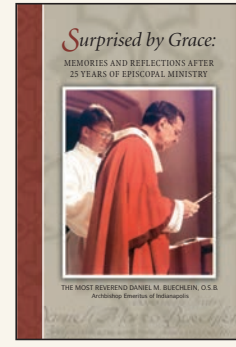


The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Surprised by Grace

New book captures archbishop emeritus' journey of faith, page 20.

CriterionOnline.com

March 1, 2013

Vol. LIII, No. 20 75¢

Thank you, Holy Father

CNS photo/L'Observatore Romano via Reuters



Pope Benedict XVI leads his final Angelus as pope from the window of his apartment overlooking St. Peter's Square at the Vatican on Feb. 24. His papacy officially ended on Feb. 28 at 8 p.m. Rome time. As many as 250,000 people attended the Angelus to pay tribute to the retiring pontiff.

Changing rules through apostolic letter, Pope Benedict XVI allows College of Cardinals to move up conclave date

VATICAN CITY (CNS)—In his last week as pontiff, Pope Benedict XVI issued new rules for conclaves, including a clause that allows the College of Cardinals to move up the date for the beginning of the conclave to elect his successor.

However, the cardinals could not set the date until after the pope left office on Feb. 28.

See related stories, page 2 and pages 7-11.

that would be incurred by any noncardinal assisting the College of Cardinals who failed to maintain absolute secrecy about the conclave proceedings.

The pope laid out the new rules in an apostolic letter issued "*motu proprio*" (on his own initiative) on Feb. 22, the feast of the Chair of St. Peter. The Vatican released the document on Feb. 25.

The changes affect the rules established in Blessed John Paul II's apostolic constitution governing the election of popes, "*Universi Dominici Gregis*."

Under the current rules, which remain

Pope Benedict also defined the exact penalty—automatic excommunication—

in effect, upon the vacancy of the papacy, cardinals in Rome "must wait 15 full days for those who are absent" before they can enter into a conclave and begin the process of electing a new pope.

However, Pope Benedict inserted an additional provision that grants the College of Cardinals "the faculty to move up the start of the conclave if all the cardinal-electors are present," as well as giving them the ability "to delay, if there are serious reasons, the beginning of the election for a few more days."

However, the conclave still must begin no more than 20 days after the start of the "*sede vacante*."

The date of the start of the conclave is to be decided by all the cardinals, including those over the age of 80, who participate in the daily general congregations or discussions that precede a conclave, said Archbishop Pier Luigi Celata, the vice chamberlain. He will assist Cardinal Tarcisio Bertone in the administration of the Church during the "*sede vacante*."

The cardinals must wait for every cardinal-electors to arrive or to have sent a

legitimate excuse for their absence, such as for reasons of infirmity or serious illness, he told journalists.

The date of the start of the conclave will then be determined by a majority vote, that is 50 percent, plus one, of the cardinals present, Archbishop Celata said.

The other major change to the rules is that the pope defined the exact penalty incurred by support staff assisting the cardinal-electors during a conclave if they break the oath of secrecy about the proceedings.

The aides must swear to never lend support to or favor any outside interference in the election process. Under the old rules, the penalty for breaking the vow was to be determined by the future pope.

Instead, Pope Benedict has rewritten the oath that staff will take, stating that they are "aware that an infraction will incur the penalty of automatic excommunication."

"The Holy Father wanted to make things immediately clear and not pass

See CONCLAVE, page 7

Pope's legacy includes being committed teacher of the faith

By Sean Gallagher

One of the principal duties of a pope is to be the Church's first teacher of the faith.

Pope Benedict XVI, who stepped down as bishop of Rome on Feb. 28, was well known for that aspect of his papal ministry through his homilies, speeches and various teaching documents.

Teaching the faith has been central to his ministry, however, since his ordination to the priesthood in 1951. For much of the next 26 years after his ordination, he taught as a theologian in various German universities before being named archbishop of Munich and Freising in Germany in 1977.

In 1981, he was appointed prefect of the Vatican's Congregation for the Doctrine of the Faith, an office he held until his election as pope in 2005.

Three theologians who teach in the Archdiocese of Indianapolis shared their thoughts recently on the legacy of Pope Benedict in regard to his office as the principal teacher of the Catholic faith for the universal Church.

Archbishop Joseph W. Tobin, the main teacher of the faith in the Archdiocese of Indianapolis, also reflected on this aspect of the resigned pope's ministry in a recent interview.

Benedictine Father Guy Mansini, a theology professor at Saint Meinrad Seminary and School of Theology in St. Meinrad, thinks Pope Benedict is one of the most accomplished theologians to have been elected bishop of Rome in recent history, pointing to his research on the theological writings of St. Augustine and St. Bonaventure and his experience as a theological expert at the Second Vatican Council.

"Because of his experience at the council," Father Guy said, "he could convincingly and persuasively distinguish between the real council—the council that spoke in continuity with the great Catholic tradition of the Fathers, the Middle Ages, [the Council of] Trent, and the 19th- and 20th-century papacy—and the council that was the invention of the secular media, the council according to which the Church should be nothing more than a sort of cheerleader for post-modern sexual and social liberations."

Andy Hohman, who teaches theology and philosophy at Marian University in Indianapolis, thinks Pope Benedict's priority on the re-evangelization of the secularized West is rooted in his work as a theologian that dates back as far as the 1960s.

"His emphasis on the evangelization from the beauty [of the Gospel], his commitment to the new evangelization of Europe—these certainly can be found in his *Introduction to Christianity*," said Hohman, referring to a

book that Pope Benedict wrote in 1968. "Here one sees his careful analysis of secularization and modernity. His concern for a Christian humanism and the heritage of Christian culture certainly has roots in his basic theological commitments."



Andy Hohman



Kevin Schemenauer

ability to bring together often polarized ideas is an inspiration and model for me as an aspiring moral theologian."

Archbishop Tobin was amazed by this humility in Pope Benedict's choice of the first writer that he cited in his first encyclical, "*Deus Caritas Est*" ("God Is Love")—Friederich Nietzsche.

"I was astounded that anybody would use such an 'unchurchlike' source to focus his reflection," he said.

Archbishop Tobin had the chance to witness the retired pope's theological acumen firsthand during a session of the 2005 World Synod of Bishops meeting on the Eucharist.



Archbishop Joseph W. Tobin

Kevin Schemenauer is one of Hohman's colleagues at Marian. Born after the election of Blessed John Paul II, Schemenauer attended World Youth Day in Cologne in 2005 just months after Pope Benedict's election, and later was a graduate student at The Catholic University of America in Washington when the pontiff visited it in 2008 and delivered a speech about the meaning of Catholic higher education.

He appreciates what he describes as the retired pontiff's "intellectual humility."

"Benedict XVI has a way of bringing together diverse perspectives and drawing insights even from the writings of those with whom he disagrees," Schemenauer said. "This intellectual humility and

ability to bring together often polarized ideas is an inspiration and model for me as an aspiring moral theologian."

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Archbishop Tobin had the chance to witness the retired pope's theological acumen firsthand during a session of the 2005 World Synod of Bishops meeting on the Eucharist.

"The pope presides over most of the synod sessions. And he sits there in the front," Archbishop Tobin said. "Benedict listened. And in front of him he had the *Vulgate* and *Greek New Testament*—just those two books. He listened for about a week and then finally said, 'I hope you don't mind if I say something about the Eucharist as sacrifice.' He said that this was a problem that he had been wrestling with for 50 years.



'As every pope must, he spoke the truth, the truth of the Gospel, as God gave him light to understand it, and against the distortions of the modern age. But what is distinctive in his teaching is the love with which he taught—his manifest love of Christ and Christ's teaching and mission and his love of those he was addressing.'

—Father Guy Mansini, O.S.B.

"It was a magisterial lecture. It was absolutely brilliant. You could have heard a pin drop as he talked."

Hohman appreciated that Pope Benedict continued his theological work as pope in *Jesus of Nazareth*, his three-volume reflection on the life of Christ, which was published under his pre-papal name, Joseph Ratzinger—a move the Marian philosophy and theology professor thought was intriguing.

"He was aiming to engage as a theologian in the contemporary theological debate," Hohman said. "This certainly put him at a certain disadvantage. He put his ideas out, they were critiqued, [and] he had no voice to reply to his critics.

"It will be interesting to see if the retired Pope Benedict continues to engage or engages more actively in explicit theological methods and claims once he is free to speak his theological mind without the same level of restriction."

Whatever Pope Benedict does theologically in retirement, Father Guy will look back on his pontificate and see love behind the way in which he carried out his teaching office.

"As every pope must, he spoke the truth, the truth of the Gospel, as God gave him light to understand it, and against the distortions of the modern age," Father Guy said. "But what is distinctive in his teaching is the love with which he taught—his manifest love of Christ and Christ's teaching and mission and his love of those he was addressing. Benedict followed St. Paul's dictum completely to 'speak the truth in love' " (Eph 4:15). †

Sister Diane Ris was 16th general superior of Sisters of Providence

Criterion staff report

Providence Sister Diane Ris, who served as the 16th general superior of the Sisters of Providence of Saint Mary-of-the-Woods, died on Feb. 20 in Mother Theodore Hall on the campus of the order's motherhouse in St. Mary-of-the-Woods. She was 80.



Sr. Diane Ris, S.P.

The Mass of Christian Burial was celebrated on Feb. 26 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Sister Diane was general superior when Blessed John Paul II beatified

Mother Theodore Guérin, who founded the Sisters of Providence, in 1998. Beatification is the last major step before a person is declared a saint. Mother Theodore was canonized in 2006 by Pope Benedict XVI.

"Sister Diane will be remembered in many ways by different people. She was a wonderful teacher of primary children, and a wonderful teacher of future teachers. She served in elected leadership as both a provincial and as general superior," said Providence Sister Denise Wilkinson, the order's current general superior. "She also was appreciated as a spiritual director and retreat facilitator. Her love of St. Mother Theodore consistently informed her thoughts and actions. Sister Diane was an instrument of Providence for many."

At the time of Mother Theodore's beatification, Sister Diane expressed her admiration of her order's founder.

"I have a deep love for Mother Theodore," she said. "I have so much respect for what she was going through, all that she experienced from birth to death. What a holy woman she was. In the words of Pope John Paul II at her beatification, 'not only was she holy, but she was fully human.' Put those two things together and you have a saint."

Sister Diane, whose religious name was previously Sister Martin Therese, was born on July 16, 1932, in Port Chester, N.Y. She entered the Sisters of Providence on July 21, 1951, and professed perpetual vows on

Jan. 23, 1959.

She earned a bachelor's degree in education from Saint Mary-of-the-Woods College, a master's degree in elementary education from Indiana University in Bloomington and a doctorate in the same field from Ball State University in Muncie, Ind.

Sister Diane served as an educator in several Catholic schools in Illinois, Indiana, Kentucky and Maryland. In the archdiocese, she ministered at St. Susanna School in Plainfield and the former St. Patrick School in Indianapolis.

She also served for 20 years as a professor at Morehead State University in Morehead, Ky., and received the Distinguished Teacher Award, the school's highest faculty honor, in 1989.

She was elected general superior of the Sisters of Providence in 1996, and served in that position until 2001.

Surviving are two sisters, Linda VanDenBerg of Jacksonville, Fla., and Peggy Joneas of Memphis, Tenn.

Memorial contributions may be made to the Sisters of Providence, 1 Sisters of Providence, St. Mary-of-the-Woods, IN 47876. †



Phone Numbers:
Main office: 317-236-1570
Advertising: 317-236-1572
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1425
Toll free: 1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster:
Send address changes to *The Criterion*,
P.O. Box 1717, Indianapolis, IN 46206

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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Postmaster:
Send address changes to:
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Archbishop finishes tour of deaneries with Batesville Mass

By Sean Gallagher

BATESVILLE—Despite frigid temperatures and a cold, blustery wind, Catholics from across southeastern Indiana filled St. Louis Church in Batesville on Feb. 19 for a Mass with Archbishop Joseph W. Tobin.

The Mass in the Batesville Deanery was the last of the 11 deanery Masses that Archbishop Tobin celebrated across central and southern Indiana to help him worship with and get to know Catholics throughout the Archdiocese of Indianapolis.

In his opening remarks during the Mass, Archbishop Tobin used humor to reference being at the end of his tour of the deaneries.

“I think that it’s a bit like the wedding feast at Cana because the best wine has been reserved for the last,” he jokingly said as the congregation laughed.

In his homily, Archbishop Tobin told his listeners that an early goal for him in his ministry in leading the Church in central and southern Indiana is simply to learn.

“Each day, believe me, is a learning curve,” he said. “And I’m not sure if it’s gotten less steep. But that’s alright because the shepherd should know the people he serves, the Church that he leads.”

The Gospel reading for the Mass included Jesus teaching his disciples the “Our Father,” and the importance of forgiveness.

“Jesus wants us to pray from the freedom that he gained for us in his death and resurrection,” Archbishop Tobin said. “What can take away that freedom is hatred or resentment, which becomes something like drinking poison ourselves and hoping that the other person dies. The poison kills us.”

Archbishop Tobin also reflected in his homily, as he did in other deanery Masses, on the necessity to connect all pastoral priorities to growth in holiness.

In reflecting on the importance of this call, Archbishop Tobin showed understanding for the difficulties some Catholics in the Batesville Deanery have experienced for more than a year as they have participated in the “Connected in the Spirit” parish planning process.

The process seeks to take account of resources for the future ministry needs of parish communities across central and southern Indiana.

“Holiness is finding freedom, and that’s why Jesus asks us to forgive, to forgive all those who harm us, forgive even the Church who at times, through its representatives, has not seemed to be sympathetic or to listen or care,” Archbishop Tobin said. “We do that because we loved the one who died saying, ‘Father, forgive them, for they know not what they do’ [Lk 23:34]. And our mission is to be holy, to forgive and to be free.”

After the Mass, a group of women from St. Vincent de Paul Parish in Shelby County spoke about how important it was to attend the Mass and worship with their new shepherd.

They arrived an hour before the liturgy began “because we wanted to be sure to get good seats,” said St. Vincent parishioner Pat Barley with a laugh.

“The homily was wonderful,” said Naomi Woods, also a member of St. Vincent Parish. “He’s very friendly and down-to-earth. He wants to meet everybody in the archdiocese.”

Jane and Nick Bauer of St. Lawrence Parish in Lawrenceburg arrived even earlier. Nick, who is a maintenance worker at his parish, was glad to see the church packed for the liturgy.

“It definitely shows that there’s a strong Catholic community in this part of Indiana,” said Nick. “I hope his ministry goes long and strong. He’s a very wonderful person, very personable.”



Deacon Ronald Freyer, left, and Archbishop Joseph W. Tobin elevate the Body and Blood of Christ during a Feb. 19 Mass at St. Louis Church in Batesville. The Mass in the Batesville Deanery was the last of the liturgies celebrated by Archbishop Tobin in each of the archdiocese’s 11 deaneries. Deacon Freyer ministers at St. Louis Parish in Batesville.



Nick and Deb Bauer, members of St. Lawrence Parish in Lawrenceburg, pose for a photo on Feb. 19 with Archbishop Joseph W. Tobin during a reception at St. Louis Parish in Batesville following a Mass celebrated there by the archbishop for Catholics in the Batesville Deanery. Taking the photo is Donna Doll, a member of St. Anthony of Padua Parish in Morris.

Many of the worshipers attended a reception after the Mass and stood in line to meet Archbishop Tobin.

Among those who greeted him were Pete and Deb Mack and their four young children, all members of St. Louis Parish in Batesville.

Deb sees good things for the archdiocese in the months and years to come because of Archbishop Tobin’s leadership.

“I hope that the enthusiasm that he has for the Lord and his faith just spreads throughout the archdiocese and takes it up a notch,” she said. “[Then] we can embrace that and get excited and enthused and then go out there and change the world.”

Grace Mack, a fifth-grader at St. Louis School, also spoke in praise of her new archbishop.

“It was cool to meet [him],” said Grace. “I think he’s very good at homilies. He’s funny and very easy to understand.”

Father Randall Summers, pastor of St. Louis Parish, sat a table during the reception watching the steady flow of well-wishers waiting in line to meet the new archdiocesan shepherd.

“The fact that Archbishop Tobin has been standing there for quite a long time receiving everyone and taking



Archbishop Joseph W. Tobin reacts to 3-year-old Kathryn Mack showing him her age during a Feb. 19 reception at St. Louis Parish in Batesville following a Mass celebrated there by the archbishop for Catholics in the Batesville Deanery. Joining Kathryn in meeting the archbishop are members of her family, from left: Deb, Grace (partially obscured), Pete, Christian and Spencer Mack, all members of St. Louis Parish.



Helen Wysong, left, and Shari Cox, both members of St. Charles Borromeo Parish in Milan, pray during the Feb. 19 deanery Mass at St. Louis Church in Batesville.

time to meet with everyone—that just says volumes about how much he cares about the people in this area and the archdiocese as a whole,” said Father Summers. “I just think he’s a very genuine, kind, gentle kind of man. What a great gift it is for us to have him in the archdiocese.” †

Archbishop Tobin reflects on worshiping, meeting parishioners in 11 deaneries

By Sean Gallagher

Over the course of about a month, Archbishop Joseph W. Tobin visited each of the 11 deaneries of the Archdiocese of Indianapolis, worshiping with and meeting many Catholics from these regions.

After the final deanery Mass on Feb. 19 at St. Louis Church in Batesville, Archbishop Tobin spoke about his experience in visiting the deaneries.

He first talked about his appreciation for the strong turnout for his visits in nearly every deanery.

“It humbles me, and it energizes me because of the sheer goodness of the people, and the sincerity of their welcome make me want to do the best I can for the people,” Archbishop Tobin said. “And I realize that there are thousands and thousands of more people in the archdiocese, but the welcome was consistent.

“So I have to believe that people here have a great openness to the Church, to the word of God. I think we can go forward together.”

Visiting each of the deaneries also gave Archbishop Tobin an appreciation for what he described as “the sort of anomalous location of the cathedral, the archbishop’s residence and the archdiocesan offices in the

extreme north.

“I don’t think that I will forget that there’s a lot of the archdiocese outside of Indianapolis,” he said. “I wouldn’t want them to feel like there’s Indianapolis and, as an afterthought, there’s the rest of us.”

Archbishop Tobin put that desire into action by celebrating a Rite of Election on Feb. 17 at St. Mary-of-the-Knobs Church in Floyd County.

It was the first time in the history of the archdiocese that this ritual, part of the Rite of Christian Initiation of Adults process of welcoming catechumens and candidates into the Church at the Easter Vigil, was celebrated away from St. Peter and Paul Cathedral in Indianapolis.

Archbishop Tobin had in part been prepared for visiting each of the deaneries and the enthusiastic reception he received in them by the 12 years he served as the superior general of the Congregation of the Most Holy Redeemer.

When he visited parishes around the world staffed by his fellow Redemptorist priests, the parishioners were excited to meet him, just as they were in parishes in central and southern Indiana.

But he said that there is one critical difference between the two experiences.

“I was never sure that I’d ever come back to visit the

people that I visited, say, in Burkina Faso [in Africa],” Archbishop Tobin said. “Here, I’m interested in each of these communities because these are my people. I’m going to see them again. The fact that they welcomed me with such sincerity was a marvelous experience for me.”

It has been an experience that has also affected Archbishop Tobin’s daily prayer.

“I pray for the Archdiocese of Indianapolis several times a day,” he said. “And those experiences help me put a face on the prayer. I’m not only praying for where I live, but for people I know and people I share the most important things in life with—God’s word, God’s sacraments.”

Archbishop Tobin also said that his own faith has been strengthened by meeting Catholics from across central and southern Indiana in receptions after each deanery Mass, hearing about the blessings and crosses in their lives and how their faith helped them accept them all.

“Those are the people that I like to say help me get out of bed in the morning,” Archbishop Tobin said. “I might have had a late night the night before, and I might say, ‘What the heck. I’ll call in sick.’ But I get out of bed because of these people, because they get out of bed with a lot more [cares] than I ever carried.” †



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Editorial

Happy retirement, Pope Benedict

If anyone deserves a happy and peaceful retirement after a long life of service to the Catholic Church, it's certainly Pope Benedict XVI. Indeed, his retirement is coming almost eight years later than he expected and wanted. However, the cardinals who elected him pope, under the guidance of the Holy Spirit, knew what they were doing.

Many people, we believe, were surprised by this mild and introverted intellectual, who succeeded the charismatic and extroverted Blessed John Paul II. However, we also believe, most Catholics grew to love this man who assumed the arduous labors of the papacy when he was 78.

His influence on the Church, though, began at least 50 years ago when, as Father Joseph Ratzinger, he was selected by Cardinal Joseph Frings of Cologne, Germany, as his *peritus*—theological adviser—at the Second Vatican Council. He contributed greatly to some of the documents of Vatican II, especially those regarding the liturgy and revelation.

Following Vatican II, he resumed his teaching and his writing while helping to found the journal *Communio* to foster what he and the journal's co-founders believed was the authentic interpretation of Vatican II.

After serving as Archbishop of Munich and Freising for four years, during which time he was made a cardinal, in 1981 he accepted Pope John Paul II's invitation to become prefect of the Congregation for the Doctrine of the Faith (CDF). He worked closely with Pope John Paul and oversaw the writing of numerous official teaching documents.

One of the most important of those documents was the *Catechism of the Catholic Church*. Cardinal Ratzinger headed the commission that prepared the catechism from 1986-92. It is now considered the major catechetical achievement of Pope John Paul's pontificate.

During those years, Cardinal Ratzinger got a reputation of being a stern enforcer of Catholic doctrine, especially when his congregation felt it necessary to discipline certain theologians who taught things contrary to the Church's doctrine.

Thus, many were taken by surprise when his papacy turned out to be more pastoral than some people expected.

Cardinal Ratzinger also wrote a phenomenal number of theological books. Even today the catalog for Ignatius Press, which publishes most of his work in the United States, takes five pages to list his books. Included is *Milestones*, his autobiography from 1927 to 1977.

He continued to write constantly after he was pope, not only his lectures for his Wednesday audiences and messages for the numerous meetings popes have to have, but also three encyclicals.

The first, "*Deus Caritas Est*" ("God Is Love"), published in 2006, was about the true meaning of love and how we are to live a life of love for God and others.

"*Spe Salvi*" ("Saved in Hope"), published at the end of 2007, was basically an extremely optimistic encyclical, but it took issue with those in the modern world who separate reason from faith and hope.

The third encyclical, "*Caritas in Veritate*" ("Charity in Truth"), published in 2009, was a social justice document that addressed a long range of economic issues.



Pope Benedict XVI prays in a private chapel during the closing day of a spiritual retreat at the Vatican on Feb. 23. The pope thanked members of the Roman Curia "for these eight years during which you have helped me carry the burden of the Petrine ministry with great competence, affection, love and faith."

With everything else he had to do, Pope Benedict also somehow found the time to write three volumes on *Jesus of Nazareth*, all immediately becoming best-sellers.

Well before he became pope, Benedict was concerned about the secularism of modern society, especially in the West. He called for a "new evangelization," a phrase first used by Pope Paul VI, and established a permanent office in the Vatican to oversee it.

This past October, he inaugurated a Year of Faith, to continue until November, as part of the new evangelization.

He did not travel as much as Pope John Paul did, but he made 24 trips outside of Italy, plus 30 more inside Italy. He visited the United States in 2008, during which he spoke at the United Nations. He also met with some victims of clergy sex abuse.

His trip to England in 2010 was a masterpiece, as he met with the queen and the Archbishop of Canterbury. He even won over the secular media that had been skeptical of the visit. He established a cordial relationship with the former Anglican Archbishop of Canterbury, Rowan Williams.

Speaking of Anglicans, one of Pope Benedict's great accomplishments was the establishment of a new ordinariate for Anglican communities to enter into full communion with the Catholic Church.

During Pope Benedict's pontificate, the new vernacular translations of the Mass and other liturgical rites were approved and, in the United States, went into effect during Advent of 2011.

Unfortunately, Pope Benedict's pontificate will also be associated with the clergy sex-abuse scandal. The pope received a lot of criticism from people who didn't realize that it was the pope, while still at the CDF, who was one of the first high-level officials of the Church to realize the seriousness of the scandal and to do something about it.

The pope has completed his pontificate with the courageous, prudent and humble decision to resign for the good of the Church. He will continue to serve the Church, as he has done throughout his long life, through prayer.

We wish him many more years.

—John F. Fink

Letters to the Editor

Allow yourself to be interrupted by God in your life of faith

The big question is: Do we worship God or do we worship our experience of God? Do we worship God or do we worship our idea of him?

If we are to avoid a narcotic approach to religion that pushes us to stagger from experience to experience hoping for the next bigger and better thing, we must know what we believe apart from the nice or nasty feelings that may or may not go along with such a belief. Feelings are good servants, but poor leaders.

St. John of the Cross speaks of a second conversion which has to do with learning to manage and flourish when the warm feelings, consolations and props that accompany the first "conversion characterized by joy and passion and filled with felt consolation and a deep sense of God's presence" are taken away.

Does faith dissipate when the initial feelings dissolve? The ego has to break, and this breaking is like entering into a deep darkness. Without struggle and affliction, there can be no movement in love. Love is directional and transcends feelings.

Too often in our relationship with God, we look and expect times of immense spiritual consolation, mountaintop experiences, and expanded moments of intimate personal encounter. This is not always the way of God, and we are plunged into the dark night. But this dark night can prove to be prevailing conditions from which springs light, grace and growth in faith.

We must always allow ourselves to be interrupted by God, casting aside our old concepts and preconceived notions of his presence.

Kirth N. Roach
Order of Carmelite Discalced Secular Indianapolis

Healthy, civil conclusion is needed in gun-control debate, sisters say

Guns are lively ammunition for passionate debate these days. It seems that weekly we learn of a tragedy where someone showed reckless disregard for his or her own life, or for the lives of others.

Typically, one camp deplors the use and availability of lethal weapons. The other side, just as passionately, defends our right to own whatever type of lethal weapon we choose. All too often, emotions race beyond reason and cloud logical, intelligent conversation.

We hear some people say they have a right, an entitlement, to have their weapon of choice, no matter how brutal it could be, or how much harm it could cause. We hear others say every gun ought to be removed from society beyond typical hunting rifles and handguns for personal protection. Are not all guns capable of assault? Some do it harder, faster and more aggressive than others.

One member of our congregation, Sister Patricia Linehan, has personal experience with what assault weapons can do. She served in the U.S. Navy for 25 years, Navy Nurse Corps, with a good part of that time as a charge nurse in neurosurgical units. She also served on the Admiral's Staff at the Naval Regional Medical Center in Bethesda, Md., where she was head of education and training.

"Probably no one else in this Congregation has the in-your-face, up-front-and-personal, first-hand experience as I, of the results of assault rifle violence," she says. "I, personally, have removed shrapnel and tissue and sown up and dressed the wounds of hundreds of young men, and assisted in pre-op and operating rooms to put them back together, piece by piece. Nothing justifies these types of weapons, short of war or imminent invasion and then it's a forced

bad choice."

So where is the humanity in all of this passionate discussion? Where is the concern about and respect for how we treat one another in our neighborhoods, our schools, in our families and in our halls of government, in our discussions? Why does the conversation about the presence of high-powered guns cause such turmoil? Have we lost the ability to have reasonable discussion, to live as reasonable people? Have we lost the ability to show respect to one another?

We believe, however, that we can lock away some of our most high-powered guns and remove one element of temptation from those who might be inclined to launch an attack. A handgun in the hands of an attacker can do much less harm in a few seconds than an automatic assault rifle.

As members of the Sisters of Providence leadership team, we hope and pray that our governmental leaders will find a way to resolve the gun-control debate to benefit all humanity, not special-interest groups. Just as all of us have a right to bear arms, we also have a right to live safely in our homes, our schools, our places of work, worship and play.

Our Litany of Non-Violence is a prayer that was written in 1992 by a group of sisters at the first Sisters of Providence International Justice Network Gathering. It is probably the prayer we share most often with visitors and groups, and it is recited often at many of our gatherings. One line of that prayer is this: "Grant us the desire, and the courage, to risk speaking and acting for the common good."

We need that grace among us now as we try to reach a healthy, civil conclusion in our gun-control debate. We pray that accessibility to assault weapons can be tempered, and that we can all live safely and more humanely. We pray that the process will refocus an intentional effort of respect toward one another.

Sister Denise Wilkinson, S.P.,
General Superior
Sister Lisa Stallings, S.P., Vicar
Sister Jenny Howard, S.P.,
General Officer
Sister Mary Beth Klingel, S.P.,
General Officer
Sister Dawn Tomaszewski, S.P.,
General Officer

(See the entire Litany of Non-Violence at www.SistersofProvidence.org in the *Spirituality and Prayer* section under "Peace and Justice." Spanish and Mandarin versions are also available.)

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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

Bills to regulate chemical abortion, improve informed consent advance

By Brigid Curtis Ayer

A bill to regulate chemical abortion in Indiana and another to improve the informed consent law for abortion cleared their first hurdle on Feb. 20 when the Senate health



panel passed the proposals. The Church supports both measures.

Sen. Travis Holdman, R-Markle, author of Senate Bill 371, said his proposal is

intended to ensure women's safety.

The bill requires facilities that dispense abortion-inducing drugs to meet the same medical standards as those that provide surgical abortions. The proposal requires a doctor who prescribes abortion-inducing drugs to examine the woman in person and schedule follow-up care.

On Feb. 25, the Indiana Senate eliminated the

requirement for a second ultrasound after a chemical abortion.

"We're just trying to control and regulate abortion-inducing drugs which are not regulated in the state of Indiana," Holdman said in discussing his initial bill. "We're talking about the life of the mother and of the child. I don't believe what we are asking for is an unreasonable request. We are not prohibiting physicians or abortion clinics from continuing the practice they are engaged in."



Sen. Travis Holdman

Senate Bill 489, authored by Sen. Mike Young, R-Indianapolis, changes Indiana's informed consent law for abortion requiring a woman seeking an abortion to see an ultrasound and hear the fetal heartbeat unless she certifies in writing that she declines. It requires the Indiana Department of Health to provide color illustrations, rather than black and white ones, showing fetal development stages for abortion centers to provide to clients.

Glenn Tebbe, Indiana Catholic Conference (ICC)

executive director, who serves as the official spokesman on state and federal issues for the Church in Indiana, testified on Feb. 20.

"We rise in support of both bills under consideration because human life has dignity and value. We believe it is important that women be fully informed before making an important life-changing decision," Tebbe said. "We believe it is in the best interest of the state to protect the health of the mother as well as the life of the unborn child."

Dr. Hans Geisler, a retired obstetrician and gynecologist (OBGYN) in Indianapolis, told the Senate panel, "I believe it is important to treat chemical abortions the same way we treat surgical abortions.

"An examination should be required by a physician, and an ultrasound given before any chemicals are given to rule out an ectopic pregnancy, [and] that a person administering the chemical abortion have hospital admitting privileges and surgical privileges, in case they are needed," he said. "And that the clinic where this is being carried out should be a

licensed medical facility, the same as other licensed surgical abortion facilities in Indiana."

Geisler provided a litany of data demonstrating that chemical abortion, when compared to surgical abortion, is riskier. He noted a chemical abortion has a 15.6 percent risk of hemorrhage compared to a 2.1 percent risk from a surgical abortion.

"This is statically significant," he said. "I am not advocating surgical abortions. I'm merely pointing out

chemical abortions are somewhat riskier."

Sue Swayze, legislative director for Indiana Right to Life, told lawmakers, "Due to the rapid use of RU 486 in Indiana, we believe Indiana law must begin to recognize, define and regulate its use. The reason we want to regulate chemical abortion is because we can statistically predict the probability of failure rates which are much higher for chemical abortions than with surgical abortion.

"A woman who encounters complications a few days after she takes the abortion-inducing drugs will likely return

to the place where she got the pills for treatment," Swayze added. "That center needs to be equipped to do so with medical facility equipment, [and] wider doorways for use of a gurney in case the woman needs to be transported to another medical facility."

Mark Tuttle, president of Right to Life of Indianapolis, said, "It makes sense that given the higher complication rates of chemical abortion that the state should require the same licensure and oversight that surgical abortions have."

Ryan McCann of Indiana Family Institute told lawmakers, "We rise in support of these bills to help women get the information they need and protect them through the law."

Abortion advocates who testified in opposition of the proposals cited concerns regarding limiting access to abortion would harm women who would go to the Internet to find cheaper, more dangerous abortion-inducing pills.

People who testified in opposition to the bills included Dr. John Stutsman, an Indiana University School of Medicine professor and OBGYN who serves as medical director for Planned Parenthood in Indiana, the largest abortion provider in Indiana.

Also opposing the bill was Rev. Linda Dolby, who ministers at Trinity United Methodist Church in Lafayette and serves as a board member for Indiana Religious Coalition for Reproductive Choice.

Sen. Jean Breaux, D-Indianapolis, who serves on the Senate health panel, voted against both proposals.

"We are narrowing the circumstances and locations available to women who seek reproductive services and in particular abortions, ... and I strongly vote 'no,'" she said.

Swayze summed up the problem this way. "Today, chemical abortion is flying under the radar in our state, and the abortion industry is not held to standard medical marketplace expectations for patient care and safety.

"Let's face it," she continued. "Women who get abortions aren't going to file complaints or seek justice when their care is subpar. They assume that the clinic they go to is safe."

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information about the Indiana Catholic Conference, log on to www.indianacc.org.) †

Eleven Republicans file brief opposing Health and Human Services' mandate

WASHINGTON (CNS)—Eleven Republican members of Congress filed a brief supporting conscience provisions in one lawsuit fighting the U.S. Department of Health and Human Services' (HHS) contraceptive mandate.

In their friend-of-the-court brief, filed on Feb. 21, the congressmen invoked the Religious Freedom Restoration Act in supporting the Hobby Lobby craft store chain in its bid for an exemption from the mandate.

The Religious Freedom Restoration Act was passed 20 years ago—unanimously in the House, and by a 97-3 vote in the Senate—to prohibit the federal government from substantially restricting a person's religious freedom, except when it can demonstrate "a compelling government interest," and that the government's action is "the least restrictive means" of furthering that interest.

All 11 lawmakers filing the brief had voted for the bill, known as RFRA, in 1993. It was signed into law by President Bill Clinton.

The law was passed to counter a 1990 Supreme Court ruling that the religious rights of two American Indians to smoke peyote during a religious ceremony were superseded by an Oregon state law making the hallucinogenic substance illegal.

"One of the primary reasons Congress enacted RFRA in the first place [was] to prevent those charged with implementing the law from picking and choosing whose exercise of religion

is protected and whose is not," the lawmakers' brief says.

"RFRA is a super-statute that protects the free exercise of religion from standard interest-group politics," the brief added, noting the overwhelming majorities in both houses of Congress that passed it.

Under the Affordable Care Act, HHS mandates that most employers, including religious employers, provide insurance coverage of contraceptives, sterilization and some abortion-inducing drugs free of charge, even if the employer is morally opposed to such services.

Much of the protest over the mandate in the past year has come from religious institutions over what they consider a too-narrow definition by HHS of which religious entities are exempt: only those that seek to inculcate their religious values, primarily employ people of their own faith and serve people of their own faith. The mandate does not include a conscience clause for employers who object to such coverage on moral grounds

Dozens of religious entities have sued the federal government, which responded on Feb. 1 with new proposed rules that exempt organizations that are classified as nonprofit under specific sections of the Internal Revenue Code.

No exemption, however, will be given to "for-profit, secular employers" who, on moral grounds, object to providing the coverage, such as Hobby Lobby.

The proposed revision has left many still unhappy, including the U.S. Conference of Catholic Bishops, because it does not go far enough to include secular employers with moral objections.

The lawmakers' brief contends that HHS erred in trying to define who constitutes a religious employer.

RFRA was designed "to cut across other federal laws," the brief said, noting its "across-the-board protection for free exercise of religion; and the statute's provision of a judicial backstop." RFRA, it added, applies "to all federal law, and the implementation of that law, whether statutory or otherwise, and whether adopted before or after Nov. 16, 1993," the date it was signed into law.

"The primary operative section of RFRA sets forth a general rule that provides the same level of protection to all religious groups and to all exercises of religion," the brief said, quoting from the act: "Government may substantially burden a person's exercise of religion only if it demonstrates that application of the burden to the person ... is in furtherance of a compelling governmental interest; and is the least restrictive means of furthering that compelling governmental interest."

Hobby Lobby is a privately held chain of 500 arts-and-crafts stores in 41 states founded in 1972 by David Green. The stores pipe in Christian music through their sound systems and are closed on Sundays. †

What was in the news on March 1, 1963? Two Americans get closer to sainthood, and Pope John XXIII has a new way to honor St. Joseph

By Brandon A. Evans

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

Here are some of the items found in the March 1, 1963, issue of *The Criterion*:

- Catholic schools are called essential culture witness
- Textbook bill passes Rhode Island Senate
- Beatification causes move step forward

"VATICAN CITY—His Holiness, Pope John XXIII, promulgated decrees [Feb. 25] declaring the



authenticity of miracles worked through the intercession of two American candidates for beatification—Mother Elizabeth Bayley Seton and Bishop John

Nepomucene Neumann, C.ss.R. This leaves—in principle—two more steps to be taken before the foundress of the Sisters of Charity in the United States

and the fourth Bishop of Philadelphia can be beatified. These are the decrees of 'tuto' [safe to go ahead with the beatifications] and canvassing the views of the cardinals, archbishops and bishops in Rome concerning the prospective beatifications. But the dates for the beatifications have already been set—at least tentatively: March 17 for Mother Seton and June 23 for Bishop Neumann."

- Vernacular views hit: Liturgist barred earlier by C.U., paper reports
- C.U. rector reaffirms stand on theologians
- Conference to deal with urban affairs
- Sisters write home: Report from the missions
- First in history: Mosaic image of Saint Joseph being made for Vatican Basilica

"VATICAN CITY—St. Peter's Basilica is getting its first permanent image of St. Joseph—a 10 by 6 1/2-foot mosaic. The mosaic, which is being made at the Vatican mosaic studio, is expected to be mounted by Easter. It has been planned as a memorial to the steps His Holiness Pope John XXIII has taken to give more honor to the foster father of Christ.

Pope John, who was baptized with the name of Joseph, ... put the Second Vatican Council under the patronage of St. Joseph."

- Urges priests to display 'a courage of the spirit'
- Mexico's Catholics fighting for freedom of education
- Moscow visit brought observers to council
- Honor Negro woman doctor
- Christians are blamed for social imbalance
- Sees council emphasizing bishops' role
- Life on other planets? No, says Jesuit expert
- Says laity's role not sure
- Pope honors theatre owners
- U.S. Catholic Relief tops agency report
- Latest Supreme Court obscenity ruling probed
- Pope's message opens children's campaign to aid world's needy
- Explains why bishops back 'liberal' views

(Read all of these stories from our March 1, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

Events Calendar

March 1

St. Lawrence Catholic Church, Fr. Conen Hall, 4644 E. 46th St., Indianapolis. **Lenten Fish Fry**, 5:30-7:30 p.m., \$7 dinner (\$6 if age 65+) includes: one entrée (baked fish, hand battered fried fish, pizza or grilled cheese), two sides, French fries, biscuit w/ apple butter, iced tea or lemonade; \$4.00 dinner includes pizza or grilled cheese, French fries and one side. Children 2 years and under are free. Contact church office at 317-546-4065.

Our Lady of Lourdes Parish, 30 S. Downey Ave., Indianapolis. **Fish fry**, fish or shrimp dinners, \$7 per person, children's meals, carry-out available, \$3, 5-8 p.m. Information: 317-356-7291.

St. Mary Church, 7500 Navilleton Road, Floyds Knobs. **Concert, "I Thirst,"** Tatiana, presenter, 7 p.m. Information: 812-923-5419 or stmarysnavilleton.com.

March 2

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. Archdiocese of Indianapolis Catholic Charities Office, **Global Solidarity Workshop**, 10 a.m.-3 p.m., \$15 per person. Information: 317-473-0413 or tchamblee@archindy.org.

St. Bartholomew Church, 1306 27th St., Columbus. **Concert series, "Young Musicians Concert"**, 7 p.m. Information: 812-379-9353 ext. 237, or bminut_stb@yahoo.com.

Saint Meinrad Archabbey Guest House and Retreat Center, dining room, 200 Hill Drive, St. Meinrad. **"Trivia Night,"** 6:30 p.m., \$15 per person. Information: 812-357-8319 or rmarsili@abbeypress.com.

March 3

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Taizé prayer service**, 6:30 p.m. Information: 317-356-7291 or parishsecretary@ollindy.org.

St. Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis. **"Reflections for your Healing Heart,"** Tami Briggs, harpist, 3 p.m., free-will offering. Information: 317-826-0086 or ieleenpaige518@gmail.com.

March 4

Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. **Parish Mission, "Impact the Second Vatican Council had on our life as Church, religious life and ministry"**, Sisters of St. Joseph of Carondelet, presenters, 7 p.m. Information: 317-638-5551 or sheartparish@sbcglobal.net.

March 6

Archbishop O'Meara Catholic

Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

March 7

St. Roch Parish, gym, 3603 S. Meridian St., Indianapolis. **Women's Club, "A Journey of Spiritual Surrender" and dinner**, Anne Ryder, presenter, 6 p.m., \$25 per person, no tickets available at the door. Information: 317-652-7131.

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **Lenten program, "Life as a Prayer: Ministry to Others,"** Tina McIntosh and Dr. Donna Yancey, DN, presenters, 7-8:30 p.m. Information: 317-466-3369 or spxparish.org.

March 8

St. Mary Parish, 2500 St. Mary's Drive, Lanesville. **International speaker Alan Ames**, Mass, 6 p.m., Stations of the Cross, 7 p.m., talk followed by healing service at 7:30 p.m. Information: 812-987-9090 or micalyn.otr@gmail.com.

March 9

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

Northside Knights of Columbus, 2100 E. 71st St., Indianapolis. **"Tropical Tribute to Joe and Barb Krier,"** food, music, 7:30 p.m.-midnight, \$30 per person. Information: 317-872-5088 or sherrymp@comcast.net.

Kokomo High School, 2501 S. Berkley, Kokomo (Diocese of Lafayette). **Seventh Annual Indiana Holy Family Catholic Conference, "Why Be Catholic,"** \$30 for a teenager not registered with their family, \$50 single adult, \$90 married couple, \$115 per family, includes two meals. Information: 765-865-9964 or holymfamilyconference.org.

March 10

Holy Cross Parish, 125 N. Oriental St., Indianapolis. **St. Patrick's Day Party**, 3-7 p.m., \$5 per person, food, Irish music, bagpipers. Information: 317-638-3020 or treckley@sbcglobal.net.

St. Malachy Parish, gym, 330 N. Green St., Brownsburg. **Longaberger bingo**, 1:30 p.m. Information: 317-345-0166 or dlmtimko2@aol.com.

March 10-13

St. Malachy Parish, 9833 E. County Road 750 N, Brownsburg. **Lenten Mission**,

"Where Is God These Days," 7 p.m., free-will offering. Information: 317-852-5091, ext. 7004 or mknueven@stmalachy.org

March 12

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Marie Guild**, Mass for deceased members, 11 a.m., meeting, 12:30 p.m. Information: 317-865-0910 or cjtoshoe@comcast.net.

March 13

St. Luke Church, Fr. Courtney Room, 7575 Holliday Drive East, Indianapolis. **Lenten Speaker Series**, Rosemary Hume speaks on "The Spiritual Practice of Simplicity: It begins with putting God in the center of our lives," 7 p.m., preceded by 5:30 p.m. Mass and then soup supper. Information: 317-259-4373 ext. 256, or dcarollo@stluke.org.

March 14

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel (Diocese of Lafayette, Ind.). **Catholic Professional Business Club, Mass, "Faith's Inner-Compass,"** Allison Melangton, President Indianapolis Sports Corporation, presenter, breakfast, 6:30 a.m., Information: cpbc-ld.org.

March 15

Knights of Columbus Council 437, 1305 N. Delaware St., Indianapolis. **St. Patrick's Day celebration**, noon-midnight, food, drinks. Information: 317-631-4373 or tomheck74@gmail.com.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Fourth annual Lenten speaker, **"A Mystery to be Believed The Eucharist in Our Year of Faith,"** Benedictine Father Godfrey Mullen, presenter, 7 p.m. Information: 317-888-2861.

March 16

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Msgr. Paul Koetter, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

March 17

Catholic Community of Richmond, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

March 18

St. Mark School, 535 E. Edgewood Ave., Indianapolis. **Catholic Charities Indianapolis, caregiver support group**, 5:30-7 p.m. Information: 317-261-3378 or mwoodsworth@archindy.org.

Archbishop Tobin to speak at Catholic Business Exchange on March 15



Archbishop Joseph W. Tobin

Archbishop Joseph W. Tobin will be the keynote speaker at the Catholic Business Exchange (CBE) on March 15 at the Northside Knights of Columbus, 2100 E. 71st St., Indianapolis. The event begins with Mass at 6:30 a.m. with Archbishop Tobin as the principal celebrant. The liturgy is followed by breakfast and an address by Archbishop Tobin. The event concludes at 8:30 a.m.

The cost is \$15 for CBE members, and \$21 for non-members and guests. The cost includes breakfast.

Reservations are required by noon on March 13. Due to meal planning, walk-ins cannot be accepted. To register, log on to www.catholicbusinessexchange.com. For more information, contact Jim Liston at jliston@CatholicBusinessExchange.org.

St. Mark Church in Indianapolis to host Inclusion Sunday celebration on March 10

St. Mark Church in Indianapolis will celebrate its 12th annual Inclusion Sunday during the 9:30 a.m. Mass on March 10, followed by a fair in Shafer Hall. This celebration is held in March to highlight Disabilities Awareness Month.

Inclusion Sunday will include several additions to the 9:30 a.m. Mass. There will be a presentation during the children's liturgy by Knight—a shaggy member of Canine Companions for Independence—and his owner. Members of the south side Special Religious Education (SPRED) group will be hospitality ministers and liturgy participants. Cantors and lectors for the Mass will be members of the Inclusion Ministry, SPRED and other diverse areas. After the Mass, a Disabilities

Awareness Fair will be held in Shafer Hall, which connects to the church. The fair will have an emphasis on resources for people with autism, but will have information from a variety of other areas as well.

Joe Lorenz, a SPRED participant who is a member of St. Roch Parish in Indianapolis and visually impaired and autistic, will be playing his keyboard and singing at the SPRED display.

There will also be face painting, and coffee and donuts will be served, as well as gluten-free treats.

St. Mark Church is located at 535 E. Edgewood Ave., Indianapolis. For more information, call 317-787-8246.



Gift for Ghana

Alice Brennan and Hunter Miller, seventh-graders at Nativity of Our Lord Jesus Christ Catholic School in Indianapolis, hold tubs containing more than \$300 that the class raised for a kindergarten classroom at Abomosu Catholic School in Ghana, West Africa. The money will be given to and distributed by World Joy, a private, U.S.-based charitable organization whose goal is to improve the lives of Ghana citizens living within a rural 13-village area of the Atiwa District (eastern region) of Ghana. The lighthouse in the picture represents the school's theme this year, SHINE, or Share His Incredible News Everywhere.

St. Michael Parish in Greenfield showing film to raise funds for safe haven for youths

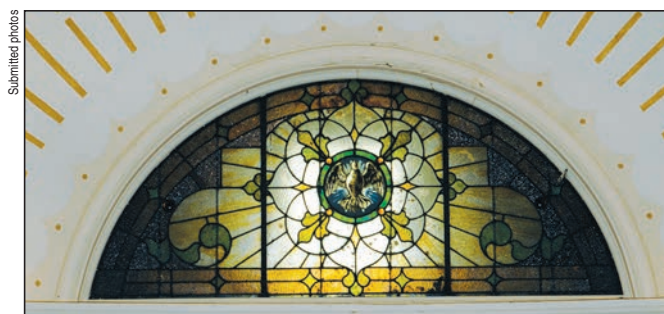
St. Michael Parish in Greenfield is hosting two showings of *Restless Heart: The Confessions of St. Augustine* at 4:30 p.m. and 7:05 p.m. on March 19 at the Legacy Cinema Theater, 2347 W. Main St., Greenfield. All proceeds will go to The Landing, a safe haven for youths in Greenfield and the surrounding area.

Restless Heart is the story of St. Augustine of Hippo—who pursues

fame and fortune without a moral compass—and the changes that occur when events lead him to see the light. It also chronicles the collapse of the Roman world, and how Augustine laid the intellectual foundations of what became Europe.

Tickets are \$10, or \$8 for students and groups of 10 or more. To purchase tickets, call Legacy Cinema at 317-462-6831. For more information, call 317-318-8411.

Celebrating its history



In celebration of its 175th anniversary, St. Joseph University Parish in Terre Haute offered tours of the church on Feb. 10. Donna McKenzie, pastoral associate for adult faith formation, explains the stained-glass window of the Holy Spirit in the dome above the main altar during one of the tours. The window, pictured separately, is one of the many stained-glass windows made by the Tyrolese Art Glass Company of Innsbruck, Austria. The windows were installed after a fire in 1934 destroyed the interior of the church.

Fixing Vatican bureaucracy is a top job for next pope

VATICAN CITY (CNS)—Threats to religious freedom around the world, the human costs of globalization, media transformed by the revolution in information technology—these are some of the challenges that the next pope is bound to face in leading the Church.

According to one highly informed observer, the next pope will also have an urgent task at home—reforming the Roman Curia, the Church's central administration at the Vatican.

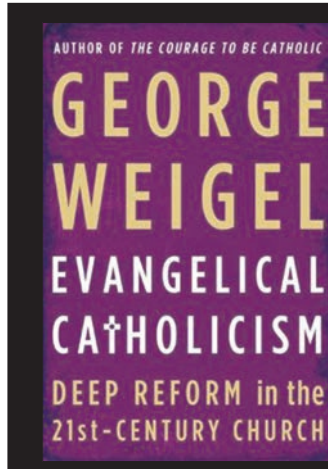
"The curia not infrequently caused acute embarrassment to [Pope] Benedict XVI, putting obstacles in the way of his evangelical, catechetical and pastoral efforts, and ill-serving the pope's attempts to reframe the global agenda of debate on the crucial issues facing humanity," writes George Weigel in his new book, *Evangelical Catholicism*.

The author, a biographer of Blessed John Paul II and a well-known commentator on Catholic issues, paints a picture of an inefficient bureaucracy where incompetence often goes unpunished and all too many players serve their own ambition rather than the interests of the Church.

"Things are in fact worse now, in my view, than they have been in perhaps 40 years," Weigel told Catholic News Service. "Everyone who does not have a vested interest in the status quo understands that a major task in the early going of the next pontificate is going to be not only to change structure but to change attitude."

Charges of mismanagement and corruption within the Vatican bureaucracy were spectacularly documented in 2012, in the so-called "VatiLeaks" of confidential correspondence.

Some of the most serious charges appeared in letters written by Archbishop Carlo Maria Vigano, formerly the second-highest official in Vatican City State. The archbishop wrote to Pope Benedict in early 2011, warning of "corruption and abuse of power long rooted in the various



'The Roman Curia exists to give effect to the will of the bishop of Rome; that's the only reason it exists. The curia should not be some place to which you come to advance an ecclesiastical career. It's a place to which you should come to advance the mission of the Church, the evangelical mission of the Church.'

—Author George Weigel in his new book *Evangelical Catholicism*

departments" of the governorate, and criticizing the "inexperience" of advisers whom he said had led the Vatican to lose millions of dollars in bad investments.

Pope Benedict named the archbishop nuncio to the United States in October 2011, and he remains in that position today.

"Archbishop Vigano is a hero," Weigel said. "His description of the problems is a real and accurate one, and I hope that the next pontificate will address those problems which he's described in a forceful way."

Part of the problem, Weigel said, is that the headquarters of the universal Church is still dominated by the citizens of a single nation, Italy.

"This curia needs to be thoroughly internationalized," he said. "It needs to be detached from what has become, according to one of my Italian friends, a deeply rooted culture of corruption in Italy as a whole, which has a way of seeping over the boundary between Italy and Vatican City."



Archbishop Carlo Maria Vigano

Though much of

the curial dysfunction is evident only to locals, it impedes the Vatican's effectiveness in ways directly relevant to Catholics and others around the world. Weigel pointed to the widespread outrage that broke out in 2009 after Pope Benedict lifted the excommunications of four traditionalist bishops in the Society of St. Pius X. The pope's advisers had failed to warn him that one of the four, Bishop Richard Williamson, had a well-documented history of anti-Semitic statements and Holocaust denial.

In his new book, Weigel lays out recommendations for restructuring the curia to make it more representative of the faith and more effective in advancing the Church's mission. Among other measures, he suggests splitting the Secretariat of State into two bodies, responsible for internal affairs and external diplomatic relations respectively; and reducing the number of Vatican offices that issue public statements, to reduce the possibility of confusion over the pope's views or Church teaching.

Such an overhaul is not something that the next pope can or should personally focus on, Weigel said. "It's not the job of the pope to move slots around on an organization chart, but he needs to hire somebody, he needs to have a secretary of state, a chief

of staff ... who can take this on and will have his authority and his backing to do this properly."

Even more necessary than technical changes in administration, Weigel said, is a "change of curial culture and cast of mind."

While emphasizing that a "lot of good people work there who are dedicated to the Church, who think of their service not in careerist terms but as real service to the Church," Weigel said that such people are under-represented at the highest levels.

"The Roman Curia exists to give effect to the will of the bishop of Rome; that's the only reason it exists," he said. "The curia should not be some place to which you come to advance an ecclesiastical career. It's a place to which you should come to advance the mission of the Church, the evangelical mission of the Church."

"That requires, as far as is humanly possible, an attempt to bring people here to Rome who, in fact, in some respects don't want to be here," Weigel said, suggesting that the ideal Vatican officials are those who regard their time in Rome as a "sacrifice for the good of the larger Church," and who "fully intend to go back to their local churches when their service here has ended." †

Archbishop: Reforming of curia 'reasonable priority' for new pope

By Sean Gallagher

Since Pope Benedict XVI announced his resignation on Feb. 11, various commentators on Church affairs—and some Church leaders—have said that reforming the Roman Curia needs to be a priority of the next pontiff.

These calls come in the wake of recent scandals in the curia, most notably last year's VatiLeaks scandal in which the pope's butler was convicted of releasing confidential papal documents to the press that highlighted disputes among various members of the curia.

Archbishop Joseph W. Tobin of Indianapolis agrees that reform in the curia is needed, and has several years of firsthand experience of working in and with the curia that informs his analysis of the situation.

He served in the curia as secretary of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life from 2010 until his appointment to lead the Archdiocese of Indianapolis last October.

Prior to that, he often worked closely with the curia when he served as superior general of the Congregation of the Most Holy Redeemer, more commonly known as the Redemptorists, from 1997 to 2009.

Speaking in a Feb. 21 interview with *The Criterion*, Archbishop Tobin said that curial reform "is a reasonable priority to have, not so much to avoid scandals, but to provide for a government that will help the Holy Father exercise his Petrine service.

"That's a struggle for a

bureaucracy that has been around for the better part of two millennia," he added.

At the same time, Archbishop Tobin takes a balanced view when reflecting on the curia—something he said he didn't always do in the past.

"As one who used to severely criticize the curia before I worked there, I was told by one historian that you have to remember that the curia saw the Church through world wars and depressions and kept it going, even when there wasn't a pope," he said. "My experience is that there's a lot of goodness in the Roman Curia, a lot of people who are very devout Catholics. But there are structures and trends that blunt the effectiveness of the curia."

One of those trends, he said, is the tendency of Italians to dominate the staffs of the various Vatican offices.

Although the congregation in which he served has a Brazilian cardinal as its prefect and formerly him, an American, as the person second in charge, Archbishop Tobin noted that the majority of its approximately 40 staff members were Italian.

"What I was able to do as a non-Italian was to encourage them to think beyond the [Italian] peninsula," he said. "If you don't make an effort to have an international curia, it's very easy, and with goodwill, to slide into all the issues of the Church and the state in Italy."

This tendency could sometimes lead, Archbishop Tobin said, to the congregation getting involved to an unnecessarily high degree with matters dealing with religious orders in Italy.



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—Archbishop Joseph W. Tobin

"I would often say to my colleagues who would want us to intervene in a situation in Italy, 'Would we do that if the same thing happened in Rwanda?' or 'Would we want to be as concerned about this if it was happening in Brazil?'" he asked. "And I would say, because we dealt with religious orders, that we are not the 'super provincials' of Italy. We help religious life in Italy, but we are concerned with it across the world."

He also noted that the trend of filling the curia with Italians increased during Pope Benedict's papacy in part due to the management of Vatican Secretary of State Cardinal Tarcisio Bertone.

But internationalizing the curia, including its lower level positions, can be challenging, Archbishop Tobin said.

He noted that it can happen in part only "if dioceses are willing to part [with priests], and if the Holy See is willing to pay."

"In a certain sense, it's much more economical to employ Italians. There are a lot of reasons for that," Archbishop Tobin

noted. "We also use Italian for the working language. A lot of very talented people just don't want to learn Italian and don't want to work in that kind of environment, which is unfortunate."

He also noted that Pope Benedict may have chosen to resign now, as his own strength is diminishing, to avoid problems with the curia that happened in the final years of the pontificate of Blessed John Paul II when his deteriorating health made it difficult for him to take decisive action in curial affairs.

Archbishop Tobin said that there is "some truth" to the belief that there was some "inertia" in the curia in the years leading up to Pope John Paul's death in 2005.

This reality, he said, combined with more recent problems in the curia, may have been a factor in Pope Benedict's considerations that led to the announcement of his resignation.

"There's been some infighting in the curia. That's no secret," Archbishop Tobin said. "And I think probably witnessing that didn't help." †

CONCLAVE

continued from page 1

the burden of deciding the penalty on to his successor," said Archbishop Celata.

The penalty for cardinals who break the oath of secrecy, however, remains unspecified.

The apostolic letter included several other minor changes and clarifications, including the addition of the phrase "at least" to a two-thirds majority when defining a valid election of a pope.

"For the valid election of the Roman pontiff, at least two thirds of the votes are required, calculated on the basis of the total number of electors present," says the revised rule.

Also added were details about who and how many people outside the College of Cardinals can assist during the conclave.

The last-minute changes marked the second time Pope Benedict amended the rules established by Blessed John Paul in 1996.

In 2007, Pope Benedict decreed that a pope is elected when he obtains a two-thirds majority, even when cardinal-electors are at an impasse, which effectively undid a more flexible procedure of moving to a simple majority. †

Pope Benedict: I am not abandoning the Church

VATICAN CITY (CNS)—In one of his last public appearances, Pope Benedict XVI told an overflow crowd in St. Peter's Square on Feb. 24 that his upcoming retirement does not mean he is abandoning the Church, but that he will be serving it in a new way, through prayer and meditation.

At noon, the pope appeared at his window in the Apostolic Palace to pray the Angelus, a papal Sunday ritual that will not be repeated until after the election of a new pope.

Despite the blustery weather, turnout was several times the usual for such occasions—easily more than 150,000, with some estimates as high as a quarter of a million. The crowd filled the square, except where prevented by barricades, and spilled out into the Via della Conciliazione. Many groups held signs expressing gratitude and affection—"You are not alone," one read—and national flags from countries as far away as Brazil.

Benedict was the "the rock: solid, strong and unwavering and yet kind and compassionate and loving at the same time," said Balthazar Aguirre of Our Lady of Mercy Parish in Daly City, Calif. He and his two sisters took time off from work to come to Rome for the pope's last week as the head of the universal Church.

"Prayer doesn't mean isolating one's self from the world and its contradictions," the pope said, in his commentary on the day's Gospel reading (Lk 9:28-36). "Prayer leads one back to the path, to action."

"Christian existence," he said, "consists in a continuous climbing of the mountain for an encounter with God, in order to descend again bearing the love and strength derived from it, so as to serve our brothers and sisters with the same love of God."

If the relevance to his Feb. 28 resignation was not already clear, the pope made the connection explicit.

"I feel that this word of God is directed in particular to me, in this moment of my life. The Lord calls me to 'climb the mountain,' to dedicate myself even more to prayer and meditation. But this does not mean abandoning the Church. On the contrary, if God asks this of me it is precisely so that I may continue to serve [the Church] with the same dedication and the same love with which I have done so till now, but in a way more suited to my age and strength."

Speaking these words, Pope Benedict was interrupted twice by applause, and afterward received an ovation 30 seconds long. He smiled broadly, thanked the crowd, and added, "Let us thank God for the bit of sun he has granted us." †



Pope Benedict XVI arrives to lead his final Angelus as pope from the window of his apartment overlooking St. Peter's Square at the Vatican on Feb. 24. He told the crowd he is not abandoning the Church. His papacy ended on Feb. 28 at 8 p.m. Rome time.

Pope Benedict to be 'pope emeritus' or 'Roman pontiff emeritus'

VATICAN CITY (CNS)—Pope Benedict XVI will continue to be known as Pope Benedict and addressed as "His Holiness," but after his resignation, he will add the title "emeritus" in one of two acceptable forms, either "pope emeritus" or "Roman pontiff emeritus."

Jesuit Father Federico Lombardi, the Vatican spokesman, said decisions about how the pope would be addressed and what he would wear were made in consultation with Pope Benedict and with Cardinal Tarcisio Bertone, the chamberlain of the Church, along with others.

After Feb. 28, Pope Benedict will continue to wear a white cassock, but it will be a simplified version of

the papal vestment, mainly without the little white cape piece on the shoulders, Father Lombardi told reporters on Feb. 26.

Pope Benedict will leave behind his emblematic red shoes, Father Lombardi said. Instead, he will wear brown shoes, beginning with loafers he was given as a gift last March during a visit to Leon, Mexico. The Jesuit said the pope has found the *zapatos* to be very comfortable.

The safety of the pope emeritus will be ensured by the Vatican police, Father Lombardi said.

Three hours before his pontificate ends, Pope Benedict intended to fly by helicopter to the papal summer villa at

Castel Gandolfo.

At 8 p.m. on Feb. 28—the exact moment Pope Benedict has said he will cease being pope—the Swiss Guards stationed at the main doors of the papal villa at Castel Gandolfo will withdraw and close the doors, Father Lombardi said. The Vatican gendarmes will take over.

Pope Benedict also will give the College of Cardinals his "fisherman's ring" and seal to be broken, as is usually done upon the death of a pope, the spokesman said. The pope will go back to wearing an episcopal ring he wore as a cardinal. †



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Pope Benedict saw Jews, Muslims as allies in defending belief in God

VATICAN CITY (CNS)—In trying to help people understand how belief in God is a natural part of life and provides grounding for the values that protect human dignity and peaceful coexistence, Pope Benedict XVI saw Jews and Muslims as natural allies.

But in the almost eight years of his pontificate, his relations with the Jewish and Muslim communities were marked by alternating tensions and new initiatives.

During his pontificate, Pope Benedict visited synagogues in three countries and mosques in three others.

However, despite his efforts to promote new forms of dialogue with the followers of Islam, in the field of Catholic-Muslim dialogue, many people remember Pope Benedict primarily for remarks about Mohammed in a 2006 speech.

His relationship with the world's Jewish communities was not always smooth either, primarily because of his decision in 2009 to lift the excommunication of a traditionalist bishop who denied the extent of the Holocaust.

As recently as last October, Pope Benedict affirmed the Church's teaching about the importance of dialogue with and respect for Jews, Muslims and members of other religions, but he did so with a caveat.

In an essay published on the eve of the 50th anniversary of the opening of the Second Vatican Council, Pope Benedict wrote about the ongoing importance of "Nostra Aetate," the council's declaration on relations with other religions, for Catholics in increasingly multireligious societies.

But he also said, "a weakness of this otherwise extraordinary text has gradually emerged: It speaks of religion solely in a positive way, and it disregards the sick and distorted forms of religion which, from the historical and theological viewpoints, are of far-reaching importance," and which explain why Christians for centuries had been mostly critical of other religions.

When some 300 religious leaders joined him in Assisi, Italy, in October 2011 to mark the 25th anniversary of Blessed John Paul II's prayer for peace meeting, Pope Benedict said that as more and more people become convinced religion is a major source of tension in the world, religious believers have to be honest about their communities' past and present.

"As a Christian I want to say at this point: Yes, it is true, in the course of history, force has also been used in the name of the Christian faith. We acknowledge it with great shame. But it is utterly clear that this was an abuse of the Christian faith, one that evidently contradicts its true nature," he told the religious leaders.

At the same, he insisted that history also has shown the danger of denying God's existence because "when man no longer recognizes any criterion or any judge above himself," he feels free to unleash his fury to obtain what he wants.

During his May 2009 visit to the Holy Land, Pope Benedict visited the Yad Vashem Holocaust memorial, prayed at the Western Wall—Judaism's holiest site—and met with Israel's chief rabbis and with Jewish leaders from throughout the country.

He used his meeting with leaders of the Jewish community as an occasion to reaffirm the fact that "the Catholic Church is irrevocably committed to the path chosen at the Second Vatican Council for a genuine and lasting reconciliation between Christians and Jews."

As "Nostra Aetate" affirmed, "The Church continues to value the spiritual patrimony common to Christians and Jews and desires an ever-deeper mutual understanding and respect through biblical and theological studies as well as fraternal dialogues," he said.

Jewish leaders have praised Pope Benedict's record on dialogue in several respects. He explicitly recognizes that a special bond continues to exist between God and the Jewish people; he recognizes that, for centuries, Christians used Jesus' death as an excuse to denigrate—



Pope Benedict XVI and Mustafa Cagrici, the grand mufti of Istanbul, pray in the Blue Mosque in Istanbul in this 2006 file photo. In trying to help people understand how belief in God is a natural part of life and provides grounding for the values that protect human dignity and peaceful coexistence, Pope Benedict saw Muslims and Jews as natural allies.

and even persecute—the Jews; and he understands that the contempt some Christians had for the Jews helped create an atmosphere that the Nazis easily and progressively manipulated to the point of killing 6 million Jews.

And while his lifting of the excommunication of traditionalist Bishop Richard Williamson, a Holocaust denier, caused real consternation, Pope Benedict said with gratitude that Jewish leaders were more willing than many Catholics to accept the Vatican's statement that it had not known of the bishop's position on the Holocaust.

Pope Benedict later told German author Peter Seewald that the incident showed "there are still great fears and tensions and that the dialogue can easily be damaged and is fragile."

Muslim leaders are less clear about where Pope Benedict stands with regard to their faith, although he repeatedly has shown that he wants to keep open lines of communication and promote cooperation on social issues and in social projects of concern to both Catholics and Muslims.

When Pope Benedict stood in silent meditation in Istanbul's Blue Mosque in November 2006, the world took notice.

The fact that the pope had taken off his shoes and was standing with his arms folded in a manner similar to the imam praying next to him was read by many Muslims as a sign of deep respect and as a gesture that ran directly counter to a speech he had made two months earlier at the University of Regensburg, Germany.

In the Regensburg speech, the pope had quoted a medieval Byzantine emperor, who said the prophet Mohammed had brought "things only evil and inhuman, such as his command to spread the faith by the sword." The pope afterward explained that he was not endorsing the emperor's words, and he expressed regret that some Muslims were hurt by the remarks.

In reaction, 138 Muslim scholars from around the world launched an initiative called "A Common Word," writing to Pope Benedict and other Christian leaders asking for a serious dialogue about values Christians and Muslims hold in common—the obligation to love God and to love one another.

Representatives of the 138 scholars met at the Vatican to establish a new Catholic-Muslim Forum in November 2008.



Pope Benedict XVI greets Rabbi Elio Toaff, the former chief rabbi of Rome, during a visit to the main synagogue in Rome in this 2010 file photo.

Addressing the participants, the pope said that professing faith in one God, the creator of all humanity, obliges Catholics and Muslims to respect one another and to work together to defend human rights and help those who are suffering. The commandments of love of God and love of neighbor are at "the heart of Islam and Christianity alike," he said.

Pope Benedict's Holy Land trip brought further rapprochement with Muslim leaders as the pope visited a mosque in Jordan, made a major address to Muslim scholars there and visited the Dome of the Rock in Jerusalem, one of Islam's holiest sites.

In the 2010 book, *Light of the World*, Pope Benedict said Catholics and Muslims have two basic things in common: "We both defend major religious values—faith in God and obedience to God—and we both need to situate ourselves correctly in modernity."

As the Catholic Church did at the Second Vatican Council, he said, the world's Muslims now are grappling with questions like "What is tolerance? How are truth and tolerance related? In this context, the question of whether tolerance includes the right to change religions also emerges. It is hard for the Islamic partners to accept this. Their argument is that once someone has come to the truth, he can no longer turn back." †

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Pope Benedict's pontificate marked by teaching, call to return to faith



Benedict XVI

2005	April 19	German Cardinal Joseph Ratzinger, 78, elected pope, takes the name Benedict XVI
	Dec. 22	Meeting with top aides, insists the teaching of the Second Vatican Council must be read in continuity with the church's tradition
2006	Sept. 12	In a speech at University of Regensburg, Germany, cites a historical criticism of violence in Islam, setting off consternation and protests
	Nov. 30	Stands with Muslim leader in Turkey's Blue Mosque; says he prayed God would help all believers see each other as brothers and sisters
2007	April 16	First of what would be his three-volume work, "Jesus of Nazareth," goes on sale and is an immediate commercial success
	May 27	In letter to Catholics in China, criticizes government restrictions on religion and urges reconciliation among the country's Catholic communities
	July 7	Issues apostolic letter permitting wider use of pre-Vatican II Mass
2008	April 15-20	Journeys to Washington, New York and the United Nations, meets victims of clerical sex abuse for first time
	July 12-21	Travels to Sydney for World Youth Day
2009	Jan. 21	With his approval, Vatican lifts the excommunication of four traditionalist bishops from the Society of St. Pius X to clear the way for reconciliation talks with the group
	May 8-15	Travels to Holy Land, stopping in Jordan, Israel and the Palestinian territories
	Nov. 4	With "Anglicanorum coetibus," establishes personal ordinariates for Anglicans entering into full communion with Catholic Church
2010	July 15	With his approval, Vatican releases streamlined procedures for handling accusations of clerical sexual abuse and removing those found guilty from priesthood
2011	May 1	Beatifies his predecessor, Pope John Paul II
2012	March 23-28	Visits Mexico and Cuba
	Dec. 22	After nearly a year of Vatican scandal over leaked documents and the papal butler being convicted of theft, the pope visits the butler in jail and pardons him
2013	Feb. 11	Announces his resignation, becoming the first pope to do so in nearly 600 years

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A crowd waves and takes pictures of Pope Benedict XVI as he greets them after his April 24, 2005, inaugural Mass in St. Peter's Square. The Mass, attended by about 350,000 people, marked the formal start of Pope Benedict's papacy. That papacy came to an end on Feb. 28.

VATICAN CITY (CNS)—During his almost eight-year pontificate, Pope Benedict XVI impressed the world as a teacher, guiding Catholics to the sources of the faith and urging modern society not to turn its back on God.

Citing his age and diminishing energy, the 85-year-old pope announced on Feb. 11 that he would resign effective on Feb. 28 and would devote the rest of his life to prayer.

As pastor of the universal Church, he used virtually every medium at his disposal—books and Twitter, sermons and encyclicals—to catechize the faithful on the foundational beliefs and practices of Christianity, ranging from the sermons of St. Augustine to the sign of the cross.

Having served in his 30s as an influential adviser during the 1962-65 Second Vatican Council, he made it a priority as pope to correct what he saw as overly expansive interpretations of Vatican II in favor of readings that stressed the council's continuity with the Church's millennial traditions.

Under his oversight, the Vatican continued to highlight the Church's moral boundaries on issues such as end-of-life medical care, marriage and homosexuality. But the pope's message to society at large focused less on single issues and more on the risk of losing the basic relationship between the human being and the Creator.

He consistently warned the West that unless its secularized society rediscovered religious values, it could not hope to engage in real dialogue with Islamic and other religious cultures.

In his encyclicals and in his three-volume series titled *Jesus of Nazareth*, the pope honed that message, asking readers to discover the essential connections between sacrificial love, works of charity, a dedication to the truth and the Gospel of Christ.

The German-born pontiff did not try to match the popularity of his predecessor, Blessed John Paul II, but the millions of people who came to see him in Rome and abroad appreciated his smile, his frequent ad libs and his ability to speak from the heart.

Although he did not expect to travel much, he ended up making 24 trips to six continents and three times presided over World Youth Day mega-gatherings, in Germany in 2005, in Australia in 2008, and in Spain in 2011.

Talking about aging last March when he met the 85-year-old retired Cuban leader Fidel Castro in Havana, Pope Benedict told him, "Yes, I'm old, but I can still carry out my duties."

On a historic visit to the United States in 2008, the pope brought his own identity into clearer focus for Americans. He set forth a moral challenge on issues ranging from economic justice to abortion. He also took Church recognition of the priestly sex abuse scandal to a new level, expressing his personal shame at what happened and praying with victims.

The pope met three times with former U.S. President George W. Bush, including a formal visit to the White House, and the two leaders found wide areas of agreement on pro-life and family issues. When President Barack Obama was elected, the pontiff sent him a warmly worded telegram and a promise of his prayers, but when they met at the Vatican the next year, the pope spoke clearly about the Church's objections to the administration's policies on several life issues, including abortion and embryonic stem-cell research.

Pope Benedict was 78 and in apparent good health when elected on April 19, 2005, but was said to have told his fellow cardinals that his would not be a long papacy like that of his predecessor. In an interview with the German author Peter Seewald in 2010, Pope Benedict said, "If a pope clearly realizes that he is no longer physically, psychologically and spiritually capable of handling the duties of his office, then he has a right and, under some circumstances, also

an obligation to resign."

As inevitable as his election seemed after Blessed John Paul died in 2005, his path to the papacy was long and indirect.

Joseph Ratzinger was born on April 16, 1927, in the Bavarian town of Marktl am Inn, the third and youngest child of a police officer, Joseph Sr., and his wife, Maria. Young Joseph joined his brother, Georg, at a minor seminary in 1939.

Like other young students, he was automatically enrolled in the Hitler Youth program, but soon stopped going to meetings. During World War II, he was conscripted into the army, and in the spring of 1945 he deserted his unit and returned home, spending a few months in an Allied prisoner-of-war camp. He returned to the seminary late in 1945 and was ordained six years later, along with his brother.

In a meeting with young people in 2006, the pope said witnessing the brutality of the Nazi regime helped convince him to become a priest. But he also had to overcome some doubts, he said. For one thing, he asked himself whether he "could faithfully live celibacy" his entire life. He also recognized that his real leanings were toward theology and wondered whether he had the qualities of a good pastor and the ability "to be simple with the simple people."

After a short stint as a parish priest, the future pope began a teaching career and built a reputation as one of the Church's foremost theologians. At Vatican II, he made important contributions as a theological expert and embraced the council's early work. But he began to have misgivings about an emerging anti-Roman bias, the idea of a "Church from below" run on a parliamentary model, and the direction of theological research in the Church—criticism that would become even sharper in later years.

In a 2005 speech that served as a kind of manifesto for his young papacy, Pope Benedict rejected what he called a "hermeneutic of discontinuity and rupture" in interpreting Vatican II as a radical break with the past. The pope called instead for reading the council through a "hermeneutic of reform" in continuity with Catholic tradition.

In 1977, Pope Paul VI named him archbishop of Munich and Freising, and four years later Pope John Paul called him to head the Congregation for the Doctrine of the Faith, where he wielded great influence on issues such as liberation theology, dissent from Church teachings and pressure for women's ordination. Serving in this role for nearly a quarter century, then-Cardinal Ratzinger earned a reputation in some quarters as a sort of grand inquisitor, seeking to stamp out independent thinking, an image belied by his passion for debate with thinkers inside and outside the Church.

As the newly elected pope in 2005, he explained that he took the name Benedict to evoke the memory of Pope Benedict XV, a "courageous prophet of peace" during World War I, and said he wanted to place his ministry at the service of reconciliation and harmony among peoples.

The new pope spent most of his energy writing and preaching, in encyclicals, letters, messages, homilies and talks that eventually numbered more than a thousand. Surprising those who had expected a by-the-book pontificate from a man who had spent more than 23 years as the Vatican's chief doctrinal official, Pope Benedict emphasized that Christianity was more a religion of love than simply a religion of rules.

During the 2010-11 Year for Priests, Pope Benedict held up the 19th-century French St. John Vianney as a model of clerical holiness who struggled against the indifference and hostility of a militantly secular society.

He convened a Synod of Bishops on Scripture in 2008, in an effort to move the Bible back to the center of individual

spirituality and pastoral planning. He opened a Year of Faith in October and presided over a synod focusing on the new evangelization and a revival of Christian faith in the secular West, one of the priorities of his pontificate.

Some of Pope Benedict's most memorable statements came when he applied simple Gospel values to social issues such as the protection of human life, the environment and economics.

When the global financial crisis worsened in 2008, for example, the pope insisted that financial institutions must put people before profits. He also reminded people that modern ideals of money and material success are passing realities, saying, "Whoever builds his life on these things—on material things, on success, on appearances—is building on sand."

Pope Benedict's outreach to traditionalist Catholics brought him some opposition and criticism. In 2007, he widened the possible use of the traditional Latin Mass and began introducing touches of antiquity in his own liturgies, including the requirement of kneeling when receiving Communion from the pope.

Then in 2009, in an effort to reconcile with the traditionalist Society of St. Pius X, he lifted the excommunications of four of the society's bishops who were ordained illicitly in 1988.

A storm of criticism erupted because one of the four, Bishop Richard Williamson, had made a number of statements—widely available on the Internet, but unknown to the pope—denying the extent of the Holocaust. The Vatican scrambled to distance Pope Benedict from the bishop's views and reaffirm the pontiff's commitment to Catholic-Jewish dialogue.

The pope himself wrote an unusually personal letter to the world's bishops, defending his efforts to restore Church unity by reaching out to traditionalists and expressing sadness that even some Catholics seemed ready to attack him "with open hostility."

At the same time, he clearly acknowledged mistakes in Vatican communications and said the Holy See would have to do a better job using the Internet in the future. Instead, the mishaps continued, and for most of the year

preceding Pope Benedict's resignation, press coverage of the Vatican was dominated by the so-called "VatiLeaks" affair, a scandal over confidential and sometimes embarrassing confidential documents that had been provided to the press by the pope's own butler, Paolo Gabriele.

A Vatican court found Gabriele guilty in October and sentenced him to 18 months in jail. Pope Benedict, meeting his former aide outside his cell in the Vatican police barracks, pardoned him just before Christmas.

The pope's 2009 letter to bishops also summarized what he saw as his main mission as the successor of Peter. "In our days, when in vast areas of the world the faith is in danger of dying out like a flame which no longer has fuel, the overriding priority is to make God present in this world and to show men and women the way to God."

The idea that God is disappearing from the human horizon and that humanity is losing its bearings with "evident destructive effects" was a theme Pope Benedict saw as common ground for dialogue between Christians and Muslims. He voiced the Church's opposition to a potential "clash of civilizations" in which religion was seen as a defining difference. But sometimes his words drew as much criticism as praise, particularly among Muslims who felt the pope was unfairly questioning the foundations of their religion.

In a lecture at Germany's University of Regensburg in 2006, the pope quoted a Christian medieval Byzantine emperor who said the prophet Mohammed had brought "things only evil and inhuman, such as his command to spread by the sword the faith he preached." Following protests in the Islamic world, which included the burning of churches in the Palestinian territories and the murder of a nun in Somalia, the pope said he was sorry his words had offended Muslims and distanced himself from the text he had quoted.

Later that year, visiting a mosque in Turkey, he prayed silently alongside his host, a Muslim mufti. This interfaith gesture generated considerable good will, and over the succeeding years, Pope Benedict continued to meet with Muslim leaders.

Yet some Muslims continued to view the pope with suspicion or hostility, such as a prominent cleric who reiterated complaints about the Regensburg speech in the run-up to the pope's trip to Lebanon in September.

Pope Benedict also visited synagogues, in Germany in 2005, in New York in 2008 and in Rome in 2010, and his strong condemnations of anti-Semitism won the appreciation of many Jewish leaders. However, tensions arose in 2008 over the wording of a prayer for Jewish conversion, which the pope had revised for use in the pre-Vatican II Good Friday liturgy.

The pope considered Christian unity one of his priorities, and he took steps to improve dialogue with Orthodox Churches in particular. The most visible sign was the pope's decision to accept the invitation of Ecumenical Patriarch Bartholomew of Constantinople to visit the patriarch at his headquarters in Istanbul, Turkey, in 2006. Two years later, the pope invited the patriarch to give a major address at the Synod of Bishops. The Vatican also arranged the resumption of theological talks with the Orthodox in mid-2006, and began new forms of cultural collaboration with the Russian Orthodox Church.

The fate of Christian minorities around the world was one of the pope's major concerns, especially in places like Iraq and other predominantly Muslim countries. The pope strongly defended the right to religious freedom in his speech to the United Nations in 2008.

In early 2007, the pope turned his attention to China, convening a meeting of Church experts to discuss ways to bring unity to the Church and gain concessions from the communist government. A papal letter to Chinese Catholics a few months later encouraged bold new steps to bridge the gap between Catholics registered with the government-controlled Catholic Patriotic Association and the so-called underground communities, whose leaders were frequently harassed or imprisoned by the authorities.

The pope's letter also issued a broad invitation to government authorities for dialogue on the appointment of bishops and other topics. A number of bishops were subsequently ordained with both papal and government approval,

before the government returned to the practice of choosing bishops without the Vatican's approval.

One of the most important documents issued under Pope Benedict, and with his explicit approval, was a doctrinal congregation instruction on bioethics in 2008. The document warned that some developments in stem-cell research, gene therapy and embryonic experimentation violate moral principles and reflect an attempt by man to "take the place of his Creator."

The pope's own writings frequently explored the relationship between personal faith in Christ and social consequences. His first encyclical, "*Deus Caritas Est*" ("God Is Love"), issued in 2005, reminded all people that God loves them and called on them to share that love in a personal and social way. It won high praise, even from quarters typically critical of the Church.

Two years later, his second encyclical, "*Spe Salvi*" ("Saved by Hope"), warned that without faith in God, humanity lies at the mercy of ideologies that can lead to "the greatest forms of cruelty and violations of justice."

His third encyclical, "*Caritas in Veritate*" ("Charity in Truth") was released in 2009 and said ethical values are needed to overcome the current global economic crisis as well as to eradicate hunger and promote the real development of all the world's peoples.

Several months ago, the Vatican said Pope Benedict had completed work on another encyclical, this one on the theological virtue of faith, and its publication was expected in the first half of this year. Then, on the day after the pope's announcement, Jesuit Father Federico Lombardi, the Vatican spokesman, announced that Pope Benedict would not issue another encyclical after all.

His three-volume work, *Jesus of Nazareth*, published between 2007 and 2012 in several languages, emphasized that Christ must be understood as the Son of God on a divine mission, not as a mere moralist or social reformer. The books argued that while Christ did not bring a blueprint for social progress, he did bring a new vision based on love that challenges the evils of today's world—from the brutality of totalitarian

regimes to the "cruelty of capitalism."

The pope spent much of his time meeting with bishops from around the world when they made "*ad limina*" visits to the Vatican to report on their dioceses.

Some of Pope Benedict's longest and most-revealing encounters were with priests, in Rome and elsewhere. He frequently spoke of the importance of the quality formation of priestly candidates, and in 2005 he approved the release of a long-awaited document barring those with deep-seated homosexual tendencies from the priesthood.

In a few areas, Pope Benedict asked Church experts to engage in careful study and reflection:

- He asked Vatican agencies to consider the moral and scientific aspects of condom use in AIDS prevention, after some theologians argued that condoms were acceptable for married couples in which one spouse is infected with HIV. At the same time, his own statement in 2009 that condom-distribution campaigns aggravate the problem of AIDS prompted widespread criticism.

- In his 2010 interview for the book *Light of the World*, Seewald asked Pope Benedict about the use of condoms in AIDS prevention and the pope's answer made headlines around the world. While continuing to insist that condoms were not the answer to the AIDS pandemic, he allowed that in particular circumstances—for example, a prostitute seeking to reduce the risk of infection—using a condom might represent a step toward moral awareness.

- He convened scientific and theological scholars for private discussions about the theory of evolution. In his own remarks on the subject, he emphasized that the acceptance of evolutionary theory should not mean the exclusion of a fundamental divine purpose in creation.

One of the pope's most notable actions

came in May 2006, when he approved a decision saying that Father Marcial Maciel Degollado, the founder of the Legion of Christ, should not exercise his priestly ministry publicly. Father Maciel, who enjoyed favor for many years at the Vatican, had been accused of sexually abusing minors. In 2009, the pope approved an apostolic visitation of the late priest's order.

Although he was expected to reverse a trend set by Pope John Paul, Pope Benedict did not slow the Vatican's saint-making machinery, but he did immediately announce he would not preside over beatifications.

The pope's decision was meant to highlight the difference between a beatification and a canonization, but, in effect, the pope's decision lowered the profile of beatification liturgies. Pope Benedict did make two exceptions to his new rule—the first to

beatify Cardinal John Henry Newman during a September 2010 visit to England; and the second to beatify Pope John Paul in May 2011.

While Pope Benedict asked Vatican experts to be more selective in picking candidates for sainthood, he ended up canonizing 44 new saints, including the Native American Kateri Tekakwitha and Franciscan Mother Marianne Cope of Molokai.

Pope Benedict named 90 new cardinals; 67 of those he named are still under the age of 80 and therefore eligible to vote in the conclave to elect his successor. As of Feb. 28, the day his papacy ends, Pope Benedict's appointments will represent just over 57 percent of the 117 cardinals under 80 that day.

In mid-2007, the pope made an important change in the conclave procedure, restoring the traditional rule that requires a two-thirds majority for papal election. In doing so, he reversed a modification made by Pope John Paul, who had allowed the possibility of moving to a simple majority vote in the case of a deadlocked conclave. †

PAID ADVERTISEMENT

Catholic Missionary Overcomes Terrible Accident, Finds New Mission Helping Handicapped

When an oncoming car slammed into Grace Okalany in 1990, she had no idea God was using the event to make her a more effective disciple for his people.

In the moment of the accident, all she could think about was her pain.

Grace's hip, pelvis and femur were severely broken. Doctors tried implanting an artificial hip, but her body rejected it. For three long years, she struggled through recovery and excruciating rehabilitation at a treatment center in Nairobi, Kenya.

"Since I am handicapped myself, I can relate to the young adults; they open up to me."

— Grace Okalany —

To this day, she bears the physical burden of that accident — one leg is shorter than the other and she must use crutches to walk.

"I felt so weak," Grace recalled. "I thought God had left me to die in the hospital."

Grace returned to Uganda after her treatment was complete and there met Father John Ahimbisibwe, coordinator of Wisdom Training Center, an outreach run by the Montfort Fathers in western Uganda. The ministry is a vocational training center where handicapped young adults living in poverty learn life-skills and income-generating careers like tailoring, shoe repair, and agriculture.

Fr. John convinced Grace to join his work — and she immediately saw how the car accident had uniquely prepared her for this special service at the center.

"Since I am handicapped myself, I can relate to the young adults; they open up to me," Grace said. "I understand their frustrations, the discrimination they face, and their desire to succeed. Because I understand them, I can better help them."

Advancing from volunteer to secretary to director, Grace works among the disabled every day, pouring her compassion and skills into helping them improve their lives. In Uganda and other poor countries, the disabled routinely experience discrimination and abuse. They are often denied the opportunity to attend school.

The 15 to 25-year-olds who come to Grace often can't read or write and have been shunned by their families and society, but they all have a burning desire to learn, Grace said.



Grace has found her place at Wisdom.

"I know God led me here to serve them," Grace said. "I know he made me 'one of them' so I can advocate for them and help them understand they are worthy in his eyes."



Elias is one of the many young people benefiting from the services of the Wisdom Training Center. At 19-years-old, he is finally getting the opportunity to make use of his artistic skills.

This approach appealed to Cross Catholic Outreach, a Florida-based charity that supports Catholic ministries overseas. Soon after discovering the outreach, Cross Catholic Outreach pledged to provide Grace with regular financial support — a huge blessing for her ministry as it sought stability and ways to increase its services to the poor.

With help from its charitable U.S. benefactors, Cross Catholic Outreach has now supported Wisdom Training Center for more than five years, providing them with workshop equipment, training materials, teachers' salaries, food, and other operational assistance.

Jim Cavnar, the president of Cross Catholic Outreach believes even more can be done.

"The work of Grace and the Montfort Fathers is the kind of service that resonates with Catholics because it affirms that each person is eternally valuable in God's eyes," he said. "As more American Catholics become aware of what the Wisdom Training Center is doing, I believe their support will increase and the outreach will expand, not just here but everywhere the handicapped

are struggling for respect and hope."

"Supporting a project like Wisdom Training Center is a way for us as Catholics to say to a handicapped person, 'You are loved by Christ. You are worthy, and we brothers and sisters in Christ are here for you,'" Cavnar added.

For Grace, knowing American Catholics are standing with her through Cross Catholic Outreach is an invaluable source of strength. It sparks a hope in her that radiates outward to the students, giving them greater self worth, energy and optimism.

"We are all one family in Christ," Grace said. "The help we've received from our American 'family' through Cross Catholic Outreach is a blessing. I want to thank them for their support and prayers, because we couldn't do any of this life-changing work without them."

To support the worldwide outreaches of Cross Catholic Outreach, look for the ministry brochure enclosed in this issue of the paper or mail your donation to Cross Catholic Outreach, Dept. AC00962, PO Box 9558, Wilton, NH 03086-9558. All contributions to the ministry are tax deductible.

"Cross Catholic" Now Endorsed by 60 U.S. Bishops, Archbishops

As Cross Catholic Outreach continues its range of relief work to help the poor overseas, its efforts are being recognized by a growing number of Catholic leaders in the U.S.

"We've received an impressive number of endorsements from American Bishops and Archbishops — 60 Catholic leaders at last count," explained Jim Cavnar, president of Cross Catholic Outreach (CCO). "They're impressed by the fact that we've done outreaches in more than 40 countries and that we undertake a variety of projects; everything from feeding the hungry and housing the homeless to supplying safe water and supporting educational opportunities for the poorest of the poor."

Archbishop Robert Carlson of St. Louis sent one of the more recent letters of encouragement, writing: "It is my hope that this ministry will continue to flourish and reach as many people as possible. I will inform the priests of the Archdiocese of St. Louis of the important work that Cross

Catholic Outreach does and elicit their prayerful and financial support for the service you provide to the less fortunate around the world."

In addition to praising the work CCO accomplishes, many of the Bishops and Archbishops are also impressed by the unique collaborative relationship Cross Catholic Outreach has with the Pontifical Council *Cor Unum* in Rome. This allows the charity to participate in the mercy ministries of the Holy Father himself. In his praise of CCO, **Archbishop Dennis Schnurr of Cincinnati** underscored this unique connection.

"Cross Catholic Outreach's close collaboration with the Pontifical Council *Cor Unum* is a source of encouragement," the Archbishop said. "The Holy See has unique knowledge of local situations throughout the world through its papal representatives in nearly two hundred countries and through its communications with Bishops and others who care for the poor and

needy in every corner of the world."

CCO president, Jim Cavnar, explained the significance of this connection.

"Our collaboration with *Cor Unum* allows us to fund outreaches in virtually any area of the world and we have

used that method in special cases — to help the victims of natural disasters, for example," he said. "It only represents a small part of our overall ministry, but it can be a very important benefit in those situations."



PAID ADVERTISEMENT

Christ's Love for Blind, Handicapped Serves As Inspiration for Catholic Missions Helping the Poor

In the ninth chapter of the book of John, the Apostle describes Jesus giving a blind man sight to glorify God. In the story, John shows how faith and a simple dab of mud were used as instruments of a miracle — ultimately giving new hope to the handicapped man.

Even today, thousands of years later, we recognize this act as an amazing example of our Lord's power and love.

When Sister Emma Kulombe looks to this story, she wishes she could, like Jesus, smear mud on the eyes of deaf/blind children to cure them. She and the other Servants of the Blessed Virgin Mary ache to have their wards transformed.

Since she hasn't been so blessed with a miracle, Sister Emma does what she can instead. She helps the children blossom and find hope in other ways.

"These children have something to offer that the world needs. We help

including Malawi, disabled children are considered a curse, and parents prefer to hide them away than endure the social stigma of raising a "cursed" child.

"Some children couldn't eat by themselves when we discovered them," Sr. Emma said. "We showed them how to eat, how to wash their hands, how to hold a cup and how to go to the toilet."

Worldwide, millions of handicapped children in developing countries live in the shadows like John, forced to the edges of humanity by social stigmas and, more often, extreme poverty.

Parents of disabled children in the developing world are too poor to properly care for them — when there's barely enough food for the family to eat, much-needed physical therapy, special schools and doctor's visits are out of the question.

"Physically and mentally handicapped children are largely ignored in many areas of the world," said Jim Cavnar, president of Cross Catholic Outreach, a



Extreme poverty adds to the many hardships of the handicapped. Some children are never able to overcome the hurdles it presents — and they suffer greatly as a result.

them glorify God through their faith, joy and talents," she said. "We work with them to bring those blessings out."

This service is not without its tears, however. Many of the children have histories of past suffering that pierce the nun's heart with grief.

Sr. Emma recalls one deaf/blind boy named John [his name is changed here to protect his identity] whose parents worked in remote fields each day and left him home alone while they toiled. The young boy ate nothing all day and slept outside of the hut at night because his parents forbid him from sharing the space with the rest of the family.

One day Sr. Emma visited John and saw he was naked while his brothers and sisters were clothed. Matthew 25:36 came to her mind: "...I needed clothes and you clothed me, I was sick and you looked after me..."

She immediately brought John some clothes and promised to visit again.

Sr. Emma said this kind of neglect is sadly common for physically or mentally handicapped children in Africa and around the world. In many countries,

ministry alleviating poverty among "the least of these" worldwide. "Even in cases where the parents are attentive, they are often too poor to provide the special care a disabled child needs to lead a fulfilling life. The poor can't afford surgeries to cure a club foot or cleft palate, nor can they pay for special boarding schools or therapy sessions. Poor families often live in deplorable slums or in far-flung rural areas, and it's a struggle just to eat each day and keep a roof over their heads."

With support from its many American Catholic benefactors, Cross Catholic Outreach is working to bring accessible care to disabled children in dozens of developing countries. It strives to carry the light of Christ to those living and suffering in the shadows.

As an example of the good that can be done, Cavnar pointed to the story of Mishineca Isorena, a 10-year-old girl with Down's syndrome in the Philippines.

Mishineca was taken in by a Cross Catholic Outreach-sponsored school when she was 5 years old. At the time, she couldn't walk or talk. Her



Sr. Emma uses touch to help blind/deaf children expand their sense of the world.

impoverished mother, Regina, was struggling to raise her in a shack within Manila's worst slum neighborhood.

Today, thanks to free therapy provided by the Cross Catholic Outreach-funded school, Mishineca is thriving. She loves to dance, sing, and help her mother around the house. No longer trapped in a terrible home, she has new opportunities and enjoys life. The school also provides food for the family.

"One day, Mishineca will be capable of independence and the normal life of an adult," Regina said proudly. "The school is giving her the tools and helping her achieve that confidence. She will not let others take advantage of her. The Lord has done this."

Mishineca is just one example of the many handicapped children who now lives a better life because American Catholics ministered to her through Cross Catholic Outreach.

"As a Catholic ministry, we know the value of every human life. So do the Catholics who support us," Cavnar said. "Working together, we want to help poor families see disabled children as a gift from God. We want to give those children an opportunity to succeed and experience God's love — perhaps for the first time."

For some of the ministries serving handicapped children, a significant

portion of their budgets come through Cross Catholic Outreach. Such outreaches would either close or need to reduce their services drastically without that help.

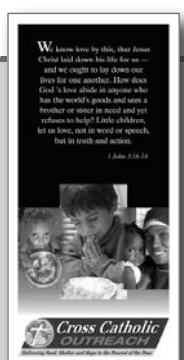
"There really is a direct link between American Catholics and the success of the work being done. To put it simply — these outreaches wouldn't be possible without outside support. Fortunately, American Catholics remain involved and their generosity is amazing, especially toward disabled children," Cavnar said. "I'm confident my fellow Catholics will continue to see the eternal worth of the 'least of these' among us and keep supporting our work — the kind of work that touches children like John in Malawi."

Because John's parents have allowed him to live and study at Sister Emma's ministry, the young boy's life has taken a remarkable turn from its difficult start. Where there was darkness, there is now light. Where there was despair, new hope is taking root. It is the kind of physical and spiritual transformation that only God can orchestrate.

"The Lord has brought us together to serve handicapped children and save them from the darkness," Sr. Emma said. "He uses our outreach, a dedicated staff and financial support from America to achieve this. Praise God!"

How to Help:

Your help is needed for Cross Catholic Outreach to bring Christ's mercy to the poorest of the poor. To make a donation, use the enclosed postage-paid brochure or mail a gift to: Cross Catholic Outreach, Dept. AC00962, PO Box 9558, Wilton, NH 03086-9558.



St. Mary Magdalene relic 'reminds us she was real,' says tour organizer

CHICAGO (CNS)—St. Mary Magdalene has come to the Chicago area—that is a relic of the saint often referred to as the apostle to the Apostles.

On Feb. 20, a reliquary carrying a portion of her tibia (leg bone) began a two-week tour to churches in the archdiocese. It then will then continue to other Illinois locations during March.

"The purpose of the tour is to share the holiness of the relic and tell the story of the saint who is recorded as the first witness to the resurrection of Jesus Christ," said Paula Lawlor, coordinator of the Illinois tour. "St. Mary Magdalene was told to go and tell the others."

The first stop was St. Vincent Ferrer Parish in River Forest.

"St. Mary Magdalene is the patroness of our order," said Dominican Father Thomas McDermott, pastor. "Dominicans are the custodians of the relic. We are grateful and blessed for the opportunity to have her relic at our church."

Tradition has it that some years after the Crucifixion, Mary Magdalene was imprisoned. Upon her release, she and other followers of Jesus were cast out to sea on the shores of Palestine without sails, oars or supplies. The boat miraculously came to shore on the coast of Gaul (France) in a town near Marseille.

After preaching with her companions and converting the whole of Provence, Mary Magdalene retired to a mountain cave known as La Sainte-Baume, which means holy cave, and spent the last 30 years of her life in solitude.

A letter of authenticity from French Bishop Dominique Rey of Frejus-Toulon reports that relics of the saint were hidden at the time of the Saracen invasions. In 1279, they were rediscovered in a chapel crypt in the town of St. Maximin-la-Sainte-Baume. The relics were found in a sarcophagus—a stone coffin. When it was opened, the air was filled with an aromatic fragrance. Along with the relics was a piece of old parchment wrapped in wax dated A.D. 710 and a wooden tablet with the words, "Here lies the body of Mary Magdalene."

Shortly after this discovery, Pope Boniface VIII published a papal bull, or proclamation, for the establishment of the Dominicans at La Saine-Baume and St. Maximin, the town where the Basilica of St. Mary Magdalene is located, 20 miles from the cave. The Dominicans have remained guards of the relic ever since.

One always travels with the reliquary. Father Henri-Dominique de Speville, a French Dominican priest, is accompanying the reliquary from its permanent home at La Sainte-Baume on the Illinois tour.

"Pilgrims over hundreds of years have traveled to La Sainte-Baume to pray and give thanks for the intercession of St. Mary Magdalene. Now those in the Chicago area and other Illinois towns will only have to travel to our parish or one of the other churches hosting the reliquary to do the same," added Father Thomas.

Another Chicago parish that hosted the reliquary was St. Thomas More.

In an interview before it arrived, Father Charles Fanelli, pastor, anticipated



Asinati Andrew venerates the relic of St. Mary Magdalene on Feb. 20 at St. Vincent Ferrer Church in River Forest, Ill., the first stop on a one-month tour in Illinois. A reliquary carrying a portion of her tibia (leg bone) will travel for two weeks to churches in the Archdiocese of Chicago before it moves on to other dioceses.

great interest in St. Mary Magdalene's relic based on previous experience with relics of other saints at his parish.

"Last November, our parish had a day devoted to relics of saints," he told the *Catholic New World*, Chicago's archdiocesan newspaper. "It was so moving to see the way people reacted to them. This relic of St. Mary Magdalene is really special. It does not just date from the past few hundred years like most of the

saints about whom we have learned. She actually lived during the time of Christ and knew him."

Lawlor simplified the significance of the tour.

"The presence of St. Mary Magdalene's relic reminds us she was real, made of flesh and bones, just like us," she said. "Through this tour, St. Mary Magdalene will be able to preach more, even though it's some 2,000 years later." †

Cardinal Dolan welcomes opportunity to discuss mutual concerns with president

WASHINGTON (CNS)—In a letter to President Barack Obama, New York Cardinal Timothy M. Dolan accepted

a White House offer to continue discussing the Catholic Church's concerns about abortion, traditional marriage and federal rules governing implementation of the Affordable Care Act.

"We accept your invitation to address these areas together, always with the civility we have both encouraged in public discourse," the president of the U.S. Conference of Catholic Bishops said in the letter on Feb. 22.

"We welcome specifically an opportunity to resolve the perplexing issue of the redefining of our religious

ministries," Cardinal Dolan wrote. "Surely, we should be able to find some ground where neither of us is asked to compromise conscience."

In response to a call from Catholic News Service on Feb. 26, a White House official said there was no immediate reaction from Obama to the cardinal's letter.

The cardinal also renewed good wishes and offered prayers for Obama as he prepared to tackle a long list of goals for his second term that were outlined in his inaugural and State of the Union addresses.

Recalling a meeting with Obama at the White House, Cardinal Dolan pointed to the president's stated desire "to cooperate with us for the good of our beloved country," particularly in the Church's educational, charitable and health care services.

"The bishops of the United States cannot rest so long as the vital ministry the Catholic Church carries out—for people of

all or no creeds—remains threatened due to an erosion or loss of the constitutional guarantee of the freedom to serve without violation of our faith," he said.

Cardinal Dolan said Obama's second term "provides a special opportunity" to strengthen and promote marriage, family, churches and faith-based ministries of service in order to "keep the American dream alive and well for generations to come."

The letter also listed a series of issues in which the U.S. bishops are ready to work with Obama "for the good of all people who live in and love our nation."

Cardinal Dolan specifically mentioned the bishops' support for:

- Reasonable regulation of firearms.
- Increased attention to the needs of mentally ill people.
- Immigration reform.
- Access to comprehensive, affordable and "life-affirming" health care, "which we believe includes the pre-born child, the undocumented and the dying."

International assistance to the world's poorest people.

- Protecting the environment.
- Education reform, including parental choice.
- Developing a financially responsible federal budget that protects the poor, sick and elderly.
- Peace in the Middle East and an end to the war in Afghanistan.
- Efforts to strengthen family life and uphold the importance of responsible fatherhood.

"These issues of mutual importance are hardly new. ... All of them flow from God's own holy word in the Bible, and the truth about the human person revealed in Jesus as faithfully passed on by the Church," Cardinal Dolan wrote.

"They also resonate, as you have observed, from the most noble values of America, which the founders of our country identified in the Declaration of Independence as 'self-evident truths,'" he added. †



Cardinal Timothy M. Dolan

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Reconciliation has ancient roots and developed over time

By Daniel S. Mulhall

According to the Gospel of St. Mark, Jesus healed people from a host of maladies, so much so that people were astonished (Mk 6:2). Jesus also frequently forgave the person's sins before healing the body.

The Church remembers Jesus' healing touch of body and soul in the sacraments of healing, particularly the anointing of the sick and penance, or reconciliation.

While the practice of spiritual healing through the forgiveness of sins is a tradition as old as the Church itself, the practice of confessing individual sins and receiving absolution from a priest or bishop developed over time. And this sacramental practice has changed greatly.

In the early Church, the confession of sins was not a common practice. In baptism, people were washed clean of sin, and no other means of forgiveness was thought needed. People who strayed from the narrow path would return to God through prayer, fasting and works of mercy, and would be forgiven their minor sins in the eucharistic celebration.

Then came the Roman persecution of the second and third centuries when Christians were forced to renounce their faith in order to save their lives.

How could this sin be forgiven and people be brought back into the body of Christ? A formal process for returning people to a full membership in the Church was needed, and so one developed.

These early penitential practices were rigorous, reserved as they were for only those people who had sinned egregiously (e.g., murder, apostasy, sacrificing to false gods). Tertullian, in *"De Poenitentia"* ("On Repentance"), wrote that this "second penance" (baptism was first) could be received only once during a lifetime.

When a person who had sinned grievously wished to return to the Church, he or she would be required to come before the entire community and admit sinning. They were required to make a public penance, often standing outside the church wearing sackcloth and ashes, giving alms, with a sign confessing the sinful behavior. This penance often occurred during the six weeks of Lent, with the sinner being received back into full communion with the Church during Holy Week liturgies.

For the most severe sin, this penance might last years. The fourth-century Council of Nicaea set a 12-year penance for those guilty of the gravest sins. A person had to be at least 35 years old in order to be admitted to this order of penitents because someone younger was thought more likely to relapse into sin. Only a bishop could release a person from this penance and forgive his or her sins.

The sacrament began to take on a different form during the fifth century. Now, priests—and not just bishops—could forgive a person's sins. Pope St. Leo the Great ended the public confessing of sins, deciding that admitting one's guilt to a priest was enough.

The more lenient monastic practice of penance—the predecessor of the form we practice today—was developed by the monks of Ireland during the sixth century. To



Bishop David A. Zubik of Pittsburgh hears a young woman's confession during a pro-life youth rally at the Verizon Center in Washington prior to the March for Life on Jan. 23, 2012. The sacrament of reconciliation is rooted in the earliest days of the Church, and has undergone a great amount of development over the centuries.

receive forgiveness, one privately confessed serious sins to a priest, fulfilled a required penance needed to bring one to spiritual wholeness, and accepted the forgiveness of the priest on behalf of the Church.

Over a period of centuries, the monks developed books called penitentials that listed the common sins people confessed and the penance that would accompany absolution. This type of forgiveness could happen multiple times during one's life and was no longer connected to Lent.

As a result of this changed practice, the focus of the sacrament came to be seen as more about punishment and retribution, and less about healing, or helping people to amend their lives and return to the Church.

What started out as a way to encourage people to seek forgiveness frequently for their sinfulness soon came to be seen as so harsh that people seldom took advantage of it.

During the next 600 years, the structure of the sacrament changed little. The Fourth Lateran Council in 1215 ordered that anyone who had reached the age of reason should once a year "individually confess all their sins in a faithful manner to their own priest." This council also instituted the seal of confession—what was revealed in confession had to be kept a secret—and determined that

regular confession and absolution were necessary for a "proper Christian life."

Two hundred years later, in 1439, the Council of Florence finally defined the sacrament of penance. To be forgiven, the penitent must be contrite for his or her sins, be determined not to sin again, confess aloud all sins (to the best of one's memory), complete the penance given by the priest (prayer, fasting, giving alms), and be forgiven by the priest who uses these words: "I absolve you."

During the Protestant Reformation, the bishops at the Council of Trent reaffirmed in 1551 the requirements of and need for the sacrament. All mortal sins had to be confessed yearly.

The Second Vatican Council (1962-65) called for the reform of all sacraments, including penance. The reform of penance focused on a return to spiritual healing, the reconciliation of the person with the Church and with God, and less on punishment for sins.

In 1973 Pope Paul VI formally gave the sacrament the name "reconciliation."

(Daniel S. Mulhall is a catechist who lives and works in Laurel, Md.) †

Repentance can lead people of faith to renewal in the season of Lent

By Fr. Lawrence E. Mick

Chapters 11 and 12 of the Second Book of Samuel tell one of the most powerful stories of sin and repentance recorded in the Bible. It is a story of great sin, followed by a strong confrontation and prompt repentance.

King David had a lustful heart. From his palace roof



A woman prays on Ash Wednesday at St. Francis of Assisi Church in New York on Feb. 13. The season of Lent can be a time for Catholics to enter more fully into repentance of their sins, especially in the sacrament of reconciliation.

one day, he saw a beautiful woman bathing and desired her. Being king, he was no doubt used to getting what he wanted, so he had Bathsheba brought to him and they slept together.

Bathsheba became pregnant. David tried to cover up his sin by bringing Uriah, Bathsheba's husband, back from a war so he would sleep with his wife. Thus the child would be assumed to be Uriah's.

But Uriah refused to sleep in his home while the army was sleeping in tents, so David had him sent back to the front and ordered his commander to put Uriah in the front line and have the other soldiers pull back so that Uriah would be killed. Then David took Bathsheba as his wife.

God was not pleased with David, and sent the prophet Nathan to confront him. Nathan told David a story about a rich man who stole a poor man's only lamb, though he had great flocks and herds himself. David was outraged, and declared that the man should be severely punished.

At that point, Nathan spoke the crucial line: "You are the man!" (2 Sm 12:7). Hearing these words, David recognized his guilt and immediately repented of his sin.

Psalm 51 is described as an expression of David's repentance. "Have mercy on me, God, in accord with your merciful love; in your abundant compassion, blot out my transgressions. Thoroughly wash away my guilt; and from

my sin cleanse me. For I know my transgressions; my sin is always before me" (Ps 51:3-5).

This story gives us a model for our own lives. Like David, we often sin because of our desires, whether for sex, money, power or pleasure. Like him, we often have difficulty recognizing and admitting our sins.

Sometimes God sends a person into our lives who confronts us with our sinfulness. That may be as direct as Nathan's words to David or it may simply be the example of someone who makes us realize that we have not measured up to the Christian way of life.

When that happens, we are inclined to be defensive and to try to justify our actions. David did not respond that way. He admitted his sin and repented.

Lent is a season that calls us to do the same. This is a time for baptismal preparation for the elect and for baptismal renewal for those already baptized.

The sacrament of penance, or reconciliation, offers us the opportunity to admit our sins and repent so that we can heal and take up anew our baptismal commitment to live as members of Christ's body, and to witness to his love in our world.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.) †

From the Editor Emeritus/John F. Fink

Year of Faith: Vocal and mental prayer

The classic definition of prayer is “the raising of the mind and heart to



God in adoration, thanksgiving, reparation and petition.” However, I have always thought of prayer simply as a conversation with God or with the saints. We can talk about anything.

There is both vocal prayer and mental prayer. Of course, all prayer is mental prayer because it should involve the mind. However, we usually use “mental prayer” as synonymous with “meditation.”

Most of the prayers of the Church are vocal prayers, and I’m willing to bet that most people—even those in contemplative convents or monasteries—pray vocal prayers more often than they meditate. We use vocal prayer during liturgical celebrations, and Jesus himself taught his Apostles a vocal prayer—the Our Father.

The biggest problem with vocal prayer is that we too easily become distracted while saying prayers we have learned by rote. Our

minds can be miles away while we continue to pray the prayers we have learned by heart. We’re not thinking about what we’re saying. We say prayers that are meaningful, but we think about all the things we have to do today.

As far as I know, all we can do about distractions is to turn away from them, and toward what we are saying, as soon as we realize they are there. I’m not aware of any sure-fire method of completely eliminating distractions—I think they’re simply part of our human condition—but we can force them out of our minds as soon as we’re aware of them.

“Mental prayer” can mean either meditation or contemplation. Meditation requires a good bit of attentiveness. Fortunately, Catholics have plenty of things to help us—the Bible, spiritual books of all types, paintings or statues, the liturgical texts for the day, the wonders of God’s creation, even the events of the day.

Meditation can engage our thoughts, imagination, emotions and desires, all in the act of praying.

Meditation involves three basic steps: thinking of some religious truth, consideration

of its application to one’s life, and a resolution to put it into practice. Those seriously interested in practicing meditation should read either St. Francis de Sales’ *Introduction to the Devout Life* or St. Ignatius of Loyola’s *The Spiritual Exercises*.

Contemplative prayer has always been considered the summit of the Christian life of private prayer. However, it is not necessarily for everyone. As Thomas Merton made clear in his book *Contemplative Prayer*, true contemplation “can come to us *only* as a gift, and not as a result of our own clever use of spiritual techniques.”

Contemplative prayer is the wordless and total surrender of the heart in silence. It differs from meditation in that the mind is active in meditation but passive in contemplation.

Merton warned us against a false contemplation, a quietistic view of contemplative prayer. He wrote that a person cannot become a contemplative merely by “blacking out” sensible realities and remaining alone with himself in darkness. “A person doing this is not alone with God, but alone with himself,” Merton wrote.

Not everyone can be a contemplative. †

It’s All Good/Patti Lamb

Like Jesus, in all matters, remember to respond in love

Last week, I had lunch with some girlfriends and one of them told us a story about her brother-in-law.



He works the night shift, and often walks to a nearby convenience store on his “lunch” break. He saw someone exiting the store and paused

to hold the door. It turned out to be a thief robbing the place. Upon his exit, the thief lodged the butt of his concealed weapon into her brother-in-law’s rib cage, resulting in two bruised ribs.

Another girlfriend could relate and chimed in with her story. The prior summer, she saw her elderly neighbor having a difficult time clearing some brush in his back yard. She couldn’t tolerate watching the neighbor’s struggle, and insisted on intervening and clearing the brush herself. My girlfriend got the worst case of poison ivy imaginable.

I brought up the time I baby-sat for my friend’s son when she had a critical work meeting, but her regular sitter got sick. Daily, I am reminded of her son’s visit by the permanent marker doodles he left on our living room couch.

I keep hearing it. “No good deed goes unpunished.” So why do we keep reaching out to help others when so many times it only ends badly? Sticking our necks out for others often makes us look nothing but foolish.

I am constantly reminded, however, that God looks to the heart. He sees our genuine intentions, even when things go awry—which happens more often than not.

I think we have to proceed remembering that God is all-knowing. His mind is infinite, but our frail, human minds are limited. And our human condition limits our ability to conceive of the power of good—and of love—to win. We keep trying to rationalize and apply reason. But reason doesn’t always apply.

Our priest, Father Glenn O’Connor, explained it well during a recent homily. He said that Jesus was a king, but when he came on the scene, he didn’t have the traditional qualities of royalty. Jesus’ presence was not one of power and glory. He put no stock in gold. He never wore a crown—except one constructed from thorns. And the message Jesus preached was contradictory to the ways of the world: In all matters, respond with love.

I think about the ultimate sacrifice Jesus made for us on Good Friday. He never did anything wrong, and he certainly never did

anything worthy of capital punishment. He took upon himself the sins of the world to absolve humanity, and humanity nailed him to a cross. Perhaps it’s always been the case that no good deed goes unpunished.

When we are repeatedly reminded that good is the underdog, it’s easy to give up and to conform to the ways of the world. But Easter’s message whispers to us: “The world’s standards are not the same as God’s standards. Keep working for good.”

Last month, I encountered some gray days and began to subscribe to the world’s standards. I grew tired of seeing good intentions get penalized. A friend of mine gave me a CD containing a song by Martina McBride.

In the refrain, she sings, “God is great, but sometimes life ain’t good. And when I pray, it doesn’t always turn out like I think it should. But I do it anyway.”

My friend reminded me to believe in good, even when it seems like a lost cause. When no good deed goes unpunished, do it anyway. After all, Jesus did.

And that’s why we’ll soon be celebrating the miracle of Easter.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

For the Journey/Effie Calderola

A Lenten challenge to make us take a long hard look

The Sunday paper reported the death of Reg Presley. The name may not sound familiar. Presley was a member of the musical group The Troggs, and provided



the raspy voice that sang “Wild Thing.” Remember now? If you grew up in the 1960s or 1970s you couldn’t forget the song. “Wild thing, you make my heart sing.”

The abbreviated obituary from *The New York Times* called the song “a paean to teenage lust.” Presley was 71, and died after a series of strokes.

I’m sure there was much more to Presley’s life than these few paragraphs conveyed. Relationships, children, the joys and struggles of a lifetime, these weren’t mentioned. We were left to believe his legacy was a song that gets stuck in your mind once you think about it.

Do you ever wonder what your legacy will be?

Most of us will never merit an obituary in *The New York Times*. When we die, our obits will be written lovingly, and forgivingly, by our families. They will write the standard fare. We were someone’s child, someone’s parent, grandparent,

spouse. We were teachers or firemen or volunteers or businesspeople. We belonged to a church. If we had ever written or sung anything close to “a paean to teenage lust,” our kids might leave that part out.

But if someone could write an authentic, objective story about your life, what would it say?

Maybe that’s a good question to ask ourselves during Lent.

At Sunday Mass, our pastor made an observation that challenged my examination of conscience and the way I perceive my life’s story. He repeated it twice so it would sink in. He said that the things we generally recognize as our sins—our faults and failings—are often not what those who know us best struggle with about us.

During Lent, many of us will receive the sacrament of reconciliation. But many find it hard to identify their sins. After hearing my pastor’s comments, I began to think that my examination of conscience could take on a little new territory if I got out of my own head and tried moving into someone else’s.

How would it change my examination of conscience if I imagined myself standing in my spouse’s shoes, and asked, What is about me that he finds least Christ-like, that he struggles with? What belittles or disappoints him? Was eating the extra

brownie a sin—given that gluttony is a sin—or was my irritability for doing it, taken out on my spouse, my real sin?

Imagine how your children perceive you. Do they see you as someone who listens? Do they feel positive about your time together? Imagine them describing your legacy as a parent.

I found this exercise particularly compelling when I looked at myself from the eyes of someone with whom I’m not particularly close. Choose a relative, neighbor or in-law with whom you don’t have the greatest relationship.

From the perspective of the “other,” why is the relationship struggling? Don’t focus on her faults, obvious though they may be. Focus on your behavior through her eyes. How kind and forgiving are you? Do you come across as self-righteous, haughty, defensive, selfish, uncaring? Imagine how she might describe you. Honesty can make this exercise bear fruit.

For just a moment in your imagination, hand that person a pen and let her write a short summation of your life. Let her write your legacy. Let her sum up the main points of your life.

Do you like what’s written there?

(Effie Calderola writes for Catholic News Service.) †

Faith, Hope and Charity/
David Siler

Understanding poverty and its implications

January was Poverty Awareness Month in the United States. At Catholic Charities,



we are keenly aware every day of the struggles of more and more of our children and families to meet the most basic human needs.

I was appalled recently while

listening to a popular radio talk show program when a caller suggested that recipients of welfare be listed in local newspapers so that “the hard-working people can know who they are so that we can shame them into getting their lazy butts off the couch.” Although usually a bit less harsh, I hear this type of sentiment regularly.

Unfortunately, there is very little real understanding of our social welfare system. Most people who have never been on any type of assistance have no idea what it takes to qualify or how much or how long assistance is given.

I will be the first to admit that our system has gross inefficiencies and that reforms are needed, but I would never suggest that we altogether abandon our commitment to the common good in our country. As anyone who has ever received government assistance will tell you, it is not a get-rich-quick scheme or a stream of income that provides anything but a bare-minimum lifestyle.

At Catholic Charities, we work to fill the gaps—and there are many—in the government-administered social welfare system. These supports are not perfect by any means, but they do allow for families to maintain some level of human dignity when they experience a major health crisis, job loss, disabling injury, physical disability or other crises that lead to an inability to earn an income.

I would submit that our social welfare programs—whether public, private or faith-based—need to have both an element that provides a “safety net” to provide for a level of human dignity when necessary, and a “trampoline” to help vault individuals and families permanently out of poverty.

Enhancements to the trampoline aspect of our programs need the greater attention. It is not good for any part of our human family to suffer the many indignities experienced as the result of poverty.

Investments in education, health and well-being, entrepreneurial ventures, job skills training, social skills training and the like are all wise places to focus our financial and human resources that can put the bounce in the trampoline for an individual and his or her family.

The need for a safety net will always exist because there is a segment of the population that will always be dependent—the intellectually or developmentally disabled, for instance.

But the vast majority of people on welfare don’t want to stay there, but do not have the hope or the understanding of how to find their way out. This is where you and I come in.

Jesus told us that we would find him in the poor. They are our responsibility, and it is our privilege to serve.

To learn more about our nation’s welfare system so that you can be educated and to help dispel the many myths that are perpetuated about the poor, go to www.welfareinfo.org/programs/.

And to learn more about the issues of poverty in general and what the Catholic Church is doing about it, go to www.povertyusa.org and www.CatholicCharitiesIndy.org.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

Third Sunday of Lent/Msg. Owen F. Campion

The Sunday Readings

Sunday, March 3, 2013

- Exodus 3:1-8a, 13-15
- 1 Corinthians 10:1-6, 10-12
- Luke 13:1-9

In the first reading, from the Book of Exodus, Moses encounters God. Moses was tending his father-in-law's flock when suddenly an angel appeared and led Moses to a bush. The bush, although on fire, did not burn. Then out of the fire God spoke, the God of Abraham, Isaac and Jacob. His identity was clear. God, always with the people, knew of their plight. He was intervening in the situation to give the people relief. As events unfolded, Moses was the instrument of this relief by leading the people out of Egypt.

The reading reveals intimacy, immediacy, in God's relationship with the people. He is almighty and above all. Moses cannot stand to look upon God's face. Moses, by removing his footwear, shows respect even for the ground upon which he meets God.

Yet, God speaks his divine name to Moses. It was a supreme revelation. In the Hebrew tradition, names carried the very being of the person. To know a person's name was to be given access to the person's identity. God freely spoke this name.

St. Paul's First Epistle to the Corinthians provides the second reading. Corinth's Christian community challenged Paul since the city was a reservoir of excesses and moral outrages, and Christians were vulnerable. Not surprisingly, Paul warned the Corinthians of the temptations surrounding and bombarding them. He encouraged them, taught them and sought to inspire them.

Recalling the history of God's people, Paul insists that without God's guidance, without the nourishment provided by him, the people will die. What they had from earthly resources will not protect or sustain them. With God, they will live and live forever.

St. Luke's Gospel furnishes the last reading. This reading gives one of the rare glimpses of Pontius Pilate in the Gospels outside the Passion Narratives. It is hardly complimentary to him. The Roman governor who sentenced Jesus to death was ruthless and unmerciful. An ancient tradition is that he was recalled to Rome because of his brutality, a brutality too vicious even by accepted standards of Roman imperial governance. He had no regard for the God of Israel, or for the religion of the people who worshipped the God of Israel.

Jesus said that the victims of Pilate's impetuous cruelty did not deserve what they received. Jesus referred then to an accidental disaster, when 18 people were killed by a falling tower in Siloam. He noted that they, too, were innocent.

However, all those to whom Jesus referred in the end died, innocent or not. They could not control evil decisions or others or mishaps of nature or invented things. He warns the audience to reform, or else they too will face doom.

Then, Jesus tells the parable of the barren fig tree. The owner wants to destroy the tree, but the vinedresser pleads for another year, for enough time to nourish the tree in the hope that it will bear fruit.

Reflection

In these Lenten readings, the Church is very frank. As Paul said, abandoning God reaps a whirlwind of calamity, sweeping into its wake even the innocent. We will may be victims of human coldness and human evil, as were the victims of Pilate's outrage. We may be victims of accidents, as were those killed when the tower fell.

It is hard, but humans must face the fact that very often they expose themselves to calamity if they rely upon themselves alone. They cannot always withstand human power as great as Pilate's. They cannot control nature.

God alone is their sure support. Lovingly, God provides guidance, support, and eternal life in Jesus. The question is whether or not we humbly will turn to God and obey God. God will not overwhelm us. He will not entrap us as if we were prey. We must decide. †



Daily Readings

Monday, March 4

St. Casimir
2 Kings 5:1-15b
Psalms 42:2-3; 43:3-4
Luke 4:24-30

Tuesday, March 5

Daniel 3:25, 34-43
Psalm 25:4bc-5ab, 6-7bc, 8-9
Matthew 18:21-35

Wednesday, March 6

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

Thursday, March 7

Sts. Perpetua and Felicity,
martyrs
Jeremiah 7:23-28
Psalm 95:1-2, 6-9
Luke 11:14-23

Friday, March 8

St. John of God, religious
Hosea 14:2-10
Psalm 81:6c-11b, 14, 17
Mark 12:28-34

Saturday, March 9

St. Frances of Rome, religious
Hosea 6:1-6
Psalm 51:3-4, 18-21b
Luke 18:9-14

Sunday, March 10

Fourth Sunday of Lent
Joshua 5:9a, 10-12
Psalm 34:2-7
2 Corinthians 5:17-21
Luke 15:1-3, 11-32

Question Corner/Fr. Kenneth Doyle

Offering Masses for the dead is an ancient practice rooted in Scripture and tradition

It is a common practice of Catholics to request Masses for the deceased.



How can the blessings of a Mass help a person who has died and presumably has already been judged? (New York)

The custom of Catholics praying for the dead has its origin in Scripture and tradition, which stand as the twin pillars of Catholic faith and practice. First, with Scripture, in the Old Testament's Second Book of Maccabees in Chapter 12, the Jewish leader Judas Maccabeus prays for his troops who have been slain. Some of the fallen soldiers have been found wearing pagan amulets taken in plunder, which would have violated the law of Deuteronomy, and Judas asks that God forgive their sin.

The New Testament shows in the Second Letter of St. Paul to Timothy that St. Paul prays for a deceased man named Onesiphorus that the Lord "may grant him to find mercy" (2 Tm 1:18).

The *Catechism of the Catholic Church* states in #1032 that "from the beginning, the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God."

During the days of Roman persecution, the ancient Christians would gather in the catacombs to pray for the dead, and Tertullian in the early third century wrote that once a year, Christians would gather to offer special Masses for their ancestors in the faith.

All of this is based, of course, on the theological doctrines of purgatory and of the communion of saints. In explaining purgatory, the catechism explains that "all who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven" (#1030).

The communion of saints describes the spiritual relationship that endures among believers and produces mutual benefit. Those who have already attained heaven pray for us who are still on Earth, while we can pray—and offer good works—for those deceased who are still undergoing purification.

What that purification consists of, and how long it lasts, remains a mystery for us while we are still on this near side of eternity. But our prayers and Masses beseech the Lord to speed the process and soften whatever heartache it entails.

When I visit my mother in the town where I grew up, the priest there regularly omits what I think is an important gesture at the beginning of the Gospel reading. He does not use his thumb to sign himself with the cross on his forehead, lips and heart.

I had understood that by making that gesture you were demonstrating your intention to take the Gospel into your mind, proclaim his word to others and keep his message in your heart. Because the priest has foregone that important sign, his parishioners omit it, too. Has this gesture been declared optional now or perhaps dropped altogether? (city and state withheld)

The "General Instruction of the *Roman Missal*" says in #134 that the priest, upon announcing which of the Gospel writers that day's passage is taken from, then makes "the sign of the cross with his thumb on the book and on the forehead, mouth and breast, which everyone else does as well."

So, it is not optional. At the same time, the wording is ambiguous and could be taken to indicate that each member of the congregation should sign the Gospel book itself. Such has never been the practice, however, as it would be impractical.

The congregation signs only their foreheads, mouths and breasts, and there is evidence that they have done this at Masses as far back as the ninth century.

The fact that this gesture by the entire assembly was first mentioned specifically in the general instruction only in 2002 would seem to indicate that, far from having been dropped, there is even stronger reason to keep it to today.

As so often happens with Catholics, a ritual gesture reminds us of what our faith calls us to do—in this case, to receive the Gospel with an open mind, to speak it faithfully and to treasure it in our hearts.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God



Letting God Be God

By Sr. Susan Marie Lindstrom, O.S.B.

I have set limits ...
on myself, certainly,
but also on You, God ...
I have set the limits, boundaries, parameters ...
You may be God of THIS part of my life.

I no longer choose to erect fences ...
I am tired of playing God ...
so maybe, God, that leaves room for You?

Benedictine Sister Susan Marie Lindstrom is a member of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove. She teaches theology at Bishop Chatard High School in Indianapolis. Palestinian Christians George Hamah, 65, left, and Yousef Lutfi, 73, walk near the Israeli-erected barrier that divides their olive groves near Bethlehem, West Bank, on Dec. 22, 2011.

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.

ALLEN, Laura M., 37, St. Mary, Greensburg, Feb. 16. Wife of Rodney Allen. Mother of Paige and Damon Allen. Daughter of Wade Farr Sr. and Kathleen Powers. Sister of Jay, Richie and Wade Farr II.

CAVANAUGH, Mary Lynn, 56, St. Mark the Evangelist, Indianapolis, Feb. 2. Mother of Drew and Garod Cavanaugh. Daughter of Delana Levy. Sister of Jim Levy. Grandmother of one.

CAVAZOS-WENNING, Raquel, 51, St. Bartholomew, Columbus, Jan. 29. Wife of Andrew Wenning. Mother of Raquel Hooker and Tiadorita Cavazos. Stepmother of Jennifer, Kathryn and Michael Wenning. Sister of Viviana Cavazos.

CRABTREE, Jack Wallace, 81, Holy Spirit, Indianapolis, Feb. 6. Husband of Barbara Crabtree. Father of Chris, Kyle, Mark and Matthew Crabtree. Grandfather of nine. Great-grandfather of seven.

CRAIG, Kathleen Ellen, 94, St. Patrick, Indianapolis, Feb. 4. Mother of Dennis and Norman Craig. Sister of Vera O'Connor. Grandmother of six. Great-grandmother of seven.

CRISS, Erwin, 98, St. Mary, Richmond, Jan. 27. Father of Susan Norris, Nancy Porter and Gary Criss. Grandfather of four. Great-grandfather of one.

FALKENSTEIN, Mary V. (Caradonna), 99, St. Anthony of Padua, Clarksville, Feb. 5. Mother of Robert Falkenstein. Sister of Margaret Lori. Grandmother of one. Great-grandmother of one.

GAUDREAU, Mary Ellen, 65, St. Charles Borromeo, Bloomington, Jan. 30. Mother of Laura Anderson, Elizabeth Pursell and James Gaudreau. Grandmother of four.

GIUFFRE, Salvatore F., 79, St. Augustine, Jeffersonville, Jan. 29. Husband of Lucille Giuffre. Father of Melanie Collins, Dawn Smith, Lauri, Corey, Keith and Kyle Giuffre. Grandfather of seven. Great-grandfather of one.

GOODHART, Robert Daniel, 84, Annunciation, Brazil, Jan. 27. Husband of Edith Goodhart. Father of Barbara Bennett, Donna Miller, Mary Elizabeth Stanley, Paula Sutton, Laura Tilson, Connie Yarber, Richard, Robert Jr., Ron and Russ Goodhart. Brother of Martha Lou Bosma. Grandfather of 19.

GRANINGER, Eleanora, 94, St. Augustine, Jeffersonville, Jan. 27. Mother of Charles Jr., Chris, Eric, Michael and Patrick Graninger.

HARVEY, Donald L., 81, St. Bridget, Liberty, Feb. 6. Husband of LaVerna Harvey. Father of Theresa Dorrel, Christine Logue, Dale and Darrell Harvey. Brother of Joy Meyer and Jane Welborn. Grandfather of 13. Great-grandfather of 26.

HESS, P. Patrick, Dr., 91, St. Mary, New Albany, Jan. 28. Husband of Gloria Hess. Father of Amy, M. Charlotte and Penny Hess. Grandfather of eight.

JOHNSON, Elizabeth, 93, St. Bridget, Liberty, Feb. 5. Mother of Nicki Hertel, Gail Nuss, Eric, Jay and Neal Johnson. Grandmother of five. Great-grandmother of five.

KLEIN, Frieda, 97, Holy Family, New Albany, Feb. 6. Mother of Angela Nolan, Janice and Vincent Klein Jr. Grandmother of five. Great-grandmother of three.

KRUPA, Mary, 82, St. Andrew, Richmond, Jan. 31. Mother of Jerry and Joseph Krupa. Sister of Donald and Jack Thomas. Grandmother of four. Step-grandmother of two. Step-great-grandmother of two.

LAUCK, Mary Louise, 93, Christ the King, Indianapolis, Feb. 3. Mother of Linda Elson, Marianne Miller and Frank Lauck Jr. Grandmother of nine. Great-grandmother of five.

LINNE, Helen M., (Cravens), 87, St. Pius V, Troy, Feb. 7.

Mother of Jeff, Larry, Ralph Jr. and Tony Linne. Sister of Melba Fortwendel, Mary Freeman and Priscilla Sche. Grandmother of nine. Great-grandmother of six.

MITCHEL, Lotus, 91, St. Jude, Indianapolis, Jan. 29. Husband of Mildred Mitchell. Father of Macil Lambert, Sharon Teterault, Susan Young, John and Robert Mitchell. Grandfather of 16. Great-grandfather of 12. Great-great-grandfather of seven.

MULLIS, John E., 68, St. Boniface, Fulda, Jan. 30. Husband of Ruth Mullis. Father of Deborah Bays and Tom Mullis. Brother of Esther Klee, Mary Ann Troesch, Joe, Leo, Leroy, Oscar and Sylvester Mullis. Grandfather of five.

PLEAK, Walter E., 98, St. Mary, Greensburg, Feb. 6. Husband of Freda Mae Pleak. Father of Cheryl Linville and Richard Pleak. Grandfather of two.

REISERT, Mary (Kokojan), 65, St. Paul, Sellersburg, Jan. 28. Mother of Carol and Vince Kokojan, Mary, Matthew and Paul Reisert. Sister of Libby Crisp, Gary, Larry and Mike Gasparian. Grandmother of five.

ROTH, Anna M., 93, St. Mary-of-the-Knobs, Floyd County, Jan. 30. Mother of Peg Fey, Lisa Schultz, Alice and Pete Roth. Sister of Rosalie Sanders, Andy and Paul Smith. Grandmother of 11. Great-grandmother of 12.

RYAN, Mary Ellen, 91, St. Luke the Evangelist, Indianapolis, Feb. 1. Mother of Kay Booth and John Ryan Jr. Grandmother of four.

SCHWARTZ, Earl, 65, St. Pius V, Troy, Feb. 4. Husband of Brenda Schwartz. Father of Kelli Brown, Kristina Gentil and Kimberly Hall. Brother of Jerry and Murl Schwartz. Grandfather of six.

SMITH, Louis, 92, Sacred Heart of Jesus, Indianapolis, Feb. 3. Brother of Mary Jo Fry, Mildred Schaebele, Franciscan Sister Constance Smith and Norbert Smith.

SNOW, Mary Katherine, 87, St. Rita, Indianapolis, Feb. 7. Mother of Bonnie Dumes, Pamela Griffin, Mary Reed, Beverly, Karen and Dennis Snow. Sister of Dorothy Lewis, Elinor Phillips, Mable Smith, Joseph and Lincoln Wright. Grandmother of 13.

STERNBERG, Dorothy S., 92, Holy Spirit, Indianapolis, Feb. 7. Wife of Jerome Sternberg.



Finding St. Anthony

A woman touches a rosary to a relic of St. Anthony of Padua during a Mass at St. Francis of Assisi Church in New York on Feb. 19. Cardinal Timothy M. Dolan of New York celebrated one of several Masses honoring St. Anthony of Padua, a Franciscan friar who died in Italy in 1231, who was known for his gifted preaching and is commonly appealed to as a patron saint of lost items. The relics will be on display in New York and New Jersey before returning to Padua, Italy.

Mother of Denise Boyer, Cheryl Lynette and Jeff Lazo. Grandmother of 11. Great-grandmother of 19. Great-great-grandmother of two.

SUTTMILLER, Joseph B., 90, St. Louis, Batesville, Feb. 5. Father of Denissa Bowling and Joseph Suttmiller. Brother of Mary Ann Metz and Dennis Suttmiller. Grandfather of 10. Great-grandfather of 11. Great-great-grandfather of two.

TRIMPE, Mary Helen, 89, Holy Spirit, Indianapolis, Feb. 4. Mother of Patricia Berry, Barbara Davis, Tish, James and Joseph Trimpe. Sister of Rosemary Brodnick, Lois Patterson and Franciscan Sister Therese Wentz.

Grandmother of 21. Great-grandmother of 12.

WAHMAN, Viola F., 99, Holy Family, Oldenburg, Jan. 28. Mother of Kathleen Jones, Dave, Lynn, Robert and Tim Wahman. Grandmother of 11. Great-grandmother of 12.

WILLIAMS, Frances E., 75, Mary, Queen of Peace, Danville, Feb. 5. Wife of John Williams Jr. Mother of James and Jeffrey Williams. Sister of Mary Lou Dininger, Nelda Garland, Bibby Neal, Charles, Harold and Joe Cummins.

WISE, Marjorie A., 88, St. Joseph, Shelbyville, Feb. 9. Mother of Betty Miller, Barbara Underwood, Dennis, Kevin, Mark and Michael Wise.

Grandmother of several. Great-grandmother of several.

WOOD, Richard L., 75, SS. Francis and Clare of Assisi, Greenwood, Jan. 31. Husband of Anita (Smyser) Wood. Father of Tiffany and Richard Wood II. Brother of Norma Lockhart, Susie Villareal, Carol and Bob Wood. Grandfather of seven.

ZIZNOVSKIS, Alberts, 92, St. Luke the Evangelist, Indianapolis, Feb. 2. Husband of Karolina Ziznovskis. Father of Inara Blackburn and Eriks Ziznovskis. Grandfather of four. Great-grandfather of four. †

Providence Sister Jean Michele Monaghan served in administration at parishes and schools for 31 years

Providence Sister Jean Michele Monaghan died on Feb. 16 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 93.

The Mass of Christian Burial was celebrated on Feb. 21 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Mary Jean Thompson was born on July 10, 1919, in Indianapolis and grew up at SS. Peter and Paul Cathedral Parish.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Sept. 12, 1963, and professed final vows on Aug. 15, 1969.

During 49 years as a Sister of Providence,

Sister Jean Michele ministered for 31 years in administrative positions in Catholic parishes and schools in Indiana and California. In the archdiocese, she ministered at the former St. Agnes Academy in Indianapolis from 1968 to 1969.

She returned to the motherhouse in 1999, and contributed to the community life in a variety of ways. Beginning in 2002, she dedicated herself completely to prayer.

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. †

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Bishop Chatard team will compete in national robotics championship

By John Shaughnessy

As he prepared his teams for the first-ever competition in Indianapolis, Andy Mundell adopted the approach that many good teachers take.

He wanted his high school students to build their confidence as they tried to do something most of them had never done previously.

He stressed that making mistakes and learning from them are crucial parts of the learning process.

He also hoped that the experience would spark a flame in them that would possibly lead to a continued interest in college and maybe even a career.

Oh yeah, he also had another goal: "I wanted them to have fun," Mundell said.

The coach never focused on how the teams from Bishop Chatard High School in Indianapolis would finish in the first Indianapolis VEX Robotics Championship at Bankers Life Fieldhouse on Jan. 19-20.

"I just kept congratulating them on what they had already accomplished—that they had built a robot, they had started something new, and they would represent the school well," said Mundell, who teaches physics at the archdiocesan interparochial high school for the Indianapolis North Deanery.

Of the 40 teams that participated in the competition, the two teams from Bishop Chatard placed third and fifth in the event that was hosted by the Mayor's Office of Indianapolis to fuel

students' involvement in the areas of math, science, technology and engineering.

The success of the Bishop Chatard teams reflected the overall achievement of Catholic high schools in Indianapolis in the competition as the robotic teams from Cardinal Ritter Jr./Sr. High School—sixth place—and Roncalli High School—10th place—also placed in the top 10.

Teams from Cathedral High School and Father Thomas Scecina Memorial High School also participated.

Bishop Chatard's third-place-finishing team also won the competition's Amaze Award, given to the team with an "amazing, well-rounded and top performing robot." That team also qualified for the U.S. National VEX Robotics Championship on March 7-9 in Ralston, Neb.

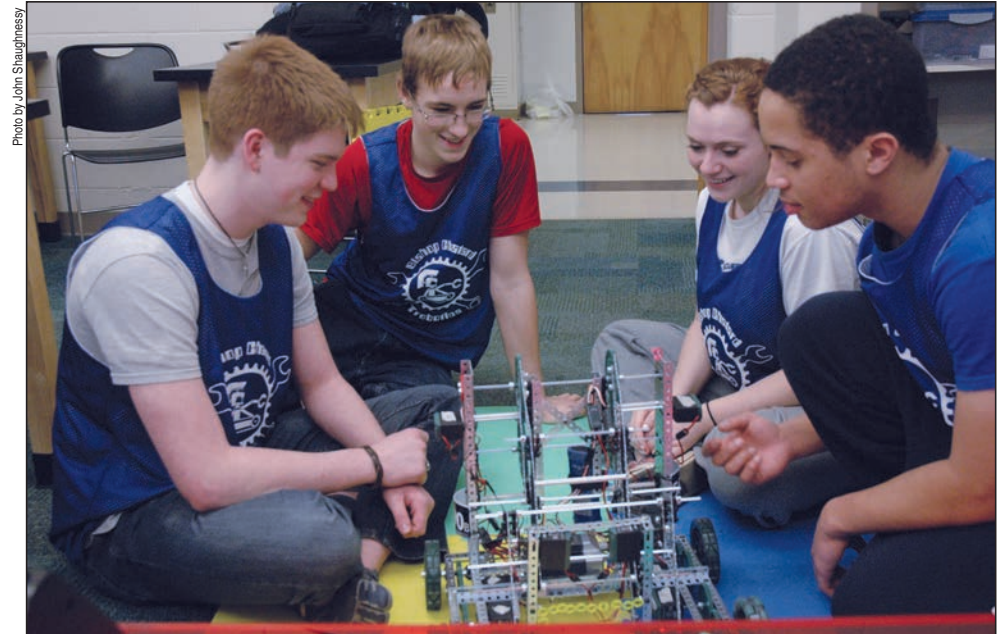
"It's such an accomplishment to build these robots," Mundell noted. "It's been kind of a whirlwind since we started in October."

That's when VEX Robotics provided the kits that team members had to assemble into a robot. Students then had to program and prepare the robot for a competition that involved directing the robot in a series of tasks.

Mundell gave the credit to the teams' members, saying, "It's a lot of trial and error on their part. It really didn't take much more than pointing them in the right direction and asking them to think critically about it."

The teams' members enjoyed the different approach to learning.

"In the classroom, all the equations work out perfectly," said Deegan Atha, a



Bishop Chatard High School students Joe Bormann, left, Jacob Mack, Courtney Thompson and Robert Dooley work on one of the robots that their team built for the Indianapolis VEX Robotics Championship in Indianapolis on Jan. 19-20. Four teams from Catholic schools in the archdiocese finished in the top 10 at the competition.

Bishop Chatard senior and a robotics team captain. "Here, you have to try different things. You might have an idea, and then there's a problem. So you have to keep going back and checking your progress."

Junior Eric Rohrbach was one of the few students on the Bishop Chatard teams who had previous experience in working with robots.

"When I heard Chatard was going to have a team, I thought it would be fun," said Eric, who is also a team captain.

"I thought we could be competitive, but I wasn't expecting us to be good enough to make it to the finals."

The national championships will be another "great learning opportunity" for the students, Mundell said.

"It should be a lot of fun," he said. "We've already had so much positive reaction from other students, parents and teachers. It's a huge boost for the program going forward. I'm just very proud of them." †

U.S. House passes bill to help storm-ravaged houses of worship rebuild

WASHINGTON (CNS)—Many churches "were the only shelter available to people who lost their homes" during Hurricane Sandy, said Rep. Eliot Engel, D-N.Y., in arguing for federal assistance to help houses of worship still trying to recover from the storm.

On Feb. 13, the House of Representatives passed a bill in a 354-72 vote that will allow Federal Emergency Management Agency (FEMA) disaster funding to go to churches, synagogues, temples, mosques and other houses of worship.

"Organizations should not be denied federal assistance in times of need just because of their religious affiliations," said Rep. Peter King, R-N.Y.

Co-sponsored by Reps. Chris Smith, R-N.J., and Grace Meng, D-N.Y., the Federal Disaster Assistance Nonprofit Fairness Act of 2013 will provide federal assistance to all nonprofit organizations, regardless of religious affiliation.

"Current FEMA policy is patently unfair, unjustified and

discriminatory and may even suggest hostility to religion," said Smith. "It is unconscionable that foundational pillars of our communities damaged by Sandy ... have been categorically denied access to these otherwise generally available relief funds."

The bill must now pass the Senate before it may be signed into law by the president. A measure supported by large numbers of Republicans and Democrats alike, it has been endorsed by a wide variety of organizations from the National Association of Evangelicals to the Jewish Federations of North America to the U.S. Catholic Conference of Bishops.

"There's no constitutional reason why houses of worship, which often are the first to provide timely disaster relief to hard-hit communities, should be categorically banned from receiving funds to repair buildings," said Daniel Blomberg, legal counsel for the Becket Fund for Religious Liberty.

The Becket Fund provided a detailed legal analysis of the Establishment Clause for Smith to show that the bill was in

line with the Constitution.

"Your proposed bill will not violate the Constitution but will instead protect it," the analysis concluded.

In October 2012, the super-storm Hurricane Sandy knocked out power and flooded large portions of the New Jersey-New York coast, toppling trees and destroying many homes and businesses.

On Jan. 29, President Barack Obama signed into law a \$50.5 billion emergency measure for victims of Sandy, which enveloped large regions of New York and New Jersey last October. But because of FEMA regulations, many religious organizations have not received federal funding to aid with cleanup.

"The wind and waves did not discriminate when it came to destroying property. The houses of worship are the very bedrock of the neighborhoods now trying to rebuild. To not offer natural disaster assistance grants to rebuild a house of worship just doesn't make any sense," Cardinal Timothy M. Dolan of New York told *The Wall Street Journal*. †

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New book captures archbishop emeritus' journey of faith

Reviewed by John Shaughnessy

In the opening pages of his latest book, Archbishop Emeritus Daniel M. Buechlein offers a poignant and revealing look at how the stroke he suffered two years ago has changed his life and his journey of faith.

He starts by describing the physical challenges he faced when he realized he was having a stroke in the early morning hours of March 19, 2011—and how he called 911 on that feast day of St. Joseph.

“Once I knew the paramedics were on their way, I had to figure out how to unlock the front door so they could get in,” he writes in *Surprised by Grace: Memories and Reflections After 25 Years of Episcopal Ministry*.

“I managed to crawl out of the bedroom and down the stairs to the front door, mumbling prayers to St. Joseph to help me. I reached up, unlocked the door and then crawled back to the stairs where I sat down and waited for the response team.”

The struggle was just beginning.

In a first chapter titled “Aloneness,” the archbishop emeritus writes, “Since the stroke, I have had to face the fact that I will never be able to live on my own again. My emotions, and my pride, strongly reject this humiliating truth about myself. I know that I have to fight against this temptation to see myself as ‘damaged goods for life.’ In fact, that’s not the case at all. My mind is clear. My body is healing. And I’m learning to deal with my emotions.

“I’m not damaged goods. I’m a monk, a priest and a bishop who seeks God alone.”

In those opening revelations, the archbishop emeritus offers a powerful reminder of how a person’s mind and spirit can still reach for hope and holiness even as the body struggles—and the quiet strength and courage it takes to seek those goals under challenging circumstances.

In the book overall, he seeks to offer his memories and reflections on his 74 years of life and his 25 years as a bishop, including the 19 years of leading the Archdiocese of Indianapolis before Pope Benedict XVI granted his request for early retirement for health reasons in September of 2011.

The book touches briefly on some of the highlights during his tenure—expanding the services of Catholic Charities to serve nearly 180,000 people a year in central and southern Indiana, raising \$300 million to pay for building projects and ministry needs across the archdiocese, and having a Catholic school system in which 26 schools earned Blue Ribbon recognition for excellence from the U.S. Department of Education—more than any diocese in the country.

Yet, at its heart, the book captures the journey of faith of a man of faith.

The quiet monk who grew up in southern Indiana has walked a path of faith that has led him to personal encounters with the late Blessed John Paul II, Pope Benedict XVI and Blessed Teresa of Calcutta. He writes about his meetings with those spiritual leaders and the influences that their lives and their thoughts on faith have had on him.

At the same time, he writes glowingly of the influence of his parents, and even the influence of a then-sixth-grade boy named Bryan Rush who wrote to him after the archbishop emeritus was diagnosed with cancer in 2008.

Bryan wrote: “The definition of courage is hard to memorize. But luckily for everyone, it’s easy to describe. It’s the ability to move forward when times are dark. The times you give it all you got, even though you’re weary. So remember dear Archbishop, that even though times are bad, you’ve still got the grace of God, so always stay glad.”

Still touched by that message, the archbishop emeritus writes: “In many ways, this young man helped me accept the fact that my cancer was God’s gift. ... Bryan’s call to courage underscored what I knew I needed to do. His insight provided a fine stimulus for me to remember that Easter comes by way of the cross. There is no other way.”

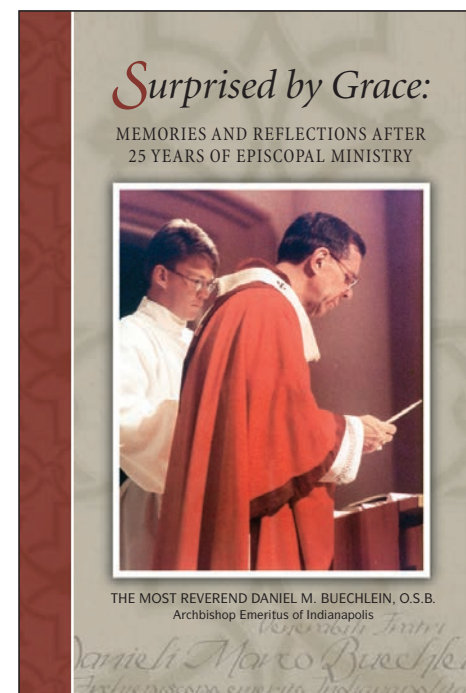
The book also delivers a reminder that the burdens of carrying a cross can be lifted at times through the strength that other people provide in small ways.

The archbishop emeritus recalls an unexpected visit he received in 2012 when he was in the infirmary of Saint Meinrad Archabbey in St. Meinrad where he now lives. The visit was from a group of young men and women from Indianapolis on a retreat at the monastery. The group stopped by to thank him for his years of effort to support young people in their faith.

That visit touched the archbishop emeritus. In a different way, the example of Mary, Christ’s mother, has touched him throughout his life and even more so now.

“She was repeatedly confronted with choices that required blind faith in God’s Providence,” he writes. “From a human perspective, Mary had every reason to be afraid and anxious. In every case, Mary said yes to God’s will. ... Mary accepted many things that she did not understand, and she placed her hope in the only thing that is trustworthy: the love and fidelity of the Triune God.”

At the end of his book, the archbishop emeritus shares the inspiration for its title,



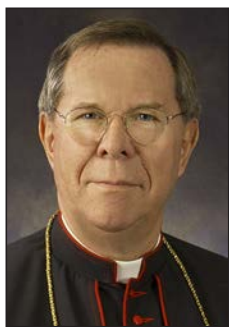
In *Surprised by Grace*, Archbishop Emeritus Daniel M. Buechlein offers a poignant and revealing look at how the stroke he suffered two years ago has changed his life and his journey of faith.

and his life as a bishop.

“When I first received the call to be a bishop, I was surprised by grace,” he notes. “That same grace [the love of Christ] has guided me, and sustained me during the past 25 years in personal and ecclesial crises, in moments of deep sorrow and in times of great joy.

“I thank God for the gift of his grace. I hope to remain open to it, and surprised by it—until I see him face to face in our heavenly home.”

(*Surprised by Grace* can be ordered online at www.archindy.org by clicking on the icon about the book on the left side of the website. It can also be ordered by phone at 317-236-1454 or 800-382-9836, ext. 1454. The cost of the book is \$15 plus \$5 for mailing for a total cost of \$20. All proceeds from the sale of the book will be used to support Bishop Simon Bruté College Seminary in Indianapolis.) †



“In many ways, this young man helped me accept the fact that my cancer was God’s gift. ... Bryan’s call to courage underscored what I knew I needed to do. His insight provided a fine stimulus for me to remember that Easter comes by way of the cross. There is no other way.”

— Archbishop Emeritus Daniel M. Buechlein in his new book

Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

- March 1, 10 a.m. to 10 p.m. for St. John the Baptist, Dover; St. Joseph, St. Leon; St. Paul, New Alsace; and St. Martin, Yorkville, at St. Martin, Yorkville
- March 4, 6:30 p.m. at St. Lawrence, Lawrenceburg
- March 6, 7 p.m. for St. Charles Borromeo, Milan; St. Mary Magdalen, New Marion; St. Pius, Ripley County; and St. John the Baptist, Osgood, at St. John the Baptist, Osgood
- March 7, 7 p.m. at St. Mary, Greensburg
- March 12, 7 p.m. for St. Nicholas, Ripley County; St. Anthony of Padua, Morris; and St. Louis, Batesville, at St. Louis, Batesville
- March 12, 7 p.m. for St. Denis, Jennings County; St. Maurice, Napoleon; and Immaculate Conception, Millhousen, at Immaculate Conception, Millhousen
- March 20, 7 p.m. for St. Joseph, Shelbyville; and St. Vincent de Paul, Shelby County, at St. Vincent de Paul, Shelby County
- March 20, 6:30 p.m. for St. Anne, Hamburg; St. Maurice, Decatur County; and St. John the Evangelist, Enochsburg; at St. John the Evangelist, Enochsburg

Bloomington Deanery

- March 19, 7 p.m. at St. Agnes, Nashville

Connorsville Deanery

- March 6, 7 p.m. at St. Gabriel, Connorsville
- March 7, 7 p.m. at St. Bridget of Ireland, Liberty
- March 19, following 5:30 p.m. Mass for Richmond Catholic Community at St. Mary, Richmond
- March 20, 7 p.m. at St. Rose of Lima, Knightstown

Indianapolis East Deanery

- March 4, 7 p.m. for St. Bernadette, St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes, at Our Lady of Lourdes

- March 6, 7 p.m. for Holy Cross and St. Philip Neri at St. Philip Neri
- March 12, 7 p.m. at St. Mary
- March 13, 6:30 p.m. at St. Rita
- March 14, 7:30 p.m. at St. Michael, Greenfield

Indianapolis North Deanery

- March 10, 2 p.m. at St. Thomas Aquinas
- March 11, 7 p.m. at St. Thomas Aquinas
- March 12, 7 p.m. at St. Thomas Aquinas

Indianapolis South Deanery

- March 4, 6:30 p.m. at Nativity of Our Lord Jesus Christ
- March 10, 2 p.m. at Good Shepherd
- March 11, 7 p.m. at St. Roch
- March 12, 7 p.m. at St. Jude
- March 13, 7 p.m. at St. Mark the Evangelist
- March 20, 6 p.m. at St. Barnabas
- March 25, 7 p.m. at Our Lady of the Greenwood, Greenwood
- March 27, 6 p.m. at St. Barnabas

Indianapolis West Deanery

- March 4, 7 p.m. at St. Thomas More, Mooresville
- March 12, 7 p.m. at St. Gabriel the Archangel
- March 14, 7 p.m. for Holy Angels at Marian University Chapel
- March 20, 6:30 p.m. at St. Susanna, Plainfield
- March 20, 7 p.m. at St. Joseph
- March 23, 9:30 a.m. to 5 p.m. at St. Michael the Archangel
- St. Christopher Parish in Indianapolis will have reconciliation each Wednesday during Lent from 5:30 p.m. to 7 p.m. except during Holy Week. All attending should enter through the Day Chapel side door.

New Albany Deanery

- March 3, 4 p.m. at St. Mary, New Albany
- March 6, 6 p.m. at St. Anthony of Padua, Clarksville
- March 11, 7 p.m. at St. Joseph, Sellersburg
- March 12, 7 p.m. at St. Mary, Lanesville

- March 12, 8 a.m.-8 p.m. at Our Lady of Perpetual Help, New Albany (individual confession)
- March 20, 7 p.m. at St. Michael, Charlestown
- March 21, 6:30 p.m. at St. Paul, Sellersburg
- March 24, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

- March 10, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
- March 13, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
- March 14, 7 p.m. at St. Bartholomew, Columbus
- March 17, 3:30 p.m. at St. Patrick, Salem
- March 17, 5 p.m. at American Martyrs, Scottsburg
- March 25, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery

- March 13, 6:30 p.m. at St. Meinrad, St. Meinrad
- March 17, 4 p.m. at St. Paul, Tell City

Terre Haute Deanery

- March 13, 7 p.m. at St. Paul the Apostle, Greencastle
- March 14, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute
- March 14, 7 p.m. at St. Patrick, Terre Haute †

Lenten activities available online

Be sure to visit *The Criterion*'s Lenten Web page at www.archindy.org/lent.

The page consists of links to daily readings, archived Lenten columns by Archbishop Emeritus Daniel M. Buechlein, a full list of communal penance services taking place at parishes and other features. †