard to having a back-up doctor available in hospitals for follow-up care.’

—Glenn Tebbe, executive director of the Indiana Catholic Conference

New Albany, March 23
By Michelle Carter

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A Special Word to Those Who Have Had an Abortion ...

If you have not already done so, give yourselves over with humility and released to the public. The ICC also supported and worked toward improving the state’s school choice program. A bill to improve access and streamline administration of the school choice program passed. The proposal, originally in Senate Bill 334, authored by Sen. Carlin Yoder, R-Middlebury, was added to House Bill 1005, and includes a second opportunity to access a Choice Scholarship during the school year. The bill also reduces the endorsement signature requirement from multiple times per year to a single annual endorsement on the scholarship checks.

Simply put, the bill provides the ability for children to receive a voucher for the spring semester of school,” Yoder said.

“Under current law, students have to receive the voucher in the fall and anyone wants to attend a nonpublic school at any other time during that school year, they are stuck waiting until the next school year,” Tebbe said.

Tebbe said, “More families can take advantage of school choice with the extended deadlines for applications, and the bill also reduces the administrative burden for school staff and the families by eliminating some of the multiple signatures during a single school year.”

Low-income students were helped during this session by an expansion of a special savings account called an Individual Development Account (IDA).

The measure, authored by Sen. Mark Messmer, R-Jasper, aims to improve the state’s IDA program by ensuring more individuals can take advantage of this resource by increasing the maximum income eligibility from 175 percent to 200 percent of the federal income poverty level guidelines. For a family of four, the income eligibility for IDAs would increase to $46,600 annually.

“For every dollar saved, the IDA participants get a three-dollar match on their deposit up to $500 per year,” Messmer said.

Currently under the program, IDA participants can receive financial management support, including financial literacy courses and assistance in planning for a business, attaining higher education or buying a home. The IDA bill allows participants to use funds to purchase a vehicle when used as transportation to adult or secondary educational opportunities.

“The IDA expansion will help more low-income Hoosiers to work toward becoming self-sufficient by giving them the tools to save more income with a state tax discount,” Tebbe said.

The ICC was instrumental in getting the original IDA legislation passed in 1997 when the program was created for low-income state residents.

Low-income persons also were protected from exploitation by the failure of a payday lending bill. House Bill 1340 would have allowed expansion of the industry to lend installment loans up to $1,000 and at an increased annual percentage rate of up to 180 percent. Lawmakers rejected the expansion, but agreed to create a summer study panel to look into alternative lending options for low-income residents.

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A Special Word to Those Who Have Had an Abortion ...

If you have not already done so, give yourselves over with humility and released to the public. The Father of mercies is ready to give you his forgiveness and his peace.

—Saint John Paul II, The Gospel Life
by Paul’s wondrous description of the profound theological meaning of human marriage in Ephesians 5. You can summarize the whole Bible in five words: God wants to marry us. West said: “God wants to marry the human race. And he wanted this eternal marital plan to be so plain to us that he stamped an image of it right in our bodies by making us male and female and calling the two to an intimate union. Our bodies tell God’s story.”

The challenge facing Catholics wanting to share the good news of marriage today and to enter into spiritual battle to defend it, he said, is that our culture is addicted to a de-spiritualized sexuality, describing this warped view as “taking our yearning for the infinite to something finite.”

West said that the Church’s theology of the body, which was laid out by St. John Paul II in a series of general audience presentations over several years in the early 1980s, is “the cure for the world’s cancer,” a “life line ... in the sexual chaos of our world.”

Living out this spiritual vision of marriage and sexuality and being an advocate of it in the world requires much humility, West said. “We all want to know as men, ‘Do I have what it takes to be a man?’ he said. “And here’s the paradox, guys. We don’t have what it takes to be a real man. But admitting that is exactly what it takes to be a man.

“We like expressions like, ‘Man up.’ No. ‘Man down,’ because he who exalts himself will be humbled. But he who mans down, he’ll man up.”

“Go deeper... go further”

Houck warned men not to waste time on their smart phones. “Kids are going to grow up with dads who are checked out with this device,” said Houck, holding up his own smart phone. “I’m sharing this with you because this is a major obstacle to fulfilling your role as a man to be a leader, protector and provider, to putting on Christ, to putting on the full armor of God.”

He also warned fathers in the audience about the way in which they allow their children to have or use such devices. “This is the number one way kids are accessing porn today,” Houck said. “This is it. Are you giving your kids these things?”

With the end of the conference in sight, Houck exhorted its participants to allow it to have an ongoing effect in their lives. “You’ve got to go deeper,” he said. “Don’t let this be just a nice day. You’ve got to do something with this day. Go deeper. Go further.”

“Remember that the measure of success is not all of these numbers that are produced financially in worldly terms. It’s measured by the lives and the souls that are touched that will only be revealed to you at the end of your time when you are judged. That’s what truly matters.”

Jason and Josh Orendorff, a father and son who are members of St. Teresa Benedicta of the Cross Parish in Bright, attended the conference. “It’s encouraging to be with so many men of a common mindset, sharing the same strength in their faith,” said Jason. Josh, 22, was especially happy to be at the conference with his father.

“I would have enjoyed all of the talks and the Mass personally, but I think I enjoyed it even more being able to share it with my dad,” he said.

It was such a success that they are starting to make plans for a similar event next year, which is scheduled for March 4, 2017, at East Central High School in St. Leon.
What was in the news on March 18, 1966? A rebuke on U.S. policy in Asia, and more English in the Mass hopes to add more meaning

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion.

Here are some of the items found in the March 18, 1966, issue of The Criterion:

- Religious conference is critical of U.S. foreign policy in Asia

> "WASHINGTON—A position paper prepared for the National Inter-Religious Conference on Peace here by the committee on the U.S. government's role in running an 'indiscriminate anti-communist crusade in Asia.' It called this approach the 'height of folly,' and warned that it "unleashes American foreign policy and prescribes no limit to it from taking advantage of the new opportunities presented by the new dynamism of the communist world." It calls on the U.S. to give spiritual encouragement and support to "revolutionary movements directed against morally intolerable social conditions" anywhere in the world, despite the risk that such movements might come under communist control."

- Collection for Bishops' Relief set

> "More English due: 'Social' impact seen in new Mass changes"

> "WASHINGTON—The increased use of English in the Mass which becomes general in the U.S. on March 27 was as the basic goal in the creation of a deeper sense of community responsibility among the people at Mass, Father Frederick R. McManus said here last week. The priest, who is executive secretary of the U.S. Bishops' Commission on the Liturgical Apostolate, said the underlying purpose of the further change is to spur the people to go forth from Mass spurred to positive Christian approaches to the world around them, He noted that the prayers now to be recited or sung in English are those of the pope, the presiding minister. They include not only the collect, prayer over the offerings and the post-Communion, but also the preface of the Canon and the extension of the Our Father. With their changeover from Latin to English, it now becomes imperative for the priest to speak them in a meaningful way so that the people will be encouraged in sentiments similar to those expressed in the prayers," Father McManus said. It is "mechanically easy" to translate the prayers, he said. But he said it takes serious thought in order to get the people to understand the biblical teaching involved in them, and to bring about a real sense of community and an awareness of the mission and apostolate of all Christians."

- Notre Dame to host parley on Vatican II

> "Meeting set for synod of bishops"

> "Carolyn Hegar, 'free to speak,' now back in U.S."

> "Academy teachers among 15 named for foreign study"

- Music workshops slated for clergy

> "Theology of Church in Modern World Schema"

> "Floyd County Sister given mission post"

> "Feed-the-hungry appeal by pope hits $5 million"

- Pope elevates Curia officials

> "Seek canonization of Father Damien"

> "Panel sessions set Richmond group"

- Sex education talks draw vocal reaction

- "Gllemay nun barred from acting in play"

- "Women leaders: Peaceparley filling vacuum, bishop says"

- "Notre Dame to confer honors on twenty religious leaders"

- "Recalls papal fultbister"

- "Catechism 'bias' target of scholars"

- Bishops study broadcasting

- $75,000 donated for famine relief

- Toward more fruitful dialogue with Jews

- Episcopalian action rape marital pledges

- Say Reformation still justified

- Fewer Catholic colleges urged

- One-Ault play contest moving into high gear

- Volunteers accepted for one-year terms

- "One newel talks draw vocal reaction

- "Gllemay nun barred from acting in play"

- "Women leaders: Peaceparley filling vacuum, bishop says"

- "Notre Dame to confer honors on twenty religious leaders"

- "Recalls papal fultbister"

- "Catechism 'bias' target of scholars"
U.S. architect recalls events that led him to design chapel at Vatican

PITTSBURGH (CNS)—Since he was elected in 2013 and decided to live in the Domus Sanctae Marthae instead of the apostolic apartments, Pope Francis has celebrated daily Mass in the Chapel of the Holy Spirit located just next to the modest hotel. Prior to the pope moving in next door, only visitors to the Domus Sanctae Marthae used the chapel. Since then, cardinals, bishops and religious—along with Vatican maintenance staff, gardeners—and others invited to daily Mass with Pope Francis have been inside.

The chapel's daily homilies are one of the highlights of his pontificate, and offer a window into the Holy Father's theology. However, one of the things that makes this chapel unique is that it is the first building in the Vatican designed by an American. The architect is Louis Astorino, a Pittsburgh native whose work includes critically acclaimed PNC Park, home of the Pittsburgh Pirates.

In 1993, Astorino, founder of the firm Astorino, went to the Vatican to consult on the design of the Domus Sanctae Marthae, which would be built on the site of an old hospice. John Connelly, a Pittsburgh businessman and entrepreneur who was financing the hotel’s construction, brought him in.

The idea for Domus Sanctae Marthae came from St. John Paul II. Synods of bishops were being held more regularly, and those, combined with the annual “ad limina” visits, meant there was a need for a place where visiting clergy and bishops could lodge. Some larger, wealthier countries have seminaries in Rome where visiting clergy and bishops stay, but those from smaller countries must find other accommodations.

The pontiff also had the election of his successor in mind. During previous conclaves, cardinals slept on cots in the halls of the Vatican Museum, sharing bathrooms and having little privacy.

“John said when he found out about that, he said he would fund the hotel,” said Astorino, who will retire later this year. Connelly’s only stipulation for funding the project was that he be able to stay there when he visited, and “he said, ‘I know the best architect in the world, and I want him to do the architecture.’ ”

When Astorino and Connelly went to Rome for their first meeting, they discovered the Vatican already had a design for the hotel. During that meeting, the Vatican asked Astorino to consult on the design because neighbors were worried that the hotel would obstruct their view of the dome of St. Peter’s Basilica. Vatican officials were considering lowering the hotel to the level of the ancient Leonine Wall located next to the site to prevent the problem. Pope Leo IV (847-855) constructed the wall to protect the Vatican from the Saracens.

Later in 1993, Astorino returned to the Vatican with proposed changes to the original design. The Vatican engineer who created the design repeatedly objected to different parts of the new proposal, and Astorino saw hurdles ahead.

“I thought, ‘This is going to be a battle from day one.’ So, I pull out a pad and I said, ‘John, this should be a good experience for you.’ ” Astorino recalled. “I think this engineer who created the design repeatedly objected to the Saracens.

The space presented challenges since it was small, triangular and located between the hotel and the Leonine Wall, which they couldn’t alter. To Astorino, the space was a message from God, since for centuries the triangle has served as a symbol of the Trinity. The triangle also regularly occurs in nature—in leaves, snowflakes and crystals.

“If you really study nature and God’s work, you’ll see triangles in everything,” Astorino said.

He and his staff let the triangle direct the chapel’s major design elements—the floor, ceiling and walls. “The mystery of the Holy Spirit, the mystery of the Trinity would speak from every angle of the work, literally and figuratively,” he said.

The axis of the Chapel of the Holy Spirit and the axis of the dome of St. Peter’s Basilica—along which lays the tomb of St. Peter—is intersect at the entrance to the chapel.

To mark the significance of this—especially for the times of conclave when cardinals pray there before electing a successor to St. Peter—they commissioned a bronze sculpture of an inverted cross and placed it on the spot. History states that St. Peter asked to be crucified upside down because he didn’t feel worthy of dying the same way Jesus did.

Four thousand pieces of marble in different colors and sizes form a triangular grid that makes up the chapel floor. The floor pattern contains symbolic references to the Trinity, Jesus and the Twelve Apostles. The ceiling reflects the floor with an embossed triangular grid hiding soft lighting. Another dramatic element is the glass wall along the right side displaying the ancient Leonine Wall and the Stations of the Cross. A series of mosaics depicting the seven gifts of the Holy Spirit are on the opposite wall. Even the copper roof displays the triangular influence.

As a finishing touch, the words “O Come Holy Spirit. Renew the Heart of Thy Faithful” are on an arch over the altar in Latin. Construction began in 1995 and finished a year later. St. John Paul was the first person to pray in the chapel.

Shortly after its completion, Cardinal Donald W. Wuerl of Washington, who was the bishop of Pittsburgh at the time, celebrated Mass there with some Pittsburgh priests and a group that included Astorino and his wife.

“You recognize just how keen an eye he [Astorino] has had as to what he had to work with was somewhat limited. What he was able to do was maximize it so that it does all come together as one piece even though it is an odd configuration of a floor plan,” Wuerl said.

“It’s a beautiful chapel. It’s very prayerful chapel. And of course the inspiration that you see every time you turn around, every time you look in there, is the Holy Spirit and the Trinity.”

Cardinal Wuerl joined the other cardinals in praying there before entering the Sistine Chapel for the conclave that elected Pope Francis. It was a powerful experience, he said.

“One of the old cardinals who was not in the conclave said to me, ‘When you are in the chapel, open your heart to the Holy Spirit. Then when you’re in the conclave in the Sistine Chapel and they close the door, just listen.’ ”

The chapel is a unique legacy at the Vatican that makes Cardinal Wuerl proud.

“I’ve said this to him [Astorino] many times, that it will always be the Astorino chapel. There is Nervi Hall, the Lateran dome, the Laventers facade. He’s in good company,” the cardinal said. “Hundreds of years from now people will go in and say, ‘Oh, this is the Astorino chapel.’ It’s no small thing.”
By David Gibson

“God wants to be in relationship with us,” Trappist Father Paul says to Anne, a central figure in Pope Francis’ recently published first novel. A conviction that God cares about Anne or might in some way speak to her has not, however, characterized her life.

Anne’s God, not your old images

That sounds simple enough—or does it? Certainly, it is the very presence of God in creation. (CNS photo/Nancy Wiechec)

Common Home,” Pope Francis’ “Laudato Si’ on Care for Our Common Home.”

Anne’s God, not your old images

The Scriptures can help us contemplate the beauty of God

Clouds linger over the snowclad Chilkat Mountains in this 2014 view from the Shrine of St. Therese in Juneau, Alaska. The Scriptures offer many passages that help readers discern the presence of God in creation. (CNS photo/Nancy Wiechec)

Beautifuly of creation can be an aid to listening to the voice of God

By Marge Fenelon

For St. Francis, nature itself became a way to give glory to God. We can strive to see through the eyes of Francis, to view nature—the land, animals, resources and even weather itself—as sacred and appreciate all of it, as he did.

But in the spirit of Lent and of “Laudato Si’,” we can listen for the voice of God. What does God want us to do with all that we have been given?

Perhaps he meditated on this Psalm: “The Earth is the Lord’s and all it holds, the world and those who dwell in it. For he founded it on the seas, established it over the rivers” (Ps 24:1).

Or maybe he read the prophet Isaiah: “Then the wolf shall be a guest of the lamb, and the leopard shall lie down with the young goat; the calf and the young lion shall bow together, with a little child to guide them.”

“The cow and the bear shall graze, together their young shall lie down; the lion shall eat hay like the ox ... they shall not harm or destroy on all my holy mountain; I have so much to learn from St. Francis, and I pray that, even in a small way this Lent, I’ll be able to imitate his virtuous life.”

(Marge Fenelon is a freelance writer from Milwaukee and author of “Imitating Mary: Ten Marian Virtues for the Modern Mom.”)
Last week, I wrote about the start of the Protestant Reformation when Pope Leo X denounced his brother, the Duke of Alba, at the Colloquy of Pisa in 1521, much of Germany ignored it and Luther continued to speak of the Protestant Reformation there until his death in 1546. Luther also moved to Sweden, also to Switzerland, first under the leadership of Huldreich Zwingli and then by John Calvin. In England, King Henry VIII was a champion of Catholicism who succeeded in leading the first years of the Reformation. After Luther rejected five of the seven sacraments, Henry rejected them as well. In protest, he rejected all seven sacraments—probably with the help of Thomas More. In appreciation, Pope Leo X bespoke a message to Henry: “Defender of Faith.” It was one of Leo’s last acts because he died on Dec. 1, 1521.

Later, though Henry decided he no longer wanted to be married to Catherine of Aragon. Catherine, his brother’s widow. Now he wanted to be married to Anne Boleyn. There was no male heir to the throne. Catherine, his brother’s widow. Now he wanted to be married to Anne Boleyn. There was no male heir to the throne. She had borne him two sons and one daughter, but all died in infancy, so there was no male heir to the throne.

Living Well/Maureen Pratt

Ten years later, coming full circle with laughter ... seriously

I am humbled and happy to say that this April marks 10 years of writing this column. I continue to do so because a telephone call out of the blue to then-Catholic News Service editor in chief, Helen Kowalski, has turned into an absolute labor of love.

I’m grateful for the opportunity to continue to write about the intersection of faith and health.

My first column was about taking laughter seriously. As a kickoff to this anniversary edition, I hope to highlight the subject of how laughter might impact our lives and health, particularly through the prism of mental practice.

In 2006, I wrote about a pilot program at UCLA called “Rx Laughter,” which studied how humor could impact patients. Laughter helps the body manage stress, and the patients tolerate the pain and discomfort of chemotherapy treatment. Founded by television executive Terry Donny Hilber, the program is still going strong.

Recent scientific studies on the effect of laughter on blood pressure, cortisol and other hormonal levels have informed the understanding that laughter and humor seem to be beneficial.

One 2005 study on the effects of laughter on stress in medical students concluded that a laughter program can be helpful to women transitioning into iconographic motherhood. Another study in 2015 in Thailand found that a laughing program for private office workers decreased stress.

Laughter also has been successfully incorporated into psychological therapy sessions. Recently, I interviewed Edna Jenkins, a licensed master’s level speaker trained in laughter therapy. She has used laughter therapy in private practice and has written and spoken about it in speeches and workshops.

Laughing is a biological process that releases endorphins, which is why laughter into the practice of therapy gives you more tools to work on particular problems. If a patient can work on lightening the situation, you can move through it more quickly. Laughter will put a serious perspective in issue.

Even deep grief can be aided and eased through laughter.

When people are talking about serious issues, said Junkins, “laughter helps release the tension.” It releases endorphins and stress. “There are primitive cultures where they laugh first before they cry.”

Laughter can unlock a group setting, too, for example in a corporation.

“Laughter is contagious,” Junkins said. People develop controls or barriers to laughing, but you don’t have those when you hear laughter. Then, you know it’s OK to laugh.

With more studies to come about the effects of laughter on boosting health and relieving stress, this approach incorporates laughter, the scientific basis for its use should grow.

I’m happy that the last time I heard laughter 10 years ago I was alive, well and keeping us all laughing.

(Maureen Pratt writes for Catholic News Service.)

Spiritual direction: an aid in worship and evangelization

Pope Francis, in “The Joy of the Gospel,” speaks of the importance of spiritual direction: “In our encounter with Christ can provide. But in a world of busyness and distractions, how can we create space and time to encounter Christ? One expanding ministry is to help bridge this gap, to support individuals in their spiritual journey that is of spiritual direction. Spiritual direction is the pastoral ministry of “holy listening,” presence and attentiveness. It is a one-on-one, on-going relationship between an individual—a directee seeking a deeper awareness of God’s presence in their life—and their director.

The true “director” in this relationship is always the Holy Spirit. The spiritual director’s role is to prayerfully put themselves aside, so total attention can be given to the directee’s journey and how they can help. The director is always open to discern how God is leading them in their life. This is always about meeting the director where they are in their quest.

When spiritual direction is invoked in conjunction with the loving companionship of a spiritual director, a sacred space is created that allows the directee to reflect, grow, discern, notice, and respond to God in their life—ultimately to grow in the image of Christ.

In light of this growing ministry, the archdiocese is supporting spiritual direction within the Singapore Archdiocesan Ministry of Evangelization. Under the leadership of Father Patrick Beidelmann, a Catholic spiritual director, the ministry has formed. Quarterly meetings of archdiocesan spiritual directors allow for opportunities in continuing education, and for interaction and fellowship. The most recent meeting in February highlighted the tracking of spiritual directors’ work, which provided insight on companionship with others in helping to accept life on life’s terms.

A new ecclesiastical position of discernment companion has also been created to connect those seeking spiritual direction with a trained director on the Catholic registry. This allows for a continued spiritual journey with spiritual direction with three directors on the archdiocesan registry. The seeker is then encouraged to move to the third director in order to prayerfully discern a spiritual director. This has proven to be a successful way for local directors and directees in an individual and personal way.

An Hispnic Spiritual Direction Formation Program is also currently training Spanish-speaking spiritual directors. The goal is to form one unified network of spiritual directors to meet the growing archdiocesan need as this ministry is promoted and encouraged within our archdiocese.

So, in this world of busyness, one way we can make our lives very full of a worship and a spiritual life is by incorporating spiritual direction in the offering of spiritual direction. This spiritual companionship can be a catalyst and encourage us toward a deeper encounter with God.

Our personal relationship with God and our faith journey is further enriched when we find ways to facilitate and encourage this growth. This is what the Church teaches in the Catechism of the Catholic Church (2105) to respect and awaken in each other the love of Christ.

Spiritual direction’s very nature flows from and at the same time enriches religious experience. With that in mind, we find ourselves in a dynamic and intimate. As a result, our lives become more of a witness to the joy of the Gospel, and evangelization becomes more organic.

(Verena Veneata is a discernment companion and a spiritual director in the Archdiocese of Indianapolis. She can be reached at spiritualdirection@archindy.org.)
Palm Sunday of the Passion of the Lord/Msgr. Owen F. Campion

Sunday Readings
Sunday, March 20, 2016

• Luke 19:28-40
• Isaiah 50:6-7
• Philippians 2:6-11
• Luke 22:14-23:56

We are beginning Holy Week with the Palm Sunday liturgy, coming to the fullness of the Lenten season and drawing us face to face to the ultimate reality of salvation, that Jesus, the Son of God, died and rose again with the Father, and then forever opened for us the gates to heaven by his Resurrection.

Palm Sunday, of course, recalls the triumphant entry of Jesus into Jerusalem, the utter apex of the entire ministry of the Lord for St. Luke in his Gospel general. Luke’s Gospel sees Jesus as the embodiment of God’s mercy, literally God in human flesh. He is the son of Mary, a woman, not an angel or a goddess. Jesus seeks out the wayward and the despended. Everything leads to the fulfillment of reconciling sinners with God. Thus, in the Gospel of Luke, everything occurs on the way to Jerusalem, which Jesus visits once, and on this one visit Jesus is sacrificed on Calvary and then rises again.

For Catholics, the depth of meaning of this event is brilliantly conveyed in the majesty and drama of the liturgy. As the palms are blessed, and then ideally all in the congregation process, the Church offers us a reading from Luke. This reading recalls the plans for the arrival of Jesus, as well as the arrival itself. An element of inevitability, of Providence, surrounds the event. Jesus tells Pharisees who object to it all that Providence, surrounds the event. Jesus tells Pharisees who object to it all that

Jesus is sacrificed on Calvary and then rises again. Thus, in the Gospel of Luke, everything leads to the fulfillment of reconciliation with God, ideally all in the congregation process, the majesty and drama of the liturgy.

Salvation was God’s will, the product of salvation, that Jesus, the son of Mary, a woman, not an angel or a goddess. He is Lord!

The use of the term “His Holiness” in addressing or referring to the pope can be traced back several hundred years, although it is difficult to identify any particular event that first occasioned its use. In honoring its supreme religious leader with that title, the Catholic Church is not alone.

A Protestant friend asked me recently why Catholics sometimes refer to the pope as “His Holiness.” He wondered whether this is meant to imply that the pope is God. Can you enlighten me? What is the origin of that title? (towa)

The last rites have not been administered. Many Catholics do not understand, though, is that the “last rites” encompass three sacraments: penance (confession of sins); viaticum (holy Communion given as food for the journey to eternal life); and the anointing of the sick. Ideally, those sacraments should be administered when the recipient is aware and able to benefit most. What the priest was probably trying to explain was that the last rites, anointing, anointing is given only to the living. As Canon #1005 in the Code of Canon Law indicates, though, the sacrament of anointing may still be administered if there is doubt as to whether death has occurred.

If the person has already died, the priest instead chooses from the prayers for the deceased in a ritual book, Pastoral Care of the Sick.

One especially beautiful prayer is this: “Loving and merciful God, we entrust our brother/sister to your mercy. You loved him/her greatly in this life; now that he/she is freed from all its cares, give him/her happiness and peace forever. … Welcome him/her now into paradise, where there will be no more sorrow, no more weeping or pain, but only peace and joy with Jesus, your Son.”

Catholics who are seriously ill or their friends or relatives should ask a priest to celebrate the sacrament of the anointing of the sick with the person. If the person is actually close to death, then the celebration can be expanded to last rites. The Church teaches clearly and consistently that someone does not have to be in imminent danger of dying in order to receive the sacrament of the anointing of the sick.

Canon #1004 provides that “the anointing of the sick can be administered to a member of the faithful who, having reached the use of reason, begins to be in danger due to sickness or old age.” The ritual itself designates as proper recipients, “a sick person … believe that, should the surgery be necessitated by a dangerous illness,” as well as “elderly people … if they are weak, though not dangerously ill.” If it is the will of God that the person will soon die, the prayer of anointing asks that the person be relieved of suffering and feel the power and peace of God. The sacrament should be administered when it can do the most good, so the rule of thumb is: Call the priest sooner rather than later.

(Please be sure to send Father Kenneth Doyle at ukfkeithdoyle@gmail.com and 40 Howewell St. Albany, N.Y. 12208.)

Sunday, March 20

Monday, March 21

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

Tuesday, March 22

Chriasm Mass, 2 p.m.
Archdiocese of Indianapolis, SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis
Isaiah 61:3-6a, 8b-9
Psalm 69:22-23, 25, 27
Revelation 1:5-6
Luke 14:16-21
Tuesday of Holy Week
Isaiah 49:1-6
Psalm 71:1-4a, 5b-6, 15, 17
John 13:31-33, 36-38

Wednesday, March 23

Wednesday of Holy Week
Isaiah 50:4-5a
Psalm 69:9-10, 18-22, 31, 33-34
Matthew 26:14-25

Thursday, March 24

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

Friday, March 25

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

The Criterion Friday, March 18, 2016 Page 13
Nancy Reagan recalled as ‘kind, gracious’ during 1987 papal encounter

While the world awaited the arrival of Pope John Paul II in Los Angeles, the Liebe family and their friends, including Nancy Reagan, were experiencing a different kind of encounter. Amidst the grandeur of the papal visit, a simple and intimate moment took place in the Hearts of Jesus and Mary Church in Los Angeles. It was there that Nancy Reagan, the former First Lady, had an opportunity to reflect on her own faith journey and the lasting impact of the pontiff’s presence.

The Liebe family, long-time friends of the Reagan family, had arranged for a private meeting with Pope John Paul II. It was an occasion that brought together faith, friendship, and the legacy of a life dedicated to public service and faith.

As the Pope arrived at the church, he was greeted by a warm welcome from the Liebe family and their guests. The atmosphere was one of reverence and anticipation, as everyone waited to hear the words of the Holy Father. It was a moment that was deeply moving for everyone present.

Nancy Reagan, who was known for her kindness and graciousness, was especially touched by the experience. She had always been a devout Catholic, and the encounter with the Pope was a reminder of the importance of faith in her life.

The meeting allowed her to share her thoughts and feelings with the Pope, and she was grateful for the opportunity to do so. She spoke about her own faith journey and the role of the Church in her life.

The Pope, in turn, spoke about the importance of faith and the need for dialogue and understanding between different cultures and religions. He encouraged the Liebe family and their guests to continue to be a light in the world, to share their faith with others, and to live their lives according to the principles of the Gospel.

The meeting was a powerful reminder of the role of faith in shaping lives and the importance of coming together in a spirit of unity and compassion. It was a moment that will be remembered by all involved as a true blessing.

In conclusion, the encounter with Pope John Paul II was a reminder of the enduring power of faith and the importance of coming together in a spirit of love and understanding. It was a moment that will be remembered by all involved as a true blessing.
Divine Mercy Sunday services will be on April 3 at parishes

**St. Malachi Parish in Brownstown. Information: 317-745-4284.**

**St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis—3 p.m. Divine Mercy Chaplet and Benediction. Information: 317-926-7359.**

**New Albany Deanery**

**St. John Paul II Parish, St. Joseph Chapel, 2665 St. Joe Road W., Sellersburg—2:30 p.m. procession, readings, reflection, short film on St. Faustina—Christ’s messenger of Divine Mercy, readings, homily, Divine Mercy Chaplet. Reflections following service. Information: 812-246-2512.**

**St. Joseph Church, 312 E. High St., Corydon—1:30-3:30 p.m., procession, confession, 15 minutes., 1:45 p.m., 3 p.m. Divine Mercy Chaplet, consecration to Divine Mercy offered after the service. Information: 812-738-2742.**

**Indianapolis West**

**Mary, Queen of Peace Church, 1095 W. Main St., Danville—2:30 p.m. Adoration, Divine Mercy Chaplet, eucharistic procession and Benediction, reflection by Father Vincent Lampert of St. Malachi Parish in Brownstown. Information: 317-506-8516 or 317-888-2861.**

**Indianapolis South**

**St. Joan of Arc Church, 317-926-7359.**

**Indianapolis East**


**St. Michael Church, 519 Jefferson Blvd., Greenfield—2:30-3:30 p.m. eucharistic adoration, sermon, procession, Divine Mercy Chaplet and Benediction, reception following the service. Information: 317-498-1176 or dcnwayne@diocesearchindy.org.**

**Indianapolis North**

**St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis—3 p.m. Divine Mercy service. Information: 317-283-5508.**

**St. Lake the Evangelist Church, 7575 Holiday Drive E., Indianapolis—2 p.m. confession and eucharistic adoration. 3 p.m. Solemn Celebration of the Feast of Divine Mercy. Information: 317-635-2021.**

**Connersville Deanery**

**St. Vincent de Paul Church, 1721 “T” St., Bedford—1:30 p.m. confessions, 3 p.m. Divine Mercy prayer service for Catholic Community of Lawrence County. Information: 812-275-6539.**

**Batesville Deanery**

**Holy Family Church, 815 W. Main St., Richmond—2:30-3:30 p.m. Divine Mercy prayer service. Information: 765-962-3902.**

**Holy Hour, homily, divine Mercy Chaplet. Information:**

- **11 a.m. and 11 p.m. Divine Mercy chaplet and Benediction.**
- **3 p.m. Divine Mercy prayer service, eucharistic adoration, Divine Mercy Chaplet and Benediction. Information: 317-882-0724.**

**St. Barnabas Church, 8300 Rahke Road, Indianapolis—2:30 p.m. Divine Mercy prayer service, eucharistic adoration, Divine Mercy Chaplet and Benediction. Information: 317-882-0724.**

**Sisters of Our Lady of Mercy—on the first Sunday after Easter.**

**St. Pope John Paul II instituted the Divine Mercy Sunday services are**

**www.thedivinemercy.org.**

**Blessed Sacrament exposed or reserved in**

**20 days before or after the feast day,**

**Information: 812-837-5435.**

**Pray for the intentions of the pope,**

**www.archindy.org.**

**For more information, please log on to**

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**3,000 sq. ft. waterfront home, 4 bedroom, 3 1/2 bath, sleeps 12, sleeps, lake, BBQ, pool,**

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**The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:**

- **Courses on the Catechism of the Catholic Church from CDU**
- **20% discount for all employees, volunteers, and parishioners**
- **For more information, please log on to**

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Holy Year brings more people to confession in St. Peter’s Basilica

VATICAN CITY (CNS)—The number of people going to confession in St. Peter’s Basilica increased noticeably in the first months of the Holy Year of Mercy, but not among English speakers, who apparently are staying away from Europe out of fear of terrorism, said the rector of the basilica’s team of confessors.

Conventional Franciscan Father Rocco Rizzo, the rector, told the Vatican newspaper that from the opening of the Holy Year on Dec. 8 and through February, he heard about 2,000 confessions in St. Peter’s.

But, he said, “We are noticing that the majority of penitents are Italian. I think that is due to the alarm over terrorist attacks” following the series of attacks in Paris in November. “This is why the English-language penitents have fewer confessions this year.”

In an interview published in the March 10 edition of L’Osservatore Romano, the Vatican newspaper, Father Rocco said that in addition to the 14 Conventual Franciscans assigned full time to the confessionals in St. Peter’s Basilica, another 30 of their conferences are supplementing their work during the Holy Year.

The Conventual Franciscans hear confessions every day from 1 a.m. to 1 p.m. and from 3:30 p.m. to 6:30 p.m. in the winter; they stay until 7 p.m. in the spring and summer. In addition to Italian, Spanish, English, French, German, Portuguese and Polish, confessors can offer the sacrament in a variety of languages, including Maltese, Chinese and Croatian.

Father Rocco said he usually hears 20–30 confessions a day in Italian or Spanish, but the number of penitents increases on Saturdays and Sundays, and he will offer the sacrament to at least 50 people each day on the weekend.

Another phenomenon that is increasing, he said, is people coming to the confessionals who are not Catholic. “They want to confess to see what it is about,” he said.

While confessors can listen to and counsel non-Catholics, it is not considered a sacramental confession in most cases. Even Catholics visiting St. Peter’s Basilica as tourists or even pilgrims may not be very familiar with the sacrament, Father Rocco said. Many young people will say they have not been to confession since they made their first Communion, and it is not unusual for someone to come and say it has been 30 years since they last confessed.

“I have had people who come who listened to the words of the pope, and then remembered that 30 or 40 years ago they committed a serious sin and they now feel the need to reconcile with the Lord,” he said. “In particular, women have come to me who have had an abortion, and they carry with them this open wound that never heals. Even if they already have confessed the sin, they want to re-confess it.”

For the Year of Mercy, Father Rocco and the other priests who hear confessions at St. Peter’s and the major basilicas of Rome have been given special faculties to extend absolution even in cases like abortion that normally require consultation with the local bishop or even the Vatican.

Another Year of Mercy change, he said, is in the penance given in those cases to confession. Increasingly the priests in the basilica will ask someone to show their repentance not by reciting a set number of prayers, but through a work of mercy, “like visiting someone who is sick, doing the shopping for an older person, paying a bill for someone who is lacking money” or helping someone get to church.

Catholic silence on involvement in Middle East is ‘massive failure,’ bishop says

NEW YORK (CNS)—“The most massive failure of the Catholic community at all levels in the past 20 years has been to address the question of our ongoing involvement in the Middle East,” according to San Diego Bishop Robert W. McElroy.

“What is particularly fascinating and troubling is that in all three recent popes were clearly opposed to the wars, yet at no level in the Catholic community was there any major opposition or sustained witness,” he said. “It’s like the dog that didn’t bark.”

He spoke on March 7 at a forum in New York sponsored by Commonweal magazine on the topic “Prophecy Without Contempt,” and in a subsequent interview with Catholic News Service.

Bishop McElroy said there has been no sustained discussion or opposition in society as a whole, as two wars in Iraq dragged on to become the longest in American history. He attributed the lack of discourse to the absence of a military draft, and the subsequent distancing of the fighting from the consciousness of the people.

“The suffering is not here,” he said. Paraphrasing historian David Kennedy, the bishop said, “America has created a capacity to fight wars endlessly because the cost to U.S. society is small, not wrenching, in terms of casualties and as a portion of the U.S. economy.”

“Of all three popes opposed U.S. participation in these wars, he said, but “at all levels, the Catholic community has virtually shut down the conversation.”

The prophecy on the war issue has occurred in the Middle East, he said, where all parties have articulated that the region has been subjected to great tragedies, the bishop said.

Bishop McElroy said the attack on the Muslim community in the United States is “a great outrage.”

“The Muslim question is an alarm bell about authoritarianism in society. That’s not just a disagreement. It’s an alarm bell that goes to the core of who we are as a nation, and absolutely needs to be readdressed in the strongest possible way by everybody,” Bishop McElroy said.

The anger dominating the current political climate is a sign of disenfranchisement and the feeling of not being listened to by the elites, Bishop McElroy said.

“When significant sectors of working-class white America feel disenfranchised, that’s a problem, and this gets played upon in a troubling way,” he said.

“We should turn into division should always be challenged,” the bishop said. “What we’re witnessing now is an anger that’s meant to divide, to be purposefully destructive of the social fabric of society. It’s not anger that is meant simply to redress grievances.”

—Bishop Robert W. McElroy

ZELLER

through the graciousness of Diana Ciersi, the restaurant’s community relations manager.

In gifting the Villas, Melissa wrote, “It was my pleasure to donate iPods to such a wonderful place. During my visit there, I saw so many great things that you do for your elders and I was so inspired. The music therapy got my attention the most, and I thought all of your residents deserved to have that magnificent experience.”

“As my heart swelled with awe and pride with this lovely gift, I was reminded of the words of the artist Josh Groban, “We have so much to be thankful for. Some days we forget to look among us. Some days we can’t see the joy that surrounds us.”

Additionally, Melissa commented of Diana, “She is very involved in outreach projects for our community, and thought this was a wonderful opportunity to be a part of it.”

All of us associated with the Villas were thrilled with the graciousness of Melissa and Diana. As my heart swelled with awe and pride with this lovely gift, I was reminded of the words of the artist Josh Groban, “We have so much to be thankful for. Some days we forget to look among us. Some days we can’t see the joy that surrounds us.”

We at Providence Self Sufficient Ministries and Guerin are showered and amazed every day with the goodness of too many individuals to count who, just as Melissa and Diana, through their friendship, loyalty and support tangibly show their belief in our mission. It is all these people who help to bring the change and peace for which we all long. I pray every day that God, the giver of all gifts, will continue to reveal his goodness to these individuals, and that his Spirit will rest gently upon all of us in this beloved community opening our eyes to see and our hearts to love so that his Providence will bring the outcomes that will bless those who are affected by our lives.

Again, in the words of Josh, “Our world needs so much, but there’s so much to be thankful for.”

(Providence Sister Barbara Ann Zeller is president and CEO of Providence Self Sufficient Ministries and Guerin, Inc.)