



The

Criterion

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Thirst for answers

Students headed to Vatican as part of global-water awareness campaign, page 9.

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

Pray for just, compassionate resolution concerning immigration policies

Criterion staff report

Recent changes to immigration policies and enforcement procedures in the United States have heightened the fear for some families within the Archdiocese



Msgr. William F. Stumpf

of Indianapolis that family members could be separated or their lives could be endangered due to deportation. Pastors and school officials have noted the increased anxiety and concern among immigrants and refugees in their communities.

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

"The Catholic Church in the United States has always been an immigrant Church that has worked to answer Christ's call to welcome the stranger among us," said Msgr. William F. Stumpf, archdiocesan administrator of the Archdiocese of Indianapolis. "There is widespread acknowledgment that the current immigration system needs to be reformed, but as the U.S. bishops have said, we need to find a way to fix the system and respect the God-given dignity of all of our brothers and sisters."

Msgr. Stumpf was elected archdiocesan administrator on Jan. 9, and will oversee the day-to-day operations of the archdiocese until Pope Francis names a new archbishop for the archdiocese to succeed Cardinal Joseph W. Tobin, who was appointed archbishop of Newark, N.J.

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

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



Archbishop Jose H. Gomez

appointment that could have resulted in his deportation. Catholic Church leaders in the U.S. spent the week of March 6-10 trying to allay fears, urging compassion, not just from the government but also from those who are not seeing "God's creation" when they malign unauthorized immigrants. "In the Church, we say, '¡Somos familia!' 'Immigrants are our family.' We say, 'En las buenas y en las malas.' 'In the good times and in the bad.' We always stay together," said Archbishop Jose H. Gomez of Los Angeles in a

March 8 address to those who attended a conference in Washington sponsored by the Napa Institute. "That is why the Church has always been at the center of our debates about immigration. And we always will be. We cannot leave our family alone, without a voice." Archbishop Gomez, vice president of the U.S. Conference of Catholic Bishops, said immigration is the "human rights test of our time," and added that having a policy that solely focuses on deportations without addressing reform of the immigration system risks causing "a human rights nightmare."

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

By Natalie Hoefler

From Feb. 16-19, Oscar Castellanos, director of Intercultural Ministry in the Archdiocese of Indianapolis, and nine others representing the Church in central and southern Indiana and local grass-roots organizations participated in the Vatican co-sponsored regional World Meeting of Popular Movements (WMPM) in Modesto, Calif. But it was no mere workshop, says Castellanos. "This was no conference, no meeting—this was a call to action," he says. According to the WMPM website, the series of meetings called for by Pope Francis are intended to "create an 'encounter' between Church leadership and grass-roots organizations working to address the 'economy of exclusion and inequality'

("The Joy of the Gospel," #53-54) by working for structural changes that promote social, economic and racial justice." The site goes on to explain that popular movements are "grass-roots organizations and social movements established around the world by people whose inalienable rights to decent work, decent housing, and fertile land and food are undermined, threatened or denied outright," including in areas such as labor, poverty, creation care and more. The U.S. regional meeting, held at Central Catholic High School in Modesto, focused on topics similar to two past

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Sister Tracey Horan, a member of the Sisters of Providence of Saint Mary-of-the-Woods and an organizer with Indianapolis Congregation Action Network, celebrates on Feb. 18 during the World Meeting of Popular Movements in Modesto, Calif. (CNS photo/Dennis Sadowski)



Priests and marriage: Pope's response not so new after all

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

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

He was also asked about the possibility of allowing married "*virii probati*"—men of proven virtue—to become priests.

"We have to study whether '*virii probati*' are a possibility. We then also need to determine which tasks they could take on, such as in remote communities, for example," Pope Francis said.

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

During the 2005 Synod of Bishops on the Eucharist, the possibility of ordaining men of proven virtue was raised as a way to provide priests for areas of the world where Catholics have very limited access to Mass and the sacraments.

"Some participants made reference to '*virii probati*,' but in the end the small discussion groups evaluated this hypothesis as a road not to follow," a proposition from the synod said.

Eight years before he was elected pope, then-Cardinal Joseph Ratzinger said that while married priests in the Catholic Church were not on the horizon in "the foreseeable future," it was not an entirely

closed subject.

In *Salt of the Earth*, an interview-book with Peter Seewald published in 1997, the future Pope Benedict said, "One ought not to declare that any custom of the Church's life, no matter how deeply anchored and well-founded, is wholly absolute. To be sure, the Church will have to ask herself the question again and again; she has now done so in two synods."

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

Pope Benedict said celibacy in the priesthood is difficult to understand today "because the relationship to marriage and children has clearly shifted."

To have children, he explained, was once viewed as a "sort of immortality through posterity."

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

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

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

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

This path, he said "is not a flight from marriage, but rather a conscious choice of celibacy for the sake of the kingdom of heaven."

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

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

Pope Francis' response to the question of allowing young men thinking about the priesthood to marry as an "incentive" followed in the same line.

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

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

St. John Paul II had said the same.



Pope Francis greets a new priest during an ordination Mass in St. Peter's Basilica at the Vatican on April 26, 2015. (CNS photo/Paul Haring)

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

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

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

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

IMMIGRATION

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He said it is not morally acceptable to say: "It's their own fault," or "This is what they get for breaking our laws."



Cardinal Joseph W. Tobin

"They are still people, children of God, no matter what they did wrong," Archbishop Gomez said.

He said he was concerned because people seem to be incapable of showing mercy, or to see in another person—for

example, an unauthorized immigrant—a child of God.

"And so we are willing to accept injustices and abuses that we should never accept," he said.

In Texas, Archbishop Gustavo Garcia-Siller of San Antonio was pleading with the government to stop plans that would separate children from mothers in immigration detention centers, a proposal confirmed by U.S. Homeland Security Secretary John Kelly on March 6.

Calling it an "unjust and inhumane method of border enforcement," Archbishop Garcia-Siller said the

proposal had been put out into the public sphere with the suggestion "that once this is known, it will serve as an example to discourage future such attempts at entering our country illegally."

"With my brother bishops and millions of people of goodwill, I must say that the willful separation of families is a terrible injustice on its face!" he said in a March 8 statement, adding that it is "an assault on the human dignity we proclaim and uphold."

Archbishop Gomez in his address said politics today are more divided "than I can ever remember," and "by our inaction and indifference we have created a quiet human rights tragedy that is playing out in communities all across this great country."

While all can agree that a person who commits a violent crime and is not authorized to be in the country should be deported, "what is the public policy purpose that is served by taking away some little girl's dad or some little boy's mom?" Archbishop Gomez asked.

"Right now, the only thing we have that resembles a national immigration 'policy' is all focused on deporting these people who are within our borders without proper papers," he said.

And while some people see them as less than human, these "millions of men and women" are living as "perpetual servants—working for low wages in our restaurants and fields; in our factories,

gardens, homes and hotels."

"Why aren't we punishing the businesses who hired them, or the government officials who didn't enforce our laws? It just does not seem right to me," Archbishop Gomez said.

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

The week ended with Cardinal Joseph W. Tobin of Newark, N.J., on March 10 accompanying a 59-year-old grandfather in New Jersey, Catalino Guerrero, who was facing deportation after living in the U.S. for 25 years. Cardinal Tobin prayed with Guerrero, who was subsequently granted a short-term stay but needs to see immigration officials again in May and still faces deportation.

POLICIES

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"I am proud of the archdiocese's long history of welcoming newcomers as our neighbors within the 39 counties of the archdiocese," Msgr. Stumpf said. "For more than 40 years, our Catholic Charities office has been providing help

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

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

"You can see what Catalino looks like, and you've heard how he has lived," Cardinal Tobin, declared at the press conference and vigil in front of the ICE building. "We're now going to ask the officials determining his fate to not only see his face, but ours as well."

According to a report by NJ Advance Media, Cardinal Tobin later said: "I can't accompany the 11 million undocumented people in this country. What I hope to do is say, 'Look, they've got faces, they've got histories and there's a lot of advantage to leaving them alone.'" †

to immigrants and refugees, and we will continue to do all we can to offer them the pastoral care and respect they deserve."

More information about the immigration and refugee services provided by the Archdiocese of Indianapolis can be found on the archdiocesan website at www.archindy.org/cc/refugee. †



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Bill to protect religious liberty in schools advances in Senate

By Brigid Curtis Ayer

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



House Bill 1024, authored by Rep. John Bartlett, D-Indianapolis, aims to ensure the religious freedom of students in public schools. Under the proposal, students would be able to express their religious beliefs in their homework, artwork and other written and oral assignments. If the measure passed, students would be permitted to pray or engage in religious activities or expressions before, during and after the school day. The bill would allow students to wear clothing, accessories and jewelry that display religious messages or symbols. The legislation directs the State Department of Education, in collaboration with the attorney general's office and organizations with expertise in religious civil liberties, to establish a model policy for all schools. The bill would permit, but not require, school corporations to offer electives on world religions.



Rep. John Bartlett

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

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

In addition to protecting the First Amendment right to pray in school, Bartlett shared his concern with discipline problems in the public school during the Senate hearing. Citing a book written by William H. Jeynes called *A Call for Character Education and Prayer in the Schools*, Bartlett noted the alarming changes in student discipline and behavior problems since 1962 when prayer was removed from schools. Teachers surveyed in 1962 reported the top discipline problems among their students were talking, chewing gum or leaving trash on the floor. Today, teachers report their main student behavior problems include drug and alcohol abuse, pregnancy, suicide, rape, robbery and assault.

Bartlett said a recent report by the U.S. Health and Human Services Administration indicated that 1,000 teachers per month are assaulted by students, requiring the injured teacher to seek medical attention or hospitalization. "I think we need to get prayer back in school and allow our students to pray," Bartlett said.

Glenn Tebbe, executive director of the ICC, who serves as the public policy spokesperson for the bishops in Indiana, testified in support of the bill. "We appreciate Rep. Bartlett bringing forward a bill that affirms faith and one's expression of it in an appropriate manner. The Church teaches that exercising one's rights always comes with responsibilities when exercising it."

Tebbe noted that while case law sets out the parameters in this arena,



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

—Glenn Tebbe, executive director of the Indiana Catholic Conference

implementing the principles in a concrete way in a school setting requires prudence and guidance. He added that he expects this bill to help school officials in this important responsibility.

"Affirmation of religious rights in Indiana code should help in protecting them, and also assist school officials in implementing best practices that affirm students and protect the constitutional rights of all involved," said Tebbe.

Eric Miller, an attorney and founder of Advance America, an Indianapolis-based family and religious advocacy organization, said legislation like this could prevent future instances of the situation that occurred at Carmel High School in Carmel, Ind., where a pro-life student group was forced to remove a sign which had been pre-approved by the administration, but taken down because its pro-life message was deemed offensive by another student.

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

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

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

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

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

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

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

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

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

The cardinal called for rapid action in Congress so that families can benefit as soon as possible from having a choice on where to send their children to school.

Seventeen states, including Indiana, already have scholarship tax credit programs, and Cardinal Dolan said children in the remaining states "deserve

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

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

Cardinal Dolan wrote that scholarship tax credits "help advance educational and

economic justice. They strengthen society by creating opportunity for those who might not otherwise have it."

He also cited a report in the *Peabody Journal of Education* in 2016, which reviewed 21 studies on the effect of school choice on test scores of students not participating in such a program. The

authors found that in 20 of the studies, the competition from private schools led to improved test results for students in public schools.

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

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Editorial



Local and national media report on more than 170 toppled Jewish headstones on Feb. 21 after a vandalism attack on Chesed Shel Emeth Cemetery in University City, Mo. The incident at the cemetery near St. Louis was repeated in suburban Philadelphia on Feb. 26 when gravestones were destroyed at a Jewish cemetery there. (CNS photo/Tom Gannam, Reuters)

Hatred has no place in America

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

He said, "Tonight, as we mark the conclusion of our celebration of Black History Month, we are reminded of our nation's path toward civil rights and the work that still remains to be done. Recent threats targeting Jewish community centers and vandalism of Jewish cemeteries, as well as last week's shooting in Kansas City, remind us that while we may be a nation divided on policies, we are a country that stands united in condemning hate and evil in all of its very ugly forms."

Unfortunately, most of the commentary about the president's address ignored this opening statement, apparently considering other parts of the speech more important. The secular media should have given it more emphasis because the president was pointing out a problem that shouldn't exist in the United States in the 21st century.

He was referring specifically to at least 16 bomb threats in 11 states of Jewish community centers, including the Jewish Community Center in Indianapolis—all on the same day—Feb. 27. The vandalism of Jewish cemeteries occurred in Missouri and Pennsylvania. With so many incidents occurring in so many cities in 11 states, this seems to have been organized by someone.

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

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

There is just an awful lot of hate out there.

That's clear from the case of the man in Kansas that President Trump referred to in his speech. On Feb. 22, this man shot two men from India, killing one of them, while shouting, "Get out of my country!" Then, before he was arrested,

he reportedly bragged that he had shot "two Iranians." That they were Indians instead of Iranians probably didn't make any difference to him; they weren't like him, so they didn't belong in "my country."

While we applaud the president for condemning hate and evil in his talk, we can't let him off the hook completely. Statements he made, and actions he took during his campaign and since his presidency began, clearly have added to the climate of divisiveness that exists in our country.

We would like to suggest that President Trump do more than condemn hate and evil. It would help if he could get his law enforcement agencies to closely watch those 917 active hate groups just as vigorously as he has instructed them to do to undocumented immigrants. Of course, we recognize that nothing can be done about those groups as long as they only preach their messages of hate and don't violate any laws.

What can we do to counteract bigotry? As usual, Pope Francis has a suggestion. On Feb. 9, he met with a delegation from the Anti-Defamation League. He told them, "Faced with too much violence spreading throughout the world, we are called to a greater nonviolence, which does not mean passivity, but active promotion of the good. Indeed, if it is necessary to pull out the weeds of evil, it is even more vital to sow the seeds of goodness: to cultivate justice, to foster accord, to sustain integration, without growing weary; only in this way may we gather the fruits of peace."

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

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

Hatred toward others has no place in America.

—John F. Fink

Making Sense of Bioethics/Fr. Tad Pacholczyk

I'm not 'intrinsically disordered!'

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



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

boarding the same flight.

Filling me in on the decisions he had made, he shared: "I was never happy with the Catholic Church's view that homosexuality is inherently . . .," and then he paused, "... what's the phrase they use?"

I replied: "homosexual acts are *intrinsically disordered*."

"Ah, yes, intrinsically disordered," he replied. "It's a harsh institution that would call me intrinsically disordered, and I couldn't remain in a Church that held those views."

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

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

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

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

With a similar emphasis, people shouldn't pigeonhole themselves by saying: "I'm a *homosexual*," but instead say: "I'm a person *with homosexual inclinations*."

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

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

condition" (#2358). These persons, thus, are children of God, unique and loved by the Lord and called to the pursuit of goodness, chastity and holiness.

The notion of an "intrinsically disordered" act—sometimes also called an *intrinsically evil* act—has been part of the Church's moral teachings for millennia. Such acts, as Pope John Paul II noted in his 1993 encyclical "*Veritatis Splendor*," "are by their nature 'incapable of being ordered' to God, because they radically contradict the good of the person made in his image" (#180). Even the best of intentions, he stressed, cannot transform an act that is intrinsically evil into an act that is good or justified.

Many kinds of acts fall under the heading of an "intrinsic evil," representing seriously damaging choices for those who pursue them and for those around them. A few randomly chosen examples would include: prostitution, torture, slavery, human trafficking, adultery, abortion, euthanasia and homosexual acts.

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

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

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

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

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

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on

space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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. †

Catholics, Muslims urged to work together, learn from one another

CHICAGO (CNS)—Leaders in Catholic-Muslim dialogue called on members of both faith communities to find ways to accompany one another, and work together at a moment when all religion is under threat from an increasingly secular and even anti-religious society.



Bishop Robert W. McElroy

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

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

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

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

At the moment, Catholic and Muslim communities simply do not know one another well enough, the bishop said.

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

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

In his remarks, Bishop McElroy said ignorance "leads to problems between our two communities, but it is not merely or even primarily theological ignorance.

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

"It is the ignorance of not having worked together as people of faith to confront secularism," he continued, "[of] not having joined with one another to pass on religious faith to our children in a youth culture so hostile to faith, not working together to establish greater spheres for religious liberty within our nation so that we can

live in fidelity to our traditions of faith and prayer and morality, not collaborating to bring the sacred understanding of sin and redemption into the heart of our society's understanding of the human condition and human development."

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

"Part of what undermines the relationship between Muslims and anybody else in America—not just Catholics—is that it's so easy to scare people about Islam," he said. "Because of that fear, you can never get to the point of trust, and without trust there is no friendship, and without friendship, there is no real cooperation."

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

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

"The present moment has prompted many of us to ponder whether America might be staggering toward a dreaded yet entirely avoidable 'Muslim Question,'" he said,

Religion—whether Christianity or Islam—can be seen as opposed to the European enlightenment liberalism that American founding fathers relied on.

That liberalism "calls into question all forms of authority outside the individual self, especially religion," Jackson said. "It insists that individuals must be free to choose their way of life, with the only restrictions being the extent to which their choices encroach upon the freely made choices of others."

Religious traditions, including Islam and Christianity, set a much higher value on the common good, Jackson said, and call on their members to contribute to it. Muslims who embrace Shariah—Islam's religious law—can contribute to and benefit from the common good in any number of ways, from following speed limits to keeping public spaces safe for all.

"While such Islamic virtues as fairness, mercy or hospitality may inform the spirit of these deliberations, concrete conclusions would draw upon such principles as efficiency, safety, economic cost, long term resource management and the like," Jackson said. "And in none of this—Islam, Shariah or Muslim 'God-consciousness'—would pose an impediment to engaging with non-Muslims on a completely equal footing."

The challenges of the current moment—including climate change, corporate greed, mistrust between law enforcement and communities of color, among others—could offer an opportunity, he said.

"In fact, given these contemporary challenges, now might be the time when

religion in America, including Islam, is best positioned to demonstrate its value as a contributor to the common good," Jackson said.

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

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

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

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



Cardinal Blase J. Cupich of Chicago visits on March 8 with Scott Alexander, associate professor of Islamic studies at Catholic Theological Union in Chicago, and Saleha Jabeen, a 2014 graduate of the theological union. They spoke following a public session held during the March 7-8 National Catholic-Muslim Dialogue, which had as its theme "Reflections on the Common Good and Hospitality in the Catholic and Muslim Traditions" and was held at Catholic Theological Union. (CNS photo/Karen Callaway, Chicago Catholic)

our national security and dishonor our national heritage."

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

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

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

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\$50,000	\$500	\$42	\$1,500	\$125
\$75,000	\$750	\$63	\$2,250	\$188
\$100,000	\$1,000	\$84	\$3,000	\$250
\$150,000	\$1,500	\$125	\$4,500	\$375
\$175,000	\$1,750	\$146	\$5,250	\$438
\$200,000	\$2,000	\$167	\$6,000	\$500

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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.

March 21

Michael A. Evans Center for Health Sciences, Room 105, Marian University, 3200 Cold Springs Road, Indianapolis. **8th Annual Lead from the Heart Professional Ethics Lecture**, Steven Ivy presenting on "Developing Professional Integrity: Where Three Primary Ways Intersect," 5:30 p.m. refreshments, 6-7:30 p.m. lecture and Q&A, free. Information: 317-955-6176 or bdav@marian.edu.

St. Susanna Parish Respect Life Ministry, 1210 E. Main St., Plainfield. **"Stand in the Gap," Adoration and Holy Hour**, for those needing spiritual healing and comfort from the effects of abortion, miscarriage and loss of a child, 7-8 p.m. Information: 317-507-4249 or jayork@ameritech.net.

March 22

St. Luke the Evangelist Parish cafeteria, 7575 Holiday Drive, E., Indianapolis. **Lenten Soups and Speaker Series**, week three of five, (March 29 and April 5), Father Patrick Beidelman, archdiocesan

executive director of the Secretariat for Worship and Evangelization, speaking on "The Way We Pray: The Jewish Roots of Our Worship of God," 5:30 p.m. Mass, 6 p.m. soup supper, 7 p.m. speaker. Information: dcarollo@stluke.org, 317-259-4373.

March 23

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis. **"Molly's Story," Women's Club Banquet and Speaker**, Carol Cassetty presenting, 5:30 p.m., \$25 per person. Information: Marcy Baker, 317-652-7131 or armcy@aol.com.

March 24

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. **Lenten Fish Fry**, all-you-can-eat fish, shrimp, pizza, chowder, pasta, mac and cheese, prices vary, 5-8 p.m. Information: 317-257-4297 or tjgerger@sbcglobal.net.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Lenten Fish**

Fry, dinners, sandwiches and sides, dine-in, carry out or delivery, assorted prices, noon-6 p.m. Information: 317-536-1047 or stritasecretary71@yahoo.com.

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **Men's Club Fish Fry and Pizza Dinner**, benefiting St. Anthony School, a Notre Dame Ace Academy, 5:30-8 p.m., \$8 per person, \$30 per family, beer and wine available. Information: Gary Ahlrichs, ahlrichs@sbcglobal.net.

March 25

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Intermediate Spinning**, bring fiber and spinning wheel or use what's provided, 10 a.m.-4 p.m., \$125 includes lunch, registration deadline March 19. Information, registration: 812-535-2931, wvc@spsmw.org, or www.spsmw.org/providence-center/events. Intercultural Pastoral

Institute, 4838 Fletcher Ave., Indianapolis. **"Catholic Church 101: Whose Job Is It?" Workshop**, sponsored by the archdiocesan Office of Intercultural Ministry, 9 a.m., understanding the role of the laity in the Church, \$25 materials fee. Register: goo.gl/7bHAPu. Information: 317-236-1443 or ipi@archindy.org.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Day of Reflection (American Sign Language with voice interpretation)**, "Mary, Mother of Mercy," Msgr. Glenn Nelson, Director of Deaf Apostolate in the Diocese of Rockford, Ill., presenting, 9 a.m. registration, 10 a.m.-3 p.m. presentations and lunch, 3-4 p.m., reconciliation, Gospel reading and personal prayer time, \$30 per person. Information: Erin Jeffries, 317-236-1448 or ejeffries@archindy.org. Registration: www.archindy.org/deaf.

Valley Grill, 2170 N. 3rd St., Terre Haute. **Knights of Columbus Assembly**

252 Warriors to Lourdes Luncheon and Fundraiser, 11 a.m.-1 p.m., \$30 per person, \$200, \$300 and \$500 table sponsorships available. Information: 812-878-2234 or info@thkofc541.com.

March 26

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Sausage and Pancake Breakfast** benefiting Steubenville Youth Conference fund, 7:30 a.m.-noon, freewill offering. Information: 812-623-2964 or marileeq@yahoo.com.

March 27

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

March 28

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Monthly Ecumenical Taizé Prayer**

Service, sung prayers, meditation and readings. 7-8 p.m. Information: 317-926-7359 or rectory@saintmichaelindy.org.

March 29

St. Luke the Evangelist Parish cafeteria, 7575 Holiday Drive, E., Indianapolis. **Lenten Soup Suppers and Speaker Series**, week four of five, (April 5), Ken Ogorek, archdiocesan director of catechesis, speaking on "The Four Poverties: What Are They, Why Do They Matter and How Do We Fight Them?" 5:30 p.m. Mass, 6 p.m. soup supper, 7 p.m. speaker. Information: dcarollo@stluke.org, 317-259-4373.

St. Anthony of Padua Parish, 316 N. Sherwood, Clarksville. **Lenten Evening of Reflection: Living a Blessed Life through the Beatitudes**, Conventual Franciscan Brother Bob Baxter presenting, 6:30 p.m. Information: b.morra@stanthony-clarksville.org. †

Retreats and Programs

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

March 31-April 2

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **"Live Joyfully! Come and See" Weekend Retreat**, single Catholic women ages 18-42, Fri. 7 p.m. through Sun. 2 p.m. Information, registration: 812-535-2952, provctr@spsmw.org or spsmw.org/providence-center/events.

March 22

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Women's Day: Women of Courage**, Franciscan Sisters Barbara Leonard and Ann Vonder Muelen with Jane Schaefer presenting, 9:30 a.m.-3 p.m., \$45 includes lunch. Information, registration: 812-933-6437, center@oldenburgosf.com.

Providence Spirituality

& Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Praying with Hildegard of Bingen, Teresa of Avila and Catherine of Siena**, Providence Sister Cathy Campbell presenting, 9:30 a.m.-3 p.m., \$45 includes lunch, register by March 27. Information and registration: 812-535-2952, provctr@spsmw.org

or spsmw.org/providence-center/events.

April 2

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tending Your Grieving Heart"**, for parents and grandparents grieving the loss of a child, Providence Sister Connie Kramer

presenting, 4:30-8:15 p.m., free, registration required by March 31. Information and registration: 317-545-7681, ext. 107 or www.archindy.org/fatima.

April 4

Benedict Inn Retreat & Conference Center, 1402 Southern Ave.,

Beech Grove. **Christian Simplicity: Care for the Common Home**, Benedictine Sisters Sheila Marie Fitzpatrick, and Angela Jarboe and Patty Moore presenting, 7-9 p.m., \$30. Information and registration: 317-788-7581, www.benedictinn.org. †

Providence Sisters offer monthly Taizé service praying for peace

The Sisters of Providence of Saint Mary-of-the-Woods invite all to their monthly ecumenical Taizé prayer service held in the Church of the Immaculate Conception, 1 Sisters of Providence, at Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, at 7 p.m. on the second Tuesday of every month.

These hour-long services include prayers and music, and time for silence,

spoken and silent prayers. Songs are sung many times over as a prayer of the heart.

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

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

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

"Words and Images," an exhibit of collages and poems that reflect on the life of lay ministry, will be on display at Saint Meinrad Archabbey Library Gallery, 200 Hill Drive, in St. Meinrad, on March 23 through April 8.

The traveling exhibit celebrates the 10th anniversary of the U.S. bishops' document, "Co-Workers in the Vineyard of the Lord."

The exhibit includes 15 collages, along with a booklet of accompanying poems created by lay ministers. It is designed to draw people into the lives and ministry of lay ecclesial ministers, and to help more people think collectively about

the greater good of the Church and its mission.

In conjunction with the exhibit, Saint Meinrad Seminary and School of Theology will host a day of reflection for lay ministers on March 24. Details on the day of reflection are available at www.saintmeinrad.edu/continuing-formation/a-day-of-reflection.

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

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



Irish generosity

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

Retreat centers around archdiocese offer Holy Week retreat opportunities

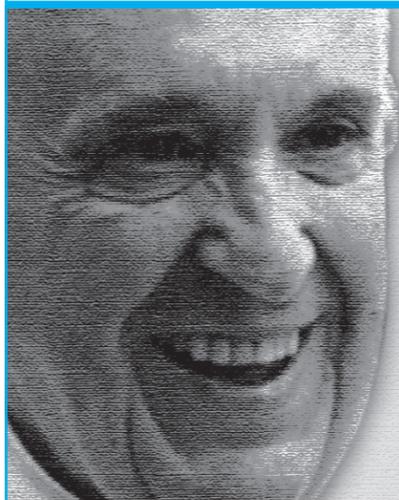
The following retreats in preparation for and during Holy Week will be offered at the following retreat centers in central and southern Indiana:

- April 7-8: Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Preparing for Holy Week, Fri. 7 p.m. through Sat. 5 p.m., \$200 includes meals and housing, \$150 for commuters. Registration deadline March 23 for housing, March 31 for commuters. Information and registration: 812-535-2952, provctr@spsmw.org or spsmw.org/providence-center/events.
- April 9-13: Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Holy Week of Silent Days and Nights, 4:30 p.m. Sun. through

4 p.m. Thurs., \$32 includes room for the day, continental breakfast, lunch and use of commons area, additional \$37 includes overnight stay and light dinner. Information and registration: 317-545-7681, ext. 107 or www.archindy.org/fatima.

• April 12-16: Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad, Holy Week Retreat, \$465 single, \$735 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

• April 13-16: Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Triduum Retreat, Thurs. 4:30 p.m. through Sun. 1p.m., \$325 includes room and meal. Information and registration: 317-788-7581 or www.benedictinn.org. †



The Face of Mercy

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

By Daniel Conway

Lens of faith shows Jesus as our Good News

Pope Francis is convinced that "we have to break the vicious cycle of anxiety and stem the spiral of fear resulting from a constant focus on 'bad news' [wars, terrorism, scandals and all sorts of human failure]."

The pope acknowledges the value of modern communications, which makes it possible for countless people to share news instantly and spread it widely. But he also warns that there is a tendency for members of "the communications industry" to glamorize evil, and to focus almost exclusively on the seamy side of human experience.

"I propose that all of us work at overcoming that feeling of growing discontent and resignation that can at times generate apathy, fear or the idea that evil has no limits," the pope says. "Moreover, in a communications industry which thinks that good news does not sell, and where the tragedy of human suffering and the mystery of evil easily turn into entertainment, there is always the temptation that our consciences can be dulled or slip into pessimism."

A constant preoccupation with bad news seriously undermines how we feel

about ourselves as people. In response, Pope Francis encourages communications professionals to engage in constructive forms of communication that reject prejudice toward others and foster a culture of encounter, helping all of us to view the world around us with realism and trust.

This has nothing to do with spreading misinformation, ignoring the tragedy of human suffering or "naive optimism blind to the scandal of evil." Instead, Pope Francis asks that "all of us work at overcoming that feeling of growing discontent and resignation that can at times generate apathy, fear or the idea that evil has no limits."

In short, we need more good news to balance, and provide context for, the bad news that seems to surround us everywhere. "I would like, then, to contribute to the search for an open and creative style of communication that never seeks to glamorize evil, but instead to concentrate on solutions and to inspire a positive and responsible approach on the part of its recipients." With this in mind, Pope Francis asks communications professionals "to offer the people of our time storylines that are at heart 'good

news.'

"Life is not simply a bare succession of events, but a history, a story waiting to be told through the choice of an interpretative lens that can select and gather the most relevant data," the pope teaches. "In and of itself, reality has no one clear meaning. Everything depends on the way we look at things, on the lens we use to view them. If we change that lens, reality itself appears different."

For us Christians, that lens can only be the Gospel. According to Pope Francis, "This good news—Jesus himself—is not good because it has nothing to do with suffering, but rather because suffering itself becomes part of a bigger picture."

In fact, the Gospel contains a lot of bad news, but the human suffering and evil we find there is presented in the overall context of Jesus' love for the Father and for all humankind.

"In Christ, even darkness and death become a point of encounter with Light and Life," the pope says. In the Good News of Jesus, "hope is born, a hope accessible to everyone, at the very crossroads where life meets the bitterness of failure. That hope does not disappoint,

because God's love has been poured into our hearts and makes new life blossom, like a shoot that springs up from the fallen seed.

"Seen in this light," Pope Francis tells us, "every new tragedy that occurs in the world's history can also become a setting for good news, inasmuch as love can find a way to draw near and to raise up sympathetic hearts, resolute faces and hands ready to build anew."

So bad news should never be the end of the story. The whole point of Christian faith is the triumph of faith, hope and love over the power of evil and the darkness of sin and death.

The news media's preoccupation with bad news sees the world through a fatalistic lens of negativity. To break this vicious cycle, Pope Francis says, we must search for storylines that are, at heart, good news.

Let's urge communications professionals to employ the lens of Christian optimism rather than one of pessimism and fear. Let's appreciate good news and not glamorize evil.

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

El rostro de la misericordia/Daniel Conway

El cristal de la fe nos muestra que Jesús es la Buena Nueva

El papa Francisco está convencido de que "es necesario romper el círculo vicioso de la angustia y frenar la espiral del miedo, fruto de esa costumbre de centrarse en las 'malas noticias' [guerras, terrorismo, escándalos y cualquier tipo de frustración en el acontecer humano]."

El papa reconoce el valor de las comunicaciones modernas, gracias a las cuales muchísimas personas pueden compartir instantáneamente noticias y difundirlas ampliamente. Pero también advierte que los miembros de la "industria de la comunicación" tienden a realizar la maldad y a concentrarse casi exclusivamente en el aspecto sórdido de la experiencia humana.

"Quisiera, por el contrario, que todos tratemos de superar ese sentimiento de disgusto y de resignación que con frecuencia se apodera de nosotros, arrojándonos en la apatía, generando miedos o dándonos la impresión de que no se puede frenar el mal," acota el papa. "Además, en un sistema comunicativo donde reina la lógica según la cual para que una noticia sea buena ha de causar un impacto, y donde fácilmente se hace espectáculo del drama del dolor y del misterio del mal, se puede caer en la tentación de adormecer la propia conciencia o de caer en la desesperación."

La preocupación constante de las malas noticias socava gravemente nuestra perspectiva sobre nosotros como

pueblo. En respuesta a ello, el papa Francisco exhorta a los profesionales de la comunicación a practicar formas constructivas de comunicación que rechacen el prejuicio hacia los demás y promuevan la cultura del encuentro para ayudarnos a ver el mundo que nos rodea con realismo y confianza.

Esto no tiene nada que ver con la difusión de información engañosa, ignorar la tragedia del sufrimiento humano ni con "un optimismo ingenuo que no se deja afectar por el escándalo del mal." En vez de ello, el papa Francisco pide "que todos tratemos de superar ese sentimiento de disgusto y de resignación que con frecuencia se apodera de nosotros, arrojándonos en la apatía, generando miedos o dándonos la impresión de que no se puede frenar el mal."

En definitiva, necesitamos más buenas noticias para equilibrar y dar contexto a las malas noticias que parecen abundar por doquier. "Por lo tanto, quisiera contribuir a la búsqueda de un estilo comunicativo abierto y creativo, que no dé todo el protagonismo al mal, sino que trate de mostrar las posibles soluciones, favoreciendo una actitud activa y responsable en las personas a las cuales va dirigida la noticia." En este sentido, el papa Francisco pide a los profesionales de la comunicación "ofrecer a los hombres y a las mujeres de

nuestro tiempo narraciones marcadas por la lógica de la 'buena noticia.'

"La vida del hombre no es sólo una crónica aséptica de acontecimientos, sino que es historia, una historia que espera ser narrada mediante la elección de una clave interpretativa que sepa seleccionar y recoger los datos más importantes," señala el Santo Padre. "La realidad, en sí misma, no tiene un significado unívoco. Todo depende de la mirada con la cual es percibida, del 'cristal' con el que decidimos mirarla: cambiando las lentes, también la realidad se nos presenta distinta."

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

De hecho, el Evangelio contiene numerosas malas noticias, pero el sufrimiento humano y la maldad que vemos aquí reflejados se presentan en el contexto del amor de Jesús por el Padre y por toda la humanidad.

"En Él también las tinieblas y la muerte se hacen lugar de comunión con la Luz y la Vida," nos recuerda el Sumo Pontífice. En la Buena Nueva de Jesús "nace una esperanza al alcance de todos precisamente aquí, en el lugar donde la vida experimenta la amargura del fracaso. Se trata de una esperanza que

no defrauda—porque el amor de Dios ha sido derramado en nuestros corazones—y que hace que la vida nueva brote como la planta que crece de la semilla enterrada.

"Bajo esta luz—nos dice el papa—cada nuevo drama que sucede en la historia del mundo se convierte también en el escenario para una posible buena noticia, desde el momento en que el amor logra encontrar siempre el camino de la proximidad y suscita corazones capaces de conmovirse, rostros capaces de no desmoronarse, manos listas para construir."

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

La insistencia de los medios noticiosos con respecto a la malas noticias percibe al mundo a través de un cristal fatalista de negatividad. Para romper este círculo vicioso, el Santo Padre nos dice que debemos buscar titulares que, en esencia, sean buenas noticias.

Exhortamos a los profesionales de la comunicación a que empleen el cristal del optimismo cristiano y no el del pesimismo y el temor. Valoremos las buenas noticias y no demos protagonismo al mal.

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

Sin is scary, but God is always ready to forgive, Pope Francis says

ROME (CNS)—Witches don't really exist, so they can do no harm, Pope Francis told a young girl, but gossip, sin and evil exist and they hurt people every day.

"What frightens me?" the pope asked, repeating the question posed by Sara, one

of the children at the Rome parish of St. Magdalene of Canossa. "I'm frightened when a person is bad; the wickedness of people" is scary.

Spending close to four hours at the parish on March 12, Pope Francis

answered questions from the children, met with the older and sick members of the parish, spent time with parents whose babies have been baptized in the past year and with the Canossian Sisters, whose founder is honored as the parish's

patron saint.

He had told the children that the "seeds of wickedness" lie within each human being, but that God is always willing to forgive those who are sincerely sorry for their sins. †

WMPM

continued from page 1

meetings in Rome and one in Bolivia, with an added regional focus on the issues of immigration and race relations.

Deacon Michael Braun, director of the archdiocesan Secretariat for Pastoral Ministries, says he attended the meeting because “social, economic and racial justice is our work as the Church.”

He says he was impressed by the Church leadership present, including Cardinal Peter Turkson, who serves at the Vatican as prefect for its Dicastery for Integral Human Development, and bishops leading each of the discussion panels.

“I gained a lot of insights,” particularly on race relations, says Deacon Braun. “Racism today is not so vocal or violent. It’s more subtle. We maintain white privilege, preventing African-Americans from having the same opportunities.”

Castellanos was moved by the faith sharing that occurred in small group sessions held throughout the four-day gathering.

“I wasn’t prepared to hear some of the stories,” he admits. “It was a very intense four days.”

His feelings were shared by the local delegation organizer, Providence Sister Tracey Horan, who works as a community organizer for Indianapolis Congregation Action Network (IndyCAN).

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

The small groups did more than share stories. At the end of the meeting, the work of the small groups resulted in a document to be delivered to the Vatican providing recommendations for Catholic

responses to the issues raised. (See accompanying story.)

Cardinal Joseph W. Tobin was one of the meeting planners. Although he could not be present for the meeting, he delivered a pre-recorded message that was delivered on the first day of the event.

“The work of building community and calling all of us to truly see one another is needed now more than ever,” he said.

“In his apostolic exhortation ‘The Joy of the Gospel,’ Pope Francis denounced an ‘economy of exclusion,’ one that puts profits over people, and considers people only as consumers of goods and works as cogs in a profit making machine. . . . The resulting concentration of wealth in our country in the hands of a few has created an historic level of economic inequality, which has placed a great burden on working families and the poor. And let us not forget that many families are both working and poor.”

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

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

Cardinal Tobin warned against indifference rendering people “incapable of feeling compassion at the outcry of the poor, weeping for other people’s pain, and feeling a need to help them, as if all this were someone else’s responsibility



Members of the archdiocesan delegation are pictured with other Indiana delegation members during the Feb. 16-19 World Meeting of Popular Movements regional meeting in Modesto, Calif. Posing from the archdiocese in the front row are: far left, Providence Sister Tracey Horan, a community organizer for Indianapolis Congregation Action Network; fourth from left, Father Christopher Wadelton, pastor of St. Philip Neri Parish in Indianapolis; fifth from left, Juan Perez, a member of Holy Spirit Parish in Indianapolis; and far right, Oscar Castellanos, archdiocesan director of Intercultural Ministry. Back row: fourth from left, Father Kenneth Taylor, pastor of St. Rita and Holy Angels parishes, both in Indianapolis; sixth from left, Araceli Martinez, a member of St. Monica Parish in Indianapolis; and eighth from left, Alma Figueroa, a member of St. Anthony Parish in Indianapolis. Not pictured is Deacon Michael Braun, director of the archdiocesan Secretariat for Pastoral Ministries. (Submitted photo)

and not our own. Friends, it is our responsibility to respond to the pain and anxiety of our brothers and sisters.”

Just how to mobilize others through the actions of popular movements is now the focus of the members from IndyCAN, the archdiocese and other local grass-roots organizations that comprised the local delegation.

“Who is going to head the initiative, and how will it be organized?” Castellanos asks. “There’s no ‘Office of Social Justice.’”

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

But one thing became clear to him

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

Sister Tracey agrees.

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

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

Message from Modesto: Communities must provide bold leadership

(Below is a letter to the Vatican from the participants of the United States regional World Meeting of Popular Movements held in Modesto, Calif., on Feb. 16-19, with recommended actions for Catholics in regard to current social, economic and racial issues.)

“Grass-roots popular movement leaders from across the United States, along with our brothers and sisters from 12 countries met for the first U.S. Regional Meeting of Popular Movements in Modesto California, [on] Feb. 16-19, 2017. Two-dozen U.S. Catholic bishops, Cardinal Peter Turkson, staff from the Catholic Campaign for Human Development and Vatican department for the Promotion of Integral Human Development joined us during our meeting.

“We live every day the reality that Pope Francis describes when he says that our families and communities are being assaulted by a ‘system that causes enormous suffering to the human family, simultaneously assaulting people’s dignity and our common home in order to sustain the invisible tyranny of money that only guarantees the privileges of a few.’ With the pope, we recognize that we are at a ‘historic turning-point,’ and that resolution of ‘this worsening crisis’ depends on the participation and action of popular movements.

“In this spirit, we transmit the following urgent message to popular movement members, and leaders in the United States and globally, and to the U.S. Conference of Catholic Bishops and Pope Francis.

“We believe that every human is sacred with equal claim to safe water, education, health care, housing and family-sustaining jobs. All people are protagonists of their future. We each have a right to be included in the decisions that shape our lives. Our faith leaders and congregations are called to stand with those whose backs are against the wall. We will be remembered not just by the empathy we express but by the actions we take. Our economy is meant to be in service of people, not profit. Racism and all forms of human hierarchy,

whether based on skin color, gender, sexual orientation, physical ability, arrest and conviction records, immigration status, religion or ethnicity are immoral.

“We experience the pain inflicted on people by racial discrimination and economic oppression. The lack of good jobs, affordable housing and clean water and air is literally killing people. Racism is stripping Black, Latino, Asian, Muslim, Native people of their humanity and fueling police abuse and mass-incarceration, and fueling a crisis of homelessness and displacement. Raids and Trump administration executive orders are scapegoating immigrants and ripping families apart.

“We understand that a small elite is growing wealthy and powerful off the suffering of our families. Racism and white supremacy are America’s original sins. They continue to justify a system of unregulated capitalism that idolizes wealth accumulation over human needs. Yet, too often our faith communities and religious leaders fail to heed the mandate to denounce greed and stand with the poor and vulnerable. The issues we are facing are intertwined and require all of our voices and actions.

“As Pope Francis told us: ‘The system’s gangrene cannot be whitewashed forever because sooner or later the stench becomes too strong; and when it can no longer be denied, the same power that spawned this state of affairs sets about manipulating fear, insecurity, quarrels and even people’s justified indignation, in order to shift the responsibility for all these ills onto a “non-neighbor.”’

“We propose the following actions:

1. Sanctuary

“We urge every faith community, including every Catholic parish, to declare themselves a sanctuary for people facing deportation and those being targeted based on religion, race or political beliefs. Being a sanctuary can include hosting families at-risk of deportation, accompanying people to Immigration and Customs Enforcement [ICE] check-ins, organizing to free people from detention,

holding Defend Your Rights trainings and organizing rapid response teams. All cities, counties and states should adopt policies that get ICE out of our schools, courts and jails, stop handing over people to ICE and end practices that criminalize people of color through aggressive policing and over-incarceration.

“As Pope Francis has said to us: ‘Who is this innkeeper? It is the Church, the Christian community, people of compassion and solidarity, social organizations. It is us, it is you, to whom the Lord Jesus daily entrusts those who are afflicted in body and spirit, so that we can continue pouring out all of his immeasurable mercy and salvation upon them.’”

2. Disrupting oppression and dehumanization

“We must put our bodies, money and institutional power at risk to protect our families and communities, using tools that include boycotts, strikes, and non-violent civil disobedience.

“As Bishop Robert [W.] McElroy said to us, ‘We must disrupt those who would seek to send troops into our communities to deport the undocumented, to destroy our families. We must disrupt those who portray refugees as enemies. We must disrupt those who train us to see Muslim men and women as a source of threat rather than children of God. We must disrupt those who would take away health care, who would take food from our children.’”

3. Bold prophetic leadership from faith communities

“At this moment of fear and anxiety, we urge our clergy and faith communities to speak and act boldly in solidarity with our people. As Cardinal [Joseph W.] Tobin shared with us, sometimes our faith leaders need to walk out in front and show that they are not afraid either. We ask our Catholic bishops to write a covenant that spells out specific actions that dioceses and parishes should take to protect families in the areas of immigration, racism, jobs, housing and the environment.

4. One People, One Fight

“We commit to break down the walls that divide our struggles. We will not let corporate and political elites pit us against each other. We are in one fight to rebuild a society in which every person is seen as fully human, has a full voice in the decisions that shape their lives, and is able to thrive and reach their human potential.

5. International Week of Action May 1-7, 2017

“We are calling on people in the U.S. and across the globe to stand together against hatred and attacks on families during a week of action on May 1-7, 2017.

6. State and regional meetings of popular movements

“We propose meetings of popular movements in each of our states over the next six months to bring this statement, the vision of the World Meetings and the pope’s message of hope and courage to every community in the United States.

7. Popular education

“We propose to develop a shared curriculum and popular education program to equip people with analysis and tools to transform the world. We will focus on the development and leadership of young people. We will draw on the wisdom of our faith and cultural traditions, including Catholic social teaching. We recognize that our spiritual and political selves are inseparable. We have a moral obligation to confront and disrupt injustice.

8. Political power

“To defend our families and protect our values, we must build political power. We must change the electorate to reflect our communities, through massive efforts to reach out to tens of millions of voters who are ignored and taken for granted by candidates and parties. We must hold elected officials accountable to the common good, and encourage people in our communities to take leadership themselves, including running for office, so that we can govern the communities in which we live.”

Modesto, Calif.
Feb. 19, 2017

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

By Katie Breidenbach

Special to *The Criterion*

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

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

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

The conference, titled “Watershed: Replenishing Water Values for a Thirsty World,” will gather leading thinkers, speakers, scientists and policy makers from around the world to participate in water-oriented presentations and workshops. The Ball State team will be on the ground in the Eternal City, and help to distribute information across multiple media channels.

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

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

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

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

“We’ve joked about bringing in sleeping bags for them,” laughed Faith Kellermeyer, the project manager at Ball State’s Center for Emerging Media Design and Development. “I leave around five [p.m.], and they would still be here. Sometimes, they would be here when I came in the morning.”

Co-hosted by the Vatican’s Pontifical Council for Culture and The Club of Rome to mark World Water Day, the Watershed



Part of the team responsible for the Blue Roots project show off their Watershed website on March 2. From left, staff member Faith Kellermeyer, students Aisté Manfredini and Brie Eikenberry, and advisor Dr. Jennifer Palilonis. (Photo by Katie Breidenbach)



Aisté Manfredini adds sticky notes to an ideas board during a brainstorming session at the Circle of Blue offices in Traverse City, Mich., on Jun. 7, 2016. Some of these ideas were used to create what the team now calls the “Blue Roots Project.” (Photo courtesy Brie Eikenberry)

event aims to address “the critical state of water today,” according to a press release written by the graduate students.

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

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

“When the Vatican talks about issues

like this, people listen, and it’s not just the Catholic audience,”

said Palilonis, a member of St. Mary Parish in Muncie, Ind., in the Diocese of Lafayette. “You don’t have to be Catholic to sort of perk up and listen when the pope and the Vatican start talking about what’s important in the world.”

“The fact that he’s highlighting these issues I think is really going to drive [world leaders] to actually building solutions and actually pushing this into policy-making,” Manfredini said.

The Ball State team wants to spread water consciousness to leaders and the public alike, engaging everyone in a conversation about water before, during and after the event. They hope to tap into individual experiences to prompt others to realize the importance of water.

The students are asking groups and individuals to share their own experiences with water on social media and mark it with the hashtag #MyWaterStory.

“We are contacting different organizations. These are water organizations local or national, schools, universities,” recounted Brie Eikenberry, the project’s producer. “We’re e-mailing them, calling them, contacting them through their social media accounts.”

The team then gathers and shares the stories, hoping that participants from more privileged societies will see the difficulties that others have with regard to water.

“Many of us wake up in the morning, we get ourselves a glass of water out of the tap, we take a long hot shower,” said Palilonis, “and there are other parts of the world where women spend their entire day walking back and forth to water sources so that their children and their families can have water.”

The team also hopes to reverse the disregard that many fellow Americans have for the value of water. Jessica Pettengill, the project’s research strategist and media producer, recalled the severe



Sarah Janssen, left, a member of the Blue Roots team, interviews Tajuana Stokes, a volunteer at food and water distribution centers in Flint, Mich., on March 3. Janssen is putting together a personal project that uses the experiences of those affected by Flint’s water crisis. (Photo courtesy Sarah Janssen)

drought that gripped her home state of California three years ago.

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

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

“I think sometimes people are overwhelmed by the amount of suffering and what to do and how to help. So they don’t always seek out those outlets or find out how to help,” said Janssen in a telephone interview with *The Criterion* from Flint. “Being here as an outsider, people have said to me, ‘It’s good to know people still care,’ or ‘It’s nice to talk to someone who cares.’”

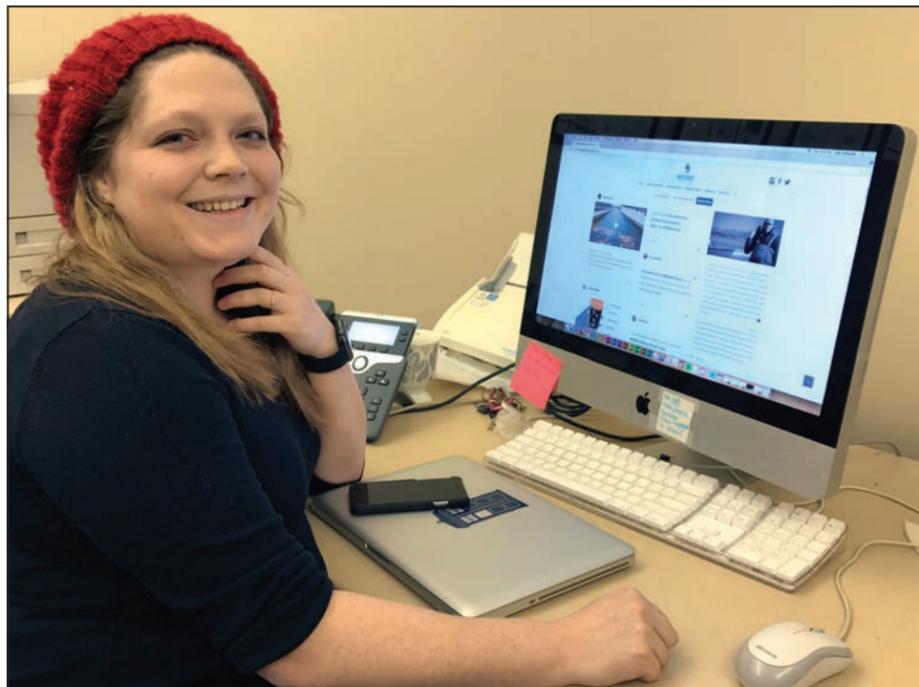
Janssen believes that just sympathizing with those who are suffering is a step on the road to a better world. She hopes that the campaign will generate a flood of support for Flint and for all areas suffering similar crises.

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

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

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

(Katie Breidenbach is a freelance writer in Bloomington.) †



Jessica Pettengill, who is in charge of research for the Blue Roots Project, searches on the Watershed website on March 2. Pettengill will also help the Vatican handle their social media for the conference being held on March 22. (Photo by Katie Breidenbach)

Church announces beatification date for Oklahoma priest

WASHINGTON (CNS)—The Archdiocese of Oklahoma City announced that one its native sons, Father Stanley Rother, a North American priest who worked in Guatemala and was brutally



Fr. Stanley Rother

murdered there in 1981, will be beatified on Sept. 23 in Oklahoma.

“It’s official! Praised be Jesus Christ! Archbishop [Paul S.] Coakley received official word this morning from Rome that Servant of God Father Stanley

Rother will be beatified in Oklahoma City in September!” the archdiocese announced on March 13 on its website.

Pope Francis recognized Father Rother’s martyrdom last December, making him the first martyr born in the United States.

Archbishop Coakley also tweeted the news about the priest born near Okarche, Okla., on a family farm: “Just

received notification of the date for the beatification of Fr. Stanley Rother, Oklahoma priest, missionary and martyr. September 23!”

In an interview published on March 13 by *The Oklahoman* daily newspaper, Archbishop Coakley said Cardinal Angelo Amato, prefect of the Congregation for Saints’ Causes, will represent the pope at the beatification ceremony in Oklahoma City. It will take the priest one step closer to sainthood. In general, following beatification, a miracle attributed to the intercession of the person being considered for sainthood is required for that person to be declared a saint.

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

In 1981, as Guatemala was in the middle of a decades-long conflict, Father Rother, who lived in an indigenous rural area that had

been accused by the government of sympathizing with rebels, suffered the same fate as many of his parishioners and native Guatemalans and was gunned down in the rectory. Like many deaths at that time, his assassins were never identified, nor prosecuted. His body was returned to the United States.

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

Archbishop Coakley, who wrote the foreword of the book, said “the recognition of this generous parish priest’s simple manner of life and the sacrificial manner of his death serves

as a tremendous affirmation to priests and faithful alike in the United States and around the world.” He went on to write that “saints are local, they come from ordinary families, parishes and communities like Okarche, Oklahoma. But their impact is universal.”

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

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

Vatican official thinks Catholic brand will be defined locally

AUSTIN, Texas (CNS)—McDonald’s, Apple, Starbucks and ... the Catholic Church?

In terms of recognizable organization names, the Church has to rank near the top. But, does it view itself as a brand to be marketed?

That was among several questions raised by attendees during a March 12 panel titled “Compassionate Disruption” at the annual South by Southwest Festival (SXSW) in Austin. The panel was one of the festival’s first steps to address faith’s place in secular discussions. Bishop Paul Tighe, adjunct secretary for Pontifical Council for Culture, was on the panel with Catholic communicators Helen Osman, Michael Hertl and Christoph Krachten at the Hyatt Regency.

The concept of branding has become more prevalent than ever, thanks to the digital age. All around the festival, companies marketed their brands via experiential booths and events.

Activist groups trying to attract young people to affect social change also were present. Faith-specific

booths appeared few and far between at the Austin Convention Center, but that could be changing, thanks to the “Compassionate Disruption” panel. The festival runs through March 19.

Bishop Tighe told the large crowd inside a Hyatt Regency ballroom that the Vatican would not likely play a centralized role in defining a Catholic brand online. The Church’s real strength, he said, comes from the local level.

“I say, let’s look around the world and the dioceses that do this well,” he said. “Starbucks is Starbucks wherever you go. McDonald’s is McDonald’s wherever you go. Churches are different in the different parts of the world you go, and that’s the richness of liturgy, the music, the language and everything else.

“I think we have to be very careful about not trying to be overly uniform,” he continued. “But, I do think there’s value, at the same time, in saying, ‘Let’s define standards and language that would work together.’”

Bishop Tighe helped lead a digital revolution at the Vatican during his eight-year tenure as secretary of the Pontifical Council for Social Communication, which ended in 2015.

He jokingly acknowledged that the Church is an unconventional place to turn to when it comes to communication.

Referring to how the results of papal elections are revealed, he said, “We’re talking about social media,

digital media and new technologies. In the Vatican and in the Church, our biggest communications moment is delivered by smoke.”

Hertl and Krachten, who work in digital media for the Church in Germany, stressed that quality content on YouTube and social media channels is a must for Catholic communicators.

“I think we have to connect with the young generation where they are,” Krachten said.

Bishop Tighe told attendees that social media is marred when there is acrimonious discussion. Catholics, he insisted, must be good citizens there and avoid giving in to trolls, a term for social media users who aim to solely deride people online.

He added that Catholics, and the Vatican, must keep a mission in mind.

“One of the things we were very clear about from the beginning was that that we’re not going into social media as a brand trying to measure performance,” he said. “We’re ultimately in social media as an agency that is speaking of something other than ourselves, which is trying to share the good news of the Gospel.”

That’s not to say that the Church can’t learn lessons from social media analytics.

“We need to be professional in what we do,” he told the crowd, before adding that key performance indicator data shouldn’t “block what God is trying to do.” †

Online Lay Ministry Formation

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Almsgiving conforms those who give more closely to Christ

By Paul Senz

We all recognize Lent as a time of sacrifice, a time to prepare ourselves for the commemoration of Jesus Christ's passion, death and resurrection. Traditionally, there are three pillars of this intensely spiritual and ascetic period that can help us grow in charity and perfect penitence: prayer, fasting and almsgiving.

Prayer and fasting are the most widely understood of these three pillars, as is their connection to the 40 days of Lent. In this season, we unite ourselves with Christ in the desert, as he prepared for his public ministry. He fasted; he fervently prayed. But did he give alms?

Almsgiving calls for a great examination. What exactly does it mean to give alms? How does this relate to prayer and fasting, particularly in the context of Lenten sacrifice?

Almsgiving is more than handing out money; it is about the universal destination of goods, a term used in Catholic social teaching. The *Catechism of the Catholic Church* reminds us that "the goods of creation are destined for the entire human race" (#2452).

Far from being a sort of socialist mantra, this is a reminder of our responsibility to our brothers and sisters in the truest sense of charity: "Giving alms to the poor is a witness to fraternal charity: It is also a work of justice pleasing to God" (#2462).

It is just, and the height of mercy, to give of ourselves and our goods for the sake of others. There is perhaps no better time to practice such a virtue than the season of preparing for the paschal mystery.

Almsgiving is not just about giving money to the Church, putting a few dollars into the donation basket at Mass. It is about giving of what we have—and giving of ourselves.

How many of us have more than we truly need? And how much of that excess do we pass along to our brothers and sisters? Jesus lauds a poor widow who gives of her meager means (see Mk 12:41-44), even in her poverty. We are all called to embrace this spirit of charity.

In the Acts of the Apostles, we are reminded that "it is more blessed to give than to receive" (Acts 20:35). In Tobit, we read that "prayer with fasting is good. Almsgiving with righteousness is better than wealth with wickedness. It is better to give alms than to store up gold, for almsgiving saves from death, and purges all sin. Those who give alms will enjoy full life" (Tb 12:8-9).

What is it that unites the three pillars of Lent together? These pillars help us to empty ourselves, in the spirit of Jesus' emptying of himself: "He emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross" (Phil 2:7-8).

We go beyond ourselves and seek the good of the other and the glorification of God at the expense of our own egos, at the expense of our own comfort. Such acts of sacrifice and self-mortification help to put us in harmony with God again. They help us to reforge our relationship with him that was fractured by sin.

Almsgiving is a true Lenten sacrifice because we do it without expecting to receive anything in return.

Jesus tells us, "When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbors, in case they may invite you back and you have repayment. Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind; blessed indeed will you be because of their inability to repay you" (Lk 14:12-14).

It is in this spirit that we give, and in a special way during Lent.

We are not doing this because we will receive something ourselves; we do it for love of our neighbor and to fulfill the command of our Lord.

Our almsgiving is to be done in the truest sense of charity—self-sacrificial love. The charitable work of the Church and her members is not just about alleviating earthly suffering or righting earthly wrongs. As in all things, the point of such charity is the salvation of souls.



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

When we give alms, we give not only money; we give our time; we give our talents; we sacrifice our own comfort and desires for the sake of others, for their good. This is mercy in a very real sense.

In fact, the term "alms" ultimately owes its origin to the Greek term "*eleos*," meaning mercy. Almsgiving is at its heart a merciful offering of ourselves in love.

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

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

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

By Mike Nelson

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

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

And who are our "kindred"?

"Whoever does the will of my heavenly Father is my brother, and sister, and mother," declares Jesus (Mt 12:50).

Or, as the Book of Proverbs makes clear: "Whoever cares for the poor lends to the Lord, who will pay back the sum in full" (Prv 19:17).

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

Recall the rich young man who told Jesus he had kept and followed all of the commandments in hopes of attaining eternal life. But when Jesus further instructed him to "go, sell what you have and give to the poor," so that he may

have "treasure in heaven" (Mt 19:21), the young man sadly decided that he couldn't do it.

Contrast this with the woman who put "two small coins worth a few cents" into the Temple treasury (Mk 12:42)—and Jesus' ensuing admonition to his disciples:

"This poor widow put in more than all the other contributors to the treasury. For they have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had, her whole livelihood" (Mk 12:43-44).

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

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

The catechism has a choice reminder for us as we consider what we can give:

"How can we fail to hear Jesus: 'As you did it not to one of the least of these, you did it not to me'?" (Mt 25:45; #2463).

In this Lenten season, when almsgiving is one of the three traditional practices we



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

are invited to take up (along with prayer and fasting), we are, at the very least, called to be more mindful of the poor in our midst and to respond as generously as possible.

"Do not neglect to do good and to share what you have," says the Letter to the Hebrews, since "God is pleased by sacrifices of that kind" (Heb 13:16).

For remember what God gave us: "God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life" (Jn 3:16).

(Catholic journalist Mike Nelson writes from Southern California.) †

From the Editor Emeritus/John F. Fink

Learning needs of the Catholic press in Eastern Europe

The Iron Curtain that separated Eastern and Western Europe came down in 1991. Two years later, the U.S. bishops' Eastern European Committee sent a 10-member team of Catholic journalists to Lithuania, Poland, the Czech Republic and Slovakia to determine the needs of the Catholic press in those countries. The fact-finding trip was financed by the Raskob Foundation for Catholic Activities. I was part of that team.



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

Cardinal Miloslav Vlk of Czechoslovakia, for example, was later elected by this fellow bishops as head of

the European Bishops Conference. He was ordained a priest in 1978, and was able to work as a priest for only 11 months before he had to go underground. He worked as a window washer for 10 years during which time he celebrated Mass in secret for a small community. In 1989, he went back to working in a parish, then was ordained a bishop and in 1991 was named Archbishop of Prague.

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

At our meeting in Bratislava, Cardinal Korec assembled 30 Catholic editors and their periodicals. We were amazed that there could be such a variety of Catholic periodicals and publications only three years after the Slovak Republic gained its freedom. The publications they showed us were truly impressive, many of them with large circulations and attractively printed.

Their problem, they told us, as had all the editors in the countries we visited, was that they were not qualified to edit

those periodicals. While they looked good from a technical point, the quality of the content was lacking, they told us.

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

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

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

Worship and Evangelization Outreach/Mary Schaffner

Allowing ourselves to be evangelized

So often, we think of evangelization as what we do to spread the Good News to others, through our actions, the charity



we show in our daily encounters and the way we live our lives, or in what we have to say about our Christian faith and experience.

But how might we reflect and pay attention first to "being" evangelized

ourselves?

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

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

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

We hear from the Holy Father: "Before all else, the Gospel invites us to respond to the God of love who saves us, to see God in others and to go forth from ourselves to seek the good of others" (#39).

"Everyone needs to be touched by the comfort and attraction of God's saving love, which is mysteriously at work in each person, beyond their faults and failings" (#44)

"We need to learn how to encounter others ... as companions along the way, without interior resistance, learning to find Jesus in the faces of others in their pleas" (#91).

"The way to relate to others ... is a mystical fraternity, a contemplative fraternity, a fraternal love capable of seeing the sacred grandeur of our neighbor, of finding God in every human being" (#92).

"True openness involves remaining steadfast in one's deepest convictions, clear and joyful in one's own identity, while at the same time being 'open to understanding those of the other party,' and 'knowing that dialogue can enrich each side'" (#251).

"Evangelization and interreligious dialogue, far from being opposed, mutually support and nourish one another" (# 251).

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

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

Allowing ourselves to be evangelized and formed by the goodness of others offers us a great grace in the work of evangelization.

(Mary Schaffner is associate director of spirituality at Our Lady of Fatima Retreat House in Indianapolis.) †

That All May Be One/Fr. Rick Ginther

Observance of Lent a part of many denominations

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



As a pastor in the Irvington area of Indianapolis, I am now a member of the Irvington Association of Ministers. Each Wednesday evening in Lent, one of our member churches hosts a Lenten soup supper and prayer service. The

host pastor presides at the prayer service; another pastor preaches. The congregation is from the member churches.

Why should I be surprised that we are "doing Lent together"? I had experienced Lenten men's breakfasts in Tell City. I had experienced other Christians, even ministers of other denominations, come to SS. Peter and Paul Cathedral on Ash Wednesday to receive ashes.

My renewed realization led me to examine resources of other Christian churches and their practices. (As I have said often in this column, dialogue is first about listening. In this case, it is about reading!)

Our Orthodox brothers and sisters share our long-standing observance of Lent and ashes. They speak of Lent as "The Great Fast," and have specific foods

from which they abstain for lengthy periods of Lent.

Episcopal Christians are fully observant as well. They receive ashes, and spend time in prayer, fasting and almsgiving. Their English ancestors even gave us the word "Lent," an old English word meaning "spring," the time of lengthening days.

Since 1979, United Methodists have had worship resources that include the distribution of ashes. The practice became part of the official worship resources in 1992 when its general conference adopted The United Methodist Book of Worship. Additionally, they enter into Lent as a "season of preparation, self-reflection and repentance," seeking to "turn around" their lives toward God.

Presbyterians are divided regarding such observances. The Orthodox Presbyterian Church believes that the church is only to practice what the Bible actually establishes. In short, Lent lacks "scriptural warrant."

On the other hand, the Presbyterian USA Church commences Lent with the distribution of ashes. The minister uses similar words to what we hear each year. Lent lasts for 40 days, and worshippers are encouraged to pray, fast and reflect on their sins and the suffering of Jesus Christ. A clear focus on their baptism and its meaning is also emphasized.

The Disciples of Christ do not

require their member churches to follow the seasons of the liturgical calendar. However, congregations may observe them, including Ash Wednesday and Lent.

Lutherans, whether ELCA (Evangelical Lutheran Church of America) or LCMS (Luther Church, Missouri Synod), observe Ash Wednesday as the first day of Lent. The ancient practice of ashes on the forehead takes place. Lent is seen as a time for preparation of "the" major event in the life of Christ—his death and resurrection. Purple is worn. "Alleluia" is dropped. The season is penitential in character, but is also an intense time of preparation for those to be baptized at Easter.

Finally, a few evangelical churches have begun to observe Lent for its significant richness of spiritual exercises. However, the majority of evangelicals do not see a "scriptural warrant" for such practices. And other churches who find their authority based in "sola scriptura" (only from the Bible) do not have a day for ashes nor a season of Lent.

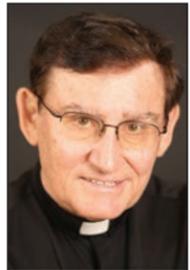
Ashes or not, Lent or not, all Christians share in the one hope rooted in the death and resurrection of Christ.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

The Human Side/Fr. Eugene Hemrick

Sirach's wisdom can guide us through challenging times

For newly married couples, reading the Old Testament Book of Sirach is perfect for deepening your first love for each other. If children come along, teach them its principles, which contain the perfect seeds for growing their wisdom. And for everyone, not just married couples, it is a must-read.



The Book of Sirach is sometimes referred

to as the "Wisdom of Ben Sira."

Who was Ben Sira?

He lived in Jerusalem around 200 B.C. studying the prophets, law and wisdom tradition. The New American Bible calls him a "sage," a "wise and experienced observer" whose motivation was to help "maintain religious faith and integrity through the study of the books sacred to the Jewish tradition."

The Book of Sirach also was written in part to counter the wisdom of great Greek thinkers and point out that God's wisdom is supreme.

Its theme: To be righteous is to live God's law. Law is often perceived as following rules and regulations. Righteousness goes beyond legalism; it is to strive for holiness that draws us closer to God. This translates into developing values, ethics, morality and piety in accordance with God's wisdom.

The Book of Sirach is especially needed today because of blatant falsehoods, pitiable rhetoric, egotistical self-righteousness and less respect for God. More often than not, God's wisdom is overridden by "pseudo-wisdom."

Seldom do we hear of God's role in discerning economic progress, protecting our ecosystems and creating effective standards for successful world diplomacy. Without God, science and the political world tend to be devoid of divine inspiration.

Sirach states, "Unjust anger can never be justified; anger pulls a person to utter ruin. Until the right time, the patient remain calm, then cheerfulness comes back to them. Until the right

time they hold back their words; then the lips of many will tell of their good sense. ... Do not be a hypocrite before others; over your lips keep watch" (Sir 1:22-24, 29).

Note the suggested wisdom for an age in which the first unbridled ideas that come to mind immediately hit the airwaves and social media.

Sirach counsels, "Do not say, 'Who can prevail against me?' for the Lord will exact punishment" (Sir 5:3). This leads us to ask ourselves, "Does much of today's egotistical rhetoric sound strident because it lacks humility?"

Sirach advises, "Be steadfast regarding your knowledge, and let your speech be consistent" (Sir 5:10). Could it be that daily demands in the news are yet another cacophony causing us to want to cover our ears?

If lived, Sirach's wisdom contains the perfect system of checks and balances needed to guide us safely through challenging times.

(Father Eugene Hemrick writes for Catholic News Service.) †

Third Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 19, 2017

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

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



Together, these books constitute the Torah, then and still the cornerstone of Judaism. Another name is the Pentateuch, this term coming from the Greek word for five.

As the title implies, the Book of Exodus is primarily concerned with the experiences of the Hebrews as they fled Egypt and moved toward the land that God had promised them. It was a difficult trip.

Even today, a journey across the Sinai Peninsula by land is bleak. It is not surprising that the Hebrews wondered if they had swapped the witch for the devil as they wandered across Sinai. They grumbled about Moses, their leader, in their frustration, bewilderment and misery.

Water was a precious commodity in this arid environment. The people thus understandably feared thirst. Moses, enlightened by God, told them to look for water in an improbable place, the side of a rock. As directed, Moses struck the rock in the presence of the people and water flowed.

St. Paul's Epistle to the Romans supplies the second reading. As is so typical of Paul's writing, this passage celebrates Jesus as the only source of life and of bonding with God. It also proclaims salvation in Christ as the gift coming from the willing sacrifice of the Lord on Calvary.

For its last reading this weekend, the Church presents a section of St. John's Gospel. It is the story of the Lord's meeting with a Samaritan woman beside a well in Samaria. The reading is heavy with lessons for us.

First, the site is Samaria. For the Jews of the Lord's time, Samaria represented

many bad things. The woman is a Samaritan.

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

Faithful Jews scorned Samaritans, looking upon them with contempt.

Also at the time of Jesus, no adult, unmarried man ever engaged a strange woman in conversation, let alone a Samaritan.

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

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

More than Jacob of old, Jesus promises a gift of water greatly more satisfying than any that could be drawn from a well.

Finally, the Lord predicts that a new order is coming. It will be neither centralized in Jerusalem, nor on the mountaintops where the Samaritans customarily worshipped.

Reflection

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

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

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

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

Daily Readings

Monday, March 20

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

Tuesday, March 21

Daniel 3:25, 34-43
Psalm 25:4-9
Matthew 18:21-35

Wednesday, March 22

Deuteronomy 4:1, 5-9
Psalm 147:12-13, 15-16, 19-20
Matthew 5:17-19

Thursday, March 23

St. Turibius of Mogrovejo, bishop
Jeremiah 7:23-28
Psalm 95:1-2, 6-9
Luke 11:14-23

Friday, March 24

Hosea 14:2-10
Psalm 81:6c-11b, 14, 17
Mark 12:28-34

Saturday, March 25

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

Sunday, March 26

Fourth Sunday of Lent
1 Samuel 16:1b, 6-7, 10-13a
Psalm 23:1-6
Ephesians 5:8-14
John 9:1-41
or John 9:1, 6-9, 13-17, 34-38

Question Corner/Fr. Kenneth Doyle

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

QI have always observed the fast and abstinence rules during Lent, but this year I find myself in an unusual situation.



Last summer, I decided no longer to eat any animal products—a decision I made for my health.

So abstaining from meat on Fridays during Lent is no longer a sacrifice for me. Is there something else that I

should do instead? (Virginia)

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

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

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

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

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

It was not successful at all, and I began to suspect the reason was that I am from a third-world country. So I created a fake profile that said that I was from Canada, and I used someone else's picture. No sooner had I done this than the work started flowing in. I deliver good-quality work, and my clients have been nothing but satisfied.

In fact, I now have three long-term clients that I work with every week. I know that I'm not scamming them, but the issue is that they don't know my real

identity. So my question is this: Am I committing a mortal sin?

Would it help if I were to tithe these earnings, or would that be an insult to God? I am conflicted—I am getting the job done, and it's not as though I were lying on a dating site and playing with someone's feelings. Please advise. (Africa)

ABelieve me, I sympathize with your plight—especially since a cultural bias seems to have created it. I would almost like to be able to condone your fabrication, but I just can't do that. Truth is sacred, and the whole human enterprise hangs on our ability to trust in the word of another.

I do think that, in very rare cases, untruthfulness can be justified—for example, when a landlord shielding a Jewish family during the Nazi era tells a Gestapo interrogator at the door, “There are no Jews here.”

But your own action in creating a false identity would not seem to match that situation. I don't believe that what you have done constitutes a mortal sin, given the circumstances, but it would ultimately be better for you to return to the path of truth.

Here is my suggestion: Why not create a new profile, revealing your true identity and noting your recent successes with the three long-term clients? Then, why not level with those three clients: Tell them who you are, why you shielded your identity at first and the discomfort you feel in having been untruthful? If, as you say, they are already well-satisfied with your work, they may retain you.

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

My Journey to God



Christ is nailed to the cross in this life-sized statue from the Shrine of Christ's Passion in St. John, Ind., in the Diocese of Gary. (File photo by Natalie Hoefler)

Nails

By Ron Lewis

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

Two blocks of wood and rusty nails
Enough to do the job,
A vision of a bridge you see,
A bridge for one and all.
With these crude and simple tools
For us He then prevailed,
And built a bridge to heaven
With a mere handful of nails.

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

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.

BEARDSLEY, Lydia M. (Padilla), 86, Prince of Peace, Madison, Feb. 28. Mother of Geralann Straub, Charles and Samuel Melton. Grandmother of nine. Great-grandmother of 15.

BEAUPRE, Patricia E., 77, St. Lawrence, Indianapolis, Oct. 25, 2016. Mother of Michelle Hutson, Sheila Kearney, Lisa Varnau and James Beaupre. Grandmother of 10.

BRICKLER, Jean E., 88, St. Christopher, Indianapolis, March 3. Mother of Emily Kempinski, Carol Miller, Mary Osburn, Martha Parker, Sarah Schneider, Jeanette, Daniel and Joseph Brickler, Jr. Sister of M. Catherine Young. Grandmother of 14. Great-grandmother of 12.

BYRNE, Margaret (Michl), 95, St. Matthew the Apostle, Indianapolis, Jan. 25. Mother of Colette Grandbouche and Dennis Byrne. Grandmother of three.

CHRISTIAN, Edward L., 88, Holy Family, New Albany, Feb. 23. Father of Carol Kestler, Barbara Landis and Lisa Miller. Brother of Marie Naville and Patricia Randolph. Grandfather of seven. Great-grandfather of six.

CRITES, Edward W., 83, St. Martin of Tours, Martinsville, Feb. 25. Husband of Charleen Crites. Father of Vicki Katterhenry, Theresa O'Neal, Brenda Scotten and Edward Crites. Grandfather of 10. Great-grandfather of 23.

DAMM, Betty J., 82, St. John the Baptist, Osgood, Feb. 21. Mother of Kathryn Harrington and David Damm. Grandmother of five. Great-grandmother of two.

DIEHL, Theresa L. (Middleton), 75, Our Lady of the Most Holy Rosary, Indianapolis, March 2. Sister of William Middleton.

FREELAND, Dorothy E., 93, St. Elizabeth Ann Seton, Richmond, Feb. 26. Mother of Jane Cruz, Betsy Renyer, Sue Vaughn, Leah, Marie, Mary, Kent and Phil Freeland. Grandmother, great-grandmother and great-great-grandmother of several.

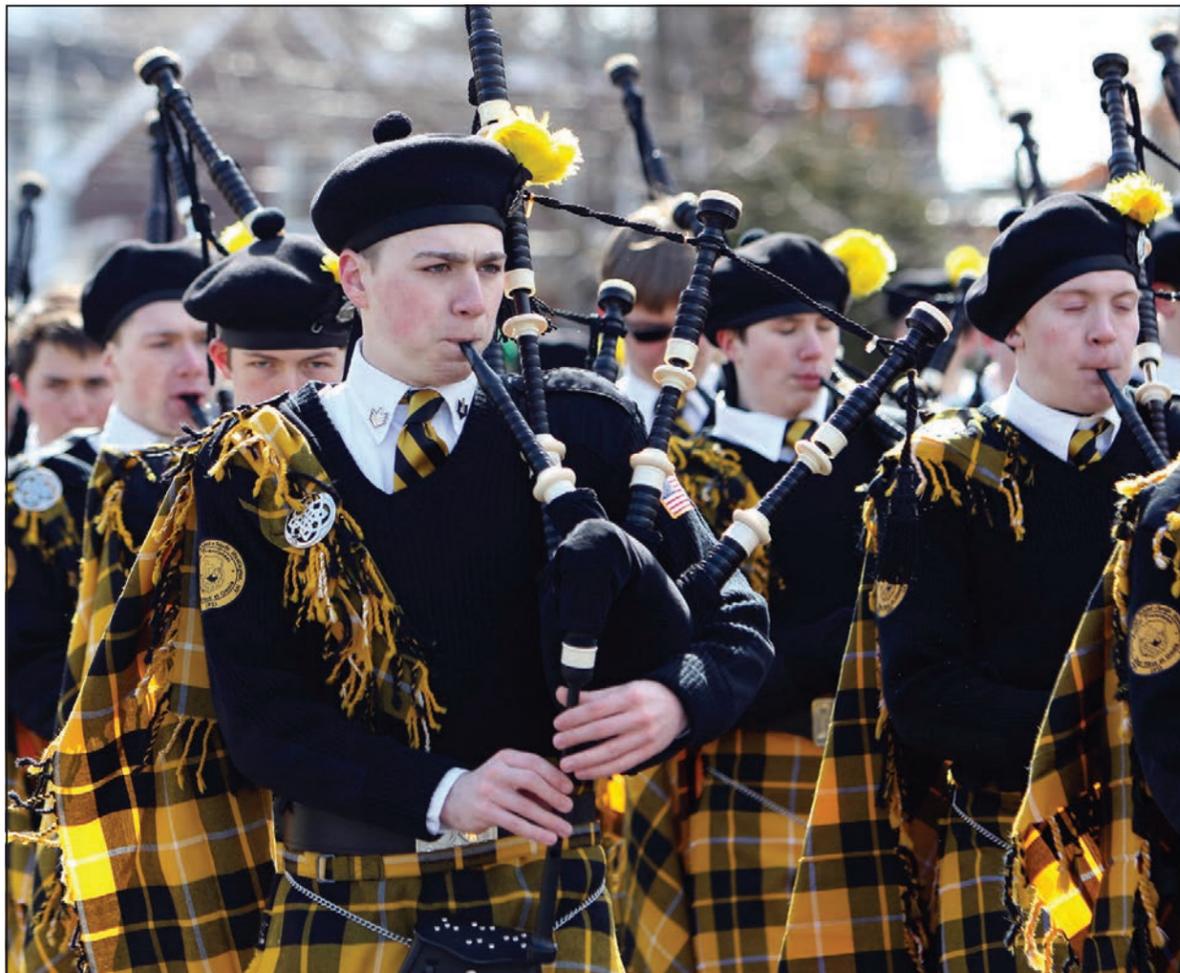
GOEBEL, W. Jean, 84, St. Jude, Indianapolis, March 1. Wife of Vincent Goebel. Mother of Elizabeth Borem, Mary Keaton, Gerald, John, Karl and Steve Goebel. Sister of Jo Tremain and Thomas Buell. Grandmother of 11. Great-grandmother of five.

GRANNAN, Elbert B., 90, St. Lawrence, Indianapolis, March 1. Father of Regina Peterson, David, Michael and Stephen Grannan. Brother of Jim and Paul Grannan. Grandfather of seven. Great-grandfather of 13.

GRIGSBY, Jacqueline, 78, Holy Angels, Indianapolis, March 4. Mother of Angela and Jose Espada, Shirley and Keith Grisby, Sr. Sister of James and Ralph Gray. Grandmother of five. Great-grandmother of 10.

HIRT, Dr. Paul J., 87, St. Mary, Greensburg, March 6. Father of Susan Lecher, Mary Jo Lee, Cindy McCammett, Lisa Sigmon, David and Mark Hirt. Brother of Barbara Hirt, Barbara, Charles and Richard Metzler. Grandfather of 11. Great-grandfather of six.

HOSBEIN, Cletus P., 89, St. Lawrence, Indianapolis, Feb. 27. Husband of Mary Hosbein. Father of Jayne Grusak, Julie Johns, Karen



Honoring St. Patrick

Members of the Celtic Friars Pipe Band of St. Anthony's High School in South Huntington, N.Y., march in an early St. Patrick's Day parade in Kings Park, N.Y., on March 4. The feast of St. Patrick is on March 17. (CNS photo/Gregory A. Shemitz)

Mersereau, Mark, Paul and Tom Hosbein. Grandfather and great-grandfather of several.

KELLY, Albert, 65, St. Michael the Archangel, Indianapolis, Jan. 31. Husband of Minda Kelly. Father of Erica Davis and Monica Raines. Grandfather of two.

KLINKOSE, Frank A., Jr., 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 20. Husband of Kathleen Klinkose. Father of Anne Whitson, Laura, Fritz and Philip Klinkose. Brother of David Klinkose. Grandfather of three.

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

MCLAUGHLIN, Mary Helen, 91, St. Pius X, Indianapolis, Feb. 17. Sister of Marilyn Fulner.

MCNEIL, Betty, 94, St. Michael, Indianapolis, Jan. 28. Sister of Nancy Mansi.

MULZER, Marita E., 88, St. Pius V, Troy, March 1. Mother of Doris Schaefer, David and Larry Mulzer. Sister of Hubert Harpenau. Grandmother of three. Great-grandmother of four. Step-great-grandmother of three.

NOEL, Rita, 90, St. Michael the Archangel, Indianapolis, Jan. 31. Mother of Joan Kinnaman, Gregory, Jeffrey, John, Michael and Peter Noel. Sister of Theresa Crewe. Grandmother of 19. Great-grandmother of five.

PICKETT, John R., 79, St. Mary, Greensburg, March 2. Husband of Madeline Pickett. Father of Kathy Linville and Dale Pickett. Brother of Rosemary Roberts. Grandfather of two.

Great-grandfather of one.

PINDELL, Joseph Q., 85, St. Luke the Evangelist, Indianapolis, Feb. 25. Husband of Carolyn Pindell. Father of Mara Davis, Brenda Eber, Laura Fry, Lisa Krasowski and Joseph Pindell II. Brother of Jane Growcock. Grandfather of 10.

QUILL, Joseph, 95, St. Matthew the Apostle, Indianapolis, Jan. 13. Father of Adrienne Anderson and Annette Burnham. Brother of Mary Ellen Judd. Grandfather of five.

RIDER, Therese R., 54, All Saints, Dearborn County, Feb. 27. Wife of James Rider. Mother of Alexander and Shane Griffith. Daughter of Clifford and Mary Grace Bischoff. Sister of Anthony, David and Todd Bischoff. Grandmother of one.

ROBERTS, Edward J., 92, Christ the King, Indianapolis, Feb. 28. Father of Gavin and Matthew Roberts. Grandfather of four.

TEBBE, Orville J., 93, St. Elizabeth of Hungary, Cambridge City, Feb. 27. Father of Judy Lykins, Debbie McCullum, Brent VanWinkle, David, Eric and James Tebbe. Brother of Marge Bedel and Loren Tebbe. Grandfather of 14. Great-grandfather of 17.

THALHEIMER, Frieda R., 97, St. Louis, Batesville, March 3. Mother of Marcia Eckstein, Linda Harlow, Sue Kelly and Lou Thalheimer. Sister of Dennis and Myron Gehring. Grandmother of eight. Great-grandmother of seven.

TODD, Marilyn, 66, St. Nicholas, Ripley County, Feb. 22. Wife of Steve Todd. Mother of Brian, Eric and Jason Todd. Sister of Sharon Eckstein, David, Earl and Jim Roell.

TUDOR, Kathryn, 96, St. Elizabeth Ann Seton, Richmond, Feb. 27. Mother of Karen Skinner and David Edberg. Grandmother of three. Great-grandmother of five. Great-great-grandmother of five. †

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

ROME (CNS)—Despite opposing views on some issues, the U.S. Embassy to the Holy See will still look for common ground on global issues, the interim leader of the embassy said.



Louis Bono

“There’s an expectation that the relationship between President [Donald J.] Trump and Pope Francis will be difficult to establish,” and that “the bilateral relationship between the United States and the Holy See is going to suffer, and that is not the case at all,” Louis Bono, *charge d’affaires* to the U.S. Embassy to the Holy See

said. Bono temporarily leads the embassy while it waits for a new U.S. ambassador to be named and confirmed.

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

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

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

The narrative that portrays Pope Francis and President Trump as adversaries, he added, does not interfere with the

relationship between the United States and the Holy See.

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

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

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

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Duties include, but are not limited to, preparing, overseeing and managing the parish budgets, posting income and expenses, preparing financial reports, preparing and overseeing contractual agreements, and implementing all policies of the Archdiocesan Office of Human Resources for parish and school employees. Interested candidates are asked to e-mail a cover letter, resume, and list of references, in confidence, to:

Fr. Pat Doyle
Pastor

Nativity Catholic Church
7225 Southeastern Avenue
Indianapolis, Indiana 46239

E-mail: frpat@nativityindy.org

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The Office of Accounting Services of the Roman Catholic Archdiocese of Indianapolis is seeking a full-time Accounting Cash Specialist. Responsibilities include posting all deposits to the general ledger, accounts receivable, and the Archdiocesan Deposit and Loan Fund (ADLF). Other duties include posting all receipts for Catholic Charities, reconciling the Stewardship checking account, and processing deferred charges to the general ledger account. This position also prepares Automated Clearing House (ACH) electronic fund transfers and deposits and monitors cash activities. This Accounting Cash Specialist coordinates the collection of information for the Office of Accounting Services monthly newsletter and publishes the newsletter to the office's website.

The position requires accounting knowledge, excellent communications skills, Excel proficiency, organizational ability, initiative, and problem-solving skills. An associate's degree in business or a related field is preferred, and at least two years of accounting or business experience is required. Please e-mail cover letter, resume, and list of references, in confidence, to:

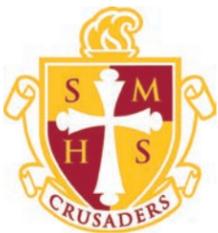
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Scecina Memorial High School, a ministry of the Archdiocese of Indianapolis, is seeking a full-time Director of Enrollment Management. The Director leads, directs, and collaboratively develops and facilitates the implementation of a student enrollment plan that results in annually enrolling the optimal number of students as indicated by the school's Strategic Growth Plan. To accomplish these objectives, the Director works collaboratively with the President, Vice President of Advancement, Director of Marketing Communications and others in the promotion and marketing of the school, ensuring cohesive messaging in the recruitment, enrollment, and retention of students. The Director of Enrollment Management supervises a full-time assistant. The Director reports to the Vice President of Advancement. High school or college recruiting experience is desirable. Applicant should be a professed and practicing Catholic. A college degree is required. See the full position description at www.scecina.org/employment

Application deadline is Friday, March 31, 2017. E-mail a cover letter and resume to
Bob Golobish • Vice President of Advancement • bgolobish@scecina.org

DIRECTOR OF YOUNG ADULT INITIATIVE

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

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

Primary duties:

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

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

Qualifications:

- Bachelor's degree, preferably in theology
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- Able to organize, plan, budget, communicate and collaborate
- Strong written and verbal communication skills (including presentations)
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SS. Peter and Paul Catholic School



Announcement of Opportunity

Ss. Peter and Paul Catholic School (grades pre-k – 8) in Collinsville, IL, is seeking applicants for the position of Principal. Applicants should possess a Master's Degree in Educational Administration and have a minimum of five years of classroom teaching experience. Administration experience is preferred.

For more information and to apply visit saintspeter-paul.org/ss-peter-paul-school-principal-opportunity/

Application deadline is March 31, 2017.



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For more information and application information contact:

Rob Rash

Office of Catholic Schools

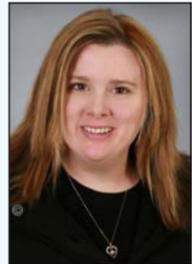
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Joanna Feltz/Investing with Faith

Gift annuities can be gift that keeps giving back

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



Joanna Feltz

Typically, we think of Lent as 40 days where we pay special attention to these areas in preparation of Holy Week and Easter. But, really, 40 days isn't that

long. How can we fulfill our Lenten devotions year-round or for years to come?

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

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

Charitable gift annuities are an extremely popular way for a donor to make a difference in people's lives while

receiving financial benefits. This gifting option is perfect for donors who want to make a gift to the Church, but need money to supplement income for several years.

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

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

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

If you are looking for an easy-to-understand, user-friendly way to make planned giving part of your Lenten almsgiving, a charitable gift annuity could be right for you. My team at the

Charitable Gift Annuity Rates: Single Life

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

Rates effective November 7, 2016

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

Catholic Community Foundation can explain the process in more detail and answer any questions you may have.

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

(Joanna Feltz, J.D., is director of planning giving for the Catholic Community Foundation in the

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

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

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

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

"If only there were more dialogue—

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

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

So much communication, he said, is

increasingly "virtual and less personal," and the culture stresses "having and appearances" over solid values.

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

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

need, the pope added.

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

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



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