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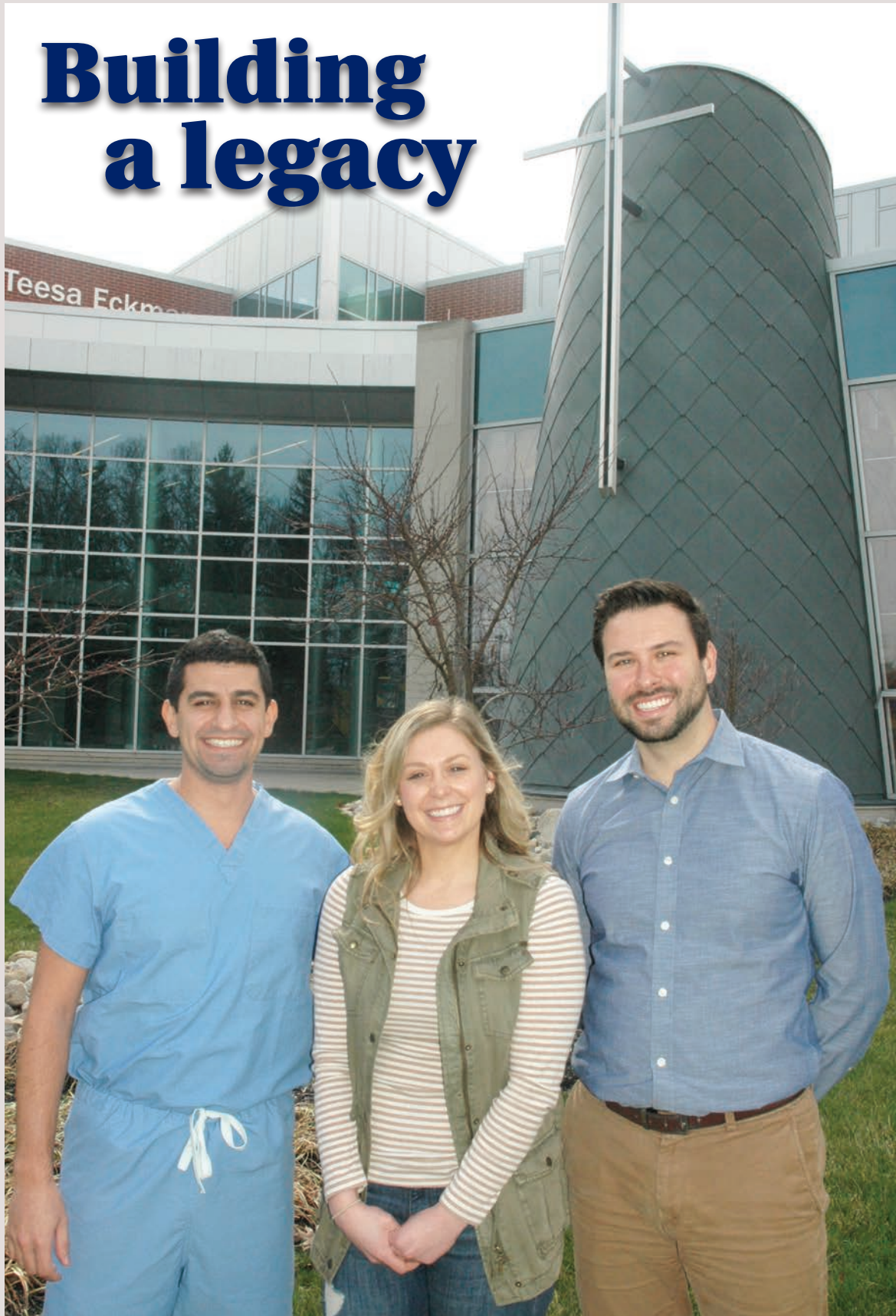
Priests renew promises, oils blessed during chrisem Mass, page 5.

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Building a legacy



Tony Rohana, left, Katie Fiori and Matthew Wysocki are part of the first class of the Marian University College of Osteopathic Medicine in Indianapolis, a class that will graduate on May 7. (Photo by John Shaughnessy)

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

By John Shaughnessy

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

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

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

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

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

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

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

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

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

Catholic connections

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

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

"The osteopathic philosophy is to try to get to the root cause," she says. "Looking at the person as a whole and trying

See MARIAN, page 9

Online survey for pastoral needs assessment available in English, Spanish and Burmese on May 1

By Sean Gallagher

Beginning on May 1, Catholics across central and southern Indiana can complete an online survey to help provide whoever is appointed the new shepherd of the Archdiocese of Indianapolis a clear picture of the local Church.

See story in Spanish, page 2.

The survey, which will be available in Burmese, English and Spanish, is part of the archdiocesan pastoral needs assessment that Cardinal Joseph W. Tobin commissioned shortly before his ministry in the archdiocese ended and he was installed as the archbishop of Newark, N.J.

"We want to make sure that people know that there is an opportunity to participate in this, and to say what they believe are the strengths and areas

for improvement in the Church," said Father Joseph Feltz, executive director of the archdiocesan office for clergy, religious and parish life coordinators.



Father Joseph Feltz

February. Washington-based GP Catholic Services has conducted the assessment.

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

received from nearly 300 people.

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

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

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

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

See SURVEY, page 2

Encuesta para evaluar las necesidades pastorales estará disponible por Internet a partir del 1.º de mayo

Por Sean Gallagher

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

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

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

El padre Feltz ha coordinado las sesiones de exposición y las entrevistas que han formado parte del proceso de evaluación pastoral iniciado en febrero. La firma GP Catholic Services con sede en Washington, llevó a cabo la evaluación. Casi 300 personas participaron en las ocho sesiones de exposición realizadas

en Batesville, Indianápolis, Lanesville, Seymour y Terre Haute. Igualmente, se han efectuado otras sesiones y entrevistas individuales para recoger la perspectiva y los conocimientos de otros líderes de la Iglesia local.

El padre Feltz colaboró como guía de una sesión de exposición en Terre Haute, ha revisado las opiniones y comentarios recopilados en otras sesiones y lo que ha visto le ha causado una impresión muy positiva.

“Es una bendición empezar a ver algunos de los primeros frutos de este proceso,” comentó. “Nos recuerda la diversidad que existe en la Arquidiócesis. Tenemos parroquias urbanas que ocupan algunas de las zonas más pobres de la ciudad, tenemos parroquias rurales; tenemos de todo. Es una experiencia instructiva y esclarecedora.”

Los sacerdotes que forman parte de la Arquidiócesis tendrán la oportunidad de contribuir a la evaluación hacia finales de este mes.

La encuesta por Internet será la misma que se administró durante las sesiones de exposición y estará al alcance del público del 1.º al 19 de mayo.

En ella se pide a los encuestados que enumeren las fortalezas y los aspectos que requieren mejoras en cinco rubros de la vida en la Arquidiócesis: oración y culto; evangelización y educación de fe; familia y comunidad; servicio a los pobres



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— Padre Joseph Feltz

y marginados; y corresponsabilidad de los recursos.

Una breve introducción catequética precederá a cada una de estas secciones a modo de explicación en la encuesta por Internet.

La encuesta proporcionará el último segmento de información que utilizará el personal de GP Catholic Services para compilar el informe final de la evaluación que se presentará al nuevo arzobispo cuando sea designado. Se prevé que el informe esté listo para finales de junio.

“Qué bendición será para el nuevo arzobispo poder tener una imagen clara de nosotros, de quiénes somos como Iglesia,” apuntó el padre Feltz. “Sea quien sea esta persona que será nuestro arzobispo, luego de revisar ese documento nos conocerá mejor y también lo ayudará a determinar sus prioridades para con nosotros.”

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

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

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

SURVEY

continued from page 1

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

Brief catechetical introductions will explain each of these areas in the

online survey.

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

“What a blessing it’s going to be for the new archbishop to have this snapshot of us, who we are as a Church,” Father Feltz said. “Whoever this person is who’s

named our archbishop, he’s going to come away after reviewing that document knowing us better. It can also help him ... establish what his priorities are for us.”

With this in mind, Father Feltz encouraged Catholics across central and southern Indiana to complete the online survey.

“Each and every parishioner in the parishes is a member of the Archdiocese of Indianapolis,” he said. “There’s a certain responsibility to let a new archbishop know

that this is who we are. This is some of the great things that we are. But then there are some areas where we need to continue growing to be true to our mission of spreading the Gospel message.”

(The online survey for the archdiocesan pastoral needs assessment will be available from May 1-19 in Burmese, English and Spanish. Links to all three surveys can be found at www.archindy.org/survey.) †

Pope Francis washes feet of 12 prison inmates at Holy Thursday Mass

VATICAN CITY (CNS)—In a gesture of service toward marginalized people, Pope Francis washed the feet of 12 inmates, including three women and



Pope Francis kisses the foot of an inmate on April 13 at Paliano prison outside of Rome as he celebrates Holy Thursday Mass of the Lord’s Supper. The pontiff washed the feet of 12 inmates at the maximum security prison. (CNS photo/L’Osservatore Romano)

a man who is converting from Islam to Catholicism.

Although in Jesus’ time, washing the feet of one’s guests was performed by slaves, Jesus “reverses” this role, the pope said during the Holy Thursday Mass of the Lord’s Supper on April 13 at a prison 45 miles from Rome.

“He came into this world to serve, to serve us. He came to make himself a slave for us, to give his life for us and to love us to the end,” he said.

Pope Francis made his way by car to a penitentiary in Paliano, which houses 70 men and women who testified as witnesses for the state against associates or accomplices.

To protect the safety and security of the prisoners, only a live audio feed of the pope’s homily was provided by Vatican Radio as well as selected photographs released by the Vatican.

The Vatican said on April 13 that among the 12 inmates who participated

in the foot washing ceremony, “two are sentenced to life imprisonment, and all the others should finish their sentences between 2019 and 2073.”

In his brief homily, which he delivered off-the-cuff, the pope said that upon his arrival, people greeted him saying, “Here comes the pope, the head of the Church.”

“Jesus is the head of the Church. The pope is merely the image of Jesus, and I want to do the same as he did,” Pope Francis said. “In this ceremony, the pastor washes the feet of the faithful. [The role] reverses: The one who seems to be the greatest must do the work of a slave.”

This gesture, he continued, is meant to “sow love among us” and that the faithful, even those in prison, can imitate Christ in the same manner.

“I ask that if you can perform a help or a service for your companion here in prison, do it. This is love, this is like washing the feet. It means being the servant of the other,” the pope said.

Recalling another Gospel reading, in which Jesus tells his disciples that the greatest among them must be at the service of others, Pope Francis said Christ put his words into action by washing his disciple’s feet, and “it is what Jesus does with us.”

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

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

The evening Mass was the second of two Holy Thursday liturgies for Pope Francis. The first was a morning chrisem Mass in St. Peter’s Basilica. †

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

VATICAN CITY (CNS)—Jesus is the risen shepherd who takes upon his shoulders “our brothers and sisters crushed by evil in all its varied forms,” Pope Francis said before giving his solemn Easter blessing.

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

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

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

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

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

Pope Francis suggested everyone find a quiet place on Easter to reflect on their problems and the problems of the world and then tell God, “I don’t know how this will end, but I know Christ has risen.”

Almost immediately after the homily, a brief but intense rain began to fall on the crowd, leading people to scramble to find umbrellas, jackets or plastic bags to keep themselves dry.

After celebrating the morning Easter Mass, Pope Francis gave his blessing “*urbi*

et orbi,” to the city of Rome and the world.

Before reciting the blessing, he told the crowd that “in every age the risen shepherd tirelessly seeks us, his brothers and sisters, wandering in the deserts of this world. With the marks of the passion—the wounds of his merciful love—he draws us to follow him on his way, the way of life.”

Christ seeks out all those in need, he said. “He comes to meet them through our brothers and sisters who treat them with respect and kindness and help them to hear his voice, an unforgettable voice, a voice calling them back to friendship with God.”

Pope Francis mentioned a long list of those for whom the Lord gives special attention, including victims of human trafficking, abused children, victims of terrorism and people forced to flee their homes because of war, famine and poverty.

“In the complex and often dramatic situations of today’s world, may the risen Lord guide the steps of all those who work for justice and peace,” Pope Francis said. “May he grant the leaders of nations the courage they need to prevent the spread of conflicts and to put a halt to the arms trade.”

The pope also offered special prayers for peace in Syria, South Sudan, Somalia, Congo and Ukraine, and for a peaceful resolution of political tensions in Latin America.

The pope’s celebration of Easter got underway the night before in a packed St. Peter’s Basilica.

The Easter Vigil began with the lighting of a fire and Easter candle in the atrium of the basilica. Walking behind the Easter candle and carrying a candle of his own, Pope Francis entered the basilica in darkness.

The basilica was gently illuminated only by candlelight and the low light emanating from cellphones capturing the solemn procession.



Pope Francis carries a candle as he arrives to celebrate the Easter Vigil in St. Peter’s Basilica at the Vatican on April 15. (CNS photo/Paul Haring)

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

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

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

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

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

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

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

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

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

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

2017 Race for Vocations team is now accepting new members

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

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

By wearing special T-shirts during the events, team members promote awareness that God has given each person a vocation. They also pray for vocations during their

training and during the Mini or 5K, and invite others to join them in prayer.

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

Team members and other vocations supporters are invited to participate in a Mass for Vocations at 6:30 p.m. on May 5 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. A pasta dinner will follow the Mass in a tent in St. John’s parking lot. Sign up for the pasta dinner on the team’s website.

Team members are invited to gather after finishing the Mini or 5K at a team tent at Military Park, 601 W. New York St., in Indianapolis. †

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Editorial



Pope Francis speaks after the "Regina Coeli" prayer on April 17 from the window of his studio overlooking St. Peter's Square at the Vatican. (CNS photo/Max Rossi, Reuters)

'Do not be afraid' to share gestures of solidarity, welcome

"Then the angel said to the women in reply, 'Do not be afraid! I know that you are seeking Jesus the crucified.' Then Jesus said to them, 'Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me' " (Mt 28:5, 10).

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

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

Do not be afraid. Those prophetic words speaks volumes to us today as we continue on our respective faith journeys, wondering what awaits us as we try to live out Pope Francis's consistent message that all baptized Christians embrace the Lord's call to be "missionary disciples" and "spirit-filled evangelizers."

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

It could include making a concerted effort to step outside our comfort zone and dialogue with people who have differing viewpoints—whether they be political, religious or of a different culture or ethnicity.

Who knows, a simple conversation could change minds—and hearts—if we "are not afraid" and allow the Spirit to work through us, and we share what is important in our life and listen—really listen—to what is important in theirs. We may surprise each other, and realize we're not so different after all. It could lead to a fruitful relationship where building bridges, not walls, is at the heart of future conversations.

The question may be: Can we make the time to step outside our regular routine to do something so simple, but potentially profound and life-changing for the parties involved?

In today's world, where a "me-first attitude" is often prevalent for people living hurried lives, simple gestures of welcome and solidarity, when supported by faith in Jesus' resurrection,

proclaim the value of life, Pope Francis told a crowd gathered in St. Peter's Square on April 17 before reciting the "Regina Coeli" prayer.

Being "men and women of the resurrection, men and women of life," Pope Francis said, according to a Catholic News Service story, involves making "gestures of solidarity, gestures of welcome, increasing the universal desire for peace and the aspiration for an environment free of degradation."

On the Easter Monday public holiday, thousands of Italians and tourists gathered to join the pope for the Easter-season Marian prayer, which begins in English, "Queen of heaven, rejoice, alleluia."

The Holy Father told the crowd that the message of the angel to the women at the tomb, "Go quickly and tell his disciples, 'He has been raised from the dead' " (Mt 28:5-6), is directed to believers today as well.

Christians, he said, are called "to proclaim to the men and women of our time this message of joy and hope."

Hope and joy. Unfortunately, they are replaced by a life of fear and uncertainty for so many persecuted Christian communities, brothers and sisters who desperately need our prayers.

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

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

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

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

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

—Mike Krokos

Journeying Together/Hosffman Ospino

The ambiguity of the empty cross

During the 40 days of Lent, Catholics prepared spiritually and liturgically to celebrate Easter. Yes, it was worthy. The Lord is risen! Because of those Lenten days, we are better disposed to celebrate the beauty and hope of the resurrection.



It is fascinating that as we transition from Lent into Easter, we tend to embrace a "switching"

mode. We leave some things behind and embrace others. We switch from more sober to festive hymns. The color purple gives way to white and the many colors of the flowers that embellish our churches.

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

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

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

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

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

They fashion some of their best theological thoughts as they plan, rehearse and perform the re-enactment of the Lord's passion on Good Friday. An unspoken theology is communicated when one encounters crosses in their homes, cars and even the personal items they wear. The cross often serves as a memorial symbol.

Through such practices, these theologians of the everyday, as I call them, have taught me a few things about the cross that can enrich everyone's spiritual journeys during Easter.

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


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

Yet, God has promised us all to rise to new life with Jesus, the Christ, a life that begins here and now.

The cross is a captivatingly ambiguous symbol. When embraced to evoke life, it does not cease to remind us that it was an instrument of death. When embraced to remind us of the injustice that was the suffering of death of Jesus, it points to the hope of the resurrection, God's most decisive statement in the history of salvation.


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

(Hosffman Ospino is professor of theology and religious education at Boston College. He is a member of the leadership team for the Fifth National Encuentro of Hispanic/Latino Ministry.) †



Catholic School Education

176 Dioceses with Catholic schools



TOTAL NUMBER OF CATHOLIC SCHOOL STUDENTS:
two million students in preschool, elementary and secondary schools

High School Graduation Rate
99%

New Catholic Schools that opened in the 2015-2016 academic year:

14

A Gift to the Nation: Based on the average public school per pupil cost of **\$12,608** Catholic schools provide more than **24 billion dollars** a year savings for the nation.

SPECIAL NEEDS:

78.4 percent

of Catholic schools serve students with mild to moderate special needs.

Student Diversity:

20.3%

are racial minorities,

16.1%

are Hispanic/Latino

The total, full-time equivalent (FTE) teaching staff in Catholic elementary/middle and secondary schools is

151,101.

Staffing Ratio (National Average) 13:1

School Waiting Lists 1,795

Top 10 Cities with Highest Catholic School Enrollment: **Los Angeles, Chicago, Philadelphia, New York, Cleveland, Cincinnati, Brooklyn, Boston, St. Louis, New Orleans**

Currently, **27 states** and the District of Columbia have legislation that provides some form of financial assistance to parents to help them choose a private or faith-based education for their children. Currently there are **59 publicly-financed programs** (vouchers, scholarships, education savings accounts and tax relief) available to assist parents with financial resources that enable them to exercise choice in their selection of a school for their children.

Source: National Catholic Educational Association, United States Catholic Elementary and Secondary Schools 2015-2016: The Annual Statistical Report on Schools, Enrollment and Staffing.

Priests renew promises, oils blessed during chrism Mass

By Sean Gallagher

The annual archdiocesan chrism Mass celebrated during Holy Week on April 11 at SS. Peter and Paul Cathedral in Indianapolis was much like the same liturgy in years past.

Oils used in sacraments were blessed and received by representatives of parishes and religious communities across central and southern Indiana. And priests serving in the archdiocese renewed the promises they made at their ordination.

But there was something missing, something significant.

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

It has remained that way since Cardinal Joseph W. Tobin, previously archbishop of Indianapolis, was installed on Jan. 6 as the archbishop of Newark, N.J.

Bishop William L. Higi, the retired bishop of Lafayette, Ind., was the principal celebrant of this year's chrism Mass.

"I suppose it's obvious that I'm not your new archbishop," the 83-year-old bishop jokingly said at the start of the Mass. "I think I'm as curious as all of you must be about who that will be."

Msgr. William F. Stumpf, who was elected archdiocesan administrator on Jan. 9 by the priests who serve on the archdiocesan college of consultors, was the homilist at the chrism Mass. He noted that Cardinal Tobin's absence and the lack of an archbishop to succeed him were a "void" that was "a bit painful."

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

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

Benedictine Sister Antoinette Purcell, a member of Our Lady of Grace Monastery in Beech Grove, has experienced such



Linda Smith, a member of St. Michael Parish in Bradford, receives holy oils for her New Albany Deanery faith community from Deacon Jeffrey Powell during the archdiocesan chrism Mass on April 11 at SS. Peter and Paul Cathedral in Indianapolis. Deacon Powell ministers at Our Lady of Perpetual Help Parish in New Albany. (Photos by Sean Gallagher)

periods of transition several times since she began ministry in the archdiocese in 1964.

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

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

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

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

Pam Doyle, pastoral associate of St. Andrew the Apostle Parish in Indianapolis, knows that connection firsthand. She received blessed oils for her faith community that would be used when two people would be

received into the full communion of the Church during its celebration of the Easter Vigil four days later.

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

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

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

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

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

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

One of them was Father Matthew Tucci, associate pastor of St. Christopher Parish and chaplain coordinator of Cardinal Ritter Jr./Sr. High School, both in Indianapolis.

Ordained last June, this was the first time he renewed his ordination promises at a chrism Mass.

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

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

Father William Ernst, ordained in 1964 some 23 years before Father Tucci was born, said jokingly that



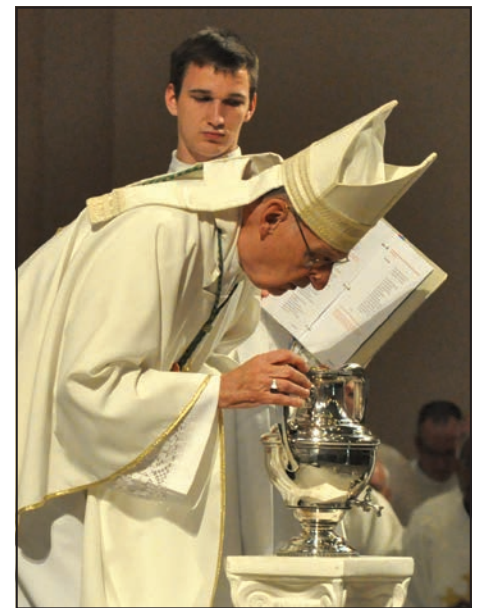
Msgr. William F. Stumpf, archdiocesan administrator, delivers the homily during the April 11 chrism Mass at SS. Peter and Paul Cathedral in Indianapolis.



Patty Cain, pastoral associate at St. Barnabas Parish in Indianapolis, sits during the April 11 chrism Mass with her grandsons Dominic, left, and Damian Cain, members of St. Malachy Parish in Brownsburg.



Bishop William L. Higi, retired bishop of Lafayette, Ind., elevates the chalice during the April 11 chrism Mass. Concelebrating at right is Msgr. William F. Stumpf, archdiocesan administrator.



Bishop William L. Higi, retired bishop of Lafayette, Ind., ritually breathes upon chrism oil while blessing it during the April 11 chrism Mass at SS. Peter and Paul Cathedral in Indianapolis. He is assisted by seminarian Joseph Huelseman.



Fathers Douglas Hunter, left, associate pastor of St. Pius X Parish and chaplain coordinator of Bishop Chatard High School, both in Indianapolis; Michael Keucher, associate pastor of Our Lady of the Greenwood Parish in Greenwood; and Michael Fritsch, pastor of Mary, Queen of Peace Parish in Danville, pray the eucharistic prayer during the April 11 chrism Mass. Also seen behind Father Fritsch is Father Bryan Eyman, pastor of St. Athanasius the Great Parish in Indianapolis, which is part of the Byzantine Catholic Eparchy of Parma, Ohio.

he has renewed his ordination promises at a chrism Mass "a couple of other times."

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

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

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

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

(More photos from the chrism Mass can be viewed at www.CriterionOnline.com.) †

Events Calendar

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

April 27

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Monthly Eucemenical Taizé Prayer Service**, sung prayers, meditation and readings. 7-8 p.m. Information: 317-926-7359 or rectory@saintmichaelindy.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild Card Party**, 11 a.m.-2:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

April 27-28

Mary, Queen of Peace Parish, 1005 W. Main, Danville.

Women's Club Rummage Sale, 9 a.m.-5 p.m. Thurs., 9 a.m.-3 p.m. Fri. Information: 317-745-4824.

April 28

The Willows, 6729 Westfield Blvd., Indianapolis. **Lumen Christi Catholic School "Light in the City" Annual Dinner and Fundraiser**, featuring national radio and television host Dr. Ray Guarendi, speaking on "Laughter: The Sanity of Family," 6 p.m. cocktail

reception and silent auction, 7 p.m. dinner and music, \$75 per person, sponsorships available. Registration, information: 317-632-3174 or www.lumenchristischool.org.

April 29

The Willows, 6729 Westfield Blvd., Indianapolis. **St. Luke the Evangelist Church Marriage on Tap-sponsored Euchre Tournament**, round robin format, food, cash bar, 7-9:30 p.m., \$20 per person or \$40 couple, must be 21 or over. Register: www.stluke.org/marriage-on-tap by April 23. Information: 317-259-4373.

May 2

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St.,

Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

May 3

Ritz Charles, 12156 N. Meridian St., Carmel. **St. Augustine Guild 50th Anniversary "Hats Off to Spring" Luncheon and Style Show**, proceeds benefit St. Augustine Home for the Aged and the Little Sisters of the Poor, 10:30 a.m. silent auction, noon lunch and style show by Siro's Chic Boutique, \$50 per person. Information and reservations: Joanne Dyer, 317-294-1955 or joannedyer@aol.com.

May 4

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Get Saucy: Making Delicious Sauces at Home**, Robyn Morton presenting, 5:30-8:30 p.m., \$35. Registration deadline April 27. Information: 812-535-2931,

wvc@spsmw.org, or www.spsmw.org/providence-center/events.

May 5

SS. Peter and Paul Cathedral chapel, 1347 N. Meridian St., Indianapolis. **Lumen Dei Catholic Business Group**, 6:30 a.m. Mass, 7:15-8:30 a.m. breakfast at Lincoln Square Pancake House, 2330 N. Meridian, Indianapolis. Information: 317-435-3447 or lumen.dei@comcast.net.

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of reconciliation available.

Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

May 6

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Terre Haute Helpers of God's Precious Infants

7:30 a.m. Mass at the Carmelite Monastery, 59 Allendale, Terre Haute; 8:45 a.m. car pool from St. Patrick Parish, 1807 Poplar St., Terre Haute, to Bloomington Planned Parenthood, 421 S. College Ave., arriving 10:15 a.m.; return to St. Patrick Parish around noon. Information: Tom McBroom, 812-841-0060, mcbroom.tom@gmail.com.

Benedict Inn Retreat and

Conference Center, 1402 Southern Ave., Beech Grove. **Shop Inn-spiced**, gift shop sale, 9 a.m.-3 p.m. Information: 317-788-7581.

May 7

Our Lady of Mount Carmel Parish, 14596 Oak Ridge Road, Carmel, Ind. (Lafayette Diocese). **Stephen Ministry Introductory Workshop**, for pastors, Church staff, lay leaders and caregivers, 2-6 p.m., \$15 per person or \$50 for a group of four or more from same congregation. Information and registration: 314-428-2600 or www.stephenministry.org/workshop.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **The Indiana Regional Cenacle of the Marian Movement of Priests**, Father Charles Becker presenting, readings, recitation of the rosary, questions and answers, 2 p.m. Bring articles for blessing and an appetizer or dessert to share. Information: Marigrace Bailey, 317-709-6095 or teambailey@talktotucker.com. †

Retreats and Programs

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

May 5-6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Preparation Conference**, \$255 with overnight accommodations (two rooms), \$185 for commuters, includes meals, snacks and materials. Information, registration: www.archindy.org/plfl/marriage-precana.html.

May 5-7

Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **The Church in the Modern World**, Benedictine Father Adrian Burke presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

May 9

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Spend a Day with God: Personal Retreat Day**, 9 a.m.-4 p.m., \$35 includes room and lunch; spiritual direction \$30 (optional). Information and registration: 317-788-7581, www.benedictinn.org.

May 9-11

Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **St. Gregory the Great and Monastic Wisdom**, Benedictine Father Luke Waugh presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

May 19-21

Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Fruits of the Catholic Faith**, Benedictine Brother Simon Herrmann presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, \$298 includes separate room accommodations for couple, meals, snacks and materials. Information, registration: www.archindy.org/fatima/calendar/tobit.html, Marcia Johnson@archindy.org or 317-545-7681, ext. 107. †

Camp Rancho Framasa offers one- and three-day family camps on May 13 or 12-14

Catholic Youth Organization's (CYO) Camp Rancho Framasa, 2230 Clay Lick Road, in Nashville, is offering two family camps in May: a three-day option on May 12-14, and a one-day option on May 13.

Both the weekend and the one-day version will be filled with family-fun activities include climbing, canoeing, crafts, archery, evening activities, games, sports, campfires, corral horse rides and more. Meals will be served in the dining hall, and Mass will be celebrated on Saturday evening.

For those spending the night, gender designated cabins and private family cabins are available, although private

family cabins are limited and cost an additional \$100 per family. Camping sites are also available for those who wish to bring their own tent.

The cost for the three-day camp is \$50 for ages 17 and younger, and \$75 for ages 18 and older.

The cost for the one-day camp is \$30 for ages 17 and younger, and \$55 for ages 18 and older.

The deadline to register is May 8. Information and registration are available at www.campranchoframasa.org, or call 888-988-2839, ext. 122. Information is also available by e-mailing info@campranchoframasa.org. †

Enrichment day for married and engaged couples on May 6 at Nativity Parish

A day of enrichment for married and engaged couples called "The Mystery of Marriage" will be offered at Nativity of Our Lord Jesus Christ Church, 7225 Southeastern Ave., in Indianapolis, from noon-5 p.m. on May 6.

The event, which is sponsored by Nativity and St. Jude parishes, offers a lecture and discussion on the beauty and challenges of Catholic marriage given by Dr. Tim O'Malley of the University of Notre Dame's Center for Liturgy.

The day will include lunch and a three-part afternoon lecture on the Rite of Marriage, Spirituality of the Couple, and Family Life.

The cost is \$40 per couple. If cost is an issue, contact Michelle Ross at mross@nativityindy.org, or Bil Danner at bdanner@stjudeindy.org.

Register online at nativityindy.org/mysteryofmarriage. Walk-ins are welcome.

For more information, call 317-357-1200 or e-mail mross@nativity.org. †

Providence Food Pantry rummage sale set for April 29 in West Terre Haute

Providence Food Pantry, a sponsored ministry of the Sisters of Providence of Saint Mary-of-the-Woods, will conduct a spring rummage sale in the parking lot of First Assembly of God Church, 700 W. National Ave., in West Terre Haute, from 9 a.m.-1:30 p.m. on April 29.

Items at the rummage sale will not be priced, but freewill donations will be

accepted. The sale will help raise funds for food and utilities.

Those interested in dropping off items for the sale are encouraged to do so by 8:30 a.m. on April 29, although no clothing or televisions will be accepted.

For more information, call 812-535-2544 or e-mail jfillenw@spsmw.org. †

Benedictine sisters offer summer service opportunity for single women; sign up by May 15

The Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, in conjunction with the Benedictine Sisters of St. Walburg Monastery in Covington, Ky., are offering a summer service opportunity for single women ages 19-35 from May 28-July 23.

During the eight-week opportunity, participants will experience service to the poor, homeless and elderly; serve in a

retreat setting; help with gardening; prayer and community with the sisters; personal retreat and reflection time; and assist with a high school service week. Four weeks will be spent at Our Lady of Grace Monastery, and four weeks will be spent at St. Walburg Monastery.

For more information, contact Benedictine Sister Julie Sewell at vocations@benedictine.com or 317-787-3287. †

Workshop for ministers of adolescents set for May 2 in Mount St. Francis

A workshop for all who minister to adolescent-aged youths will be held at Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, in Mount St. Francis, from 8:30 a.m.-3 p.m. on May 2.

The workshop, which is sponsored by the Center for Ministry Development and hosted by New Albany Deanery Catholic Youth Ministries, is intended for pastors, deacons, pastoral associates, coordinators of youth ministry, leaders in faith formation, catechists,

confirmation preparation leaders and service/social concerns leaders. It will share effective ways for parishes to engage youths and empower them as young disciples who are growing as witnesses to their faith.

Registration begins at 8:30 a.m. The workshop begins at 9 a.m. and ends at 3 p.m.

The cost is \$54. Walk-ins are welcome, or register in advance by calling 253-853-5422 or e-mailing nancy@cmdnet.org. †



The Face of Mercy

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

By Daniel Conway

Easter is the season of hope and joy

Pope Francis has been writing and speaking about hope and joy from the beginning of his pontificate. In fact, his first apostolic exhortation, "*Evangelii Gaudium*" ("The Joy of the Gospel"), which was issued on Nov. 24, 2013, is wholly dedicated to the good news that the resurrection of the Lord has set us free from the darkness of sin and death.

"The joy of the Gospel fills the hearts and lives of all who encounter Jesus," the pope writes. "I wish to encourage the Christian faithful to embark upon a new chapter of evangelization marked by this joy, while pointing out new paths for the Church's journey in years to come" (#1).

"The Joy of the Gospel" is a heartfelt appeal to all baptized persons to bring Christ's love to others, permanently in a state of mission, conquering the great danger in today's world of individualist desolation and anguish.

For Pope Francis, the hope and joy of Easter are the only solution to the "desolation and anguish" that come from a world-weary sense of fatalism and despair (#2). The Church itself is tempted to settle in to a comfortable acceptance of the status quo. This is unacceptable! The

Easter miracle should compel all baptized Christians to speak out with joyful hearts, to proclaim the transformation of the world and all it contains, and to act with heroism and hope to "settle the unsettled" with the consolation of the risen Christ, and to "unsettle the settled" with the discomfort of the one who came not to bring peace but the sword (Mt 10:34).

In the light of Easter joy, Pope Francis warns all of us (himself included) against three temptations: individualism, a crisis of identity and a cooling of fervor. The pope believes the greatest threat of all is "the grey pragmatism of the daily life of the Church, in which all appears to proceed normally, while in reality the faith is wearing down." He warns against defeatism, urging Christians to be signs of hope, bringing about a "revolution of tenderness," and to vanquish the "spiritual worldliness" that consists of "seeking not the Lord's glory but human glory and well-being."

The pope speaks of the many who "feel superior to others" because "they remain intransigently faithful to a particular Catholic style from the past" whereby "instead of evangelizing, one analyses and classifies others" and those

who have "an ostentatious preoccupation for the liturgy, for doctrine and for the Church's prestige, but without any concern that the Gospel have a real impact" on the needs of the people. This is "a tremendous corruption disguised as a good. ... God save us from a worldly Church with superficial spiritual and pastoral trappings!"

Harsh words from one who speaks eloquently and often about God's unconditional love and mercy for us sinners!

The Church teaches that only one sin is unforgivable: the sin against hope (*Catechism of the Catholic Church*, #2091). This is because sins against hope contradict the very meaning of Christian life. They deny the Easter mystery and its power to save us all, regardless of who we are or what we have done.

"The Joy of the Gospel" calls baptized Christians to become "spirit-filled evangelizers" who are "fearlessly open to the working of the Holy Spirit," and who have "the courage to proclaim the newness of the Gospel with boldness (*parrhesía*) in every time and place, even when it meets with opposition" (#259).

In response to the good news of Easter, Pope Francis urges us to be evangelizers who pray and work in the knowledge that our "mission is at once a passion for Jesus and a passion for his people" (#268).

"Jesus wants us to touch human misery, to touch the suffering flesh of others," the pope teaches. "In our dealings with the world, we are told to give reasons for our hope, but not as an enemy who critiques and condemns. Only the person who feels happiness in seeking the good of others, in desiring their happiness, can be a missionary" (#270-271).

The pope urges us not to be discouraged before failure or scarce results, since "fruitfulness is often invisible, elusive and unquantifiable" (#279).

Easter is the season of hope and joy. Let's not be afraid to proclaim our profound belief that the suffering and despair of the Lord's passion have been overcome by the saving power of God, and we are all set free. Alleluia!

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

El rostro de la misericordia/Daniel Conway

La Pascua es la temporada de la esperanza y la alegría

Desde el inicio de su pontificado, el papa Francisco ha escrito y ha hablado sobre la esperanza y la alegría. De hecho, su primera exhortación apostólica, titulada "*Evangelii Gaudium*" ("*La alegría del Evangelio*") y publicada el 24 de noviembre de 2013, trata íntegramente sobre la buena nueva de que la resurrección del Señor nos ha librado de la oscuridad del pecado y la muerte.

El papa nos dice que "la alegría del Evangelio llena el corazón y la vida entera de los que se encuentran con Jesús." "En esta Exhortación quiero dirigirme a los fieles cristianos para invitarlos a una nueva etapa evangelizadora marcada por esa alegría, e indicar caminos para la marcha de la Iglesia en los próximos años" (#1).

La "*alegría del Evangelio*" es un llamado sincero a todos los bautizados a llevar el amor de Cristo al prójimo, a vivir permanentemente en un estado misionero para conquistar el grave peligro de la desolación y angustia individualista que aqueja a la modernidad.

Para el papa Francisco, la esperanza y la alegría del Evangelio son la única solución ante la "desolación y la angustia" que provienen de la percepción mundana de fatalismo y desesperación (#2). La propia Iglesia está tentada a acoplarse a la comodidad que ofrece la aceptación

del *status quo*. ¡Esto es inaceptable! El milagro pascual debería impulsar a todos los cristianos bautizados a alzar su voz con corazones rebosantes de alegría, a proclamar la transformación del mundo y todo lo que encierra, y a actuar con heroísmo y esperanza para "calmar lo que está revuelto" con el consuelo de Cristo resucitado, y para "revolver lo que se ha asentado" con la incomodidad que infunde aquel que no vino a traer paz sino espada (Mt 10:34).

A la luz de la alegría de la Pascua, el papa Francisco nos previene a todos (incluso a sí mismo) de tres tentaciones: el individualismo, la crisis de identidad y el enfriamiento del fervor. El papa considera que la mayor amenaza es "el gris pragmatismo de la vida cotidiana de la Iglesia en el cual aparentemente todo procede con normalidad, pero en realidad la fe se va desgastando." Nos advierte contra el derrotismo y exhorta a los cristianos a ser símbolos de esperanza que generen una "revolución de la ternura" y a desterrar la "mundanidad espiritual" que busca "en lugar de la gloria del Señor, la gloria humana y el bienestar personal."

El papa habla acerca de todos aquellos que se "sienten superiores a otros" porque son "inquebrantablemente fieles a cierto estilo católico propio del pasado" donde "en lugar de evangelizar

lo que se hace es analizar y clasificar a los demás" y aquellos que tienen "un cuidado ostentoso de la liturgia, de la doctrina y del prestigio de la Iglesia, pero sin preocuparles que el Evangelio tenga una real inserción en el Pueblo fiel de Dios y en las necesidades concretas de la historia." Esto es "una tremenda corrupción con apariencia de bien. [...] ¡Dios nos libre de una Iglesia mundana bajo ropajes espirituales o pastorales!"

¡Duras palabras de aquel que habla elocuentemente y a menudo sobre el amor y la misericordia incondicionales de Dios para nosotros, pecadores!

La Iglesia nos enseña que solo existe un tipo de pecado imperdonable: los pecados contra la esperanza (*Catecismo de la Iglesia Católica*, #2091). Esto se debe a que los pecados contra la esperanza contradicen el propio significado de la vida cristiana al negar el misterio pascual y su poder redentor sobre nosotros, independientemente de quiénes seamos y qué hayamos hecho.

"*La alegría del Evangelio*" es un llamado a los cristianos para que se conviertan en "evangelizadores con Espíritu" que "se abren sin temor a la acción del Espíritu Santo" y a que tengan "la fuerza para anunciar la novedad del Evangelio con audacia [*parrhesía*], en voz alta y en todo tiempo y lugar, incluso a

contracorriente" (#259).

En respuesta a la buena nueva de la Pascua, el papa Francisco anima vehementemente a los evangelizadores a que recen y trabajen sobre la premisa de que nuestra "misión es una pasión por Jesús pero, al mismo tiempo, una pasión por su pueblo" (#268).

"Jesús quiere que toquemos la miseria humana, que toquemos la carne sufriente de los demás," nos enseña el papa. "En nuestra relación con el mundo, se nos invita a dar razón de nuestra esperanza, pero no como enemigos que señalan y condenan. [...] Sólo puede ser misionero alguien que se sienta bien buscando el bien de los demás, deseando la felicidad de los otros" (#270-271).

El papa nos alienta a que no nos desanimemos ante el fracaso o la ausencia de resultados puesto que "tal fecundidad es muchas veces invisible, inaferrable, no puede ser contabilizada" (#279).

La Pascua es la temporada de la esperanza y la alegría. No temamos proclamar nuestra profunda convicción de que el poder salvador de Dios venció el sufrimiento y la desesperación de la pasión del Señor y todos hemos sido liberados. ¡Aleluia!

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

Bring peace to a world at the mercy of arms dealers, Pope Francis says

VATICAN CITY (CNS)—Violence is not the way to fix a broken world, rather it only benefits a handful of "warlords" who profit off of human bloodshed, Pope Francis said.

"I think that today, sin manifests itself with all of its destructive force in wars, different forms of violence and mistreatment, and in the abandonment of those who are most fragile," he said in an interview with the Italian daily *La Repubblica* on April 13.

Those who pay the price for all this violence and

malice are "always the least, the defenseless," he said.

He said he appealed once again for peace in "this world subjugated by arms traffickers who make money off the blood of men and women."

When asked toward what ends all these many wars are being waged, the pope said, "I always ask myself the same thing. For what purpose?"

The only thing war seems to achieve is to trigger acts of revenge and a spiral of "lethal conflicts that benefit

only a few 'warlords,'" he said.

People are forced to flee or emigrate with considerable suffering, he said. Huge amounts of valuable resources are taken away from the daily needs of young people, families in difficulty, the elderly, the sick and the great majority of the world's inhabitants with the money going to the military, he added.

"I've said it before and I'll say it again," the pope said, "violence is not the remedy for our broken world." †

Meet our future deacons

On June 24, the third class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul Cathedral in Indianapolis. There are 21 men from across central

and southern Indiana who will be ordained. This week's issue of *The Criterion* continues a series of profiles of these men that will run in the weeks leading up to that important day.



Permanent Deacons
Archdiocese of Indianapolis



Paul Fisherkeller

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

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

Both my grandmothers had a profound and lasting influence in my spiritual formation. One was a third-order Franciscan, the other served the sick for many years as a hospital nurse. Both were dedicated to a life of prayer and active service to others.

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

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

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

I've always felt called to ministry even as child. Honestly, though, I've been a little surprised by my call to be a deacon at this later stage of life. I am humbly thankful to God for all the gifts I have been given: a blessed and lasting marriage, wonderful children and grandchildren, a successful career, reasonably good health, and the

freedom to choose my own path in life. I believe God is asking me now to make a return for all these blessings by placing my life completely in his hands for service to his people.

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

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

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

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



Charles Giesting

Age: 60
Wife: Mary Louise
Home Parish: St. Susanna Parish, Plainfield
Occupation: Ethics and compliance professional at Anthem, Inc.

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

My parents, the Franciscan sisters and priests who ministered at St. Louis Parish in Batesville where I grew up, and Fathers James Dede, Paul Landwerlen and Glenn O'Connor.

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

My favorite Scripture verses are Lk 12:31, Lk 24:13-32, Ps 23 and Ps 139. My favorite saints are St. Paul, St. Mother Theodore Guérin, St. Francis of Assisi and St. Thomas Aquinas. My favorite prayers or devotions are the Liturgy of the Hours, the rosary, and the *Memorare*.

Deacons often minister to others in the workplace. How have you experienced that already, and what do you anticipate doing in the future?

I have spoken informally and formally with co-workers on issues of prayer, theology and catechesis, evangelization and pastoral ministry. Although, like politics, talking about religion can be a sticky subject for many, I believe it is

imperative that we, as ministers of the word, "walk the talk" and "talk the talk" where we are and where the people of God are.

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

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

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

My whole family, especially my wife, has been very supportive of my work through the formation process, and I realize I am blessed in that way. I pray that through my ministry, my children also stay close to God as they look to positively impact those around them as well. †

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

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

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

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

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

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

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

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

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

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

Father Langan was among several people who said that applying the just-war



Fr. John Langan, S.J.

theory in Syria's conflict is difficult because the warring factions are within one country rather than among two or more nation states, but that moral reason requires that the primary concern must be the protection of civilians.

The just-war theory encompasses seven principles: war as a last resort; war is waged by a legitimate authority; just cause in that a war must be in response to wrong suffered; probability of success; right intention to re-establish peace; proportionality so that the violence in a just war is proportional to the casualties suffered; and civilian casualties, meaning civilians are never the target in a just war.

"I think civilians are at great risk, but it's not as if there are risk-free alternatives in that situation," Father Langan told CNS. "And the level of risk depends on the smart quality of intelligence available. It's particularly important in light of these considerations to avoid attacks that kill large numbers of civilians, particularly children."

Lawrence Wilkerson, who served as chief of staff to Colin Powell when he was secretary of state and now is a distinguished adjunct professor of government and policy at the College of William and Mary, said U.S. leaders seem to have ignored the refugees.

"That should be the very first emphasis, taking care of these people," Wilkerson said.

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



'If you look at the [U.S.] strike, my concern about it is on just-war grounds. But I'm also concerned that it seems to be a one-off, something that doesn't seem to be related to working toward just peace.'

— Daniel Philpott, professor of political science at the University of Notre Dame

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

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

Philpott called for the international community to step up in response.

"In a strict legal sense and a larger moral sense, there needs to be a much more concerted international effort to not just have pinprick strikes, but toward bringing the whole thing to a halt," he told CNS.



David Cortright

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

"When we respond so quickly in a military fashion it looks like retaliation rather than an attempt to find a solution," Cortright explained. "Our ethical

foundation calls us to find solutions to conflict, not to retaliate."

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

Msgr. Swetland expressed concern that there "is not a serious discussion on the U.S. use of military power" in Syria despite the onslaught of U.S. bombs in the country. An estimated 25,000 bombs were dropped by American forces during the last year of President Barack Obama's administration without congressional authorization.

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

The observers suggested that a strong moral and ethical priority should be for the world to pursue negotiations among all of Syria's factions to end the civil war—as Pope Francis has repeatedly stated.

How that comes about is difficult to determine. But the answer, the observers told CNS, partially lies in the willingness of Russia, Assad's main backer, and the U.S. to step back from a major confrontation between the world's largest holders of nuclear weapons and do what's best in the interests of the world. †

MARIAN

continued from page 1

to understand their emotions and feelings is part of what lends itself to the Catholic faith—of seeing people deeper.”

That influence of faith touched their lives at nearly every turn during their four years at Marian’s medical school, the students say.

It was there during their rotations at the Indianapolis-area hospitals of St. Vincent Health and Franciscan Health when the intercom systems shared prayers and faith-filled messages at different points of the day.

Gregory Specht experienced the depth of that connection during his clinical rotations in his third and fourth years of medical school.

“I just felt more comfortable in the faith-based hospitals,” says Specht, 27, a 2008 graduate of Bishop Chatard High School in Indianapolis. “All hospitals have access to chaplains, but there seemed to be a different attitude at the faith-based hospitals.”

“You see the priests, the sisters and ministers of other faiths walking around, and that’s important when you’re talking about body, mind and spirit. You have to take care of the spirit, too.”

Medical school at Marian even helped Wysocki return to his Catholic faith.

“One of the things I really enjoy about this med school is there’s a chapel right in the middle of the place,” he says.

“The first year I was here, I was hesitant about going in. I had stopped going to Mass with being so busy. But in my second year, I decided to go in on Ash Wednesday. I sat there for an hour and reflected on everything.”

“It was my way of re-establishing myself with my faith.”

Building a legacy

While the students’ experiences have frequently been connected to faith, being

part of the first class often required the students to take a leap of faith.

Sometimes they felt like “guinea pigs,” the first ones to be tested in many ways by the challenges and uncertainties of a new program. Often, they wished there was a class of students above them, a group they could compare experiences with, a group that could have told them what to expect.

“We really leaned on each other when it was tough,” says Tony Rohana, 26, a 2008 graduate of Cathedral High School. “One big thing about Catholic schools is the sense of community and family, and we had it here. We really bonded.”

A personal touch also helped—the kind that occurred in a class called Osteopathic Manipulative Medicine.

“It’s a hands-on approach to treating the patient,” Wysocki says. “We did that with a different person in the class each time. The fact that we were touching each other allowed us to have a more personal relationship with each other.”

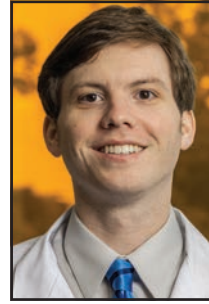
In many ways, the first class helped “set the culture and the tone for what our school will be,” says Maureen McAteer, 29, a 2006 graduate of Cathedral High School.

“Our culture is definitely one of inclusion—a family environment where everyone knows each other and feels supported,” she says. “That’s not a common experience for medical schools. With faculty and staff, we’ve created a place where people look out for each other.”

The first class has also built a legacy for future ones, says Dr. Donald Sefcik, dean of the Marian medical school.

“They wrote history being the class of many ‘firsts,’” Sefcik says. “They were the first to rotate in clinics and hospitals, and be compared to medical students from other well-established medical schools. They were the first to take national licensing exams. They will soon be our first alumni.”

“What defines them? Resiliency,



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

—Tyler Feldman

passion, innovation, determination, grit, accomplishment.”

‘It’s been quite a ride’

The success of the first class can also be measured tangibly by a ceremony that took place in March at Marian’s medical school. On that day, the students learned about the next stage of their education after Marian—their training in a specific area of medicine, known as a residency.

Nearly 99 percent of the Marian medical students received a residency, according to university officials.

“It was great to see everybody getting into really good programs,” says Tyler Feldman, 28, a 2008 graduate of Brebeuf Jesuit Preparatory School in Indianapolis. “It shows that our class is really strong. It was the culmination of, ‘Wow! We did a really good job.’ ”

About 63 percent will train in the primary care areas of family medicine, pediatrics, internal medicine, and obstetrics and gynecology.

Nearly 75 percent will receive their training in Indiana (38 percent), Illinois, Michigan, Ohio and Kentucky—the five states where Marian has a primary goal of placing doctors.

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

Feldman and Specht will stay in Indianapolis for their residencies. Fiori and McAteer will head to Ohio, Rohana to Texas, and Wysocki to Arizona.

Now, graduation looms on May 7 at the Hilbert Circle Theatre in Indianapolis.

Similar to nearly every graduation, commencement for the 134 classmates will be bittersweet—a time of celebration for what has been accomplished, a time of embracing the close bonds that have been formed, a time of sadness in knowing their lives will now take them in different directions.

“Looking back on it, reminiscing about it, it’s been quite a ride,”

Rohana says. “There’s been happiness, sadness, anxiety. And it puts strains on relationships, whether it’s with family, friends or significant others. I know I have a couple of Mother’s Days to make up for. I also know I couldn’t have done it without my parents.”

“While it pulls you from some people, it also makes you lean on the people you go through it with. We’ll have a lot of emotion pouring out of us.” †

Catholic high school graduates in medical school’s first class

Six graduates of Catholic high schools in the archdiocese will be among the historic first class—of 134 students—to graduate on May 7 from the Marian University College of Osteopathic Medicine in Indianapolis.

- Tyler Feldman, 2008 graduate of Brebeuf Jesuit Preparatory School
- Katie Fiori, 2007 graduate of Roncalli High School
- Maureen McAteer, 2006 graduate of Cathedral High School
- Tony Rohana, 2008 graduate of Cathedral High School
- Gregory Specht, 2008 graduate of Bishop Chatard High School
- Matthew Wysocki, 2008 graduate of Cathedral High School †



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

—Katie Fiori

Faith-filled lives influence young doctor

By John Shaughnessy

When Gregory Specht graduates on May 7, he will naturally think about the support of his family and the friendship of his classmates at Marian University College of Osteopathic Medicine in Indianapolis.

Yet his thoughts will also focus on two people who have influenced his career path—an influence that serves as a reminder that the way people live their faith can have a dramatic impact on a younger generation.

As a boy growing up in Immaculate

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

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

“No one in my family is in the medical field,” says Specht, 27. “Seeing someone like him had an impact on me. He’s a good, all-around physician.”

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

“In my first year at Chatard, I became close friends with his daughter, Liz,” says Specht, a 2008 graduate of Bishop Chatard High School in Indianapolis. “I hung out with her a lot. We were in a band together. I called him, ‘Mr. Fohl.’ I didn’t know he was a physician. Then one day when I had an appointment with Dr. Rea, I saw Dr. Fohl in his white coat.”

Rea and Fohl are in family medicine together in the same Indianapolis office of St. Vincent Health.

Fohl has also been a touchstone for Specht through his four years of medical school.

“When I was trying to decide what I ultimately wanted to do in medicine, he took me out to dinner at a Mexican restaurant, and we talked about it,” Specht recalls.

He decided to practice family medicine. His residency will be at Franciscan Health Indianapolis.

“They had a huge influence on me in terms of wanting to be in a faith-based situation,” he says. “They’re good people who are involved in their community. That’s what I want to do.” †

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

By John Shaughnessy

The discovery of a cancerous tumor—especially in a child—can be an unsettling moment for someone training to be a doctor.

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

That moment of agony and faith occurred for McAteer during a pediatrics rotation at a hospital, part of her education as a member of the first class of the Marian University College of

Osteopathic Medicine in Indianapolis.

The parents of a 4-year-old girl had brought their daughter into the hospital, telling the staff that she had been having diarrhea. An examination of the girl then led to a round of X-rays, and the results of that testing showed a disturbing reality to McAteer and the doctor she was training with that day.

“The tumor was huge, and it looked devastating,” McAteer recalls. “I did the most praying I’ve ever done, hoping that the tests we put her through would lead to a diagnosis of one of the better case scenarios involving cancer. I was praying it was a more treatable and less aggressive type of cancer.”

This time, McAteer’s hope was also the reality for the girl.

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

As she and the primary doctor shared the news, McAteer watched the devastation sweep across the parents’ faces.

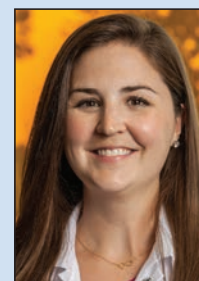
“Nothing is worse than telling parents that their child is sick or dying,” she says.

In the moments that followed, McAteer tried to comfort the couple. The conversation revealed that their family was of the Hindu faith. McAteer, a Catholic, told them she would pray for them and their daughter.

“Even though our religions are different, the fact that I told them I was praying for them made them thankful.”

For McAteer, who will graduate from medical school on May 7, it was another part of her education as a doctor—another part that showed her the role that faith and prayer can have in medicine.

“That was one of the harder experiences I’ve had,” she says. “I was so involved in the sharing of that diagnosis. I’m sure I’ll forever be learning those skills. I feel very much that every patient has taught me something—to become a better physician, a better caregiver.” †



Maureen McAteer



Gregory Specht



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

Vatican stamps mark Pope Benedict's birthday, Church history

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

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

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

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

Information announcing the stamps' release noted, "Peter was crucified

upside down and Paul decapitated, a distinction reserved to Roman citizens."

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

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

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

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

WASHINGTON (CNS)—A new update to a 2016 study on Catholic perceptions of Islam finds little difference in answers from a variety of age groups and ethnicities.

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

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

When CARA broke down the numbers to reveal the age and ethnicity of respondents, which were released on April 3, the usual differences were missing.

"Usually when CARA looks at Catholic data, there are huge differences by age, ethnicity," said Mark Gray, senior research associate at CARA. "We don't see the same differences in this survey that we'd expect. This shows that the attitudes/beliefs are generally widespread across the population."

Jordan Denari Duffner, a research fellow at

Georgetown University's Bridge Initiative, said she was particularly surprised by the findings about age because she expected young Catholics would have more exposure to Muslims and more positive attitudes toward Muslims.

She also found it striking that most Catholics are not familiar with the Church's teaching on Islam, Muslims and interfaith dialogue in general, and that so few Catholic have heard of "Nostra Aetate," the Second Vatican Council document on the Church's relations with non-Christian religions.

In an April 11 e-mail to Catholic News Service (CNS), Duffner said she thinks Pope Francis and some bishops are "making a real effort to help humanize Muslims and challenge the notion that Islam should be conflated with violence," but she wondered how many Catholics are willing to hear that message.

The report was based on a survey of 1,027 people polled between April 9-15, 2015. The full report, with the additional update, is available online at bit.ly/2p2alQB.

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

one-fourth of Catholics over 60.

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

When grouped by race and ethnic backgrounds, Catholics who know Muslims personally do not have more favorable views of them, as might be expected, nor do they know more about Muslims' faith than groups who are less familiar with them.

The updated survey shows that half of black Catholics know a Muslim personally while fewer than one-third of white and Hispanic Catholics know a Muslim personally. More than one-third of multiracial Catholics know a Muslim personally, and 62 percent of Catholics of "other" racial backgrounds personally know someone who is Muslim.

If the Catholic Church in the U.S. wants to see such views change, "it will require an all-hands-on-deck approach. It can't just be coming down from the bishops, and it can't just be at the grass roots," said Duffner. "Catholic universities, media outlets and other institutions will have to start discussing how to foster more interfaith connections and how to simultaneously increase literacy of other religions and of the Church's own teaching about other faiths," she added.

Duffner said she has been encouraged by the interfaith work of some bishops and diocesan programs, but she also pointed out: "More can always be done." †



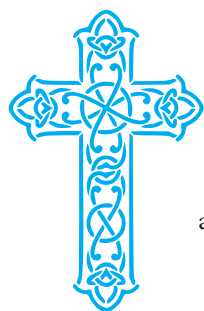
Mark Gray



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

— Jordan Denari Duffner

Mission Day 2017



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at www.archindy.org/grief

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Social encyclical provides wisdom on world issues 50 years later

By David Gibson

Development is “the new name for peace,” Blessed Paul VI declared in “The Progress of Peoples” (“*Populorum Progressio*” #76). Those wise words reflect the heart and soul of this encyclical, whose 50th anniversary we celebrate in 2017.

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

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

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

The encyclical concluded on a uniquely optimistic and assured note that, at once, encompassed a blunt challenge. He wrote:

“Knowing, as we all do, that development means peace these days, what man would not want to work for it with every ounce of his strength? No one, of course” (#87).

Might those confident words penned in 1967 leave some in today’s globalized world shaking their heads—asking, perhaps, what development implies in a world where a fear and manipulation of “others” has grown so familiar?

The encyclical’s publication came a little more than two years after the Second Vatican Council’s conclusion. It was Blessed Paul who presided over the council’s final stages—the time, notably, when it completed its “Pastoral Constitution on the Church in the

Modern World” (“*Gaudium et Spes*”). He promulgated that council document on Dec. 7, 1965.

“Christians, on pilgrimage toward the heavenly city,” the pastoral constitution acknowledged, “should seek and think” of the things that “are above” (#57). Yet, it added, “this duty in no way decreases, rather it increases, the importance of their obligation to work with all men in the building of a more human world” (#57).

It would be hard to exaggerate the interest many Catholics took during the latter part of the 1960s in issues of international social justice and the deprivations afflicting the world’s poor. Countless believers welcomed the opportunity to discover how to connect worship and prayer with the world’s concrete needs.

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

When Ward died in 1981, *The New York Times* called her “an eloquent evangelist for the needs of the developing countries and for the interdependence of nations.”

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

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

That is high praise, since “*Rerum Novarum*,” Pope Leo XIII’s 1891 encyclical on the rights of capital and labor in a time of “revolutionary change,” is esteemed for creating



A man stands next to a wheelbarrow in a shantytown in Sana'a, Yemen, on Feb. 6, a scene reminiscent of the kind of poverty Blessed Paul VI addressed in his 1967 social encyclical “*Populorum Progressio*” (“The Progress of Peoples”). Development, he said in the encyclical, is “the new name for peace” (#76). (CNS photo/Yahya Arhab, EPA)

Catholic social teaching’s foundation in modern times (#1).

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

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

Moreover, he “grasped the interconnection between the impetus toward the unification of humanity and the Christian ideal of a single family of peoples in solidarity and fraternity” (#13).

It is said that the more things change, the more they stay the same. There is truth in this. Certainly, some of Blessed Paul’s 1967 words read almost as if intended to address 21st-century issues.

A spirit of nationalism has arisen within numerous countries today, and nationalism ranked among Blessed Paul’s concerns 50 years ago. He cautioned that “haughty pride in one’s own nation disunites nations and poses obstacles to their true welfare” (#62).

It is praiseworthy, he commented, to prize the cultural tradition of one’s nation. Yet, “this commendable attitude should be further ennobled by love, a love for the whole family of man” (#62).

“The Progress of Peoples” observed that “human society is sorely ill” (#66). However, it said, “the cause is not so much the depletion of natural resources, nor their monopolistic control by a privileged few; it is rather the weakening of brotherly ties between individuals and nations” (#66).

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

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

By Father Graham Golden, O.Praem.

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

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

The challenges that faced the world half a century ago still press upon us. We see contentious debate over the value of nationalism, the significance of borders, tensions between globalization and isolation, divisions between rich and poor, racial violence and uncertainty over the future of health care and social safety nets. So, too, has the Church’s response to these issues endured.

“*Populorum Progressio*” has found contemporary expression in Pope Francis’ “*Laudato Si’*: On Care for Our Common Home” and “*Evangelii Gaudium*” (“The Joy of the Gospel”). It was also the central foundation for Pope Benedict XVI’s response to the global economic crisis of 2008 in “*Caritas in Veritate*” (“Love in Truth”).

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

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

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

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

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

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

“Human society is sorely ill. The cause is not so much the depletion of natural resources, nor their monopolistic control by a privileged few; it is rather the weakening of brotherly ties between individuals and nations” (#66).

“*Populorum Progressio*” asserts that our attempts to solve the social challenges of our time—from mass migration to health care—will never succeed until we understand the relationality that defines our identity and value as more than something quantifiable.

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

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



A Missionaries of Charity sister talks with a man at a home for the dying in Calcutta, India. In his 1967 social encyclical letter “*Populorum Progressio*” (“The Progress of Peoples”), Blessed Paul VI taught that human development in this world should be tied to humanity’s eternal destiny. (CNS photo/Anto Akkara)

(Norbertine Father Graham Golden writes from New Mexico. He is the winner of the Catholic Campaign for Human Development’s 2016 Cardinal Bernardin New Leadership Award.) †

From the Editor Emeritus/John F. Fink

My studies at the Tantur Ecumenical Institute in Jerusalem

My previous two columns were about the time I was in the Holy Land during Holy Week in 1997—20 years ago.



Perhaps I should explain what I was doing there.

After my retirement as editor of *The Criterion*, I spent three months on a sabbatical program at the Tantur Ecumenical Institute

for Theological Studies in Jerusalem.

The institute was founded by Holy Cross Father Theodore “Ted” Hesburgh at the request of Pope Paul VI in 1967, and it is still operated today by the University of Notre Dame. Father Ted sponsored my attendance.

Tantur is located right on the border between Jerusalem and the start of the West Bank. Bethlehem is just on the other side of Tantur’s walls. Today that gigantic wall is there, but it wasn’t while I was there.

Every day, Palestinians climbed over Tantur’s walls to get into Jerusalem. Buses in Tantur’s parking lot took them to

work in Jewish businesses in the morning, and returned them to Tantur at night. Then they climbed over the wall to get back to Bethlehem. My classmates and I also climbed over that wall when we wanted to go to Bethlehem. That’s impossible now.

There were 43 of us in my continuing education program—29 men and 14 women. We came from 13 countries. Most were Catholic, but there were some Protestants, including two married Anglican priests. There were several nuns from Ireland and one from the United States. Most of the males were Catholic priests, and I was one of only two Catholic lay men.

We had regular classes in Judaism, Islamism, Eastern Christian religions, ecumenism, Scripture, biblical geography and archaeology, all taught by renowned teachers. We also had field trips to places throughout the Holy Land, to many places that the average tourist never gets to visit. I came away with a much better understanding of the Holy Land.

Tantur was also only a short distance from a large wooded hill in East Jerusalem that became part of the

Israeli-Palestinian difficulties while I was there. The Israelis decided to bulldoze the trees on the hill to build more Jewish settlements. The dispute over this land ended the peace talks that had been going on and resulted in violence.

There was also violence around Rachel’s Tomb in Bethlehem, the only thing Jewish in Bethlehem. Rachel’s Tomb was about a half-mile from Tantur, and we were able to watch some of the demonstrations from Tantur’s roof.

It’s interesting that many of my classmates at Tantur arrived with prejudices against the Palestinians and in favor of the Israelis. It wasn’t long before they realized what the true situation is in Israel and changed their viewpoint.

Part of the Tantur experience was participating in ecumenical prayer services, including Evening Prayer every night before dinner. There was an adoration chapel and the regular chapel where we had Mass or a Protestant service every day except Sunday. On Sundays, we were bused for Masses in some of the many sacred shrines in the Holy Land, and that, too, was a great experience. †

Worship and Evangelization Outreach/
Teresa VenattaSt. John of the Cross, *The Impact of God*, and spiritual direction

In reflecting on what to write for this column, I was drawn to some of my assigned writings for the Spiritual



Direction Internship Program at the Benedict Inn in Beech Grove. In this formation program, reading faith-based books and articles was a part of the curriculum that I treasured.

One of my favorite books that we read for class was *The Impact of God* by Iain Matthew on St. John of the Cross.

Though St. John was rejected, imprisoned and beaten, his writings were reminiscent of those of the Psalms ... expressing emotion and heart. They spoke of encounter with Christ/God, despite the hardships John endured.

Matthew said that, “in his darkness, there was disclosed to him, Christ’s unpaid-for desire to love him.” This theme of a God who loves us and longs to meet us in our deepest needs and darkest times manifested throughout John’s life.

As a spiritual director, I am drawn to St. John’s sensitivity to the individuality of each person’s journey. No two follow the same route—“each person is unique, and God is infinitely varied.” This allows for flexibility that respects the dignity of each person and their individual growth.

God loves us “with order, gentleness, and in a way that suits the soul,” and John’s writings address the fact that each of our lives are unique and unfinished. This sensitivity in the spiritual direction relationship frees directees to come as they are. A spiritual director, in turn, lovingly helps them notice where God is active in their prayer and daily lives.

St. John’s view of spiritual direction was highly regarded. He aptly said that it is “easier to get up when there is someone walking with you.” His advice is timeless when he reminds us that the Holy Spirit is the principle agent and guide who never fails to care for people. This allows spiritual directors and directees to relax and trust that God will carry both in the process.

John placed emphasis on relationship over perfection; not on our forging the way, but on getting *out of the way*. Spiritual direction is ultimately and simply making space, receiving God and opening ourselves up to transformation.

Often, spiritual direction is the sacred space where a directee unburdens pain or struggle—the feeling of the absence of God or “the dark night of the soul.”

St. John says that wounds are spaces through which God may graciously enter. “When you are burdened, you are joined to God. He is your strength, and he is with people who suffer.” Darkness then can become an opportunity to abandon self and cling to God; ultimately finding a deeper capacity to love. Spiritual companionship in this time of darkness can provide the space to connect the dots between a self-lavishing God of love and the dark night of the soul.

St. John of the Cross models for us the impact of God in his life through struggle, surrender and encounter. Spiritual direction can provide companionship, support and encouragement in all life has to offer—but especially in affirmation and comfort as our lives invariably move back and forth between Good Friday and Easter.

(Teresa Venatta is a discernment companion and spiritual director in the Archdiocese of Indianapolis. She is also a member of St. Jude Parish in Indianapolis and can be reached at spiritualdirection@archindy.org.) †

That All May Be One/Fr. Rick Ginther

‘Shall you wash my feet?’ A question worth pondering

“You will never wash my feet!” (Jn 13:8). So declared Peter in the Gospel reading on Holy Thursday.

Well, we know that Peter’s feet were washed. He had been chosen, as the other 11 Apostles, by the Lord.



Let us look at some of those so chosen.

Peter: whose outbursts through the Gospels are legendary; whose denial is painful to witness; whose

remorse moves our hearts.

James and John: who sought power and prestige through the begging words of their mother.

Andrew: the younger brother, who brought Simon to the Lord, and later fled.

Judas: the betrayer. Yes, in John’s Gospel account, Judas’ feet are washed before he steals away.

In a similar manner, for centuries, popes, bishops and priests have chosen from among the faithful those whose feet were washed, believers in the great mystery of Christ, bearers of the faith through baptism, anointing and Communion.

Sadly, disunity disrupted the centuries of choosing. East and West became

East vs. West. Catholic became Catholic vs. non-Catholic. And recent schism continues to mar the One Body of Christ.

This lamentable brokenness may seem incurable. Complete healing has yet to occur. And yet, a balm for such mending has begun to soothe the wounds.

“Shall you wash my feet?” This is now the question.

Since his first Holy Thursday as bishop of Rome in 2013, Pope Francis has chosen to wash the feet of men and women and people of various faiths or none at all. This has happened in intimate celebrations of the Mass of the Lord’s Supper in ways that have been symbolic and unexpected.

The scandal for Peter of that first washing is being repeated as a scandal for our modern times.

In 2013, Pope Francis washed the feet of 12 young people, two of them women, and two of them Muslim, at Rome’s juvenile detention center, Casal del Marmo.

In 2014, at Don Gnocchi, a center in Rome for the elderly and disabled, the participants in the foot-washing ritual ranged in age from 16 to 86, and several were in wheelchairs with their feet swollen or disfigured. Four of them were women.

In 2015, at Rome’s Rebibbia Prison, Pope Francis washed the feet

of 12 inmates, men and women, from Nigeria, Congo, Ecuador, Brazil and Italy—as well as one toddler.

In 2016, at a center for asylum seekers in Castelnuovo di Porto, a municipality north of Rome, the Holy Father washed the feet of refugees, including Muslims, Hindus and Coptic Orthodox Christians.

Last Thursday, at Paliano Prison, 30 miles south of Rome, Pope Francis washed the feet of members and associates of organized crime groups who are cooperating with anti-mafia forces in exchange for reduced sentences.

Scandal: stumbling block? Or a stone, not unlike the “stone rejected by the builders” to give us pause?

If, as taught by the Second Vatican Council we are to move toward being one, to set our faces to the world, then the people whose feet Pope Francis has chosen to wash is an example of the mandate of Jesus to us to wash each other’s feet.

Yes, there is that unique Catholic moment in our parishes. But it appears that uniqueness has an expanded reach as a balm for all humanity.

“Shall you wash my feet?”

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

Looking Around/Fr. William Byron, S.J.

A student newspaper moves away from print to go online

I happened to be on the campus of the University of Scranton in Pennsylvania the other day and picked up a single sheet announcement in a rack that normally



held *The Aquinas*, the student newspaper. The Jesuit-operated university was founded back in 1888 as Saint Thomas College, and when a student newspaper began publication it bore the name of the institution’s patron,

St. Thomas Aquinas.

In any case, the announcement, addressed to the university community, read:

“As society has progressed, print newspapers’ readership has continued to decline. *The Aquinas* is no exception, and our staff is cognizant of the way society is trending. In an effort to evolve and meet the needs of our target demographic, we have decided to redesign, rebuild and revamp *The Aquinas* by making it an online-only publication.”

I, for one, as a former president of the University of Scranton and a writer who got his start on a college newspaper, did not consider this to be good news. In fact, I have just dedicated what will probably be my final book—my 23rd—to my friend Charlie Shreiner, editor of my college newspaper, who invited me to write a weekly column. In the dedication, I thank him for “encouraging me to write.”

I have often remarked that today’s collegiate generation has the communications equivalent of bad breath, and someone should be kind enough to tell them. They are weak in both oral and written communication. Public speaking and putting words in print are not their strong suits.

The only remedy for that is practice. They should be on their feet in front of the class speaking, and they should be required to write something every week. But this is generally not the case, and the communications deficit remain unaddressed.

Hence my disappointment to see the demise of a college newspaper that could serve, as so many student newspapers

have in the past, as a laboratory for the development of effective print communicators.

The world moves on words and numbers. If those now in college have fewer opportunities to put their words in print, it is less likely that they will be prepared to lead or even become well-informed followers.

And I have to wonder whether it is wise to leave a decision like this in the hands of student editors. They should surely have a voice in shaping the policies that form their collegiate experience, but that voice should not, in my view, be determinative.

In their one-page handout, the student editors of *The Aquinas* say, “We are tremendously excited about the change.”

Excitement is not a good norm for measuring educational progress. I have to wonder what St. Thomas Aquinas would think of this decision.

(Jesuit Father William J. Byron is professor of business and society at St. Joseph’s University in Philadelphia. E-mail him at wbyron@sju.edu.) †

Divine Mercy Sunday/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 23, 2017

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

With deep faith and faith-filled excitement, the Church continues the celebration it began a week and a day ago of Easter, the Lord's resurrection and final victory over death and sin.

As is the case in almost every Mass of this season, the first reading this weekend comes from the Acts of the Apostles.

Acts originally was seen to be a continuation of St. Luke's Gospel, and still these books should be considered as being in sequence.

Together, they tell an uninterrupted story of salvation in Jesus, from his conception in Mary's womb to a time years after the Ascension.

This weekend's reading reveals to us what life actually was like in the time shortly following the Ascension. The first Christians, most of whom likely knew Jesus, are seen reverently following the Apostles, being together in a most realistic sense of community, eagerly caring for the needy, praying and "breaking the bread," a term referring to the Eucharist (Acts 2:46). Peter was clearly the chief of the Apostles.

Most importantly, Jesus lived and acted through the Apostles and in the Church. The sick were cured. The deaf heard. The blind saw. No one was beyond the Apostles' concern.

For its second reading this weekend, the Church offers us a passage from the First Epistle of St. Peter.

Obvious and inspiring in this reading is the early Church's intense love for and faith in the Lord. It was a faith that hardly went unchallenged. The culture in which Christianity was born and grew in almost every respect either rejected the ideals of the Gospel or held them in outright contempt.

So the mere presentation of these beliefs in this epistle show how steadfastly the first Christians held to what Jesus had taught.

St. John's Gospel provides the last reading. It is one of the beloved and most familiar of the resurrection narratives.

In this reading is the story of the reluctance of the Apostle Thomas to accept that Jesus indeed had risen from the dead. Then, as all recall, dramatically Jesus appears on the scene. He invites Thomas to believe. In awe and the uttermost faith, Thomas declares that Jesus not only is his teacher and redeemer, but indeed that Jesus is God.

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

Reflection

This weekend is Divine Mercy Sunday, a breathtaking contrast to evil. Coincidentally, this day also is for people in Israel, and for Jews everywhere, the day to remember the millions who died in Adolf Hitler's savage persecution of Jews.

Springtime brings these two events together. The last, the hideous policy of Adolf Hitler's dictatorship in Germany that slaughtered millions, stands on one side as an example of how terribly sin and disregard of God and God's creatures, human beings, can bring terror and death into the world. Humans can do awful things.

Opposite all this is God's loving mercy for us. God sent the Lord Jesus in his mercy. Christ's humanity, life, death and triumph over death provided our access to divine mercy.

The Apostles and their successors bring us this mercy, especially in the sacrament of penance, connecting us with Jesus, with God, and the hope of being forgiven, just as they brought it to Christians recorded in Acts.

The Church always gathers around the Apostles. We become part of the Church through God's mercy and by, with the help of God's grace, modeling in our hearts the faith of the first Christians and of Thomas.

Through this faith, in the Church, with the Apostles, we experience the mercy of God. †



Daily Readings

Monday, April 24

St. Fidelis of Sigmaringen, priest and martyr
Acts 4:23-31
Psalm 2:1-9
John 3:1-8

Tuesday, April 25

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

Wednesday, April 26

Acts 5:17-26
Psalm 34:2-9
John 3:16-21

Thursday, April 27

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

Friday, April 28

St. Peter Chanel, priest and martyr
St. Louis Grignion de Montfort, priest
Acts 5:34-42
Psalm 27:1, 4, 13-14
John 6:1-15

Saturday, April 29

St. Catherine of Siena, virgin and doctor of the Church
Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
John 6:16-21

Sunday, April 30

Third Sunday of Easter
Acts 2:14, 22-33
Psalm 16:1-2, 5, 7-11
1 Peter 1:17-21
Luke 24:13-35

Question Corner/Fr. Kenneth Doyle

The Church advocates psychological care for those people with gender dysphoria

There has been a lot in the news lately about people who identify with the gender opposite the one listed on their



birth certificate. Some take hormones of the opposite sex; some even have surgery to "change" their sex.

What is the Catholic Church's teaching on such transgender people? Is it OK for them to take these hormones and

have such surgery? (Virginia)

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

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

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

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

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

For some time now, I have been disturbed by the fact that, several times a day, EWTN telecasts the Mass

of that day without indicating that these Masses are prerecorded and not "live." Surely, 99 percent of those watching feel that that they are participating in a real Mass. This has significant import on the spiritual lives of the network's viewers, especially on Sundays.

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

Do you agree with me that the station needs to correct this? While I am sure this is unintentional, the network is involved in a serious matter of deceptive spiritual broadcasting. (Pennsylvania)

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

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

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

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

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

My Journey to God

My Prayer Necklace

By Janet Tosick

Owen brings my rosary to me, he holds it gently as can be.

Pink crystal beads dance in candle light. "Nanny, here is your prayer necklace."

Owen, our curious one, our little grandson. He once asked me about my Jesus of Mercy picture.

"Why are those colors leaping out of Jesus, Nanny?"
"It's His mercy and love," I answered, not sure if he understood.

Owen studied the picture, and said, "When we go to heaven, we will see Jesus!"

Owen smiled, and jumped off my bed. He understood everything I said.



(Janet Tosick is a member of St. Michael Parish in Greenfield. This image of the Divine Mercy was displayed during the 2014 Indiana Catholic Women's Conference in Indianapolis.) (File photo by Natalie Hoefler)

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.

ADRIAN, George, 95, St. Roch, Indianapolis, March 31. Husband of Effiemae Adrian. Father of Julie Adrian-Aumen, Anna Adrian-Murphy, Janet Adrian-Nixon, George, Mark and Philip Adrian. Stepfather of Karen Etcitty, David and Mark Kingen. Brother of Irene McDuff, Franciscan Sister of Christian Charity Paulita and Paul Adrian. Grandfather of seven. Step-grandfather of six. Great-grandfather of 18.

ARCEO, Aqueda (Eleazar), 86, Holy Spirit, Indianapolis, March 24. Wife of Jeremias Arceo. Mother of Lourdes Williams, Estella, Maria, Luis, Philip and Rupert Arceo. Grandmother of three. Great-grandmother of one.

BENNETT, Dylan, 22, Our Lady of Perpetual Help, New Albany, March 25. Husband of Desiree Bennett. Father of Madalyn Bennett. Son of James Bennett and Shannon Thomas. Stepson of Dawn Bennett. Brother of Amber Jarvis, Dakota and Santana Bennett. Grandson of Jim Bennett, Pat Messenger, Anselm Thomas and Nancy Jones. Step-grandson of Bill Messenger and Anna Thomas.

BOTOS, Thomas, 71, Sacred Heart of Jesus, Indianapolis, April 1. Father of Michael and Thomas Botos. Brother of Loretta Dels and Jack Botos. Grandfather of one.

CURTSINGER, Lorena E., 94, St. Anthony of Padua, Clarksville, March 31. Mother of Doug Lopez. Grandmother of two. Great-grandmother of five. Great-great-grandmother of two.

DICKMAN, Rosemary (Holman), 88, St. Paul,

Tell City, April 2. Mother of Ardella Foster, Debbie Mulzer and Mike Smith. Sister of Regina King. Grandmother of six. Great-grandmother of nine.

DILLON, Sharon M., 54, St. Luke the Evangelist, Indianapolis, April 8. Wife of Vincent Dillon. Mother of Grace and Arthur Dillon. Daughter of Shirley Shafer. Sister of Chris, Mark and Ted Shafer.

DILLON, Steve R., 61, Sacred Heart of Jesus, Indianapolis, April 8. Husband of Theresa Dillon. Father of Christina Cromer, Melissa Downham, Katherine Graf, Matthew and Steve Dillon, Jr. Brother of Brenda Eads, Tracie Russell and Gene Dillon. Grandfather of 12.

DIMOND, Robert E., 93, St. Luke the Evangelist, Indianapolis, April 6. Husband of Doris Dimond. Father of Julie Apple, Laura Kelly, Ann Wrenne and Daniel Dimond. Grandfather of six.

DUGAN, Barbara J. (Hesselgrave), 78, St. Christopher, Indianapolis, March 30. Mother of John and Michael Dugan. Sister of Michael and Phillip Hesselgrave. Grandmother of five.

GOODE, Laura L., 33, St. Joseph, Shelbyville, April 6. Mother of Lauren Gaines and Leah Henderson. Daughter of Tommy Gaines and Juanita Gaines. Sister of Sheila Easteby, Dakota and Jordan Gaines.

HERBERT, Marvin B., 75, St. Mary, Greensburg, March 31. Husband of Nancy Herbert. Father of Steve Herbert. Grandfather of four.

JOHNSON, George W., Jr., 69, St. Charles Borromeo, Bloomington, March 31. Husband of Dana Johnson. Father of You Zhou, Alison and Cody Johnson. Brother of Arleen O'Mullane, Dannie, Jack and Tyler Johnson. Grandfather of eight. Great-grandfather of one.

KERSEY, Thomas L., 83, St. Roch, Indianapolis, April 4. Father of Carol Schlueter, Rebecca, Donald and Thomas Kersey, Jr. Grandfather of one. Step-grandfather of four.

KUEBEL, Eugene P., 96,



Chrism Mass at the Vatican

Priests participate in the ceremony to bless chrism oil as Pope Francis celebrates the Diocese of Rome's chrism Mass on Holy Thursday, April 13, at St. Peter's Basilica at the Vatican. (CNS photo/Paul Haring)

All Saints, Dearborn County, April 3. Husband of Anna Mae Kuebel. Uncle of several.

KUEHR, Richard A., 80, St. Simon the Apostle, Indianapolis, April 5. Father of Joanne Cassada, Janet Farmer, Loretta Gruner, Lisa Ramsey, Greg and Tim Kuehr. Brother of Carol Tucker. Grandfather of 11. Great-grandfather of seven.

KUNKEL, Margaret M. (Bulach), St. Bridget of Ireland, Liberty, April 7. Mother of Christyna Barker, Nancy Jackson, Karen Kuhn and LeeAnn Newton. Sister of Ellen Bulach, Ruth Gaynor, Joan Hoffmeir and Betty Ripberger. Grandmother of 12. Great-grandmother of 12.

LYNCH, Marian L., 95, St. Charles Borromeo, Bloomington, April 4. Mother of Margaret Hollers, Judy Kelley and Charlene Lynch. Sister of Mary Ann Bear, Wilma McKay, Joan Tucker and Anthony Hertz. Grandmother of four. Great-grandmother of eight. Great-great-grandmother of one.

MCHUGH, Thomas J., 77, Sacred Heart of Jesus, Indianapolis, April 1. Father of Mary Catherine Temple. Brother of Mary Ellen Reed and Michael McHugh. Grandfather of three.

MILLER, Theresa M., 53, St. Anthony of Padua,

Clarksville, April 3. Daughter of Anna Miller. Sister of Patti Hollkamp, Jaime Lamkin, Daniel, David, John, Kenneth and Timothy Miller. Aunt of several.

PARIS, Kenneth, 79, Our Lady of Perpetual Help, New Albany, March 27. Husband of Janet Paris. Father of Beth Harper, Cindy McCain, Debbie Rorrer and Brent Paris. Brother of Nancy Banet, Elizabeth Castleman, Charles, David and Larry Paris. Grandfather of 16. Great-grandfather of nine.

PITMAN, Richard L., 81, St. Christopher, Indianapolis, March 27. Husband of Beverly Pitman. Brother of Kathryn Dotlich and Charles Norman. Uncle of several.

PRATT, Dr. Ralph M., Jr., 96, Prince of Peace, Madison, April 4. Father of Cynthia Pratt Graft, Ralph III and Robert Pratt. Grandfather of eight. Great-grandfather of four.

RUDOLPH, Charles M., 82, St. Michael, Cannelton, April 5. Father of Jackie DuPont, Diana Lain, Marilyn Rhodes, Manette VanWinkle, Charlena Williams, Dr. Bill, Don, Loel, Mel and Noel Rudolph. Grandfather and great-grandfather of several.

RYAN, Margaret, St. John the Apostle, Bloomington, April 3. Wife of John Ryan. Sister of Cathy Bell and Irene Minucci. Aunt of several.

STEWART, Shirley, 81, St. Monica, Indianapolis, April 4. Mother of Jacqueline Telfer and Marc Stewart. Grandmother of one.

SULEIMAN, Dr. Louise W., 87, St. Mary, New Albany, April 3. Mother of Ann and Carolyn Suleiman. Grandmother of one.

TODD, Clarence M., Sr., 76, Holy Angels, Indianapolis, April 5. Husband of Pauline

Todd. Father of Renee and Clarence Todd, Jr. Brother of Alfred Porter. Grandfather of nine. Great-grandfather of four.

TRULOCK, Jacob E., 18, St. John Paul II, Clark County, March 28. Son of Sonny Trulock and Donna Trulock-Jones. Brother of Madelyn and Wyatt Trulock.

WATHEN, John L., 88, St. Vincent de Paul, Bedford, April 5. Father of Kathleen Foster, Rebecca Murphy, Vicki, James and Michael Wathen. Brother of Gordon Wathen. Grandfather of four. Great-grandfather of seven.

WINTZ, Stephen P., 56, St. Louis, Batesville, April 6. Husband of Tammi Wintz. Father of Allison Baum, Becca, Brooke and Jason Wintz. Son of Bob and Geraldine Wintz. Brother of Joanne Dickman, Jim and Sam Wintz. Grandfather of one. †

Providence Sister Rita Lerner served in Catholic schools for 43 years

Providence Sister Rita Lerner died on March 25 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 97. The Mass of Christian Burial was celebrated on April 6 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Rita Clara Lerner was born on Dec. 5, 1919, in Chicago. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Jan. 8, 1938, and professed final vows on Aug. 15, 1946.

Sister Rita earned a bachelor's degree at Saint Mary-of-the-Woods College, and a master's degree at Ball State University in Muncie, Ind.

During her 79 years as a member of the Sisters of Providence, Sister Rita ministered in Catholic education for 43 years in schools in California, Illinois, Indiana and Washington, D.C. In 1983, she returned to the motherhouse to minister as a nurses' aide. After retiring in 1990, she continued to serve as director of activities and as librarian for her community. She dedicated herself entirely to prayer beginning in 2006.

In the archdiocese, Sister Rita served at St. Matthew the Apostle School in Indianapolis from 1977-83, in addition to ministering at the motherhouse.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Ruth Meyer, 93, was the mother of Father John Meyer

Ruth M. (Kaiser) Meyer, the mother of Father John Meyer, St. Mary Parish in Greensburg, died on April 7 at The Waters, a nursing home and retirement facility in Batesville. She was 93.

The Mass of Christian Burial was celebrated on April 12 at St. Mary Church in Greensburg. Burial followed at River View Cemetery in Aurora.

Meyer was born on May 22, 1923, in Dover, Ind., growing up as a member of the former St. John the Baptist Parish. She later attended secretarial school.

She married her husband, William Meyer, on Feb. 8, 1943, in Dover. He preceded her in death on Dec. 7, 1997. In their 54 years of marriage, they were blessed with three daughters, Carla, Kathryn and Paula, and three sons, James, Father John Meyer and Mark.

They lived in Aurora and were members of St. Mary Parish. After William's death, Ruth

lived in Madison, where Father Meyer was serving as pastor of Prince of Peace Parish. She later moved to Greensburg when her son became pastor of St. Mary Parish. She was a member of that faith community at the time of her death.

Ruth was a devoted wife, loving mother and grandmother. She also enjoyed gardening, especially raising violets and orchids, reading, raising canaries, knitting, crocheting and sewing.

She is survived by her daughters Kathryn Ryan of Seabrook Island, S.C., and Carla Meyer Stillwell of Madison; her son, Father Meyer; and 12 grandchildren and 20 great grandchildren.

Memorial gifts may be sent to Friends of Shawe and Pope John Schools, Inc., 305 W. State Street, P.O. Box 806, Madison, IN 47250, or to the St. Mary Catholic Church Building Fund, 1331 E. Hunter Robbins Way, Greensburg, IN 47240. †

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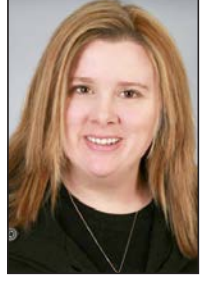
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April brings showers, taxes and, more often than not, Easter. This April, we closed out the Lenten season and celebrated Easter.



Joanna Feltz

Jesus died for our sins in accordance with the Scriptures, and through his death, we are afforded the opportunity to be born to new life.

As we celebrate the glorious resurrection of Christ, it's important we identify ways to give, so that when we die, we can continue to provide opportunities to others, from access to food or shelter, a Catholic education, assisting seminarians with their education, or even helping a youth attend CYO Camp Rancho Framasa in Brown County during the summer.

While we hope to die and be born to eternal life, actions we take now can have

a positive impact on the world and the Church we leave behind.

Over the last few months, I have been sharing the basics of planned giving along with the most typical ways people give.

Since January, we've covered bequests, beneficiary designations and charitable gift annuities. In today's column, we will wrap up our traditional donation types with charitable remainder trusts and charitable lead trusts.

A charitable remainder trust, established by a donor with cash or property, makes payments back to the donor or beneficiary for their lifetime or a term of years. The portion left in the trust after distribution obligations are fulfilled goes to the parish, school or other ministry designated by the donor.

Charitable remainder trusts are an excellent option for donors who want to establish a trust with an appreciated asset, such as stocks, mutual fund shares or real estate that will provide higher income while avoiding paying capital gains on the asset's sale. Donors benefit

since they can bypass capital gains, increase their own or a loved one's income, and receive a charitable tax deduction.

A charitable lead trust, established by a donor with cash or property, makes payments for a specified period of time to the Church. After that time expires, what remains in the trust is distributed to the donor's loved ones. Charitable lead trusts are ideal for donors who want to make a gift to the Church and pay as little gift or estate tax as possible, while eventually leaving something for their beneficiaries. Donors benefit since they are able to make a gift up-front to the Church, receive a greater gift or estate tax deduction and pass the appreciation of those assets on to their family.

Planned giving is easier than you think. Whether you choose a charitable remainder trust or a charitable lead trust, you will make a difference in other people's lives.

Still not sure which planned giving option is right for you? My team at

the archdiocesan 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 planned giving for the Catholic Community Foundation in the Archdiocese of Indianapolis, and 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.) †

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

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



Pope Francis

"I never thought there would be a Jesuit pope, like everybody else," said Father Conroy, during an April 5 panel hosted by Georgetown's Initiative on Catholic Social Thought and Public Life discussing

the impact his election still has on Jesuit communities in the U.S.

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

during his 2015 apostolic visit.

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

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

And then along came the Jesuit pope, paying his own hotel bill, paying his respects to migrant refugees who had lost

their lives in the waters near the Italian island of Lampedusa, giving up luxury accommodations at the Vatican, and washing the feet of women and Muslims. Shriver said he thought to himself: "Who is this guy?"

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

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

"He's always teaching," Shriver said. He's teaching when he gets into a small Fiat, when he prefers to eat with the homeless instead of with Congress, when he invites the homeless to his birthday party, when he goes on a trip and comes back with immigrant families.

"These are all gestures with a message," Shriver said. "He's a great teacher, and he's a challenging teacher. ... He doesn't fit in the box of conservative or liberal. He wouldn't be a Democrat or a Republican or an Independent. He doesn't fit in those classifications. He's listening to his boss, and his boss is Jesus."

"You can't fake this stuff," said Father Conroy, adding that the pope is a great communicator and yes, he's quite different because he grew up in a different environment. While some places on Earth revere Christ the king, the ruler, in South America, where Pope Francis comes from, "they worship Christ the servant. ... That's who Christ

is, not the king, but a servant. ... I think it's so much a part of who [Pope Francis] is, and that's not so much [being] Jesuit," but part of the popular Christology of the place where he comes from.

He also was a high school teacher, he said, and that's why he knows how to talk to groups of people who don't want to listen to him, Father Conroy said, and so he prepares a message that sticks.

He's the kind of pope who can get young people excited about their faith, said Michelle Siemietkowski, director for graduate and undergraduate student formation at Georgetown University's Office of Mission and Ministry.

When the announcement came that a Jesuit had been chosen as pope, the building she was in at Georgetown shook, literally, with excitement, she said, and students at the Jesuit institution began running around the school's Washington campus with the Vatican flag.

When she asked students what the pope meant to them, one of them said that a recent World Youth Day event with Pope Francis "marked the first time in a while that I truly felt part of the Catholic community."

He shows young people joy, good deeds, and the importance of taking them to those into communities everyone else is ignoring, Siemietkowski said. And those are just the sentiments of young Catholics, she said. "These are our young people. It's phenomenal. It's powerful and it's palpable."

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

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

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Trump signs bill to let states redirect funds away from abortion clinics

WASHINGTON (CNS)—President Donald J. Trump signed a bill into law on April 13 that allows states to redirect Title X family planning funding away from clinics that perform abortions, and to community clinics that provide comprehensive health care for women and children.

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

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

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

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

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

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

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

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

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

By signing the bill, Trump is undoing former President Barack Obama’s “parting gift to the abortion industry,” Dannenfelser said in a statement. “The resolution signed today simply ensures that states are not forced to fund an abortion business with taxpayer dollars. Rather, states have



Seema Verma, U.S. administrator of the Centers for Medicare and Medicaid Services, addresses reporters outside the White House on April 13 alongside Penny Nance, CEO of Concerned Women for America. The news conference followed President Donald Trump’s signing of a bill allowing states to redirect Title X family planning funding away from clinics that perform abortions and to community clinics that provide comprehensive health care for women and children. (CNS photo/Jonathan Ernst, Reuters)

the option to spend Title X money on comprehensive health care clinics that better serve women and girls.”

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

Jeanne Mancini, president of March for Life, thanked Trump, Pence and “the strong female leadership” shown by

U.S. Rep. Diane Black, R-Tennessee, and Sen. Joni Ernst, R-Iowa, for introducing the joint resolution in their respective chambers.

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

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

By Brigid Curtis Ayer

The Indiana Catholic Conference (ICC) recently supported two legislative proposals that would enhance food-assistance benefits



for low-income residents. One of the proposals—Senate

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

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

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

The Supplemental Nutrition Assistance Program, commonly referred to as SNAP, is offered by the federal government and designed to alleviate hunger and address poverty.



Sen. James Merritt

Formerly known as the food stamp program, SNAP helps low-income people and families buy food. Its benefits are provided in the form of an electronic benefit card, which acts like a debit card and can be used in grocery stores for the purchase of food. SNAP is regulated by the U.S. Department of Agriculture and administered in

Indiana by the Family and Social Services Administration.



Glenn Tebbe

Senate Bill 154, which passed the House unanimously on April 4, would increase the asset limit on SNAP benefits for state recipients from \$2,250 to \$5,000

per household. The asset limit includes children’s assets; real estate, other than a person’s home; and cash and bank accounts. Besides the asset limits, persons must pass a gross income test of not more than 130 percent of poverty to qualify for SNAP benefits.

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

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

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

Glenn Tebbe, executive director of the ICC, who serves as the public policy spokesperson for the bishops in Indiana, testified in support of the bill, saying in 2015 the Indiana bishops published a pastoral letter regarding poverty

titled “Poverty at the Crossroads; The Church’s Response to Poverty in Indiana.”

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

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

From the Church’s perspective, Tebbe said it is important that these matters be adjusted in order that eligible families have access to food. He added it is important to raise the savings asset amount in order to help families maintain dignity and reduce poverty. Forcing families to reduce meager savings only exaggerates the problem in subsequent weeks and months, forcing families to not be able to sustain themselves not only for food, but for other needs as well.

“We have a responsibility to the poor,” said Tebbe. “Senate Bill 154 updates the law and benefits those in need and the common good.”

Senate Bill 9, also authored by Merritt, passed the Senate, but failed in the House. The proposal would have allowed Indiana to opt out of a federal law which bans convicted drug felons from receiving SNAP benefits.

“We support efforts to enhance access to SNAP benefits for those returning from incarceration back into society because it helps former offenders move forward with their lives,” said Tebbe. “Senate Bill 9 would have helped offenders get the food they need to become self-sufficient.”

(Brigid Curtis Ayer is a correspondent for The Criterion. The ICC provides legislative updates and other public policy resources on its Webpage at www.indianacc.org.) †

Thank you!



Photo by Karen Kasmauski for CRS

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