



The Criterion

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Sharing the Gospel

Missionary to Ireland has ‘love for helping youth know Christ,’ page 9.

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Building a bridge



St. Philip Neri first-grader Suzet Cruz, left, and St. Jude first-grader Grace Denney proudly show the cut-out hearts they decorated with their hand prints on Feb. 1, the day when students from both Indianapolis schools came together to share their faith and learn from each other. (Photo by John Shaughnessy)

Schools cross boundaries and comfort zones to come together to learn from each other

By John Shaughnessy

What Michelle Tuttle set in motion on Feb. 1 is rare and possibly unique in the archdiocese.

It also may offer a lesson for a country that seems to be ever more divisive, focusing on the differences between people instead of the hopes, dreams and similarities that connect them.

And so on the morning of Feb. 1, a nervous and hopeful Tuttle—and the 492 students at St. Jude School in Indianapolis—waited for the school buses that would bring the 270 kindergarten-through eighth-grade

students of St. Philip Neri School in Indianapolis to their school for the day.

In Tuttle’s plan, it would be a day to build bridges, a day when a mostly-white school community (St. Jude) and a mostly-Hispanic school community (St. Philip Neri) from different economic realities would come together to share classes, lunch, recess and their Catholic faith.

“St. Philip Neri School is seven miles away, but it’s a world apart,” said Tuttle, a social worker at St. Jude who previously served in the same position at St. Philip Neri School for eight years.

“This day gives students an opportunity to get to know someone outside their boundaries and their comfort zones. We have a tremendous amount of similarities, but we also have these differences that are unique. We have an opportunity to learn from each other.”

Building a bridge

The possible fulfillment of that opportunity to build bridges started slowly—a reality that was evident in a kindergarten class where a St. Jude teacher put on a fun dance video, in an attempt to bring the two groups of

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Refugee advocates outline arguments for legal action on presidential ban

WASHINGTON (CNS)—The breadth of President Donald Trump’s authority to limit refugees entering the United States will be fought in federal court, and some of the legal challenges ultimately may end up before the U.S. Supreme Court.

Several lawsuits have been filed challenging Trump’s Jan. 27 executive memorandum that suspended the entire U.S. refugee resettlement program for 120 days and banned entry of all citizens from seven majority-Muslim countries—Syria, Iraq, Iran, Sudan, Libya, Yemen and Somalia—for 90 days.

Another clause in the memorandum established religious criteria for refugees, proposing to give priority to religious minorities over others who may have equally compelling refugee claims.

In five of the earliest lawsuits, federal judges blocked the government from denying entry to anyone from the affected countries with a valid visa.

The most sweeping order was issued on

Abdul Hakim Kiwan, a Syrian refugee from Daraa, and his son, Ibrahim, are seen working at a computer on Jan. 30 at their temporary home in Amman, Jordan. Kiwan and his family are part of a U.S. refugee resettlement program that President Donald Trump has suspended for 120 days. (CNS photo/Jamal Nasrallah, EPA)



Feb. 3 by U.S. District Court Judge James Robart of Seattle, who put a national temporary hold on the ban on travel to the U.S. of the seven majority-Muslim

countries. The Trump administration has appealed this decision to the U.S. Court of Appeals for the 9th Circuit, based in

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ASSESSMENT

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Father Joseph Feltz, executive director of the archdiocesan office for clergy, religious and parish life coordinators, is working closely with Conway and others at GP Catholic Services in coordinating the listening sessions and interviews that will take place across central and southern Indiana from February through May.

"It's going to be a huge benefit to the next archbishop," Father Feltz said. "To be working on an initiative that we know is going to be beneficial to him when he is named and arrives here is gratifying. I'm looking forward to it."

A report on the information and data gathered is expected to be completed by GP Catholic Services by the end of June.

Archdiocesan chancellor Annette "Mickey" Lentz said that the assessment can also help archdiocesan Catholics spiritually prepare to receive

him by prayerfully expanding their knowledge of the Church in central and southern Indiana, and helping them prayerfully consider their hopes and concerns for it.

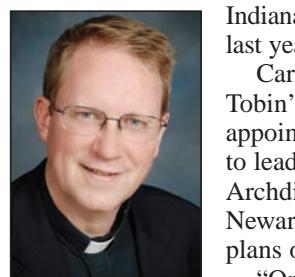
"It can give ownership to the people who are in our communities in central and southern Indiana," she said. "I think it can be equally as beneficial to those in the pews and those leading the people in the pews as it can be for the new archbishop."

The assessment was commissioned in part because Cardinal Tobin and other archdiocesan leaders were preparing to begin a pastoral planning process for the entire Church in central and southern

Indiana late last year.

Cardinal Tobin's appointment to lead the Archdiocese of Newark put those plans on hold.

"One of the regrets he had in leaving us was that he felt that we had some good momentum," Father Feltz said. "He was excited about the pastoral planning process, thinking that it was going to be a good way for us to start seeing what we need to be striving toward."



Fr. Joseph Feltz



Annette "Mickey" Lentz



Then-Archbishop Joseph W. Tobin processes into SS. Peter and Paul Cathedral amid clergy, religious and lay Catholics from across central and southern Indiana on March 22, 2016, at the start of the annual archdiocesan chrism Mass. An assessment of the current pastoral needs of the Archdiocese of Indianapolis will involve Catholics from across central and southern Indiana, and is intended to help introduce the archdiocese to its next shepherd. (File photo by Sean Gallagher)

The compilation of the pastoral needs assessment would have been the first part of the pastoral planning process.

Although the decision to go forward with the archdiocesan planning process will be at the discretion of the next archbishop, Cardinal Tobin felt completing the assessment would be a good introduction of the archdiocese to his successor, and wanted it to engage as many archdiocesan Catholics as possible.

"It's an attempt to reach out to everybody," Conway said. "Not everybody will participate. But everybody will have the opportunity to participate."

Lentz noted that the assessment "is an opportunity to shape what happens in this archdiocese over the years to come, to give direction and input to our new archbishop, to stand on the shoulders of what has been, but also to look at the landscape differently. It's an exciting time." †

Evaluación de las necesidades pastorales contribuirá a formular una imagen de la arquidiócesis para el nuevo pastor

Por Sean Gallagher

Los católicos del centro y el sur de Indiana esperan a que el papa Francisco designe a un nuevo pastor.

En previsión de su llegada, los católicos de la Arquidiócesis tienen la oportunidad de plantearle una imagen clara y detallada de la Arquidiócesis y de expresar sus expectativas para el futuro.

Esto se logrará mediante la creación de una evaluación de las necesidades pastorales de la Arquidiócesis de Indianápolis.

En los días previos a asumir el arzobispado de Newark, en Nueva Jersey, el 6 de enero, el cardenal Joseph W. Tobin, antiguo arzobispo de Indianápolis, encargó esta evaluación.

Esta implicará entrevistar de 25 a 30 personas de toda la Arquidiócesis, varias sesiones de exposición a las que acudirán docenas de clérigos, religiosos y católicos seglares, así como también una encuesta por Internet que podrán contestar todos los católicos de la Arquidiócesis.

La firma de consultoría GP Catholic Services con sede en Washington, llevará a cabo la evaluación. Daniel Conway, vicepresidente senior de la firma e integrante del comité editorial de *The Criterion*, supervisará el proceso.

"El propio cardenal Tobin expresó que este tipo de información le habría resultado muy útil hace cuatro años cuando se convirtió en arzobispo," comentó Conway, "así que estaba deseoso

de que le brindáramos esa oportunidad a su sucesor."

En conjunto, la evaluación procurará responder dos interrogantes: Dónde se encuentra la Arquidiócesis en este momento y qué rumbo desea Dios que siga.

Para discernir las respuestas a estas interrogantes se examinarán cinco aspectos de la vida de la Iglesia en el centro y el sur de Indiana, mediante entrevistas, sesiones de exposición y encuestas: oración y culto; evangelización y educación religiosa, familia y comunidad, servicio a los pobres y marginados, y corresponsabilidad de los recursos.

El padre Joseph Feltz, director ejecutivo de la oficina arquidiocesana para el clero, los religiosos y los coordinadores de la vida parroquial, trabaja en estrecha colaboración con Conway y otros dentro de GP Catholic Services para coordinar las sesiones de exposición y las entrevistas que se llevarán a cabo en todo el centro y el sur de Indiana desde febrero hasta mayo.

"Será algo tremadamente favorable para el próximo arzobispo," comentó el padre Feltz. "Resulta gratificante participar en una iniciativa que sabemos que lo beneficiará cuando sea designado y llegue aquí. Estoy deseoso de empezar con esta labor."

Se prevé que GP Catholic Services presente un informe sobre los datos recopilados hacia finales de junio.

La canciller de la Arquidiócesis, Annette "Mickey" Lentz expresó que la

evaluación también contribuirá a que los católicos de la Arquidiócesis se准备n espiritualmente para recibirlo al ampliar piadosamente sus conocimientos sobre la Iglesia en el centro y el sur de Indiana, y esto los ayudará a considerar devotamente sus esperanzas e inquietudes con respecto a la Arquidiócesis.

"Esto puede impartir una sensación de pertenencia a los habitantes de las comunidades del centro y el sur de Indiana," comentó. "Considero que puede ser tan beneficioso para quienes se sientan en los bancos de la iglesia, para quienes guían a la gente a los bancos, como para el nuevo arzobispo."

La evaluación se autorizó, en parte, porque el cardenal Tobin y otros líderes arquidiocesanos se preparaban para iniciar un proceso de planificación pastoral para toda la Iglesia del centro y del sur de Indiana a finales del año pasado.

La designación del cardenal Tobin como pastor de la Arquidiócesis de Newark ocasionó que esos planes quedaran suspendidos.

"Una de las cosas de las que se lamentaba al marcharse era que sentía que llevábamos un buen impulso," comentó el padre Feltz. "Le entusiasmaba el proceso

de planificación pastoral puesto que veía en él una buena forma para comenzar a identificar los aspectos en los que debíamos enfocarnos."

La compilación de la evaluación de las necesidades pastorales habría sido el primer paso del proceso de planificación pastoral.

Si bien la decisión de continuar con el proceso de planificación arquidiocesana quedará a discreción del próximo arzobispo, el cardenal Tobin consideró que realizar la evaluación sería una excelente forma para presentar la Arquidiócesis a su sucesor y deseaba que en esto participara la mayoría de los católicos de la Arquidiócesis.

"Es un intento por llegar a todos," comentó Conway. "No todo el mundo participará. Pero todos tendrán la oportunidad de hacerlo."

"Es la oportunidad para modelar el futuro de la Arquidiócesis en los próximos años, para orientar y dar nuestra opinión al nuevo arzobispo, para evocar todo lo que se ha hecho, pero también para mirar el panorama desde una perspectiva distinta," expresó Lentz. "Se trata de un momento muy emocionante."

Correction

An article in the Jan. 27 issue of *The Criterion* about service projects by middle school students at Our Lady of Lourdes and St. Simon the Apostle schools in Indianapolis mistakenly stated that there are 18 middle school students at Lourdes. There are 18 eighth-grade students at the school, and 64 students in its middle school. †

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E-mail us: criterion@archindy.org

Staff:

Editor: Mike Krokos
Assistant Editor: John Shaughnessy
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Reporter: Natalie Hofer
Online Editor/Graphic Designer: Brandon A. Evans
Business Manager: Ron Massey
Executive Assistant: Cindy Clark
Graphic Designer: Jane Lee
Print Service Assistant: Annette Danielson



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Spiritual, not monetary, success defines America, Trump says

WASHINGTON (CNS)—“Spiritual success” is a more accurate measure for the United States than wealth, according to likely billionaire President Donald Trump in remarks on Feb. 2 at the National Prayer Breakfast in Washington.

“America is a nation of believers,” Trump said. “In towns across the land, we see what we so easily forget: The quality of our lives is not defined by our material success but by our spiritual success. I speak that as someone who has had great material success, and who knows many people who have had great material success. ... Some of them are very miserable, miserable people.”

Compared to people who have money but no happiness, the people who have no money but happiness “are the successful people, let me tell you,” Trump said at the 65th annual breakfast, attended by 3,000 politicians, religious leaders and dignitaries, including King Abdullah of Jordan.

Trump spoke about having gone to Dover Air Force Base in Delaware the previous day for the return of the remains of William “Ryan” Owens, a Navy SEAL killed in a firefight with al-Qaida in Yemen. “Greater love has no man than that a man lay down his life for his friends,” the president said. “We will never forget the men and women who

wear the uniform, believe me.”

Freedom is not “a gift of government” but “a gift of God,” Trump added. “It was the great Thomas Jefferson who said that the God who gave us life gave us liberty.” But the nation’s 45th president questioned whether “the liberties of the nation will be secure if we remove the conviction that these liberties are the gift of God.”

“That is why I will get rid of and totally destroy the Johnson Amendment, and allow our religious representatives to speak freely without fear and without retribution,” Trump said. The amendment, attached by then-Sen. Lyndon Johnson to a 1954 bill, bans federally recognized nonprofits from making political endorsements. “Freedom of religion is a sacred right, but it is a right under threat all around us,” said the president.

In his speech, Trump alluded to the executive memorandum he issued on Jan. 27 that bans travel into the U.S. of citizens of seven majority-Muslim countries—Syria, Iraq, Iran, Sudan, Libya, Yemen and Somalia—for 90 days. His action suspends the entire U.S. refugee resettlement program for 120 days.

“Our nation has the most generous immigration system in the world. But there are those who would exploit that generosity,” he said.



U.S. President Donald Trump prays during the National Prayer Breakfast on Feb. 2 in Washington. (CNS photo/Carlos Barria, Reuters)

“We want people to come into our nation, but we want people to love us and to love our values, not to hate us and hate our values. We will be a safe country, we will be a free country, where people can practice their beliefs without fear of hostility and without fear of violence.”

On the night of Feb. 3, federal district court judge James Robart in Seattle ordered a nationwide stay on the travel ban while legal challenges to it continue in federal courts.

“Five words that never fail to touch my heart,” Trump said at the breakfast, are “I am praying for you.” “I hear it so often: ‘I am praying for you, Mr. President.’ ”

He lauded the keynote address given by the Rev. Barry Black, a Seventh-day Adventist who is chaplain of the Senate. The speech was so good, he told Rev. Black, “I’m going to appoint you for another year ...” Chaplains are appointed by their respective house of Congress. †

Bishops launch campaign urging Trump to protect religious freedom

WASHINGTON (CNS)—Saying “religious freedom in America has suffered years of unprecedented erosion,” the U.S. Catholic bishops have posted an online letter for Catholics to send to President Donald J. Trump urging him to sign an executive order promoting religious freedom.

The letter, found at www.votervoice.net/USCCB/Campaigns, says the president can “restore the federal government’s respect for the religious freedom of individuals and organizations” with an executive order that establishes a “government-wide initiative to respect religious freedom.” Individuals can sign the letter and hit a link to submit it to Trump and Vice President Mike Pence.

A leaked draft version of a potential religious freedom order was circulating in the media and among federal staff and advocacy groups at the end of January. When White House Press Secretary Sean Spicer was asked about the draft on Jan. 30, he said he would not get “ahead of the executive orders that we may or may not issue.” He noted that there have been a lot of executive actions, and “a lot of things

that the president has talked about and will continue to fulfill, but we have nothing on that front now.”

A White House official told ABC News that the leaked draft on religious freedom is one of hundreds of circulating orders that were either written by the transition team or the White House.

Although Spicer did not elaborate on the leaked document, he told reporters that freedom of religion in the U.S. should mean “people should be able to practice their religion, express their religion, express areas of their faith without reprisal.”

“And I think that pendulum sometimes swings the other way in the name of political correctness,” he added.

The four-page draft has raised concerns among those who said it would legalize discrimination and was too far-reaching, but University of Notre Dame law professor Richard Garnett said in an e-mail to Catholic News Service that the “critics are dramatically overstating” what the order can do.

The draft states that “Americans and their religious organizations will not be coerced by the federal government into participating in activities that violate

their consciences.” It also notes that people and organizations do not “forfeit their religious freedom when providing social services, education or health care.” It cites the federal Religious Freedom Restoration Act, which states that the federal government “shall not substantially burden a person’s exercise of religion” unless that burden “is the least restrictive means to further a compelling governmental interest.”

The U.S. bishops, who have made religious liberty a priority, have not released a statement on potential executive action on religious freedom by Trump, but in the online letter available for Catholics to sign stressed such an order should include some of the following measures:

—Relief from the Affordable Care Act’s contraceptive, abortifacient and sterilization mandate. Currently, the mandate—is issued by the federal Department of Health and Human Services as part of the implementation of the health care law—requires most religious employers to provide coverage of artificial birth control for their employees even if the employer is morally opposed to such coverage. There

is a very narrow exemption for houses of worship.

—Preservation of tax-exempt status for nonprofit groups that hold beliefs based on marriage and human sexuality.

—The ability of religious organizations that partner with the federal government to act according to their beliefs regarding marriage, human sexuality and the protection of human life at all stages.

—The ability of religiously affiliated child welfare providers to provide adoption, foster or family support services for children that coincide with their religious beliefs.

—Conscience protections about abortion in the individual health insurance market.

The bishops’ letter said any executive order on religious freedom should make it clear that this freedom should not just be about a person’s ability to freely worship, but should include “the ability to act on one’s beliefs.”

“It should also protect individuals and families who run closely held businesses in accordance with their faith to the greatest extent possible,” the letter said. †

Summer gathering of Catholic leaders meant to revitalize Church in U.S.

WASHINGTON (CNS)—When a diverse group of more than 3,000 Catholic leaders convene in Orlando, Fla., they will come up with ways to best reflect the Church’s missionary call in today’s world.

The invitation-only convocation will gather bishops, heads of national Catholic organizations and lay movements, leaders of religious orders and diocesan ministries and outreach programs. It also will feature a number of nationally known Catholic speakers.

But the participants will be the experts, is how Jonathan Reyes, one of the organizers, sees it.

In a mid-January presentation to U.S. Conference of Catholic Bishops’ (USCCB) employees about the convocation, Reyes, executive director of the U.S. bishops’ Department of Justice, Peace and Human Development, said the event was about: “How do we carry on our mission in this

trying time?”

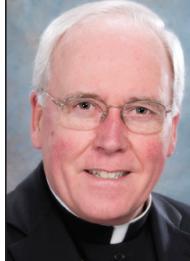
He also said the event—“Convocation of Catholic Leaders: The Joy of the Gospel in America” on July 1-4 in Orlando—will be a sign of unity for the Church because it will bring diverse groups together to discuss and share not only their challenges but more importantly, their ideas, resources and tools for moving forward.

This gathering did not come together spontaneously but has been in the works since 2009 through the work of numerous bishops’ committees: pro-life activities; evangelization and catechesis; religious liberty (ad hoc); domestic justice and human development; international justice and peace; and laity, marriage, family life and youth.

The plan, from the outset, has been to bring Catholic leaders from across the country to closely examine and figure out how to best live out Pope Francis’ call for all Catholics to be missionary disciples in today’s world as expressed in his 2013 apostolic exhortation, “*Evangelii Gaudium*” (“The Joy of the Gospel”).

Dioceses will send delegations chosen

by their bishops, and other attendees will be key leaders of Catholic organizations, apostolates, missions, congregations, institutions and agencies identified by the USCCB.

 In a video explaining the event on the U.S. bishops’ website—www.usccb.org/convocation—Reyes said the four-day event will be divided into three sections. There will be a number of short talks looking at the challenges

facing Catholics in society. The bishops will lead sessions in explaining the role of missionary disciples, and asking participants to rededicate themselves to this work. The other key aspect of the meeting will be the breakout sessions where diocesan teams and other group leaders can meet and figure out ways forward.

At the bishops’ meeting last fall, Bishop Richard J. Malone of Buffalo,

N.Y., chairman of the bishops’ Committee on Laity, Marriage, Family Life and Youth, said the convocation will be an opportunity for Church leaders to cross “Church silos” as a sign of unity.

He cited in particular the differences within the Church between pro-life and social justice advocates, and said he sees the event as a way to bridge the divide.

In the video and his remarks to USCCB staff, Reyes echoed that there are clear divisions among Catholics today that in some ways mirror society at large—particularly with regard to areas such as social justice, evangelization and pro-life principles.

He said the convocation aims to be a “powerful moment of Catholic unity,” bringing Catholics together “who would otherwise never have the occasion to be in the same room together” under the leadership of the bishops to focus on the way forward in the faith.

He and the other organizers also don’t see the event as a self-contained gathering but as a launch for the Church at large, once participants return to their organizations and dioceses with newfound fervor and tools. †



Jonathan Reyes

OPINION


The Criterion

Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994
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Editorial



Family members embrace in El Paso, Texas, during a massive reunion called "Abrazos, No Muros" ("Hugs, Not Walls") on Jan. 28. Approximately 375 families separated by immigration issues were allowed to meet for several minutes in the riverbed of the Rio Grande, which makes up part of the U.S.-Mexico border. (CNS photo/David Maung)

Trump's actions: good and bad

Pope Francis said that "we must wait and see" what President Donald Trump does before passing judgment on him. We didn't have to wait very long.

No one should be surprised that Trump is doing exactly what he said he was going to do. He is keeping the campaign promises he made, which obviously connected with enough voters for them to elect him president.

From a Catholic perspective, that's both good and bad.

The good part concerns efforts to restrict abortion. On his first working day in office, one of his executive orders was to reinstate the "Mexico City Policy" that bans foreign nongovernmental organizations that receive U.S. funds from performing or promoting abortions.

Then, on Jan. 27, he sent Vice President Mike Pence to speak during the annual March for Life in Washington, and he sent his own message of support to the marchers, thereby causing the secular media to give more attention to the march than they usually do.

On Jan. 31, he nominated Judge Neil Gorsuch to the Supreme Court. Gorsuch has a track record of supporting religious liberty. He sided with the family that owns Hobby Lobby and the Little Sisters of the Poor in two cases involving the Health and Human Services mandate regarding contraception, abortion and sterilization.

Gorsuch wrote a book against assisted suicide and euthanasia in which he said, "Human life is fundamentally and inherently valuable, and the intentional taking of human life by private persons is always wrong."

Many Catholics voted for Trump precisely so that he, rather than Hillary Clinton, would choose justices for the Supreme Court.

The bad part of Trump's actions, from a Catholic perspective, concern immigrants and refugees. First, he issued an executive order to start building a wall on the border with Mexico and ordered the hiring of more immigration officers to enforce the country's broken immigration laws.

Then he issued an executive order—which is already being challenged in the courts—that temporarily bans entry into

the United States of any citizens of seven Muslim-majority countries—Syria, Iraq, Iran, Sudan, Libya, Yemen and Somalia. It affected many people who already had valid visas to enter the country, even some who were already on planes. It also caused protests throughout the country from people who understand that this is unfair.

Cardinal Joseph W. Tobin, former Archbishop of Indianapolis, for example, said that Trump's actions were "not rational acts" and called the orders "inhuman policies." He also vowed to continue resettling refugees in the Newark, N.J., area where he is now archbishop.

Chicago Cardinal Blase J. Cupich said, "The executive order to turn away refugees and to close our nation to those, particularly Muslims, fleeing violence, oppression and persecution is contrary to both Catholic and American values."

In Indiana, the presidents of the University of Notre Dame, Purdue University and Indiana University all issued statements condemning Trump's order. So did other university presidents across the country.

Trump has said that he is issuing this temporary ban to protect our country from acts of terrorism, and that it will be lifted after new procedures are in place for more stringent vetting of Muslims seeking to enter the country. However, the current procedures are stringent indeed, including multiple interviews and background studies that usually take three to four years. Those refugee families who were helped to come to Indiana through the services of Catholic Charities were severely vetted before they arrived.

There is every reason to believe that Trump's presidency will continue much as it has started, i.e., mixed from a Catholic perspective. However, how is that different from the previous presidency of Barack Obama? He, too, did many good things from a Catholic perspective, and many bad things. It's just that now the roles are reversed.

We praised Obama's good actions and criticized his bad ones. We will continue to do the same for Donald Trump. Let's pray that we can praise his actions more often than we criticize them.

—John F. Fink

Reflection/Sean Gallagher

Comeback Super Bowl victory offers a lesson in persistence amid hardships

I'm not a fan of the New England Patriots. Never have been. Never will be.

My NFL blood runs Indianapolis Colts' blue. I can't say that it always has, since I'm old enough to remember the time before the Colts moved here, and I was a Cincinnati Bengals fan (sorry all of you Bengals fans in the Batesville Deanery). But I'm confident that

I always will be a Colts fan into the future.

Nonetheless, I could not help but admire the way in which the Patriots, led by 39-year-old quarterback Tom Brady, came back from a 28-3 third quarter deficit in Super Bowl LI on Feb. 5 in Houston to defeat the Atlanta Falcons 34-28 in overtime.

I admired it for the virtue of persistence in the face of hardship that their effort so dramatically displayed for countless people around the world who watched the game.

After falling behind 21-3 at halftime, then seeing that deficit increase halfway through the third quarter, it would have been understandable if the Patriots thought that their chances to hoist the Lombardi Trophy were finished.

ESPN certainly thought so. It sent out tweets at various points during the game showing the decreasing chance for a Patriots' victory according to their computer analytics. After the Falcons went up 28-3, ESPN said the Pats had only a .5 percent chance of winning.

The Patriots' mindset wasn't ruled by computer analytics, however, but by confidence in their abilities and their coaches' game plan. Their defense kept Atlanta's hot offense off the field, and forced a key turnover in the fourth quarter. And Brady had a game for the ages, passing for 466 yards, and being nearly perfect in the fourth quarter and

Consider these facts, and thoughts:

President Donald J. Trump's temporary ban is on all people from seven countries—Syria, Iraq, Iran, Sudan, Libya, Yemen and Somalia—and those countries were originally identified by the previous administration.

The ban is for three to four months while we sort out the screening we must do in order to restart immigration ... again, to offer immigration to those who wish to come to our country for a better life—whether refugees seeking asylum or for other humane reasons, and to forbid entry to those who harbor evil thoughts and plans for damaging our country and murdering our people.

Please keep in mind that several of these countries have no way to identify potential migrants, nor do they have any credible records of criminal activity. Nobody said this will be easy.

In the view of those who are quietly watching all these developments, listening to speeches and, of course, watching riots (which accomplish nothing of any importance to the resolution of issues), we

overtime when the margin for error was razor thin.

In the end, he won a record-breaking fifth Super Bowl and fourth Super Bowl most valuable player award.

But none of that would have been possible if he, his teammates and their coaches would have thrown up their hands and hung their heads when they saw 28-3 on the scoreboard. Instead, they were determined to do their best one play at a time and see where the chips fell in the end.

That kind of persistence, fueled by God's grace, has driven Christians throughout history to cling to their faith and live it out with determination no matter how bleak their situation appeared. That attitude came from Christ himself, the "pioneer and perfecter of faith" (Heb 12:2).

Think about it. The Romans would have put Christ's chances at victory at about .5 percent when he was carrying his cross up to Calvary. And the same would go for countless Christian martyrs from the Church's earliest days to the present. Yet the Church has continued to spread around the world, no matter how close to defeat it has appeared again and again.

St. Paul used various athletic images to help early believers understand the life of faith. As a Colts fan, it cuts against the grain to see a positive lesson of faith in the Patriots' historic Super Bowl comeback victory. But the truth and drama of it cannot be denied.

In the life of the Church and in our individual lives of faith, we're faced daily with many small and sometimes large hardships. At the time we experience them, they can seem overwhelming and hopeless.

Don't give in to despair in such dark moments. Cling to the light of Christian hope and the sure power available to us in God's grace. Victory will come, even if in a form we might not have wanted or expected.

(Sean Gallagher is a reporter for The Criterion.) †

Letter to the Editor

Be respectful, listen to others as we watch immigration situation evolve, readers say

With regard to our national security, our people and the welcoming spirit we offer to immigrants who wish to migrate to our country for a better life, we must respectfully and thoughtfully listen to each other and hear everybody's concerns.

Consider these facts, and thoughts:

President Donald J. Trump's temporary ban is on all people from seven countries—Syria, Iraq, Iran, Sudan, Libya, Yemen and Somalia—and those countries were originally identified by the previous administration.

The ban is for three to four months while we sort out the screening we must do in order to restart immigration ... again, to offer immigration to those who wish to come to our country for a better life—whether refugees seeking asylum or for other humane reasons, and to forbid entry to those who harbor evil thoughts and plans for damaging our country and murdering our people.

Please keep in mind that several of these countries have no way to identify potential migrants, nor do they have any credible records of criminal activity. Nobody said this will be easy.

In the view of those who are quietly watching all these developments, listening to speeches and, of course, watching riots (which accomplish nothing of any importance to the resolution of issues), we

cannot continue on the present course and wait for more terrorist attacks in Europe, the U.S. and elsewhere. Lack of action will only lead all of us deeper into the abyss.

This ban is temporary while we reinforce our screening so that we may again open our doors to those who truly seek a better life.

That is always what America has stood for, and will continue to stand for. All churches should support what the U.S. is doing.

We must be patient as this situation evolves.

Greg and Marilyn Harter
Columbus

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.

Church opposes pending payday lending legislation

By Brigid Curtis Ayer

A measure to expand payday lending, a plan the Indiana Catholic Conference (ICC) opposes due to its exploitative nature of low-income persons, is expected to be heard before a Senate panel by mid-February.

The proposal, Senate Bill 245, called the Long Term Small Loans bill, would expand short-term, high-cost loans, also commonly referred to as "payday" loans, in three ways. It increases the dollar amount of the loan, the payback duration, and the interest rate charged.

Glenn Tebbe, executive director of the ICC, who serves as the public policy spokesperson for the bishops in Indiana, said the bill attempts to expand the market for those who use short term loans. However, the practice and nature of these high-cost loans tend to trap a person in a cycle of borrowing and debt accumulation. Payday loan borrowers are charged exorbitant interest rates and fees. The Church opposes this type of loan expansion.

Advocates of payday loan expansion say more products on the market give borrowers more options. Advocates also claim a payday loan expansion could potentially help low-income persons with poor credit establish a credit history.

Tebbe said the majority of persons using payday loans do so to cover everyday expenses, such as rent and household repairs. He explained that although employed, borrowers' pay is not enough to make ends meet. The cycle repeats. They borrow and remain in debt for months because their paycheck is not

enough for living expenses, plus high interest rates and fees generated by the payday loans.

Senate Bill 245 increases the dollar amount of payday loans to a \$605 minimum and \$2,500 maximum. The payback period for the loan may not be more than 24 months, and caps monthly finance charges to an amount not to exceed 20 percent of the principal. Interest earned on a daily basis must use the simple interest method.

Current law in Indiana allows for a \$50 minimum to a \$500 maximum payday loan, but the loan may not exceed 20 percent of borrower's monthly gross income. The annual percentage rate (APR) on a 14-day loan is 390 percent of the amount borrowed.

"The Catholic Church teaches that it is the state's purpose and duty to protect and facilitate the common good," said Tebbe. "The weakest members of society should be helped to defend themselves against usury. Laws and policies must protect them from additional burdens."

Quoting from the U.S. bishops' 2009 pastoral "Catholic Framework for Economic Life," Tebbe said, "All economic life should be shaped by moral principles. Economic choices and institutions must be judged by how they protect or undermine human life and dignities of the human person, support the family, and serve the common good." The Catechism of the Catholic Church points out that exploiting people living in poverty is unjust.

"Even if it does not contradict the provisions of civil law, any form of unjustly taking and keeping the property of others is against the seventh commandment: thus, deliberate retention of



'Taking advantage of someone and exploiting them is wrong. Although it may be legal, it does not remove ones' obligation to do what is just. Extending the payday lending practice does not benefit the person, and it is contrary to providing for the common good, to help persons and our society flourish.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference

goods lent or of objects lost; business fraud; paying unjust wages; forcing up prices by taking advantage of the ignorance or hardship of another" (#2409).

Tebbe added, "Taking advantage of someone and exploiting them is wrong. Although it may be legal, it does not remove ones' obligation to do what is just. Extending the payday lending practice does not benefit the person, and it is contrary to providing for the common good, to help persons and our society flourish."

During the 2016 session of the Indiana General Assembly, several groups opposed a similar payday loan expansion measure including Kathleen Taylor, policy director for the Indiana Association for Community and Economic Development. Taylor urged lawmakers to support "responsible alternatives." Taylor said that the Community Loan Center program currently operating in Lafayette and Fort Wayne is one alternative that provides loans to an economically vulnerable group, yet does so in a fair and equitable manner.

According to a 2015 study on payday and small dollar, high-cost installment loans by the Washington-based Pew Research Center, 75 percent of adult Americans want payday loans to be more regulated, and 72 percent of payday loan users also want more regulation of the industry. Fourteen states and the District of Columbia have banned categorically high-cost installment loans.

Senate Bill 245 has been assigned to the Senate Committee on Insurance and Financial Institutions and awaits a hearing.

Tebbe said he expects the hearing to take place in the next two weeks, and he plans to testify in opposition of Senate Bill 245. He added he hopes the panel defeats the bill, and suggested lawmakers consider lending alternative options such as those offered currently by the community loan centers program to provide more equitable loan options for low-income borrowers.

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

Judge Neil Gorsuch nominated to fill Supreme Court vacancy

WASHINGTON (CNS)—President Donald Trump nominated Judge Neil Gorsuch to fill the seat on the U.S. Supreme Court that has been empty since the death of Justice Antonin Scalia last February.



Gorsuch is a man the country needs, Trump said in announcing his nominee on the evening of Jan. 31. He added that his pick for the high court already has had bipartisan support. "Judge Gorsuch has outstanding legal skills, a brilliant mind, tremendous discipline," he said.

When Trump announced his choice at the White House, in the audience was Maureen McCarthy Scalia, the widow of the late justice. One of the couple's children also was present: Father Paul Scalia, a priest of the Diocese of Arlington, Va.

In his remarks, Gorsuch said he was thankful for friends, family and faith giving him balance. He also said he was honored and humbled to be chosen as a nominee to the nation's highest court. He described Scalia as a "lion of the law," and said he misses him.

He said he respects the fact that Congress, not the courts, writes new laws. "It is the role of judges to apply, not alter, the work of the people's representatives. A judge who likes every outcome he reaches is very likely a bad judge, stretching for results he prefers rather than those the law demands."

Several news outlets reported that hundreds of demonstrators held a rally outside the Supreme Court building to protest Trump's choice of Gorsuch. Pro-life organizations, however, were quick to praise the president's selection of someone who they said will "carry on the legacy" of Scalia.

Gorsuch, a judge of the Denver-based

U.S. Court of Appeals for the 10th Circuit, is 49, making him the youngest Supreme Court nominee in 25 years. He was born in Denver. He currently lives outside of Boulder, Colo., with his wife and two daughters. He lived in the Washington area as a teenager when his mother, Anne Gorsuch Burford, was appointed by President Ronald Reagan to head the Environmental Protection Agency. Gorsuch attended the Jesuit-run Georgetown Preparatory School where he won a national debate championship.

Gorsuch has the typical qualifications of a high court justice. He graduated from Columbia, Harvard and Oxford, clerked for two Supreme Court justices and also worked for the Department of Justice.

He also is an adjunct law professor at the University of Colorado, and he wrote a 2009 book arguing against the legalization of assisted suicide and euthanasia.

Gorsuch hasn't written a ruling specifically on abortion, but he has strong views on religious liberty. He sided with the Little Sisters of the Poor in their challenge of the contraceptive, abortifacient and sterilization mandate of the Affordable Care Act. And in *Hobby Lobby Stores v. Sebelius*, in June 2013, the 10th Circuit ordered the federal government to stop enforcement of the federal mandate against Hobby Lobby, the Oklahoma-based Christian chain of retail arts and crafts stores. In his concurrence, Gorsuch said the mandate substantially burdened the religious exercise of the family that owns the closely held business—a decision the Supreme Court later upheld.

Gorsuch is an Episcopalian. Scalia, who had been one of six Catholic members of the court, was often described as its most conservative voice and known for his strict interpretation of the Constitution's intent.

"All too often, our efforts to protect unborn children and other vulnerable humans have been overridden by judges who believe they have a right to impose their own policy preferences," Carol

Tobias, president of National Right to Life, said in a statement.

"We are heartened that Judge Gorsuch appears to share Justice Scalia's view that federal judges are constrained to enforce the text and original intent of constitutional provisions, and on all other matters should defer to democratically elected lawmakers," Tobias added.

Priests for Life, the American Life League, the Susan B. Anthony List and other groups echoed those sentiments.

Marjorie Dannenfelser, president of the Susan B. Anthony List, called Gorsuch "an exceptional choice."

"In the coming days, we will mobilize

the pro-life grass-roots nationwide and in key Senate battleground states to urge the Senate to swiftly confirm" she said in a statement. "Should pro-abortion Democratic senators choose to filibuster this immensely qualified nominee, they do so at their own political peril."

Knights of Columbus CEO Carl Anderson said in a statement that the Knights applaud the president's Supreme Court nominee stating: "From his writings and his record, it is clear that he will interpret the Constitution as it was written, including our First Amendment right to religious freedom, and the right to life of every person." †

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Events Calendar

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

February 13-18

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. Continuation of **Eight-Day Festival of Prayer**, spiritual events and activities celebrating the feast days of Our Lady of Lourdes and St. Bernadette. Information: 317-356-7291 or parishsecretary@ollindy.org.

February 13-April 6

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **"The Blood of the Lamb" Bible Study**, offered eight weeks on Mon. 7 p.m., Wed. 12:45 p.m. and Thurs. 7 p.m., \$15 for book. Information: Sandra Hartlieb, 317-372-5925 or shartlieb@saintlawrence.net.

February 14

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Praying for Peace in the World and in Our Hearts," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

February 15

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholicecemeteries.cc.

February 16

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholicecemeteries.cc.

February 17

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Heidi Smith, director of Refugee Services for Catholic Charities of Indianapolis presenting, Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations

and information: www.catholicbusinessexchange.org.

February 18

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **"The Racial Divide in our Country and Church,"** by Bishop Edward K. Braxton of Belleville, Ill., 8 p.m. Information: James Trippi, jamesatrippi@gmail.com.

February 19-20

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Used Book Sale sponsored by Linden Leaf Gifts**, 10 a.m.-4 p.m., books not pre-priced but donations accepted. Information: 812-535-2932 or lindenleafgifts@spsmw.org.

February 18

St. Bartholomew Church, 1306 27th St., Columbus. **Young Musicians Concert**, featuring young adult, high school and college musicians of the parish, 7 p.m., free. Information: www.saintbartholomew.org then click on Music Ministry then Concert Series.

Helpers of God's Precious Infants, Indianapolis. Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

February 20

Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Purdue Handbell Choir Concert**, Fathers James Brockmeier and Matt Tucci speaking, 6-8 p.m., \$15. Information: 317-748-1478 or smclaughlin@holyspirit.cc.

February 21

The Willows, 6729 Westfield Blvd, Indianapolis. **Marriage on Tap**, "Giving up Your Spouse for Lent," Msgr. Joseph F. Schaevel, St. Luke the Evangelist Parish pastor, presenting, \$40 per couple includes dinner, cash bar available, 7-9:30 p.m., register by Feb. 20. Registration: www.stluke.org. Information: 317-259-4373.

White Violet Center for

Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Bread Baking: Sourdough**, bread-baking basics, 1-5 p.m., \$45, registration deadline Feb. 17. Information: 812-535-2931, wvc@spsmw.org, or events.sistersofprovidence.org.

St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. **Purdue Handbell Choir Concert**, classical to jazz, 1 p.m., freewill offering. Information: 317-840-8949 or christine@kenosiscenter.com.

St. Elizabeth Ann Seton Parish, 801 W. Main St., Richmond. **Chocolate Fest and Auction**, social and fundraiser, 5-8 p.m., \$15 per person advance tickets only. Information and tickets: 765-977-9704 or karen.ruhl@comcast.net.

St. Vincent de Paul School, 1723 I St., Bedford. **Fifth Annual Becky's Place Mardi Gras Shelterbration**, dinner, live auction and music, \$40 per person, \$320 a table.

Information: 812-275-6539 or parish@svsbedford.org.

February 26

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **40 Days for Life Campaign Kick-Off Rally**, keynote speaker Msgr. Joseph Schaevel, 3-4:30 p.m. Information: 317-407-6884 or sherly@goangels.org.

March 1

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777. †

Correction

Bishop Edward K. Braxton of Belleville, Ill., will speak on "The Catholic Church and the Black Lives Matters Movement" in Evans Center, Lecture Hall 150, at Marian University, 3200 Cold Spring Road, in Indianapolis, at 2:30 p.m. on Feb. 19. †

Retreats and Programs

For a complete list of retreats as reported to
The Criterion, log on to www.archindy.org/retreats.

February 24-26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Retrouvaille Weekend**, \$150. Information and registration: 317-489-6811 or www.retroindy.com.

February 25

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Busy Moms' Day Out**, Providence Sister Mary Montgomery presenting, quiet reflection time for busy moms

with time for sharing, 9:30 a.m.-3:30 p.m., \$45 includes lunch, registration deadline Feb. 20. Information and registration: 812-535-2952, provctr@spsmw.org or spsmw.org/providence-center/events.

March 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Self-Guided Day of Reflection**, \$32 includes room for the day, continental breakfast, lunch and use of common areas, additional \$37 extends stay to include the night

before or night after day of silence and includes light dinner. Information and registration: 317-545-7681, ext. 107 or www.archindy.org/fatima.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Tidying Up for Lent: Preparing our Hearts for Easter**, Benedictine Sister Julie Sewell presenting, 10 a.m.-4:30 p.m., \$45 includes lunch. Information and registration: 317-788-7581, www.benedictinn.org. †

Catholic Charities Indianapolis offers two fundraising opportunities in February

Catholic Charities of Indianapolis will offer two fundraising opportunities in February.

The first is an ongoing opportunity through Feb. 21. Through Feb. 21, eat at any Indianapolis location Chili's restaurant (Noblesville, Eagle Creek, Martinsville, Plainfield, Traders Point and Keystone) and either present the voucher found online at www.archindy.org/cc/holyfamily/index.html or simply mention Holy Family Shelter by name, and 15 percent of your pre-tax purchase will benefit Holy Family Shelter.

The second opportunity is a reverse raffle to be held at the Archbishop

Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, on Feb. 25. Doors open at 6 p.m., dinner starts at 6:30 p.m. and the raffle starts at 7:30 p.m. Tickets are \$20 for dinner, \$25 for entry in a \$750 pool, or \$50 for dinner and entry in a \$1,250 pool, plus \$20 chances for a Pacers ticket package or a special hotel and dinner package.

The event will also offer pull tabs, a 50/50 pot and a silent auction. Ticket holders need not be present to win.

To purchase tickets, log onto helpcreatehope.org or call 317-592-4072. †

'Ending Poverty Through Systemic Change' retreat in Beech Grove March 4-5

The Society of St. Vincent de Paul of Indianapolis will offer "Ending Poverty Through Systemic Change," an educational retreat experience, at the Benedict Inn Retreat & Conference Center, 1402 Southern Ave., in Beech Grove, on March 4-5.

Attendees will participate in a poverty simulation, role-playing a family in poverty attempting to access the most basic needed services. They will also learn about recent and ongoing local efforts offering new hope to those in need.

The program begins at 8 a.m. on March 4, and concludes at 5 p.m. on

March 5.

The \$100 charge covers program materials, overnight accommodations (single or double rooms) and five meals. Due to the amount of material, an overnight stay is required.

To register, log onto svdpindy.org then choose "SC Training Retreat." Registration is required by Feb. 26.

Scholarships are available for St. Vincent de Paul of Indianapolis Archdiocesan Council members. If interested, contact Domoni Rouse at 317-985-2149 or Pat Jerrell at 317-783-7296. †

Hearts & Hands to host special trivia night fundraiser on Feb. 25

Hearts & Hands of Indiana, a non-profit organization started by Catholics to rehabilitate homes in St. Anthony Parish neighborhoods to help families obtain affordable housing, will host a trivia night fundraiser at 1899 Experience Venue, 164 Steeple Blvd., in Indianapolis, from 5:30-9:30 p.m. on Feb. 25.

All are invited before the event to celebrate Mass at St. Anthony Church,

337 N. Warman Ave., in Indianapolis, at 4:30 p.m. Doors for the event at 1899 Experience Venue open at 5:30 p.m., and the trivia starts at 6:30 p.m.

Tickets are \$35, which includes food and beer. The winning team gets ticket cost reimbursed.

For more information, e-mail elangferman@heartsandhandsindy.org or call 317-353-3769. †

Applications for New Albany Deanery Catholic Youth Ministries summer fellowship due Feb. 17

New Albany Deanery Catholic Youth Ministries is offering a paid fellowship for a Catholic young adult who will have finished his or her first year of college by this summer. Applicants should be pursuing work or studies related to ministry or helping professions such as teaching, counseling, social work, etc.

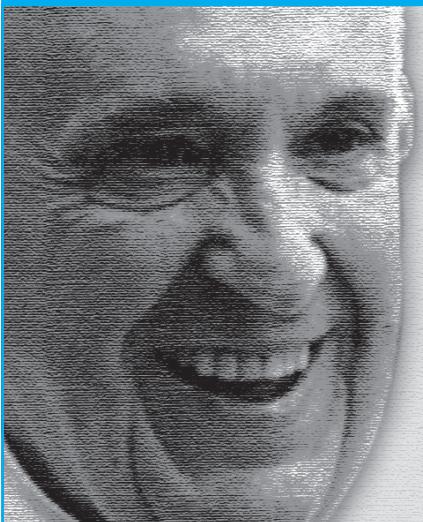
The fellowship begins on May 15 and ends on Aug. 11. Weekly hours will vary depending on the programming.

The recipient of this fellowship would be directly involved in youth

ministry programs in the New Albany Deanery, located in Harrison, Clark, and Floyd counties of southern Indiana.

Applications are due by Feb. 17. To download an application, log onto www.nadyouth.org/. E-mail completed applications to sandy@nadyouth.org, or mail to Catholic Youth Ministries Office, c/o C.J. Smith Fellowship Application, 101 St Anthony Drive, Mt. St. Francis, IN 47146.

For questions, call 812-923-8355 or e-mail sandy@nadyouth.org. †



The Face of Mercy

(from Pope Francis' papal bull "Misericordiae Vultus")

By Daniel Conway

Rachel weeps for her children in every generation

When Pope Francis formally began his ministry as pope nearly four years ago, he pledged to protect the dignity of each person and the beauty of creation, just as St. Joseph protected the Blessed Virgin Mary and her son, Jesus. "To protect creation, to protect every man and every woman, to look upon them with tenderness and love is to open up a horizon of hope," the Holy Father said.

During his first World Day of Peace message, Pope Francis expressed it this way: "New ideologies, characterized by rampant individualism, egocentrism and materialistic consumerism, weaken social bonds, fueling that throwaway mentality which leads to contempt for, and the abandonment of, the weakest and those considered useless." Despair is a consequence of the radical devaluation of the human person, the Holy Father teaches. Hope comes when human dignity is recognized and affirmed.

Last month, during one of his regular Wednesday audiences, Pope Francis spoke of the inconsolable pain of a parent losing a child. Recalling the Old Testament figure of Rachel, wife of

Jacob, who is described by the prophet Jeremiah as weeping bitter tears for her children in exile, the pope reminded us that there are no words or gestures that can console a parent faced with the tragedy of losing a child.

Many mothers today are crying and inconsolable, unable to accept the senseless death of a child. Rachel's pain, the pope said, encapsulates the suffering of all parents and the tears of all people who weep for an irreparable loss.

Rachel's experience teaches us how delicate and difficult it is to console another person who is grieving. We who are called to be witnesses to the joy of the Gospel must first share people's tears and if we can't find words to do that, the Holy Father says, it's better to keep silent, offering only a gesture or a caress instead.

God responds to Rachel's tears, the pope said, promising that her children will return to their homeland. The bitter tears of the woman who dies in childbirth become the seeds of new life and generate new hope.

In a similar way, Pope Francis says, the death of Christ on the cross offers life and

hope to the innocent children of Bethlehem who are murdered by King Herod in the days following Jesus' birth. Hope does not explain the mystery of evil or take away the pain and grief sorrowing parents feel. When people ask difficult questions about why children suffer, the pope says, "I don't know what to reply. I simply say, 'Look at the cross: God gave us his Son, he suffered and perhaps you will find a reply there.'"

Every human being is wanted by God because every single person has been given the gift of life. This gift is a share in God's own being that is more precious than anything we can possibly imagine. Life itself is the treasure given to us by God to be nurtured and protected and shared generously with others. Nothing on Earth is more valuable than human life. That's why deliberately taking a human life by murder, abortion, euthanasia, infanticide or any other unjust means is such a grave sin. God alone gives life, and only he can take it back again.

The Son of God entered into our human suffering sharing our pain and welcoming death. From the cross, he gave new life to Mary, making her the

mother of all believers. Through Mary's and Rachel's tears, he fulfills the words of the prophet and generates new hope.

No one is unwanted by God. That's why we reverence all life, why we help the handicapped and care for the infirm and the elderly, why we encourage and assist women with unplanned pregnancies and why we speak out forcefully against all attempts to treat society's unwanted human beings as somehow less valuable than they truly are in the sight of God.

All life is sacred—especially those who feel unwanted or who have been rejected by the unjust, unloving and inhuman laws, policies and social practices of this and every other age.

No one ever has to wonder, "Does God really want me?" God wants everyone.

"Therefore choose life, that you and your descendants may live, loving the Lord your God, obeying his voice, and cleaving to him; for that means life to you and length of days" (Dt 30:16, 19–20).

(Daniel Conway is a member of The Criterion's editorial committee.) †

El rostro de la misericordia/Daniel Conway

Raquel llora por su hijos de todas las generaciones

Cuando el papa Francisco comenzó formalmente su ministerio como obispo de Roma hace casi cuatro años, se comprometió a proteger la dignidad de cada persona y la belleza de la creación, así como San José protegió a la Santa Virgen María y a su hijo, Jesús. "Proteger la creación, proteger a cada hombre y mujer, mirarlos con dulzura y con amor es abrir un horizonte de esperanza," expresó el Santo Padre.

Durante su primer mensaje en ocasión de la Jornada Mundial de la Paz, el papa Francisco lo expresó de la siguiente forma: "Las nuevas ideologías, caracterizadas por una corriente desenfrenada de individualismo, egocentrismo y consumismo materialista, debilitan los lazos sociales y alimentan la mentalidad de 'desecho' que conlleva al rechazo y al abandono de los más débiles y de aquellos considerados inútiles." El Santo Padre nos enseña que la desesperación es una consecuencia de la devaluación radical de la persona humana. La esperanza sobreviene con el reconocimiento y la reaffirmación de la dignidad humana.

El mes pasado, durante un de sus audiencias habituales de los miércoles, el papa Francisco habló sobre el inconsolable dolor de los padres que pierden hijos. Evocando el relato del Antiguo Testamento con respecto a Raquel, esposa

de Jacob, que el profeta Jeremías describió que lloraba amargas lágrimas por sus hijos en el exilio, el papa nos recordó que ninguna palabra ni gesto puede consolar el dolor de un padre que enfrenta la tragedia de haber perdido a un hijo.

Muchas madres lloran desconsoladamente hoy en día, incapaces de aceptar la muerte sin sentido de sus hijos. Tal como lo señala el papa, el dolor de Raquel abarca el dolor de todos los padres y las lágrimas de todas las personas que lloran muertes irreparables.

La experiencia de Raquel nos enseña lo delicado y lo difícil que es consolar a una persona que sufre. Nosotros que estamos llamados a dar testimonio de la alegría del Evangelio primero debemos compartir las lágrimas del que sufre y, si no encontramos las palabras para lograrlo, el Santo Padre nos aconseja que permanezcamos en silencio, ofreciendo en vez de ello un gesto o una caricia.

El papa narra que Dios responde a las lágrimas de Raquel prometiéndole que sus hijos regresarán a la patria. Las amargas lágrimas de la mujer que muere de parto se convierten en las semillas de una nueva vida y generan nueva esperanza.

De manera parecida, nos dice el papa Francisco, la muerte de Cristo en la cruz infundó vida y esperanza a los hijos

inocentes de Belén que fueron asesinados por el rey Herodes en los días posteriores al nacimiento de Jesús. La esperanza no explica el misterio del mal ni alivia el dolor ni la pena que sienten los padres que sufren. Cuando las personas plantean interrogantes difíciles sobre por qué los niños sufren, el papa dice: "No sé qué responderles. Sencillamente les digo 'alcen la vista a la cruz: Dios nos entregó a su Hijo. Él sufrió y quizás allí encuentren una respuesta.'

Dios quiere a todos los seres humanos porque cada persona ha recibido el don de la vida. Este don es una cuota del propio ser divino que es mucho máspreciado que cualquier cosa que podamos imaginar. La vida misma es un tesoro que Dios nos entrega para que lo alimentemos, lo protejamos y lo compartamos generosamente con los demás. Nada en la Tierra es más valioso que la vida humana. Es por ello que tomar deliberadamente una vida humana mediante asesinato, aborto, eutanasia, infanticidio o cualquier otra forma, constituye un pecado tan grave. Solamente Dios concede la vida y solamente Él puede quitarla.

El Hijo de Dios penetró en nuestro sufrimiento humano, compartió nuestro dolor y recibió la muerte. Desde la cruz le dio nueva vida a María, convirtiéndola en la madre de todos los creyentes. A través de

las lágrimas de María y de Raquel cumple la profecía y genera nueva esperanza.

Nadie es indeseable ante los ojos de Dios; es por ello que veneramos todas las vidas, ayudamos a los minusválidos, atendemos a los enfermos y a los ancianos; es por ello que alentamos y brindamos ayuda a las mujeres con los embarazos no deseados y por lo que nos pronunciamos energicamente contra todo intento de tratar a los seres humanos no deseados por la sociedad, porque de alguna forma los consideran menos valiosos de lo que realmente son ante los ojos de Dios.

Toda la vida es sagrada, especialmente aquellos que se sienten no deseados o que han sido rechazados por leyes, normas y prácticas sociales injustas, crueles e inhumanas durante esta y las demás épocas de la historia.

Nadie jamás tiene que preguntarse "¿caso Dios realmente me quiere?" Dios nos quiere a todos.

"Elige, pues, la vida, para que vivan tú y tus descendientes. Ama al Señor tu Dios, obedécelo y sé fiel a él, porque de él depende tu vida, y por él vivirás mucho tiempo" (Dt 30:16, 19-20).

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

Economy of communion offers second chances, promotes sharing, pope says

VATICAN CITY (CNS)—A truly Christian approach to running a business would be modeled after the father in the Gospel story of the prodigal son by giving jobs and a second chance to those who have made mistakes, Pope Francis said.

A business plan inspired by "communion," he said, "is not blocked by the meritocracy invoked by the older son and by many who, in the name of merit, reject mercy."

Meeting on Feb. 4 with hundreds of people involved in the "economy of communion" project of the Focolare Movement, Pope Francis said their business model of promoting co-responsibility, sharing profits and creating jobs can be the leaven needed to promote an economic model where "the rich know how to share their riches and the poor are called blessed."

Like the father in the Gospel story, he said, "an entrepreneur of communion

is called to do everything possible so that even those who make a mistake and leave his house can hope for a job and a dignified income and not find themselves eating with the pigs," like the younger son.

Even before requiring a sharing of money, an economic and business model more in line with the Gospel requires business leaders and workers to share their time and their talent, the pope said.

"Capitalism knows philanthropy, not communion," he added. "It simply means giving a part of your profits, but without embracing and touching the people who are receiving those 'crumbs.'

"In the logic of the Gospel," the pope continued, "if one does not give everything, one does not give enough."

One cannot be a Christian if one worships idols, Pope Francis said, and "one of the most powerful idols is money." †

UNITY

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students together through movement and joy.

Yet as the St. Jude kindergarten students wiggled and laughed in their familiar surroundings, the St. Philip children stood and watched.

Then there was the early interaction between two eighth-grade boys, one from each school. In one moment, they were talking about their sports teams. In the next, they looked away awkwardly from each other, searching for a familiar face to rescue them.

One of the first signs of bridge-building surfaced just before the morning Mass when St. Jude third-grader Alex Gorski showed St. Philip third-grader Bella Robledo how to use the multi-colored streamer they would wave when they processed into St. Jude Church together.

"I didn't know what to do. She taught me," said a smiling Bella.

The connections deepened during the Mass—a celebration that began with St. Jude pastor Father Stephen Banet telling the packed church in English that "we are all as one in our faith" while St. Philip Neri pastor Father Christopher Wadelton greeted everyone in Spanish.

That bond blossomed further between the two groups of students when they held hands during the praying of the "Our Father," and when they exchanged smiling signs of peace. And joy filled the church



St. Philip Neri School second-grader Judy Godoy jumps rope on the playground of St. Jude School in Indianapolis on Feb. 1, a day when students from both schools came together to share classes, lunch, recess and their Catholic faith.

when eighth-graders from both schools rushed to the altar to join together in leading the closing hymn.

"I'm so excited," Tuttle said after the Mass. "I couldn't sit during Mass because I had so much adrenaline. This has been awesome."

Leaving the comfort zone

That joy continued in scene after scene back inside the school. In one of the classrooms, St. Philip Neri third-grader Vanessa Vazquez wedged into a seat between St. Jude third-graders Baylie Lauck and Hannah Morris—the three of them smiling and laughing together as they played a number game.

St. Philip first-grader Suzet Cruz and St. Jude first-grader Grace Denney beamed as they showed the cut-out hearts they decorated with their hand prints.

"It was fun in the church. It's fun in the school," Suzet said. "This is so much fun."

At lunch, St. Philip eighth-grader Ana Silva and St. Jude eighth-grader Zoey Lord talked and ate together, before posing for a photo as they smiled and put their arms around each other.

"I like meeting new people from our neighbor church," Ana said. "This is amazing. And we get to teach the little kids that there are more people their age who are just like them."

Zoey nodded and added, "It's been a lot better than I thought it would be—a lot more fun. It's good to get out of our comfort zones. I feel like we sometimes get in little cliques, and now we're talking with people we normally don't talk to. It lets you get to know more people and be more adventurous."

A lesson in unity

The adventures continued on the playground during recess when girls from both schools lined up to jump rope, when a game of kickball spontaneously started with children from both schools on the same team, when a boy from St. Philip and a boy from St. Jude tossed a football back and forth.

"I don't know how many schools have ever invited an entire school



Students from St. Philip Neri School and St. Jude School, both in Indianapolis, hold hands as they pray the "Our Father" during a Mass at St. Jude Church on Feb. 1. (Photos by John Shaughnessy)



Near the end of the school day on Feb. 1, the quick-forming bonds between students at St. Jude School and St. Philip Neri School show in their shared smiles. Lissette Valenzuela, left, Ana Silva, Zoey Lord, Abby Tiller, Livny Araujo and Callie Clowers pose for a photo together after lunch.

to another school," said Joe Shelburn, St. Jude's principal. "It's been awesome to experience the energy, the enthusiasm and the excitement."

During the day, Shelburn told students from both schools, "We have our differences, and it's easy to rely upon labels. But the only way to truly know people is to look inside, to look at their hearts. But we already have one thing in common—the connection of our faith. We both have Jesus in our hearts."

Father Wadelton noted, "I love the idea of coming together, especially in the sense of what's going on in our country today. That's the real power in the bridge that will be built. I want this relationship to be reciprocal. I want to empower our kids to

say that we have a tremendous culture and history that's growing in our archdiocese—that we can give as well. We all have gifts to recognize in each other."

The gift of the two schools spending a day together left its mark on Rachel Hahn.

"It's really cool to see two different schools come together, work together and get along together," says Rachel, an eighth-grade student at St. Jude.

"Today, people judge people before they get to know them—by the color of their skin, by their religion. What we're doing here today can show people that kids are trying to love and accept each other—and show everyone else to do the same thing." †

BAN

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San Francisco.

Another decision came from U.S. District Judge Andre Birotte Jr. in Los Angeles, whose Feb. 1 order "enjoined and restrained" the government from enforcing the president's memorandum against 28 plaintiffs from Yemen who have been held in transit in Djibouti since the president signed the document. Similar orders have come from federal judges in Boston; Seattle; Brooklyn, N.Y.; and Alexandria, Va.

The court orders are short term in nature and were issued in anticipation of the cases being argued by both sides during the next several weeks before any potential restraining orders are issued.

A statement issued on Jan. 29 from the Department of Homeland Security said the U.S. Customs and Border Protection "began taking steps to comply with the orders."

More lawsuits are expected and could encompass several parts of the law that govern presidential authority over who to admit and not admit to the U.S.

Attorney Charles Roth, director of litigation at the National Immigrant Justice Center in Chicago, suggested that a half dozen or more areas of the law could be cited in any legal challenges to the executive action.

"One of the strong arguments is that the president's statutory authority doesn't allow him to make these sweeping rules about everyone from a particular country," said Roth, who is Catholic.

The executive memorandum is vague enough that questions remain over the status of visa applications for refugees already in the U.S. versus those still outside of the country, Roth added.

"It feels to me that the president sees being tough on refugees is the symbolism he's looking to have. This order doesn't seem to be designed to be particularly dependable as a legal matter or particularly nuanced to achieve justice and fairness," Roth said.

Despite the memorandum's vagaries, Gemma Solimene, clinical associate professor of law at Fordham University's School of Law in New York, expects the government to defend it on national security grounds and deny that Muslims are being singled out.

Acknowledging that the law gives

Trump broad discretionary powers with respect to entry into the U.S., she said she found the document "is clearly not well thought out. There isn't a lot of guidance [for carrying it out]."

"If they were clearly serious on national security, there would be other things [in it] to actually have an effect on these issues," Solimene said.

She suggested that the memorandum could have justified its stance by including information about any attacks by foreign nationals from particular countries.

"The reason they made this a national security problem or under the guise of national security is because it is less challengeable. The government clearly has a lot more discretion when they say this is an issue of national security," Solimene said.

Officials at the Migration and Refugee Services (MRS) of the U.S. Conference of Catholic Bishops and Catholic Charities USA told CNS they do not plan to enter the legal fray, however.

William Canny, MRS executive director, said it is unlikely that Trump would rescind his memorandum so the agency will focus on making sure actions under the new policy address

humanitarian concerns, such as family reunification whereby a child or parent is awaiting entry into the U.S.

"The majority [of cases MRS has handled] in recent years have been reunifying families. So now you have families separated [because of the memorandum] and anyone who is separated from family by distance and time ... knows the pain," Canny said.

Most of the people MRS has been resettling are women and children, "who for example witness the murder of their father, and who are languishing in a camp and who have family to join here in the U.S. to help them, who can't return to their country, who can't find work or schooling in the country they're in."

"That's who we take," he said.

Canny urged federal officials to keep such needs in mind and complete the vetting of refugees as quickly as possible.

Dominican Sister Donna Markham, president and CEO of Catholic Charities USA, said her agency would avoid joining any lawsuits challenging presidential action, but would focus on making "people aware of what's happening" with refugees that "is not in line with the Gospel." †

Missionary to Ireland has ‘love for helping youth know Christ’

By Natalie Hoefer

Ireland was once known as a devoutly Catholic nation, with signs of the faith present as far back as the fifth century.

But the future of the faith on the Green Isle has turned grim.

While the nation’s 2011 census shows that 84 percent of the population self-identify as Catholic, a survey conducted the same year by the Irish broadcast company RTE showed that as few as 14 percent worship weekly at Mass.

Lindsey Scott, 22, can testify to the sobering figures.

“I’m not going to lie, Mass attendance is pretty sparse,” she admits.

It’s a problem that Scott and her peers are trying to turn around by serving as missionaries in the once faith-thriving country. They’re members of National Evangelization Teams (NET) Ireland, part of a global nonprofit Catholic missionary organization dedicated to sharing the Gospel message with youths.

Scott is a member of St. Monica Parish in Indianapolis. She graduated from St. Monica School and Cardinal Ritter Jr./Sr. High School.

During her junior year of studying special education and deaf and hard-of-hearing education at Ball State University, she began to consider her post-graduation options.

“I was thinking if I wanted to go straight into teaching,” says Scott. “I really enjoyed doing youth ministry at Ball State through the Newman Center, going to NCYC [National Catholic Youth Conference]. I thought maybe I’d get a year in of missionary work before I started my career in teaching.”

She found out about NET Ireland through a friend in Fellowship of Catholic University Students (FOCUS) at Ball State.

“The youth in Ireland need [ministry] so much,” she says. “They have no one to lead them.”

She applied for the program and was accepted.

Scott left for Ireland in early August 2016. She is serving in “an itty-bitty parish in the middle of nowhere” in the country town of Bohermeen in County

Meath, on the eastern coast of Ireland.

“Bohermeen is the biggest country parish in Ireland,” she says. “It has one priest, three churches within 5-10 minutes of each other, three elementary schools, and I think about 1,000 families.”

She and six other NET missionaries comprise a team dedicated to revitalizing the faith of the youths of the parish and surrounding towns. They lead youth groups, teach confirmation classes, host high school retreats and “do whatever the priest needs us to do. It’s sometimes last minute, but the Holy Spirit helps us with whatever we need in whatever moment, which is really beautiful.”

In all that they do, says Scott, “We’re being a presence in the community to show that loving God is an amazing thing, and you can be happy and joyful. You can love God and have a fantastic life.”

Scott says that the youths she encounters in Ireland “don’t understand that youth group is for fun and learning about God. They think it’s just praying the rosary.”

“That’s one of the main reasons I love being here. I want to tell them, ‘No, listen! Everything is so cool when you love God, and you can have fun at the same time!’ … I have such a love for helping youth know who Christ is and coming to know him.”

The children are starting to respond, says Scott, citing a confirmation class as an example.

“At the beginning, they were really shy,” she says. “They didn’t want to answer, and they didn’t know answers to [questions]. As the year progressed, they started getting really excited. They’d say, ‘The NET team is here! This will be fun!’”

Another proof of the positive effect Scott is having on the faith lives of youths in Ireland came just before she returned home for Christmas. One 12-year-old boy gave her a Christmas card that she said he had written “from the bottom of his heart.”

“He wrote this beautiful paragraph about how he thought religion was boring, and there was no way to love Jesus and still have fun. He said he’s learned so much and is excited to learn about faith.”

“I thought, ‘Wow, they’re actually learning and listening to us, and it’s



Lindsey Scott, right, and her NET Ministries team members perform a drama during a retreat for 130 seventh-grade girls in Dublin, Ireland, on Jan. 17. Scott, a member of St. Monica Parish in Indianapolis, is a missionary with the nonprofit Catholic ministry, which evangelizes and teaches the faith to youths around the globe. (Submitted photo)

absolutely beautiful!’”

Scott finds the youths now wanting to come to Mass and be more involved, but the parents are not willing to take them.

In an effort to reverse such an attitude in the next generation of parents, Scott and her peers have coordinated with an Irish Catholic organization called Youth 2000. The group organizes festivals, retreats, prayer groups and more for young adults ages 16-35 in Ireland.

“We try to get parents involved with that, but they don’t see the point,” says Scott. “They’ll drop their kids off, but [the parents] are not interested.”

The children are not the only ones benefitting from Scott’s missionary efforts.

“I am so much deeper in my faith,” she says. “I have such a greater appreciation for Mary, for the Bible, the mission of youth ministry, and also how important family is. My teammates here have become my family.”

“I’ve grown so much confidence in myself, because I have people on my team who’ve pushed me to become better. I’m not afraid of talking or singing in front of people. I’m loving every minute here.”

While Scott has grown confident in speaking publicly through teaching classes and leading youth groups, she has also done so through soliciting donations to support her work as a missionary.

“We pay for our food, transportation to get to the parishes, and help fund parish programs,” she explains, “plus our training, all the materials we need to help kids in schools and the parish.”

Scott estimates living as a missionary in Ireland costs about \$1,200 a month. NET Ireland requires missionaries to raise a minimum of \$6,500, and a maximum of

\$17,000.

“Just \$6,500 would be scraping by,” she says.

She has currently raised a little more than \$8,000. However, when her time of service is completed at the end of May, she is considering signing on for another year, in which case she would have to raise at least another \$5,000.

“It takes a lot, but I’m not worried,” says Scott. “God’s will is God’s will, and if he wants me to [join for another year], he’ll help me get there.”

Such trust is indicative of the faith that led Scott to pursue missionary work.

“I absolutely love the faith so much,” she says with exuberance. “I want to be a saint so badly. Why not? Strive for what God wants you to do and make it happen.”

She gives similar advice to anyone considering missionary work.

“Do it,” Scott says. “Ask the Lord where he’s calling you. … There are so many opportunities. You learn so much about yourself when you’re out of your own comfort zone and culture.”

“You grow so much in your relationship with the Lord, and you see so many people affected by your presence and what you bring.”

“Money shouldn’t stop mission work, ever,” she adds. “In St. Faustina [Kowalska’s] diary, she didn’t want to start a convent because she had no education or money. God said, ‘Take care of what you can, and I’ll do the rest.’”

“God will provide us whatever we need to do his will.”

(To learn more about NET Ministries Ireland, log onto www.netministries.ie. To help fund Scott’s mission work, log onto www.netministries.ie/lindsey-scott.) †

I am so much deeper in my faith. I have such a greater appreciation for Mary, for the Bible, the mission of youth ministry, and also how important family is. My teammates here have become my family. I’ve grown so much confidence in myself, because I have people on my team who’ve pushed me to become better.

—Missionary Lindsey Scott



Archbishop Kurtz visits Vietnam to show solidarity, offer support

CHICAGO (CNS)—U.S. bishops sent their immediate past president to Vietnam to see how they could help with the first college-level Catholic school approved in the Asian country in about 40 years.

Archbishop Joseph E. Kurtz of Louisville, Ky., also wanted Vietnamese Catholics to know “they are not forgotten.”

“The Church in Vietnam has suffered … hardships and … religious repression, and slowly over these 40 years there are some headways that have been made,” the archbishop told Catholic News Service (CNS) on Feb. 2.

“I think the episcopal conference of Vietnam is naturally looking for friendship and opportunities to be able to [receive] support, not just tangibly, but kind of a heartfelt support that this visit showed,” Archbishop Kurtz said. “And

this means a lot to them because so many of their family members migrated to the United States.”

He said as part of the visit, the U.S. Conference of Catholic Bishops (USCCB) wanted to know how it could help the new Catholic Institute of Vietnam.

“It’s really a rather significant step that the Church has been able to take with the government,” he explained. “In Vietnam, pretty much everything needs prior approval by the government,” so it was impressive “that after a long period of negotiation, the government was able to approve this institute, which someday will become a university.”

Archbishop Kurtz said the USCCB wants to help build the institute’s library, support programs that would have students come to the U.S. to learn English and help plan for a visiting professor program.

He also said it was important “to be able to experience the witness of faith by people who have had to struggle in order to live their faith.”

Under French rule from the late 1800s

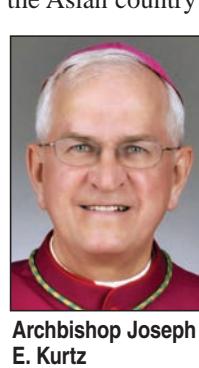
through 1954, the country had a strong Catholic presence, and the Church was an influential force. But in 1975, when communists took power after the Vietnam War, the government tightened control over religion and religious institutions. Catholics were harassed, arrested and detained as part of government crackdowns. In the first two decades under communism, hundreds of thousands of southern Vietnamese fled and an estimated 350,000 sought asylum in the U.S. The bishops’ conference website says there were nearly 500,000 Catholic Vietnamese-Americans in 2013.

In the early 1990s, as Vietnam opened up trade with other countries and relations with the United States started to normalize, Vietnam’s government got less involved in Church affairs. There are still reports of sporadic crackdowns in different parts of the country. While the government is not involved in the Church hierarchy, government approval is still required for numerous activities ranging from building churches in certain areas to doing certain Church-related work.

Substantial portions of land previously owned by the Church remain in the hands of the Vietnamese government.

“I saw instances where there had been former schools that had been taken over by the government,” said Archbishop Kurtz. “Currently, religious communities are able to conduct kindergarten, but they are not given permission to conduct schools. One of the issues that’s being identified now is the capacity for the Church to open up its mission to schools and hospitals,” which he said were a vibrant part of society prior to 1975.

The passage late last year in Vietnam of the Law on Belief and Religion, which is meant to recognize the basic guarantees of freedom of religion, was heavily criticized by the U.K.-based religious freedom advocacy group Christian Solidarity Worldwide as being focused on “control and management of religious activities, rather than protection of religious freedom.” Archbishop Kurtz said the law “does at least recognize the existence of the Church.” †



Archbishop Joseph E. Kurtz

Dream, prophesy, don't focus just on survival, pope tells religious

VATICAN CITY (CNS)—When religious orders focus on survival rather than on sharing the joy and hope of faith in Jesus, they end up being “professionals of the sacred, but not fathers and mothers,” Pope Francis said.

“The temptation of survival turns what the Lord presents as an opportunity for mission into something dangerous, threatening, potentially disastrous,” the pope told consecrated men and women who joined him on Feb. 2 for Mass on the feast of the Presentation of the Lord and the World Day for Consecrated Life.

Speaking as a fellow member of a religious order, Pope Francis urged religious to keep alive the faith, hope and audacity of the men and women who founded the orders to which they belong.

“We are heirs to those who have gone before us and had the courage to dream,” he said during the Mass, which began with the blessing of candles celebrating the presentation of Christ as the light of the world.

The feast day Gospel reading from St. Luke tells the story of Mary and Joseph bringing the newborn Jesus to the temple in fulfillment of the law. The elderly and pious Simeon and Anna are in the temple and rejoice when they see Jesus, recognizing him as the Messiah.

Simeon and Anna, the pope said, testified that “life is worth living in hope because the Lord keeps his promise.”

The pope said religious have inherited Simeon and Anna’s hymn of hope from

their founders and elders, who “had the courage to dream.”

Hope in the Lord and the prophetic announcement of his presence “will protect us from a temptation that can make our consecrated life barren: the temptation of survival” and of preserving institutions above all else, said the pope, a member of the Jesuit order.

“The mentality of survival makes us reactionaries, fearful, slowly and silently shutting ourselves up in our houses and in our own preconceived notions,” he said. “It makes us look back to the glory days—days that are past—and rather than rekindling the prophetic creativity born of our founders’ dreams, it looks for shortcuts in order to evade the challenges knocking on our doors today.

A survival mentality robs our charisms of power, because it leads us to ‘domesticate’ them, to make them ‘user-friendly,’ robbing them of their original creative force,” Pope Francis continued. “It makes us want to protect spaces, buildings and structures, rather than to encourage new initiatives.”

The temptation of survival, he said, “turns us into professionals of the sacred, but not fathers and mothers, brothers and sisters of that hope to which we are called to bear prophetic witness.”



Pope Francis holds a candle as he arrives to celebrate Mass marking the feast of the Presentation of the Lord in St. Peter's Basilica at the Vatican on Feb. 2. The Mass also marked the World Day for Consecrated Life. (CNS photo/Evandro Inetti, pool)

Like Mary and Joseph, religious are called to bring Jesus into the midst of his people, the pope said. “Only this will make our lives fruitful and keep our hearts alive.”

All Christians, but especially those consecrated with the vows of poverty, chastity and obedience, are called to be the leaven of the Gospel in the world, he said.

“Perhaps there are better brands of flour, but the Lord has called us to be leaven here and now, with the challenges

we face. Not on the defensive or motivated by fear,” he said, “but with our hands on the plow, helping the wheat to grow, even though it has frequently been sown among weeds.”

“Putting Jesus in the midst of his people,” he said, “means taking up and carrying the crosses of our brothers and sisters. It means wanting to touch the wounds of Jesus in the wounds of a world in pain, which longs and cries out for healing.” †

New gender policy won't affect Catholic Scouting units, says national committee

IRVING, Texas (CNS)—The Boy Scouts of America’s (BSA) new policy to accept members based on their gender identity will have no impact on Scouting units sponsored by the Church, said the National Catholic Committee on Scouting.

The Boy Scouts announced on Jan. 30 that effective immediately, the Texas-based organization will determine membership eligibility for Cub Scouts and Boy Scouts on a youth’s gender identity as indicated on the membership application. Previously, the policy based eligibility on the gender indicated on a youth’s birth certificate.

The change in policy “has no impact on the operation and program delivery of Scouting program[s] in Catholic-chartered units,” said a Feb. 4 statement issued by the Catholic Scouting committee.

“Scouting serves the Catholic Church through the charter concept, which is similar to a franchise,” it said. “The units chartered to a Catholic institution are owned by that organization. The BSA has stipulated that religious partners will continue to have the right to make decisions for their units based on their religious beliefs.”

The statement was signed by George Sparks, national chairman of the National Catholic Committee on Scouting, and Father Kevin Smith, a priest of the Diocese of Rockville Centre, N.Y., who is national chaplain of Catholic Scouting.

In announcing the membership change, Michael Surbaugh, chief Scout executive, said the organization has been “challenged by a very complex topic—the issue of gender identity.”

“After weeks of significant conversations” at all levels of the Scouting organization, he said, officials decided a

birth certificate is no longer sufficient for determining eligibility for participating in Cub Scouts or Boy Scouts.

“We’ve taken the opportunity to evaluate and update our approach,” he said in a video message posted online. “I hope you’ll join with me in embracing the opportunity to bring Scouting to more families and children who can benefit from what our organization has to offer.

“This is an area that we will continue to thoughtfully evaluate to bring the benefits of Scouting to the greatest number of youth[s] possible, all while remaining true to our core beliefs,” Surbaugh said.

Those beliefs, he said, are based on the Scout Oath, which begins “with duty to God,” and the Scout Law, which ends “with a Scout’s obligation to be reverent.”

In a separate statement e-mailed on Feb. 7 to Catholic News Service (CNS), Effie Delimarkos, the Boy Scouts’

director of communications, reiterated that “we will accept and register youth in the Cub and Boy Scout programs based on the gender identity indicated on the application. Our organization’s local councils will help find units that can provide for the best interest of the child.”

The organization did not say if a specific case had prompted the policy change, but another spokesperson told CNS that Boy Scouts’ “approach to gender identity was no longer sufficient as communities are now interpreting gender identity differently.”

Sparks and Father Smith said in their statement: “Scouting’s chartered organizations have the right to uphold their own moral standards within the units they charter. The teachings of the Catholic Church are upheld.”

About 70 percent of Boy Scout troops are run by faith-based groups. †

Marian University to offer transfer assistance to Saint Joseph's College students

Special to The Criterion

Marian University in Indianapolis is vowing to assist students at Saint Joseph’s College after the board of trustees at the northern Indiana school voted on Feb. 3 to suspend operations for the 2017-18 school year due to financial concerns.

In trying to help students at Saint Joseph’s College in Rensselaer, Marian officials are offering what they call a “seamless transfer process,” including financial assistance that will guarantee that students will pay the same out-of-pocket tuition that they are now paying currently.

“The leadership at Saint Joseph’s College reached out and asked if we could prepare plans to assist their students with a smooth transition during this difficult

period,” Marian University President Daniel Elsener said. “We consider Saint Joseph’s College a sister institution; we share the same mission. We want to help their students, staff and faculty in any way that we can.”

Elsener said that Marian University has established a section on its website—www.marian.edu/saintjoseph—where current and accepted Saint Joseph’s College students can find information about transferring. Admissions representatives from Marian planned to be on campus in Rensselaer to meet with Saint Joseph’s students on Feb. 9.

“We want to make the transfer process for Saint Joseph’s College students as seamless as possible,” Elsener said. “The sooner we can meet with students,

provide them with the information they need, and answer their questions, the smoother the process will be. Our goal is for the students to earn their degree in the same amount of time it would have taken them to finish at Saint Joe’s.”

Marian University says it will honor all transfer credits earned with a minimum grade of C-. It will also offer financial assistance guaranteeing that students pay the same out-of-pocket tuition costs that they are currently paying at Saint Joseph’s College. Marian officials stated there will be a few exceptions, notably student-athletes and students receiving tuition remission.

“We encourage student-athletes who want to continue competing intercollegiately to contact the Marian University coach of their sport,” Elsener

said. “St. Joe’s student-athletes are welcome to compete for open spots on the roster. Even if there isn’t an opportunity for them to compete at Marian, we will work to develop financial aid packages that fit each individual financial situation.” Elsener said student-athletes can find contact information for Marian University coaches at www.muknights.com/staff.php.

“There is a long road ahead for our friends at Saint Joseph’s College, and I want to offer prayers and support as they navigate a path forward,” Elsener said. “We will do all that we can to help within our financial, accreditation and academic limits, and we hope that we will see Saint Joseph’s College emerge from this difficult time as a sustainable and dynamic institution of Catholic higher education.” †

Online Lay Ministry Formation

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:

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- 20% discount for all employees, volunteers, and parishioners
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Pope: Marriage a ‘crucible’ in which love is refined and grows

By David Gibson

Marriage is like a crucible. At least Pope Francis appears to think so.

But how is marriage anything like a crucible in which, for example, metal is melted in order to be remolded into a new shape?

Actually, Pope Francis compared all of family life to a crucible in his message for the Jan. 1, 2017, World Day of Peace. In an annual message typically devoted to peacemaking and resolving conflicts on the world stage, he included a discussion of family life and marriage.

It isn't that the pope thinks marriages and families are like war zones where battles rage endlessly. What he says, on the contrary, is that life at home constitutes a crucible in which people learn skills that a peaceful world requires, skills of caring for others and fostering the reconciliations inevitably needed in human relations.

"The family is the indispensable crucible in which spouses, parents and children ... learn to communicate and to show generous concern for one another, and in which frictions and even conflicts have to be resolved not by force, but by dialogue, respect, concern for the good of the other," Pope Francis wrote (#5).

In the crucible of family life, he suggests, people learn to resolve problems not by "the logic of fear, violence and closed-mindedness," but through the exercise of "responsibility, respect and sincere dialogue" (#5).

How many couples think on the day of their wedding that their very life together will possess the qualities of a crucible, and thus contribute to reshaping them in unimagined ways? Life for them, as for everyone, will prove nothing short of surprising.

In fact, many couples might not welcome this notion, particularly if "crucible" suggests to them that their life together at times will undergo significant stress or that their relationship still needs to strengthen.

On their wedding day, a couple's love seems so good to them, and their relationship in so many ways is just what they want. Why would they envision

their marriage as a journey encompassing change and a refinement of their love?

It is nearly impossible to define married love in a precise way, since each couple and family is unique. But that does not keep Pope Francis from speaking confidently about important steps and actions that strengthen a couple's love.

Tenderness is a necessary virtue in marriage and family life, he writes in *"Amoris Laetitia"* ("The Joy of Love"), his 2016 apostolic exhortation on marriage and the family. He considers this virtue "a sign of a love free of selfish possessiveness" (#127). Tenderness, he explains, "makes us approach a person with immense respect and a certain dread of causing them harm" (#127).

Love for another person, Pope Francis adds, involves "contemplating and appreciating their innate beauty and sacredness" (#127). Moreover, "true love values the other person's achievements" (#95).

So love does not view the other person "as a threat" or as someone to compete against (#95).

Those who put love into practice "are capable of speaking words of comfort, strength, consolation and encouragement," the pope affirms (#100). Their home is a place of understanding and support.

Married couples also "speak well of each other," and they "develop the habit of giving real importance to the other person," he writes (#113, #138). He wants couples to realize that "the combination of two different ways of thinking can lead to a synthesis that enriches both" (#139).

Married love requires time together, "quality time" for conversation and dialogue. Pope Francis says, "This means being ready to listen patiently and attentively to everything the other person wants to say," and it calls for "the

discipline of not speaking until the time is right" (#137).

For, he continues, "we need to be sure that we have heard everything the other person has to say" (#137).

One thing Pope Francis hopes couples will acknowledge is that "marriage is not something that happens once and for all" (#218). In "The Joy of Love," he insists that helping couples realize this is one of the great challenges of marriage preparation programs.

From its beginning, a couple's marriage is "real and irrevocable, confirmed and consecrated by the sacrament of matrimony," he notes. "Yet in joining their lives, the spouses assume an active and creative role in a lifelong project" (#218).

Now the couple's gaze "has to be directed to the future that, with the help of God's grace, they are daily called to

build" (#218). Other families and the Church's pastoral ministry can help a couple's love "to grow and mature," he advises (#208).

He cautions, though, that "love that fails to grow is at risk" (#134).

Years after their wedding, when a couple looks back upon their life together, they can clearly see that who and what they were in the beginning has undergone a transformation, though they barely felt they were growing, maturing and changing as it happened.

Time, joined with all sorts of experiences and developments, refashions a couple, so to speak. Moments that tax their strengths and other moments that are cause for celebration all fulfill dynamic roles in the crucible of their marriage.

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



Pope Francis blesses a newly married couple during his general audience in Paul VI hall at the Vatican on Jan. 11. In his annual message for the World Day of Peace on Jan. 1, the pope discussed family life and marriage as a model for peacemaking. (CNS photo/Paul Haring)

The Scriptures offer many perspectives on the nature of married love

By Daniel Mulhall

While the Bible is filled with stories of great loves and devoted marriages such as those of Abraham and Sarah and of Jacob and Rachel, it offers relatively few verses that speak directly to the relationship between husband and wife.

But there are numerous passages in the Bible that describe the attitudes and behavior that are necessary for a healthy and holy life within the community. These same attitudes and behaviors are important within a married relationship as well.

These Bible verses all emphasize the importance of a healthy love. As the First Letter of Peter puts it, "Above all, let your love for one another be intense, because love covers a multitude of sins" (1 Pt 4:8).

The First Letter to the Corinthians spells this out more emphatically: "Love is patient, love is kind. It is not jealous, [love] is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things" (1 Cor 13:4-8).

St. Paul's understanding of the importance of love within the community certainly shapes his understanding of the love that should exist between husbands and wives.

In The Letter to the Ephesians, Paul writes that men and women are to be "subordinate to one another" (Eph 5:21-32) in the same way that they would give themselves to Christ, freely because of love, and work with love to grow increasingly close to each other.

Paul notes that we should love our spouse as we love our own bodies, cherishing and nourishing each other, for the more we care for the other, the more we are ourselves cherished and nourished.

A familiar passage is also a spiritual resource for couples: "You have been told, O mortal, what is good, and what the Lord requires of you: Only to do justice and to love goodness, and to walk humbly with your God" (Mi 6:8).

St. Paul, echoing Micah in Ephesians, encouraged all Christians to live "with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the spirit through the bond of peace" (Eph 4:2-3). These instructions for following God are just as true for life within a marriage as in any other context.

In practical terms, within marriage we do justice by honoring and respecting the other, appreciating and celebrating their gifts and giving credit where it is due.

We love goodness by showing appreciation for acts of love and kindness. We walk humbly by understanding



More than 100 couples renew their wedding vows during a World Marriage Day Mass at the Cathedral of Our Lady of the Angels in Los Angeles. Many scriptural passages describe the nature of the love between husband and wife. (CNS photo/Victor Aleman, Via Nueva)

that others are wonderful in their own right and not because of what they do for us. We put the needs and desires of our spouse ahead of our own.

(Daniel Mulhall is a catechist who lives in Louisville, Kentucky.) †

Sixth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, February 12, 2016

- Sirach 15:15-20
- 1 Corinthians 2:6-10
- Matthew 5:17-37

The Book of Sirach, the source of this weekend's first reading, is part of a collection of biblical writings that teach an important lesson in their very origin.

As various political, economic and individual fortunes changed, collapsed and reversed among God's people in the decades after the Babylonian captivity, and as new alien empires seized the Holy Land, Jews emigrated from the homeland of their ancestors to other places.

Understandably, many went to places where opportunities were more plentiful.

While certainly some of these emigrants not only survived, but possibly did well in their new surroundings, one thing was lacking. They were not living in a society in which all acknowledged the God of Israel. In fact, their adopted culture could well be hostile to their faith.

So, to record their ancient religious beliefs and very importantly to pass these beliefs along to oncoming generations, Jewish scholars composed books such as Sirach.

The essential point in Sirach was that human reason and honoring God are not ideas at odds with each other. Obeying God, logic can prove, is the way to order, peace, justice and reward in human life.

St. Paul's First Epistle to the Corinthians is the source of the second reading. Paul, who would have been no stranger to this notion of a compatibility between divine revelation and human wisdom, as he was so well trained in Judaism and exposed to Greek philosophy, added a new dimension to the story. Revelation is of a reality that human knowledge often cannot completely comprehend.

He refers to a "mysterious, hidden" wisdom (1 Cor 2:7). We as humans simply cannot understand all. In great love, God therefore has revealed to us

what otherwise we would never know.

The Gospel reading is from St. Matthew. The Lord expounds on the meaning of several of these rules for life given by God to Moses on Sinai.

This process reveals two important factors. The first is that God's law is permanent and unchanging. This is logical. It touches very basic instincts and conditions among humans, all attached deeply and intrinsically to human nature itself, and as such it is not open to qualifications or to changes that humans might wish to make.

Secondly, the Lord speaks with authority. He defines and explains the law of Moses. Jews did not regard the law of Moses as merely a set of principles personally composed by Moses. Rather, Moses was the instrument through which God revealed divine law to humanity. God is the author of divine law. He is the author of the Commandments. He is the lawgiver.

By defining and making this law more precise, the Lord acts as God. It is an important revelation of the identity of Jesus.

Reflection

This weekend looks to the past weeks and feasts as background. It also looks ahead. In both cases, it confronts us with the realities of our nature. It places us in relationship with God. It shows us that God loves us with a divine love.

At Christmas, Epiphany and at the baptism of Jesus in the Jordan River by John the Baptist, the Church celebrated the events of salvation achieved for us by Christ, but it also told us about the Lord. It identified the Lord.

In these readings, the Church tells us that to wander away from God's law and follow our instincts or our limited reasoning is folly. Humans, impaired by original sin, always have trouble understanding this lesson.

Before too long, the Church will lead us into Lent. It will be a time in which we strengthen ourselves to know our limitations and conform ourselves to what we are, fallen human beings, but humans destined for eternal life with God, in Jesus. †



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My Journey to God

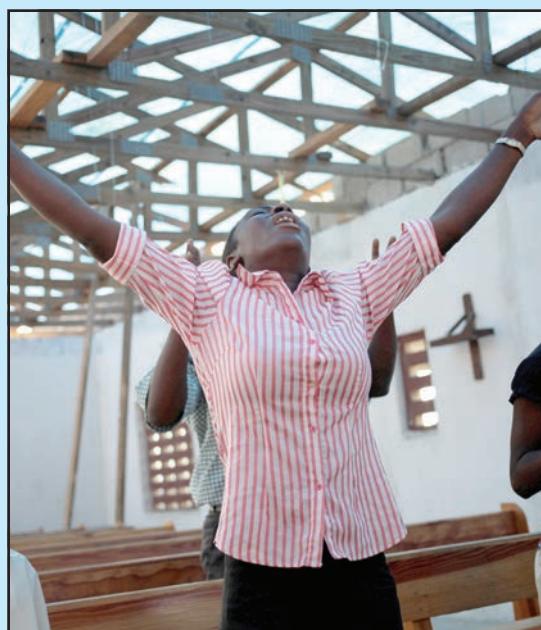
Longing for God

By Sandy Bierly

I long for God's mercy,
Not His justice.
I long for Heaven,
Not purgatory.
I long for God's grace,
And His merciful love.

I long for God's peace,
Not division.
I long for God's light,
Not darkness.
I long for God's presence,
And His merciful love.

I long for God,
My Lord and Savior.
I long for God,
My best friend.
No words can express,
My longing for God!



(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. A woman prays in a roofless church in Torbeck, Haiti, on Oct. 9, 2016, after Hurricane Matthew swept through the island nation.) (CNS photo/Andres Martinez Casares, Reuters)

Daily Readings

Monday, February 13

Genesis 4:1-15, 25
Psalm 50:1, 8, 16bc-17, 20-21
Mark 8:11-13

Tuesday, February 14

St. Cyril, monk
St. Methodius, bishop
Genesis 6:5-8; 7:1-5, 10
Psalm 129:1a, 2, 3ac-4
Mark 8:14-21

Wednesday, February 15

Genesis 8:6-13, 20-22
Psalm 116:12-15, 18-19
Mark 8:22-26

Thursday, February 16

Genesis 9:1-13
Psalm 102:16-18, 19-23, 29
Mark 8:27-33

Friday, February 17

The Seven Holy Founders of the Servite Order
Genesis 11:1-9
Psalm 33:10-15
Mark 8:34-9:1

Saturday, February 18

Hebrews 11:1-7
Psalm 145:2-5, 10-11
Mark 9:2-13

Sunday, February 19

Seventh Sunday in Ordinary Time
Leviticus 19:1-2, 17-18
Psalm 103:1-4, 8, 10, 12-13
1 Corinthians 3:16-23
Matthew 5:38-48

Question Corner/Fr. Kenneth Doyle

The Church honors King's life, but has no feast day for him as a saint

Yesterday, at the parish church I attended, a visiting monsignor gave the homily. (I believe he did so at all the Masses that day.) At the Mass my daughter went to, this monsignor referred at least three times in his homily to the "feast of Martin Luther King."

I was confused by this. Does the Catholic Church consider King a saint? (Georgia)

A The monsignor misspoke. Feast days are celebrated in the Church for those who have been declared by the Church blessed or as saints—usually after a lengthy and rigorous process of examining their lives and the miracles credited to their intercession. King has not been declared blessed or a saint. And as much as the Church esteems his efforts to promote racial harmony, it will not initiate such a process since he was not a Catholic.

Martin Luther King Jr. Day is, instead, a national secular holiday—proclaimed as such by the U.S. government to honor King's life and work.

I do think, though, that it's appropriate that King be mentioned in churches at the time of the holiday.

Some 30 years ago, I served as the Catholic representative on a national committee planning the first King holiday, and I remember Coretta Scott King, Martin's widow, saying at a meeting that she hoped the holiday would be used not so much to honor her deceased husband personally, but to advance the cause he cherished.

I always include in the prayer of the faithful on the weekend prior to the holiday a petition that says, "As we recall the life and death of Dr. Martin Luther King Jr., for an end to racism and for continued cooperation among those who stand against discrimination, we pray to the Lord."

QGrowing up Catholic, I was taught that in order to fulfill your Sunday obligation, you were required to be present for three parts of the Mass—the Gospel, the offertory and Communion. Our parish just started hearing confessions at the very time the Sunday Mass is being celebrated (i.e., not just before or after Mass).

So my question is this: If you are in the confessional during any of these three parts of the Mass, have you fulfilled your Sunday obligation? And what about receiving holy Communion? (Minnesota)

AYour memory is two-thirds correct. Half a century ago, Catholics were taught that if you wanted fulfill your obligation to attend Sunday Mass, you needed to be present for the offertory, the consecration and Communion.

Now, though, the Church encourages us to view the Mass as the integrated whole that it is, a single act of worship from the entrance rite through the dismissal prayers, and canon law simply says, "On Sundays and other holy days of obligation, the faithful are obliged to participate in the Mass" (#1247).

If you happen to be in the confessional for part of that time, I would say that you are "morally present" at the Mass (your intent is certainly to be there) and that you are eligible to receive holy Communion.

Your question, though—about a parish's practice of hearing confessions during Mass—deserves further comment. That practice is a source of some pastoral debate among priests.

Since the faithful are gathered in largest numbers during Mass times, some view this as the opportune moment to make the sacrament of penance available; others, though, feel that it easily distracts people from the eucharistic liturgy itself.

Strictly speaking, there is no universal prohibition of the practice. In fact, the Vatican has spoken directly to the point: In 2001, the Church's Congregation for Divine Worship and the Discipline of the Sacraments, while expressing a clear preference that confessions be heard outside of Mass, specifically allowed that they can be heard while Mass is being celebrated.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr. Albany, New York 12203.) †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to criterion@archindy.org. †

Rest in peace

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 natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BASHAM, Genevieve, 95, St. Anthony of Padua, Clarksville, Jan. 15. Mother of Nancy Westerfield, Rose Zanone, David, Larry, Michael, Richard III and Timothy Basham. Sister of Stella Nash and William Howard. Grandmother of 22. Great-grandmother of 47. Great-great-grandmother of one.

BASS, Mary L., 86, St. Mary, Greensburg, Dec. 11. Mother of Marcia Henry, Norma Smith, Ken and Larry Bass. Sister of Mildred Holtz, Irene Kohrman and Clara Tekulve. Grandmother of six. Step-grandmother of five. Great-grandmother of three.

BLACKBURN, Sarah, 94, St. Anthony, Indianapolis, Jan. 4. Mother of Vera Jo Atha, Delmer Sue Kernode and Patrick Blackburn. Sister of Mary Rossano. Grandmother of 15. Great-grandmother of nine.

BRATTAIN, Mary K., 69, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 18. Mother of Jim Montgomery. Sister of Maggie and Steve Keefe. Grandmother of one.

CAHILL, James S., 62, St. Ann, Indianapolis, Jan. 24. Husband of Kimberly Cahill. Brother of Barbara Winingham, Danny and Gary Cahill. Uncle of several.

GOMEZ, Jose de Jesus, 47, Holy Spirit, Indianapolis, Jan. 19. Husband of Bianca Jaramillo de Gomez. Father of Karen and Pamela Gomez.

GOODMAN, Paul H., 102, St. Charles Borromeo, Jan. 25. Brother of Larry Goodman. Uncle of several.

GREENE, Shirley G., 80, Sacred Heart of Jesus, Indianapolis, Jan. 27. Mother of Jeffrey Greene. Grandmother of two.

GRIESEMER, Leonard A., 80, St. Pius X, Indianapolis, Jan. 21. Husband of Jane Griesemer. Father of Jill Funk, Donna Treen, Ann Worden and Richard Griesemer. Brother of Hazel Hills and Vernon Griesemer. Grandfather of nine.

HARTLAGE, Bertha L., 100, St. Mary, Lanesville, Jan. 31. Mother of Betty Mason and Harold Baker. Step-mother of Mary Ann Carter, Rosie Coomes and Martin Hartlage. Sister of Jerry Baker. Grandmother of 13. Great-grandmother of 22. Great-great-grandmother of 10.

HENSLEY, Kathleen A., 81, St. Ambrose, Seymour, Jan. 28. Wife of Earl Hensley, Sr. Mother of Donna Howard, Kathleen Simmons, Helen Reynolds and Earl Hensley, Jr. Grandmother of six. Great-grandmother of five. Great-great-grandmother of one.

LANG, Susette M., 67, St. Mary, New Albany, Jan. 20. Mother of Denise Conway, Ed, James, Ron and Tom Lang. Sister of Betsy Finger and Barrie Ottersbach. Grandmother of 10.

LAWRENCE, Robert, 86, Our Lady of Perpetual Help, New Albany, Jan. 30. Husband of LaVerne Lawrence. Father of Dr. Tom and Dr. Steve Lawrence. Grandfather of three. Great-grandfather of one.

REISERT, Maverna J., 88, St. Gabriel, Connersville,



Chinese New Year

Chinese dancers celebrate the Chinese New Year and the start of the Year of the Rooster during a celebration in Beijing on Jan. 30. (CNS photo/Roman Pilipey, EPA)

MCKINLEY, Homer F., 88, St. Michael, Bradford, Jan. 30. Husband of Norma McKinley. Father of Dan, David, Doug, Pat and Franciscan Father Stephen McKinley. Brother of Thomas McKinley. Grandfather of nine. Great-grandfather of nine.

RITTER, Wymond L., 80, St. John Paul II, Clark County, Jan. 15. Husband of Brenda Ritter. Father of Fawn Mount, Jim and Rick Ritter. Step-father of Rhonda Bonom, Kathy Buit and Kim Coats.

RIEDMAN, Gerald T., 91, St. Gabriel, Connersville, Jan. 25. Father of Joanne Cygan, Laura Tyner, Mary, Mark, Steve and William Riedman. Brother of Mary Jo Underwood, James and Msgr. Joseph Riedman. Grandfather of six. Great-grandfather of two.

REISERT, Maverna J., 88, St. Gabriel, Connersville, Jan. 31. Mother of Dennis, Mark and Richard Reisert. Grandmother of nine. Great-grandmother of nine.

SCHUNK, Marjorie E., 91, Christ the King, Indianapolis, Jan. 22. Wife of Arthur Schunk. Mother of Mary Louden, Arthur, David, Michael and Peter

Schunk. Sister of Paul Chapin. Grandmother of seven. Great-grandmother of seven.

STIMMING, Charles E. Jr., 84, St. Pius X, Indianapolis, Jan. 21. Husband of Maggie Stimming. Father of Mary, Maureen, Christopher and Joseph Stimming. Grandfather of seven.

STUCKER, William E., 94, Prince of Peace, Madison, Jan. 21. Father of Joanne Beyer, Lisa Todd and Robert Stucker. Grandfather of eight. Great-grandfather of four.

SWEANY, Tipton J., 72, St. Mark the Evangelist, Indianapolis, Jan. 31. Husband of Laura Sweany. Father of

Mike and Pat Sweany. Brother of Sally Meth. Uncle of several.

WAGNER, Mary H. (White), 91, Sacred Heart of Jesus, Indianapolis, Jan. 25. Mother of Mary Kay Hood and John Wagner. Grandmother of four. Great-grandmother of seven. Great-great-grandmother of two.

WESSEL, Roselyn C., 95, St. Louis, Batesville, Jan. 29. Mother of Lorraine Hampson, Mary Hornbach, Lucy Mikula, Janet Scheidler, Donna Weitlisbach, David and Kevin Wessel. Sister of Robert Kuntz. Grandmother of 23. Great-grandmother of 28. †

Christians must stand up as bridge builders, top Vatican official says

VATICAN CITY (CNS)—Christians must firmly send the message that they believe in building bridges, not walls, said Archbishop Angelo Becciu, a top official in the Vatican Secretariat of State.

When asked about U.S. President Donald J. Trump's recent actions on immigration, the archbishop said, "Certainly there is concern. We are messengers of a different culture, that of openness."

Speaking on the sidelines of an event in Rome on Feb. 1, he told TV2000, the television channel of the Italian bishops' conference, that even though the pope also emphasizes the importance of a community's "ability to integrate those who arrive in our society and culture," it still stands that "we are builders of bridges, not walls."

"All Christians must be strong in reaffirming this message," he said.

Pope Francis, himself the son of Italian immigrants who moved to Argentina in the 1920s, has long spoken of the need to protect the rights and dignity of migrants and refugees. Here is a sampling of his most forceful pronouncements:

"A person who thinks only of building walls, wherever it may be, and not of building bridges, is not Christian. This is not in the Gospel." (Pope Francis

with reporters on papal flight from Mexico to Rome on Feb. 17, 2016).

"That contradiction of those who want to defend Christianity in the West, and, on the other hand, are against refugees and other religions. ... It's hypocrisy to call yourself a Christian and chase away a refugee or someone seeking help, someone who is hungry or thirsty, toss out someone who is in need of my help. If I say I am Christian, but do these things, I'm a hypocrite." (Pope Francis meeting with Lutherans from Germany at the Vatican on Oct. 13, 2016).

"Unfortunately, today's context of economic crisis prompts the emergence of an attitude of closure and not of welcome. In some parts of the world, walls and barriers are appearing. Sometimes it seems that the silent work of many men and women who, in different ways, strive to help and assist refugees and migrants is overshadowed by the noise of others who give voice to an instinctive selfishness. Closure is not a solution, rather it ends up encouraging criminal trafficking. The only path to a solution is solidarity." (Pope Francis catechesis on "welcoming the stranger" at his general audience, on Oct. 26, 2016).

"It is not human to close the door, it is not human to close the heart, and in the long run, a price is paid for this. Here, the price is political, just as a political price can be paid for an imprudent judgement, for accepting more than can be integrated. What is the danger when refugees or migrants—and this applies

to everybody—are not integrated? They become a ghetto. A culture that does not develop in relationship with another culture, this is dangerous. I think that fear is the worst counselor of countries

that tend to close their borders, while the best counselor is prudence." (Pope Francis with reporters on papal plane from Sweden to Rome on Nov. 1, 2016).

"When the stranger in our midst appeals to us, we must not repeat the sins and the errors

of the past. We must resolve now to live as nobly and as justly as possible, as we educate new generations not to turn their back on our 'neighbors' and everything around us. Building a nation calls us to recognize that we must constantly relate to others, rejecting a mindset of hostility in order to adopt one of reciprocal subsidiarity, in a constant effort to do our best. I am confident that we can do this." (Pope Francis to the joint meeting of the U.S. Congress, on Sept. 24, 2015).

"On the refugee crisis: "We must not be taken aback by their numbers, but rather view them as persons, seeing their faces and listening to their stories, trying to respond as best we can to their situation. To respond in a way which is always humane, just and fraternal. We need to avoid a common temptation

nowadays: to discard whatever proves troublesome. Let us remember the Golden Rule: 'Do unto others as you would have them do unto you.' " (Pope Francis to the joint session of the U.S. Congress, on Sept. 24, 2015).

"Martin Luther King's "dream was that many children, many people could have equal opportunities. His dream was that many children like you could get an education. He dreamed that many men and women, like yourselves, could lift their heads high, in dignity and self-sufficiency. It is beautiful to have dreams and to be able to fight for our dreams. Don't ever forget this." (Pope speaking with children and immigrant families at a Catholic school in Harlem, N.Y., on Sept. 25, 2015).

"No American institution does more for immigrants than your Christian communities. Now you are facing this stream of Latin immigration which affects many of your dioceses. Not only as the Bishop of Rome, but also as a pastor from the South, I feel the need to thank and encourage you. Perhaps it will not be easy for you to look into their soul; perhaps you will be challenged by their diversity. But know that they also possess resources meant to be shared. So do not be afraid to welcome them. Offer them the warmth of the love of Christ and you will unlock the mystery of their heart. I am certain that, as so often in the past, these people will enrich America and its Church." (Pope Francis to U.S. Bishops in Washington, D.C., on Sept. 23, 2015). †



Pope Francis



Archbishop Angelo Becciu

Local Church to be represented at grass-roots leadership gathering

WASHINGTON (CNS)—For 27 years, Pat Campbell-Williams has worked on Detroit's West Side, organizing her neighbors to tackle tough economic justice issues. It's good work, she acknowledged, but she didn't know if anyone cared beyond the city limits.

Pope Francis changed her outlook.

Campbell-Williams, 60, co-founder of MOSES—Metropolitan Organizing Strategy Enabling Strength, rooted in the city's churches—had the chance to hear the pope in November at the Vatican when he addressed the most recent gathering of the World Meeting of Popular Movements.

Pope Francis applauded the work of several hundred people from more than 60 countries working in grass-roots organizations of the poor, the underemployed, indigenous communities and farmworkers. His words energized the longtime activist.

"It's what I've been working for in all of my life, grass-roots organizing," Campbell-Williams told Catholic News Service (CNS), "and to have the pope to be in the forefront of what we're doing is just amazing. We've got a man of God that's pushing things. The fact that he's doing this got me excited."

Campbell-Williams will be one of 600 people—whom the pope calls protagonists, meaning people facing everyday struggles—from throughout the United States attending a regional World Meeting of Popular Movements on Feb. 16-19 in Modesto, Calif.

A contingent from the Archdiocese



Sr. Tracy Horan, S.P.

of Indianapolis will attend the gathering, including Providence Sister Tracy Horan, archdiocesan liaison for IndyCAN (Indy Congregation Action Network) and archdiocesan contact for the U.S. Conference of Catholic Bishops'

Justice for Immigrants Campaign; Deacon Michael Braun, archdiocesan director of the Secretariat of Pastoral Ministries, and Oscar Castellanos, archdiocesan director of the Office of Intercultural Ministry.

The meeting is co-sponsored by the

Vatican's Dicastery for Promoting Integral Human Development; the Catholic Campaign for Human Development (CCHD), the U.S. bishops' domestic anti-poverty program; and PICO National Network, which engages in religious congregation-based community organizing.

The U.S. meeting is being planned at the request of Pope Francis. Cardinal Peter Turkson, dicastery prefect, will attend the meeting and address the delegates.

More than 20 U.S. bishops also are expected to attend and participate in plenary and small-group sessions over the four days, said Ralph

McCloud, CCHD executive director.

Campbell-Williams said hearing from people of different faith traditions from around the world in November was inspiring, and she expects the same in California.

"I learned that we all are going through basically the same things around the world," Campbell-Williams said. "We didn't understand

that until we told our stories and came together in solidarity to talk about it. That was amazing to just hear everybody tell their story in their language. It connected all of us to the same stories. We're all basically dealing with the same issues."

Dominican Sister Cheryl Liske, executive director of Gamaliel of Michigan, one of the organizations that will be represented at the meeting, said it is folks like Campbell-Williams whom the pope has in mind when he calls the Church to move beyond charitable acts to accompany people on society's margins.

"Church people in general, we get charity. We don't get the Gospel message about justice. Our bishops, like the rest of us, are in that same mix. The important thing is that the bishops in Modesto,

Calif., interact with the folks. They [grass-roots people] get the Gospel message right there on the ground, that this is about the widow and the orphan and the alien among us," Sister Cheryl said.

Bishop Stephen E. Blaire

of Stockton, Calif., is hosting the four-day gathering at Modesto's Central Catholic High School. Co-hosts are California Bishops Jaime Soto of Sacramento and

Armando X. Ochoa of Fresno.

Modesto, located in the fertile San Joaquin Valley, was chosen because of the economic and social challenges facing the region's diverse population, meeting organizers said.

Bishop Blaire told CNS he wanted to learn from community representatives so the diocese could work more closely with similar local organizations.

"When you haven't worked with community organizers, you have to do a little rethinking. A lot of people said movements in the Church are supposed to be spiritual movements. I said to them, 'There are many spiritual movements, like the folks living the real experience.' We have to hear them and listen to them and accompany them," the bishop said.

"I think it will be very important as the Church that we listen because if we want to evangelize and bring the Gospel into the community, we have to hear what the community is saying," he added. "We have to hear from the people themselves who are suffering. We can't sit in our positions, and think we can analyze all the poverty and suffering out there."

Belinda Snead of Lexington, Ky., also is one of the grass-roots people attending



Pat Campbell-Williams, co-founder of MOSES, Metropolitan Organizing Strategy Enabling Strength, in Detroit, tells a person she met on Oct. 19 at the city's Rosa Parks Transit Center about early voting for the 2016 election. She will be one of 600 people from grass-roots organizations planning to attend the U.S. regional World Meeting of Popular Movements on Feb. 16-19 in Modesto, Calif. (CNS photo/courtesy Jacob Bolton, MOSES)

the meeting. A leader in Building a United Interfaith Lexington Through Direct-Action, or BUILD, Snead told CNS there is no better way to learn about organizing successes and failures than by discussing her experiences with others.

"We all come from different parts of the country, so everybody has a different dynamic that prevents them from getting something accomplished, from moving forward," Snead said. "My goal is to go out and learn from others how they develop strategies on combating injustices."

That's exactly why the Vatican wants a U.S. meeting, McCloud said.

"First and foremost [the meeting] is to acknowledge the economic inequality that exists among the haves and have-nots" while examining the reasons people struggle because of unequal access to work, land and housing, he explained.

"[The meeting] acknowledges all of these things exist and to help bring people together who have been working on these, to understand there's a connection between all of them and look at ways they might be able to work together," McCloud told CNS.

Immigration and racism also are to be among topics explored, organizers said. †

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Mr. Rob Rash, Assistant Superintendent
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317-236-1544 • rrash@archindy.org

Growth of U.S. Hispanic population is a blessing for Church, says speaker

WASHINGTON (CNS)—Hispanics in the Catholic Church are not a problem to be solved, but a blessing and an opportunity, said Hosffman Ospino in a Jan. 31 talk at The Catholic University of America in Washington.

The growing number of U.S. Hispanic parishioners puts a new face on the Church, forces it to renew itself, pushes it to redefine its commitment and presents dioceses with a challenge, he said.

Ospino is a professor of theology and religious education at Boston College and director of graduate programs in Hispanic ministry there. He is well-known as a leading voice in Hispanic ministry and theology.

More than 20 million immigrants from Latin America and the Caribbean are transforming the U.S. Catholic experience, according to Ospino. He calls this phenomenon a “tsunami.”

Hispanics are the fastest-growing community in the U.S. They make up the largest minority group in the country and, according to the U.S. Census Bureau, they will surpass the 132 million mark by 2050. By then, Hispanics will represent 30 percent of the nation’s total population, according to data from the U.S. Conference of Catholic Bishops (USCCB).

But the Church has not reacted at the same speed to welcome them, according to Ospino. “Dioceses, schools and parishes have been on ‘cruise control’ for more than 70 years, and a renewal, a new dynamic, is needed,” he said. “We have to read the signs of the times in light of our faith.”

Immigrants bring along families, friends, talent and treasure, he said. They form groups that adapt to faith communities, thus nurturing the Church.

“They look for places to live, opportunities for advancement, and [they] did not cross the border, for the border crossed them,” Ospino said.

Explaining the immigrant experience, he stressed how common it is to find those who are part of such a long and difficult integration process say: “I’m an American, and I am Hispanic.”

Ospino also mentioned the Fifth National Encuentro on Hispanic/Latino Ministry to be held in September 2018 in Fort Worth, Texas. It will be the culmination of parish, diocesan

and regional encuentros, in which the U.S. Catholic bishops anticipate more than 1 million Catholics participating over the next two years.

“We become the Church we serve, that’s why the U.S. Church has become a Hispanic Church,” said Ospino, who is a new columnist for Catholic News Service (CNS). His monthly column, written in English and Spanish, is titled “Journeying Together/Caminando juntos,” and explores topics of interest to both Hispanic and non-Hispanic Catholics.

Latino Catholics represent 71 percent of the country’s Catholic growth. During the 1960s, 10 percent of Catholics identified themselves as Hispanic; today, approximately 30.4 million people in the United States self-identify their religion as Catholic and their ethnicity as Hispanic or Latino.

Ospino explained that growth comes from the nation’s southern and western region. He said 38 percent of parishes with Hispanic ministry are located in the South, and 23 percent are in the West. Catholic Hispanics are living throughout the nation, but their numbers are growing in places such as Hawaii and Alaska, he said, adding that Canada, too, is seeing growth in its Hispanic population.

Catholic education is key to passing on the values of the Catholic faith to succeeding generations and strengthening those values. Ospino urged school construction where Hispanics live. “It’s a unique opportunity to build and rebuild the Church,” he said.

He also cautioned that because Hispanic Catholics have switched to other religions, the Church cannot take it “for granted that Hispanics are to continue in Catholicism. The Church’s present and future depend on them, so it’s important to redefine pastoral plans and commitments” to serve Hispanics, he said.

The National Catholic Educational Association (NCEA) reports that 15.3 percent (296,903) of students registered for the 2014-15 school year were Hispanic. That means that from the total school-age Hispanic population (12.4 million nationally), just 2.3 percent attend a parochial school. So 97 percent of school-age Hispanics grow up in a Catholic home, but do not benefit from a Catholic education.



Hosffman Ospino, assistant professor of theology and religious education at Boston College’s School of Theology and Ministry, delivers the fifth annual Hispanic Innovators of the Faith Lecture on Jan. 30 at The Catholic University of America in Washington. (CNS photo/Jaclyn Lippelmann, Catholic Standard)

“Only 10 percent of those registered in Catholic universities are Hispanic,” Ospino added.

In the face of the booming Hispanic population, the Church is called to offer Catholic education to that population, he said. Acknowledging the cost of Catholic education and the closure of numerous Catholic schools because of a lack of resources, Ospino said one solution is more lobbying for tuition tax credits to help families meet those costs.

Saying the Hispanic Church is the present and future, Ospino said Church leaders should pay attention to where Catholicism is growing. Statistics show that more than most other groups in the Church, Hispanics as a group baptize their children and see that their children receive first Communion, but at the same time, Church ministry shows resistance to that reality, he said.

“There’s a lot of energy and possibilities among immigrants,” said Ospino, referring to Hispanic youths. Hispanic immigrants’ average age is 28 years. About 60 percent of Catholics under 18 are Hispanics. Ninety-three percent of them were born in the U.S. and are not committed to Church life.

The Church in the U.S. is one of the most culturally diverse institutions in the country, and it will become even more diverse, according to the Center for Applied Research in the Apostolate, based at Georgetown University. A USCCB-commissioned study released in late 2016 said, “Parishes, schools and colleges, hospitals, charities and other ministries need to adapt and prepare for this growing diversity.”

“We have to change the concept from a Church that serves Hispanics to a Church that is Hispanic, because Hispanics ‘are’ the Church,” remarked Ospino. †

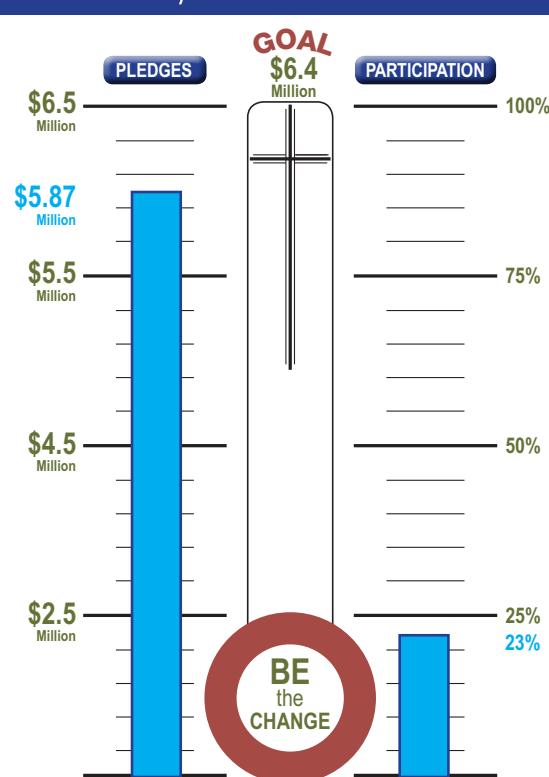


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1. Pilgrimage to the Fatima shrine in Portugal

The first way is for “the faithful to make a pilgrimage to the Fatima Shrine in Portugal and participate in a celebration or prayer dedicated to the Virgin.” In addition, the faithful must pray the Our Father, recite the Creed and invoke the Mother of God.

2. Prayer before any statue of Our Lady of Fatima

The second way applies to “the pious faithful who visit with devotion a statue of Our Lady of Fatima solemnly exposed for public veneration in any church, oratory or proper place during the days of the anniversary of the apparitions, the 13th of each month from May to October 2017. Those seeking an indulgence must pray an Our Father, recite the Creed and invoke Our Lady of Fatima.”

3. Application for the elderly and infirm

The third way to obtain a plenary indulgence applies to people who, because of age, illness or other serious cause, are unable to get around well. These individuals can pray in front of any statue of Our Lady of Fatima and must spiritually unite themselves to the jubilee celebrations on the days of the apparitions, the 13th of each month, between May and October 2017. They also must “offer to merciful God with confidence, through Mary, their prayers and sufferings or the sacrifices they make in their own lives.”

(Published by National Catholic Register. A service of EWTN)

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