



The

Criterion

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Twenty Something

Columnist Christina Capecci reflects on how we need to trust in God's new graces, page 12.

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'Hearts of service'



Andrew Costello, second from left, leads a prayer on the night of Feb. 21 as members of Operation Leftover take to the streets of downtown Indianapolis to provide food, clothing and conversation with people who are homeless. The group of young adult Catholics dedicated to helping the homeless is based at St. John the Evangelist Parish in Indianapolis. Costello prays with a man who is homeless, left, and two other members of the group, Michael Gramke, second from right, and Kellye Cramsey.

Operation Leftover effort shows desire of young adult Catholics to serve others

(Editor's note: This story is the first in a continuing series about the challenges that young adult Catholics face, and the contributions that they make to the archdiocese and the Church.)

By John Shaughnessy

Andrew Costello didn't know what to expect when he made his unusual invitation to a woman holding a sign asking for food and assistance.

He certainly didn't expect how the lives of people who are homeless—and even his own life—could be touched and transformed by a simple gesture.

The interaction between Costello and the

woman happened after he attended a 7 p.m. Mass at St. John the Evangelist Church in Indianapolis. At the time, Costello was just starting his monthly effort of walking through downtown Indianapolis with young adult Catholic friends to distribute food and clothing to homeless people they would meet on the streets.

After he stopped to talk to the woman with the sign, he invited her to dinner with him and his friends. She said yes.

"It was a wonderful experience," Costello, 28, recalls. "I decided that I would invite her to come to the State Fair and spend the evening with us on Tuesday. That also turned out to be a memorable experience, and several of my friends

befriended Ruth."

Costello didn't see her again for 10 months until he picked up a friend who was visiting Ruth at the apartment complex where she was then living.

"I was excited to see Ruth and asked her about what she had been up to. In the 10 months since I had last seen her, she became married and secured a job, a vehicle and a place to stay," Costello says. "That encounter was a defining moment in my ministry because I saw very specifically how God had used me to be an instrument of peace in this person's life."

"Although I did not contribute anything to the meeting of her and her husband or

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Cardinals discuss needs of Church in anticipation of conclave

VATICAN CITY (CNS)—During the first three days of pre-conclave meetings, the College of Cardinals focused their time on discussing the needs of the Church.

Jesuit Father Federico Lombardi, the Vatican spokesman, could not give specific details of the discussions because he is bound by an oath of secrecy to give only general information.

He said on March 5 that the subjects of discussion were "broad and varied," and included "the activity of the Holy See and its

various dicasteries, their relationships with the bishops, the renewal of the Church in the light of the Second Vatican Council, the situation of the Church and the needs for new evangelization in the world, including in different cultural situations."

He noted that by the end of the session on March 5—the day *The Criterion* went to publication for this week's issue—33 cardinals "from every continent" had addressed the group. The meeting was attended by 148 cardinals.

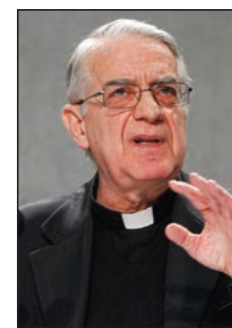
Although he said the cardinals made "no decision" about the start of the conclave by March 5, there was a presentation that day about the modifications that Pope Benedict XVI made to the conclave rules, allowing the cardinals to begin a conclave less than 15 days after the end of a pontificate.

"I did not hear them propose any specific day for voting on the date" for the conclave to begin, Father Lombardi said. "I believe that it is premature to guess the date."

He also noted that the conclave date is "a theme that is open. The congregation of cardinals is still determining how long it will need to make adequate preparations for a decision as important as a conclave. They don't want to rush things," he added.

Father Lombardi also announced that the Sistine Chapel, where the conclave will take place, was officially closed to tourists beginning the afternoon of March 5 so

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Fr. Federico Lombardi, S.J.

Unrelated fires damage historic church, convent

By Sean Gallagher and Natalie Hoefler

While members of two Indianapolis parish communities were devastated by recent unrelated fires at a church and a convent, they also kept their focus on their faith in God and counted their blessings that no one was injured.

An arson investigation is being conducted into a fire that caused extensive smoke damage to St. John the Evangelist Church in Indianapolis in the early morning hours of Feb. 27.

A day later, a fire believed to have been accidentally started from a burning candle caused significant damage to a convent at St. Bernadette Parish in Indianapolis. The six sisters who lived in the convent have found new temporary homes.

Early on the morning of Feb. 27, Father Rick Nagel, pastor of St. John the Evangelist Parish, was awakened by his parish's fire alarm while he slept in its rectory.

Within minutes, he accompanied a fireman from the Indianapolis Fire Department as they went to check the parish's historic church.

"As soon as I opened the door [to the sanctuary] and we walked in, I saw that the smoke was clear up to the ceiling and you could see the fire in the back," said Father Nagel. "My

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Worshippers kneel in front of cordoned off pews during a Feb. 28 Mass at St. John the Evangelist Church in Indianapolis celebrated by Father Rick Nagel, pastor of the parish. In the early morning hours of Feb. 27, a fire believed to be arson was set at the historic church. The cordoned off pews had not yet been cleaned of smoke damage that affected the entire structure.

SERVICE

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her employment or vehicle, I know that God had provided for her, and that he had answered the prayers of myself and the young adults around me.”

The invitations to dinner are part of Costello’s outreach program called Operation Leftover, a program that reflects the tendency of young adult Catholics to be involved in volunteering.

Seventy-one percent of young adult Catholics volunteered within a year period, according to a 2010 survey by the Knights of Columbus and the Marist College Institute for Public Opinion.

The importance of being present

Operation Leftover also reflects Costello’s desire to “be present” to people who are homeless.

“I’ve learned that just being present to people seems to have an impact on their lives,” says Costello, a member of St. Joan of Arc Parish in Indianapolis. “We provide food, clothing and fellowship for the people we encounter on the streets. We provide information about housing and programs. And we follow up on people to see how they’re doing.”

All those efforts were put into action when Costello and six other young adult Catholics walked along the streets of downtown Indianapolis on a wicked, wintry night in late February marked by sleet, freezing rain, gusting winds and bitterly cold temperatures.

When they found someone who was homeless, they offered food, gloves, woolen hats and bottles of water. They also spent time with the people who are homeless, talking, praying and laughing with them as if it were a comfortable spring evening instead of an icy, bone-chilling night.

“I think if the Gospel inspires our actions, we serve the poor and share the common humanity within all of us,” says Sarah Graves, 26, one of the members of the group that took to the streets that night.

“It’s just so important to not ignore the poor,” says Annie Hosek, 24, another member of the Operation Leftover effort. “Jesus never ignored the poor.”

Similar to the dinner invitations to people who are homeless, Operation Leftover began in 2010 in an unexpected way.

Costello was attending a get-together of the Frassati Society of Young Adult Catholics at Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese. Ranging in age from 18 to 35, the Frassati members seek to “live a life of holiness in imitation of Christ.”

“They had a lot of food left over—hamburgers, hot dogs, chips,” Costello recalls. “I made a comment about it, and someone said I should just take the food to people in Indianapolis.”

So Costello packed up the extra food, took it home and refrigerated it. Then he went to a supermarket and bought subs, snacks and drinks. And he put everything in a cooler that he took to his job in downtown Indianapolis as a customer service representative.

“After work that Friday, I walked through downtown with the cooler,” he says. “If someone looked like they were down on their luck, I’d help them. I really enjoyed it.”

Later that same day, he told a friend about his experience, and the friend told him it could be one of his calls in life.

“I liked that idea,” Costello says. “The next weekend, St.



Andrew Costello talks with a homeless person on the streets of downtown Indianapolis on Feb. 21. Costello leads a group of young adult Catholics from St. John the Evangelist Parish in Indianapolis who provide food, clothing, and information about housing to people who live on the city’s streets.



After giving a homeless person food, water and clothing on the night of Feb. 21, young adult Catholic members of the Operation Leftover effort based at St. John the Evangelist Parish in Indianapolis take time to talk and pray with the man.



Father Rick Nagel offers a blessing to Andrew Costello and other young adult Catholic members of the Operation Leftover effort before they take to the streets in downtown Indianapolis on Feb. 21 to provide food and clothing to people who are homeless. Father Nagel is the pastor of St. John the Evangelist Parish in Indianapolis, where Operation Leftover is based.

Joan of Arc had a summer picnic. They had a lot of food left over. I saw it as another opportunity from God to do something. I took the food downtown, distributed it, and it went well. I started doing it monthly after that. I’d buy food, and other people gave me food.”

Friends lined up to help. Clothes were donated. Dinner invitations extended. Operation Leftover became a ministry for Costello.

“It’s marvelous what he’s doing,” says Father Rick Nagel, pastor of St. John the Evangelist Parish. “Andrew has encouraged so many young adults to help the homeless. The social justice teaching of the Church is so rich, and young people are drawn to that. They have hearts of service.”

Sharing of gifts

That desire to serve also shows in the parish’s Garden Door Ministry, a weekday effort from the door of the rectory to provide food, clothing, blankets and other help to the homeless.

“We serve 50 to 60 people a day,” Father Nagel says. “About 50 percent of our volunteers are young people. We work in two-hour shifts daily. Another crew comes in the early morning or the evening to make sandwiches for the

homeless. It’s another way to live their faith.”

Costello views Operation Leftover as a key part of the faith-filled life he tries to lead.

“My faith keeps me going,” Costello says. “I’ve learned how God is behind the scenes, leading me. I’m serving the poor in a real way on the streets. And I can be a sign of hope for people in the workplace, too—showing God’s mercy to the people on the phone, to my co-workers and to the flourishing young adult population in the archdiocese.”

He shares one more story to show how that approach has touched his life.

“I was driving back from visiting my father in Ohio, and I arrived early at St. John’s before the 7 p.m. young adult Mass,” he recalls. “I decided to take a stroll down Capitol Avenue to see if I could find anyone in need. I encountered one gentleman who needed a blanket, and I gave him an extra blanket that I had.

“After the Mass had concluded, I took another stroll down Capitol to see if the man I had helped was alright. I saw him sleeping under the bridge near the Convention Center, and he was using my blanket.

“That moment was very powerful for me because I had seen first-hand how the sharing of my gifts made the life of someone else better in a real way.” †

Archdiocesan Catholics may eat meat on Friday, March 15

Many Catholics throughout the Archdiocese of Indianapolis will take part in St. Patrick’s Day activities on the weekend of March 15-17. In Indianapolis, the city is hosting its annual St. Patrick’s Day Parade on Friday, March 15.

Recognizing that this is a traditional day of celebration for many Catholics and that a person cannot celebrate and do penance at the same time,

Archbishop Joseph W. Tobin has commuted the obligation for Catholics of the archdiocese to abstain from meat on Friday, March 15.

Commutation means that those persons in the archdiocese who wish to eat meat on March 15 are free to do so, but Archbishop Tobin is encouraging people to abstain from meat on some other day during the week of March 9-16. †

Official Appointment

Effective March 1, 2013

Rev. Patrick J. Beidelman, S.T.L., director of liturgy, Office of Worship, and vice rector of Bishop Simon Bruté College Seminary, appointed executive director of the Secretariat for

Spiritual Life and Worship while continuing as vice rector of Bishop Simon Bruté College Seminary through the remainder of the 2012-13 academic year.

This appointment is from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis. †

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Pope Benedict begins emeritus life; cardinals begin 'sede vacante' jobs

VATICAN CITY (CNS)—After Pope Benedict XVI officially became pope emeritus, he ate dinner, watched the television news and strolled through the lake-view rooms of the papal villa at Castel Gandolfo.

Jesuit Father Federico Lombardi, Vatican spokesman, said he spoke on March 1 with Archbishop Georg Ganswein, the retired pope's secretary, who said the mood in the villa after the pontificate ended was "relaxed" and his boss slept well.

After watching two news programs, Pope Benedict expressed his gratitude to the media because he said the coverage of his last day as pope helped people participate in the event, Father Lombardi said.

The papal secretary said Pope Benedict celebrated Mass at 7 a.m. on March 1 as normal, prayed his breviary, had breakfast and then began reading more of the messages he had received in the last days of his pontificate. He expected to stroll through the villa gardens, praying his rosary, in the afternoon.

See related stories, pages 5 and 15.

Meanwhile, back at the Vatican, officials from the College of Cardinals had a series of tasks to perform at the beginning of the "sede vacante," the period when there is no pope.

The most symbolic tasks were carried out by Cardinal Tarcisio Bertone, the camerlengo or chamberlain of the Holy Roman Church, and his assistants. During the *sede vacante*, the chamberlain is charged with administering and safeguarding the temporal goods of the Church.

Gathered with others in the offices of the "apostolic chamber," Cardinal Bertone asked the time. At 8 p.m. exactly, he was handed a "ferula," a red velvet-covered scepter, as a sign of his authority. The cardinal led the staff in a brief prayer to God: "Give your Church a pope acceptable to you."

Carrying the *ferula*, he and his aides went into the private papal apartments. They made sure the door to the small private elevator was locked, then stretched tape across the elevator door and stamped it with seals.

Withdrawing from the apartment, they dead-bolted the main door with a large key, then strung a red ribbon through the handles. An aide, using a hot wax gun, pressed it onto the ribbon's knot and flattened it with a seal.

The next day, Archbishop Pier Luigi Celata, vice chamberlain, went to the seldom-used papal apartments at the Basilica of St. John Lateran, the pope's cathedral, and sealed those as well, Father Lombardi said.

Cardinal Angelo Sodano, dean of the College of Cardinals, wrote almost immediately after 8 p.m. to Vatican nuncios and other diplomatic representatives around the world, officially informing them of the *sede vacante*.

In one of his first acts as dean on March 1, Cardinal Sodano wrote to each of the world's 207 cardinals—including those over age 80 and ineligible to vote in a conclave—notifying them of the vacancy of the Apostolic See because of the renunciation presented on the part of Pope Benedict XVI.

He also asked them to come to the Vatican to begin the pre-conclave meetings, known as general congregations, on March 4 at 9:30 a.m.

The general congregations will continue until all the cardinal-electors, including those under 80, are present in Rome, "and then the College of Cardinals will decide the date to enter into conclave" to elect a pope, he said.

Asked whether Cardinal Sodano was saying that a conclave date would not be set until all the cardinal-electors were present or accounted for, Father Lombardi said the letter "does not have the weight of law," but he expected the cardinals would not vote on a conclave date until most of them were present and had time to talk and meet formally. †



Pope Benedict XVI arrives by helicopter at his summer residence in Castel Gandolfo, Italy, on Feb. 28. It was his final public appearance before his papacy drew to a close. "I am a simple pilgrim who begins the last stage of his pilgrimage on this earth," he said.

Pope says he is going from humble servant to simple pilgrim

CASTEL GANDOLFO, Italy (CNS)—Benedict XVI, who began his papacy describing himself as a "humble servant in the Lord's vineyard," described his retirement as a time of being a "simple pilgrim who begins the last stage of his pilgrimage on this Earth."

The 85-year-old pope arrived in Castel Gandolfo on Feb. 28 about two-and-a-half hours before the end of his pontificate.

He planned to spend about two months at the papal villa south of Rome before moving into a monastery in the Vatican Gardens.

The pope arrived in a helicopter from the Vatican and rode by car through the fields and formal gardens of the papal villa before reaching the residence.

Hours before he arrived, townspeople, pilgrims and visitors began filling the main square outside the papal residence. As they waited for the pope, they prayed the rosary.

As soon as he entered the residence, the pope went upstairs and, standing on the balcony overlooking the main square, he greeted the crowd.

"Dear friends, I am happy to be with you, surrounded by the beauty of creation and by your friendship, which does me such good," he told them.

"You know that for me, today is different than the days that have gone before. You know that I am no longer supreme pontiff of the Catholic Church—until 8 o'clock I will be, but not after that.

"I am a simple pilgrim who begins the last stage of his pilgrimage on this earth," he told them. "But with all my heart, with all my love, with my prayers, with my reflection, with all my interior strength, I still want to work for the common good and the good of the Church and humanity." †

Pope Benedict thanked the people for their support and asked them to continue to pray and work for the good of the Church, too.

"With all my heart, I impart my blessing," he told them, before giving a simple blessing, in Italian, in the name of the Father, Son and Holy Spirit.

Enzo Romagnoli, who runs a deli near the papal villa, told Catholic News Service he was born during the pontificate of Pius XI. "Since then, I've seen all the popes here.

"It is both sad and beautiful" to have Pope Benedict in town as he retires, he added. "But we are honored to have him here."

Romagnoli said when he travels and people ask him where he is from, he responds "Castel Gandolfo," and everyone knows where that is, which is an honor for such a small town.

Even half an hour after the pope had gone inside, a man dressed in a suit stood near the entrance to the villa with a sign, "Dear Pope, we are with you and we will miss you."

Mauro Giovannucci, who runs a butcher shop in the main square, told CNS: "This is a unique event, a new experience of enthusiasm and joy. When the pope is here, even the air is more pleasant."

He prayed that God would help Pope Benedict. "We all love him," he said.

As the pope arrived, two Swiss Guards stood at the main doors of the residence, and two more stood just inside. Just after 8 p.m., when Pope Benedict's papacy officially ended, they moved inside. The guard carrying the medieval halberd hung the weapon, and they closed the doors to the papal villa.

As the massive doors swung shut, people in the square shouted, "Viva il papa" ("Long live the pope") and began applauding. †

'Dear friends, I am happy to be with you, surrounded by the beauty of creation and by your friendship, which does me such good.'

—Pope Benedict XVI

Father Patrick Beidelman appointed to lead spiritual life and worship secretariat

By Sean Gallagher

Archbishop Joseph W. Tobin has appointed Father Patrick Beidelman as executive director of the archdiocesan Secretariat for Spiritual Life and Worship.

The appointment took effect on March 1. Father Beidelman succeeds Charles Gardener, who retired last December after leading the secretariat for many years.

As a result of this appointment, Father Beidelman also joins the Management Council, a group of the senior managers in the administration of the archdiocese, which meets regularly with Archbishop Tobin.

"It's humbling and exciting to work with Archbishop Tobin, who has begun his ministry as our archbishop in such a prayerful and faith-filled way,



Fr. Patrick Beidelman

and in a way that's been such a very fine beginning," said Father Beidelman of his new appointment.

For now, Father Beidelman will divide his time between the new ministry assignment and his service as vice rector and director of formation at Bishop Simon Bruté College Seminary in Indianapolis.

"That's the piece that makes this new opportunity for me bittersweet," Father Beidelman said. "I have really come to appreciate how special that ministry is, working with young men who are seeking to uncover God's call in their life and being formed in such a way that they can respond by laying their lives down in service to the Church."

As he begins his new ministry, Father Beidelman spoke in appreciation of the service that Gardener gave to the secretariat.

"The particular gifts and abilities that he brought to leadership in this secretariat served it well for so many years," Father Beidelman said. "I know that I'll bring my own abilities, gifts and style that hopefully will pick up the ball where he laid it down and maybe move it down the field a little bit."

Father Beidelman ministered as archdiocesan director of liturgy within the secretariat twice—from 2005 to 2007, and from 2009 to the present. From 2007 to 2009, he did graduate studies in liturgical theology at the Pontifical University of the Holy Cross in Rome.

In addition to carrying out the duties of that previous position, Father Beidelman will also focus on spirituality and the new evangelization.

He sees a close connection between promoting a greater and deeper understanding of the Church's liturgy, which he described as "the fullest and best expression of our faith," and the new evangelization.

"So much flows from and back to our liturgical life within our faith family," Father Beidelman said. "So it is naturally the point at which we would encourage people to connect with us—people who might be away from the Church, who have no Church home, or whose faith has grown tepid.

"In the midst of all of those folks, it's a place where we can rekindle in them living their faith actively and intentionally." †



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Editorial



Gianna Belemjian, 4, rests in the arms of her brother Noah, 15, during the closing Mass of the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 25. The Belemjian family of Rochester, N. Y., was in the nation's capital for the annual vigil and March for Life.

Four types of family culture

It would hardly be news if we reported that American families are divided, as are Americans in general. Just witness the last election or what is going on in Washington these days.

However, a new three-year study by the University of Virginia's Institute for Advanced Studies in Culture shows just how divided our families are. Its "Culture of American Families Project" identified four types of family culture. They labeled them the "Faithful," the "Engaged Progressives," the "Detached" and the "American Dreamers."

The four percentages add up to less than 100 percent. Presumably, the rest of the families didn't fit into any category.

With 27 percent of parents, the "American Dreamers" are the largest category. These are parents who pour themselves into raising their children by providing them every possible material and social advantage, despite the fact that they themselves usually have a relatively low household income and education.

They also invest much effort into protecting their children from negative social influences, and into shaping their moral character. The study found that this is the most common culture among African-Americans and Hispanics, with each group making up about a quarter of "American Dreamers."

The "Detached," mainly white parents with blue-collar jobs, no college degree and low household income, comprised 21 percent of parents, according to the study. They do not feel close to their children, are pessimistic about their children's opportunities, spend less than two hours a day interacting with their children, do not monitor their children's homework, and their children have low grades.

Twenty-one percent of parents are "Engaged Progressives." They see few moral absolutes and morality for them centers around personal freedom and responsibility. They are politically liberal and the least religious.

"Engaged Progressives," the report says, "strategically allow their children freedom at younger ages than other parents. By age 14, their children have complete information about birth control, by 15 they are surfing the Internet without adult supervision, and by age 16 they are watching R-rated movies."

The "Faithful," the report says, comprise 20 percent of parents. They "adhere to a divine and timeless morality, handed down through

Christianity, Judaism or Islam, giving them a strong sense of right and wrong."

Furthermore, for the "Faithful," "Raising 'children whose lives reflect God's purpose' is a more important parenting goal than their children's eventual happiness or career success."

Obviously, the greatest contrast is between the "Faithful" and the "Engaged Progressives." It is reflected in the responses to the statement that "as long as we don't hurt others, we should be able to live however we want." Over half of the "Engaged Progressives" agreed with the statement, while 91 percent of the "Faithful" rejected it. The "Engaged Progressives," the most highly educated and wealthiest cohort in the study, are generally part of the American establishment, which should give us some indication of why our culture has become so secularized.

Besides dividing American families into these four categories, the study also identified some major trends in parenting and family culture. "American parents of all stripes want their children to become loving, honest and responsible adults of high moral character," it said—hardly a surprise unless it would be among the "Detached."

Today's parents, the study found, in all categories except the "Detached," are in more constant contact with their children than were parents in earlier generations. They use "constant communication and close relationships to influence their children. Parents walk the fine line of wanting to be strict, but also wanting to be close friends and confidants of their children."

Therefore, the study said, today's parents don't believe that there is a "generation gap" between them and their children as there has been at other times in our history. They believe their children largely share their values, whatever those values are.

Finally, the study says, "Many parents feel helpless to keep negative external influences at bay as children gain ever-increasing exposure and access to the Internet, on-demand movies, Facebook and other technologies." Our guess is that, in this case, "many parents" means mainly those in the "Faithful" category.

We would like to think that our readers belong in the "Faithful" category. But all parents should also be aware that other families don't always share their values.

—John F. Fink

Reflection/Daniel Conway

Saying farewell to Pope Benedict XVI: A good steward of the good news

I first encountered Joseph Ratzinger in 1974 when I was a graduate student at Saint Meinrad School of Theology in southern Indiana.



I was preparing to write my master's thesis in systematic theology, and I was reading some really "heavy" theologians.

When I first began reading *Introduction to Christianity*, I discovered that

Ratzinger was an exception.

Unlike the others I was reading, he was not only profound and insightful, his book was well written—even in translation from the original German—and inspirational, and his teaching was clear as crystal.

This first encounter with Joseph Ratzinger changed me. It taught me that serious reflection on God's word does not have to be obscure or remote or impenetrable. It can be communicated in simple, straightforward language that is accessible to everyone.

I continued to read him over the years—even when I got very busy raising five children and working to help Catholic organizations carry out the Church's mission. I was intrigued when Pope John Paul II brought the shy scholar from Bavaria to Rome to lead the Vatican Congregation responsible for preserving Catholic teaching from error.

And I refused to believe the media reports—including some from Catholic media—that portrayed him as "God's Rottweiler." Anyone who read what Joseph Ratzinger has written would know that this is a gentle and humble man—certainly not a "grand inquisitor."

In fact, in the 1980s I began working on a fantasy piece—it would have been a short story—that was never finished. My idea was to use the basic structure of Fyodor Dostoevsky's story in *The Brothers' Karamazov* about the Grand Inquisitor interrogating Jesus and finding him wanting.

My idea was to reverse the roles so that a Marxist revolutionary in South America interrogates the head of the Congregation for the Doctrine of the Faith in an unsuccessful effort to expose him as inauthentic and unchristian. It was a nice idea, but I couldn't handle it. My skills as a writer—and a theologian—were unequal to the task.

Looking back, I see that I was convinced then that Cardinal Ratzinger was much more like Jesus than he was like anyone else. He was certainly not what his critics accused him of being. That was true in the 1980s and

is even more so in 2013.

As much as I admired Cardinal Ratzinger, I was surprised when the cardinal electors chose him to succeed Blessed John Paul II.

Cardinal Ratzinger as pope? It seemed incredible. John Paul set the bar incredibly high, even in his declining years. The introverted scholar who advised the charismatic pope, and who was so controversial, rightly or wrongly, seemed to me to be an unlikely choice.

Besides, it was no secret that the then 78-year-old cardinal was eager to retire to Bavaria and complete his work as a theologian.

"What possessed the cardinals to choose *him*?" I said out loud when I first heard the news. My oldest daughter, who was 25, at the time answered me. "It was the Holy Spirit."

It sure was. The Holy Spirit chose the best possible man to succeed John Paul. During the past eight years, he has continued to be the crystal-clear teacher that I first encountered nearly 40 years ago. He has also been transparent as a man of prayer, and a man who knows firsthand the joy that can only come from being close to Christ.

I remember sitting in the Pope Paul VI audience hall at the Vatican on a bitter cold February morning not quite a year after Cardinal Joseph Ratzinger became Pope Benedict XVI. We were waiting for his regular Wednesday audience to begin. We could see the pope on the large video screens in the audience hall. He was next door—in St. Peter's Basilica—at the conclusion of some ceremony.

As he moved toward the doors to come to the audience hall and meet with us, he smiled and shook hands with hundreds of people. As I watched this amazing sight, it dawned on me: This does not come naturally to Benedict, the severe introvert, the way it did to John Paul, the extraordinary extrovert. He has to work at this. And it doesn't come easy. But he does it anyway—out of love for Christ.

Pope Benedict gave the Petrine ministry everything he had. Then he ran out of energy and began to lose his physical strength. So, with the help of the Holy Spirit in prayer, he has resigned "for the good of the Church."

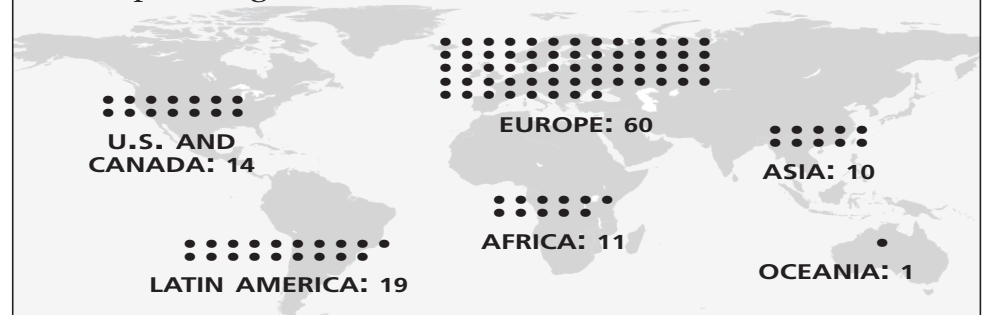
But he is not quitting. As a good steward of the Good News, he will retire to a monastery to pray and, I hope, to continue his crystal clear teaching.

Ad multos annos.

(Daniel Conway is the senior vice president for planning, marketing and advancement at Marian University in Indianapolis.) †

Cardinal electors by region

There are 115 cardinals expected to vote for a new pope in the upcoming conclave.



Countries with more than one cardinal elector

ITALY	28	INDIA	5	ARGENTINA	2
U.S.	11	FRANCE	4	NIGERIA	2
GERMANY	6	POLAND	4	PORTUGAL	2
BRAZIL	5	MEXICO	3		
SPAIN	5	CANADA	3		

Early childhood programs to assist low-income families advance

By Brigid Curtis Ayer

Indiana lawmakers passed a pilot program initiative to grant 1,000 low-income children access to a high quality prekindergarten education. The proposal, House Bill 1004,



passed the Indiana House of Representatives by a 93-6 vote, and is expected to also pass the

Senate by the end of April. The Church supports the measure.

The bill, authored by Rep. Bob Behning, R-Indianapolis; Rep. Suzanne Crouch, R-Evansville; and Rep. Shelli Vandenburg, D-Crown Point, initiates a preschool pilot program for 1,000 students in five counties across Indiana. The plan targets low-income children who would receive a voucher to attend a state approved, high quality preschool program.

"We have done a lot in moving education and education reform forward. The greatest need where we have not done a lot is the area of early childhood education," Behning said. "There is no question. Indiana is behind the rest of the nation in providing early childhood education, especially to children of poverty."

Under the bill, eligible students would come from families who are at 185 percent of the federal poverty guidelines, which is



Rep. Bob Behning

\$43,567 for a family of four, according to the U.S. Department of Health and Human Services (HHS).

According to Behning, the state budget is allocating \$7 million for the pilot program. Students selected for the pilot program would receive \$6,800

to attend a high quality preschool program.

Behning said it is also the intent of the state to maximize federal Title I and Head Start money prior to using the state money to pilot the program. House Bill 1004 also creates an early childhood advisory panel to track data and create accountability.

Crouch said she was approached by business and community leaders in her area who told her the state needed to get more involved in early childhood education.

"This is an initiative that business and community leaders have taken the lead on," she said. "This is about the future of our business development, future economic development and the future of our children."

Vandenburg said, "I'm glad to see we have a starting point for early learners. We've been talking about this for several years. I'm very supportive of the plan."

Leaders from the business community around Indiana spoke in favor of the legislation. Mark Gerstle, vice president of community relations for the Columbus-based Cummins Inc., said the research that their company had conducted showed that 67 percent of kindergarteners in southwestern Indiana did not pass the kindergarten readiness test.

Gerstle told lawmakers that Cummins piloted a three-year program on early childhood education and their data showed a "total correlation" between kindergarten readiness and graduation.



Rep. Suzanne Crouch

"Our goal is 100 percent graduation rates for high school, and like 60 percent [of those students] going on to a two- or four-year college. For us, it is a business prerogative because we are trying to hire people," he said. "Cummins,



'Public policy should maximize the quality of educational opportunities for all children by ensuring that all parents have access to and the financial capability to exercise the right to choose the school they believe is best for their children.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference

like [Eli] Lilly and others, have put a lot of money into this."

Gerstle said that the findings of the pilot showed that 100 percent of the kids who received early childhood education were ready for kindergarten.

Connie Bond Stuart, regional vice president of PNC Bank in Indianapolis, also testified in support of the bill. She noted that PNC Bank has committed \$350 million over multiple years to assist in early childhood initiatives.

Highlighting the significant body of research showing positive results, Stuart said that every dollar invested in early childhood education renders a savings of \$16 in later remediation.

"Every child deserves a chance to be



Rep. Shelli Vandenburg

prepared to learn and ultimately be successful with a productive life," she said.

Mike O'Connor, state director of government affairs for the Indianapolis-based Eli Lilly and Co., who also spoke in favor of the plan, said, "We can't get

to where we need to be without statewide early learning initiatives."

O'Connor said there wasn't a silver bullet in terms of producing a quality workforce, but if they were reaching children in those first developmental years it would be the closest thing to it.

"Looking at early childhood development as a business value proposition, investment in early learning nets immediate and long lasting results," he said.

Glenn Tebbe, executive director of Indiana Catholic Conference, said, "The program outlined in House Bill 1004 will provide needed assistance to families who may experience more obstacles and whose children are often without sufficient opportunities that benefit their social and cognitive development.

"Public policy should maximize the quality of educational opportunities for all children by ensuring that all parents have access to and the financial capability to exercise the right to choose the school they believe is best for their children."

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

Archdiocesan seminarians gather in St. Peter's Square for historic events

By Sean Gallagher

More than 2,500 years old, Rome has been at the center of countless political, cultural and spiritual movements and events of great importance for much of the world.

This track record sets the bar high for something happening there to be truly called historic.

That standard was met on Feb. 27 and Feb. 28. Those two days saw the end of the papacy of Benedict XVI, now pope emeritus. It was the first time in some 600 years that a bishop of Rome had resigned his office.

Three seminarians of the Archdiocese of Indianapolis who were recently interviewed by *The Criterion* witnessed these momentous events.

On Feb. 27, Benedict held the last general audience of his papacy in St. Peter's Square at the Vatican. Approximately 200,000 people attended, far outstripping the size of an ordinary audience for such events.

Transitional deacons Douglas Marcotte and Martin Rodriguez and seminarian Matthew Tucci, all receiving priestly formation at the Pontifical North American College in Rome, arrived at the square about two hours before the audience began.

"I wanted to say thank you," said Deacon Marcotte. "[Benedict] has truly



Deacon Doug Marcotte

been an inspiration to me as I have studied for the priesthood. I also wanted to take advantage of my opportunity to see history."

"Pope Benedict was really the first pope I ever felt like I really 'knew,'" said

Tucci, a member of Holy Family Parish in New Albany. "He has shaped my life as a young man and seminarian in so many ways. He is a pastor and teacher, and his love for Jesus Christ is an example for all of us."

Deacon Rodriguez was amazed to see the size of the crowd, which flowed out of the square well down the Via della Conciliazione.

"Like the Holy Father said in his speech, it was a sign that 'the Church is alive,'" Deacon Rodriguez said. "There were people [of] all ages, from all kinds of backgrounds, and we were all there to say 'Thank you' and 'We will miss you.'"

"It was very touching when the whole crowd stood up clapping at the end of his speech. None of us wanted to stop clapping because we wanted to show how much we love and appreciate Pope Benedict."

Tucci saw in the massive crowd a sign of the Church around the world.

"The universal Church is so alive," said Tucci, who is in his first year of theological formation in Rome. "Just seeing a microcosm of the whole world in St. Peter's Square to support the Holy Father was an inspiring sight."

Deacons Marcotte and Rodriguez, who are scheduled to be ordained priests in May, have been inspired by Benedict over the course of many years through their priestly formation.



Matthew Tucci

"He is certainly a great theologian, and that has been important to my understanding of the faith," said Deacon Marcotte. "However, his witness to prayer and humility has been inspiring and formative."

That inspiration



'Personally, I can relate to that statement in my own vocation because there have been moments of difficulty and challenge, times when I also thought that the Lord was asleep, but in reality Christ was totally aware of what was happening. When I think of a contemporary model for humility, I think of Pope Benedict XVI.'

—Deacon Martin Rodriguez

continued for Deacon Rodriguez right through the retired pontiff's speech at the final general audience when the pope emeritus spoke about trusting that Christ was always leading the Church, even when it is buffeted by many trials and hardships and the faithful might then think that he is somehow asleep and oblivious to their concerns.

"Personally, I can relate to that statement in my own vocation because there have been moments of difficulty and challenge," Deacon Rodriguez said, "times when I also thought that the Lord was asleep, but in reality Christ was totally aware of what was happening. When I think of a contemporary model for humility, I think of Pope Benedict XVI."

That esteem for Benedict led Deacon Rodriguez back to St. Peter's Square late in the afternoon on Feb. 28 to see him fly off in a helicopter, leaving the Vatican for the last time as pontiff. Thousands joined the deacon in the square.

"It was really sad to see him leave," Deacon Rodriguez said. "I almost wanted to say 'Don't go, Benedict! Don't leave us!' I do feel like a sheep without a shepherd now that he is gone. Yet, I hope and pray that the cardinals choose the right man that God wants for our Church."

Cardinals from the United States have

been staying at the North American College in the days leading up to the conclave to elect Benedict's successor.

Many members of the media from the United States have been following the cardinals. Deacon Rodriguez, who plays on the seminary's soccer team in the Clericus Cup tournament among seminaries in Rome, said that a CBS film crew even shot video of him and his teammates during practice.

"They even asked me to take a shot at the goal so they could record the trajectory of the ball," he said.

All of the media attention has not distracted him from his priority of praying for the cardinals as they begin to consider who will next lead the universal Church.

"I certainly pray for our next pope," Deacon Rodriguez said. "We have started a novena for the cardinals so that they may listen to the Holy Spirit in their decisions."

Deacon Rodriguez hopes to be there in the coming days when the next pope is introduced to the world.

"I sure hope to be at the square for that great occasion," he said. "The college has even arranged late dinners for those who would like to be down there every evening [during the conclave] if necessary." †

Events Calendar

March 8

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 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 holyfamilyconference.org.

March 10

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **St. Joseph's Table**, 11 a.m.-2 p.m., \$10 adults, \$4 children. Information: 317-632-3174 or Julie.motyka@gmail.com.

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 t.reckley@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 dearollo@stluke.org.

March 14

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **Lenten program, "Living the Faith through Spirituality,"** Father Jim Farrell, presenter, 7-8:30 p.m. Information: 317-466-3369 or spxparish.org.

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 of the Indianapolis Sports Corporation, presenter, breakfast, 6:30 a.m., Information: www.cpbcl-d.org.

March 15

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, Archbishop Joseph W. Tobin, C.Ss.R., presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

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.

St. John the Baptist Parish, 25743 State Route 1, Dover. **The parishes of St. Joseph, St. Paul, St. Martin and St. John, ACTforChrist Spring Craft Show**, handcrafted items, bake sale, lunch, 9 a.m.-4 p.m. Information: 812-576-4302 or www.stjohndover.org.

March 17

St. John the Baptist Parish, 25743 State Route 1, Dover. **All-You-Can-Eat breakfast**, adults \$8, children 10 years old and younger \$4, 7:30 a.m.-noon. Information: 812-576-4302 or stjohndover.org.

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.

March 19

Legacy Cinema Theatre, 2347 W. Main St., Greenfield. St. Michael Parish, movie, **"Restless Heart-The Confessions of Augustine,"** 4:30 p.m. and 7:05 p.m., \$10 per person, \$8 students. Information: 317-318-8411.

March 20

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

March 21

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

March 23

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INN-spired, spring sale**, 9 a.m.-3 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 27

Marian University, theatre, 3200 Cold Spring Road, Indianapolis. **Global Studies Speaker Series, "Making Music Across Cultures and Nations: The Vision of a Young Conductor,"** Indianapolis Symphony Orchestra and Krzysztof Urbanski, presenters, 7 p.m. †

Retreats and Programs

March 8-10

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Retreat, "Forgiveness and Forgiving,"** Benedictine Brother Zachary Wilberding, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

March 9

Oldenburg Franciscan Center, Oldenburg. **"Women's Day: Women of Beauty,"** Franciscan Sister Norma Rocklage, keynote speaker, Franciscan Sister Patty Campbell, Kathy Cooley and Lois Jansen, presenters, 9:30 a.m.-3 p.m., \$45 per person includes lunch. Information: 812-933-6437 or oldenburgfranciscancenter.org.

March 10

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk: Who is Church, What is Church? What Changed with Vatican II,"** Franciscan Sister Therese Tackett, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437 or oldenburgfranciscancenter.org.

March 10-15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent directed retreat**, Information: 317-545-7681 or archindy.org/fatima.

March 11

Oldenburg Franciscan Center, Oldenburg. **"Men's Night,"** Benedictine Father Carl Hawver, presenter, 7-8:30 p.m., free-will offering. Information: 812-933-6437 or oldenburgfranciscancenter.org. †

Office of Family Ministry offers Divorce and Beyond program

The archdiocesan Office of Family Ministries is offering a divorce and beyond program for six consecutive Monday evenings beginning April 8 through May 13.

The peer ministry program will be held at St. Luke the Evangelist Parish, 7575 Holliday Drive, E., Indianapolis, from 7-9 p.m. The topics for discussion will be the process of divorce, self-image,

stress, anger, blame, guilt, loneliness and forgiveness.

The cost is \$30, which includes program materials. For more information or to register, please contact the Office of Family Ministries at 317-236-1586 or 800-382-9836, ext. 1586, or e-mail dvanvelse@archindy.org. Registration forms may also be obtained online at www.archindy.org/family/divorce.html. †

Free choral, organ music program at Saint Meinrad on March 9

A music ensemble from Indiana University will present a free program of choral and organ music at 3 p.m. Central Standard Time on March 9 in the St. Meinrad Archabbey Church in St. Meinrad.

The musicians will present an hour of sacred polyphony and organ music, including compositions based on chant and other pieces

dedicated to the Blessed Virgin Mary. The concert will feature works by composers Josquin Des Prez, Giovanni de Palestrina, Felice Anerio, Guillaume Dufay and Flor Peeters.

The program is free and open to the public. Parking is available in the Guest House and student parking lots. For more information, contact Krista Hall at 812-357-6501. †

Roncalli Advanced Women's Choir and Saint Mary College's Women Choir offer free concert at St. Roch on March 8

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, invites everyone to a special evening of sacred music at 7:30 p.m. on March 8.

The evening will include the Advanced Women's Choir of Roncalli High School in Indianapolis directed by Joey Newton, and the Saint Mary's College Women's Choir from Notre Dame, Ind.

Dr. Nancy Menk directs the Saint Mary's Women's Choir. She is world renowned for her work with collegiate choral groups. Menk has been a guest conductor at Carnegie Hall six times.

Admission is free. The concert will end at approximately 9 p.m. The concert is recommended for children age 10 and older. For information, call 317-784-1763. †



Lenten fellowship

Members of St. Boniface Parish in Fulda and St. Meinrad Parish in St. Meinrad gathered for Stations of the Cross, followed by a soup social on Feb. 24. During the six Sundays of Lent, various groups from within the parishes are taking turns providing different kinds of soup, bread and desserts.

Philippine typhoon recovery slows as aid workers fear 'donor fatigue'

MANILA, Philippine (CNS)—Three months after a ferocious typhoon slammed the southeastern Philippines, recovery is moving slowly as aid workers fear growing "donor fatigue" has set in.

Catholic Relief Services (CRS), Caritas Philippines, the International Committee of the Red Cross and the Philippine Red Cross reported putting out calls for additional funds to provide housing and other support for thousands of people, but that not nearly enough funding has been received since the initial disaster response in December.

Father Edwin Gariguez, director of the social justice office of the Catholic Bishops' Conference of the Philippines and head of Caritas Philippines, praised the local response to Typhoon Bopha, which affected more than 6.2 million people in normally storm-free Mindanao. Since then, he said, the response from foreign sources for rehabilitation and recovery has been "slow."

"It's surprising ... that the contribution is not so much," he told Catholic News Service. "Given the magnitude of calamity, we are not receiving that much."

Caritas Philippines has received a little less than \$1 million, according to figures provided by the bishops' social justice office.

Catholic Relief Services has received funding for temporary shelters for many of the storm's victims, but not nearly enough to meet the overwhelming need, said Joseph Curry, the agency's country representative in

the Philippines.

"The need for housing, for example, is so high," he said, "but our funding is only for ... about 1,500 houses. We could do a lot more than that based on previous experience and what we're envisioning. But it's really a question of resources."

Each 180-square foot house costs about \$350. Curry said his office has only enough money to continue the effort through June but that the recovery is expected to last at least two years. He said CRS has tapped multiple governments in an effort to raise funds for permanent needs. The agency's goal is to raise \$1.5 million to \$2 million.

"Most of those donors have expended most of their funds during the initial relief phase," he told CNS by phone from Mindanao. "So the funding available for the recovery phase is quite limited."

Curry estimated in early March that 79,000 houses remained to be built in the worst-hit areas.

Aid agencies face a second challenge in trying to find employment for thousands of people whose livelihood depended on raising crops, Curry said. Because a majority of the residents owned small subsistence farms or were farm laborers, mostly in coconuts, their work was literally blown away by the storm. The amount of debris is so large that little farmland is available to till.

Curry said funds are available to pay residents to clear the debris, but that even if farmland gets cleared, farmers will need money to buy seedlings so they can start over.



Residents wash their clothes on Dec. 6, 2012, in a stream near their houses that were destroyed by Typhoon Bopha in Montevista, Philippines.

Other agencies are feeling the pinch. In January, the United Nations put out a call for \$76 million to help rebuild. In the days after the storm, the U.N. appealed for \$65 million. In February, the International Committee of the Red Cross and the Philippine Red Cross called for an additional \$32 million.

Bopha, which claimed 1,100 lives, was the second devastating tropical storm to hit Mindanao in a year. A December 2011 storm killed more than 1,000 people, most victims of flash flooding as they slept at night. †

In friend-of-court brief, Justice Department argues that denial of same-sex benefits is unconstitutional

WASHINGTON (CNS)—The Justice Department, in a brief filed on Feb. 22 at the U.S. Supreme Court, said a federal law that defines marriage as between one man and a woman, denying financial benefits to legally wed same-sex couples, is unconstitutional.

"Moral opposition to homosexuality, though it may reflect deeply held personal views, is not a legitimate policy objective that can justify unequal treatment of gay and lesbian people" found in the 1996 Defense of Marriage Act (DOMA), said the "amicus," or friend-of-the-court brief, written by Solicitor General Donald Verrilli.

It was filed in the case of *United States v. Windsor*, for which the court will hear oral arguments on March 27, a day after it hears oral arguments in another case weighing the constitutionality of same-sex marriage, *Hollingsworth v. Perry*. The second case is a challenge to California's Proposition 8, a ballot initiative approved by voters in 2008 to ban same-sex marriage.

In the first case, Edith Windsor is suing over the Defense of Marriage Act because her same-sex marriage was recognized by the state of New York, but not by the federal government. Consequently, when her spouse died and she inherited her estate, Windsor had to pay \$363,000 in federal estate taxes. Had her spouse been male, she would have been exempted from that tax.

The Defense of Marriage Act recognizes marriage as only between one man and one woman for the federal government's purposes, such as for Social Security benefits, family medical leave and other federal programs, and federal estate and income taxes.

Last May, President Barack Obama said he now supported same-sex marriage, and later ordered the Justice Department not to defend the Defense of Marriage Act in court.

On Feb. 28, the Justice Department also filed a friend-of-the-court brief in the Proposition 8 case, urging the high court to strike down that voter-approved amendment to the California constitution and laws in other states that have legalized same-sex civil unions, but not same-sex marriage.

The U.S. Conference of Catholic Bishops (USCCB) filed separate briefs in the two challenges facing the high court on Jan. 29.

In the California case, the USCCB argues that although the Supreme Court "has held that laws forbidding private, consensual, homosexual conduct between adults lack a rational basis, it does not follow that the government has a constitutional duty to encourage or endorse such conduct. Thus, governments may legitimately decide to further the interests of opposite-sex unions only."

The USCCB brief in the DOMA case says there is "no fundamental right to marry a person of the same sex. ... Specifically, civil recognition of same-sex relationships is not deeply rooted in the nation's history and tradition—quite the opposite is true."

In a Feb. 20 interview, Obama said, "I have to make sure that I'm not interjecting myself too much in this process, particularly when we're not a party to the case."

Archbishop Salvatore J. Cordileone of San Francisco, chairman of the U.S. bishops' Subcommittee for the Promotion and Defense of Marriage, has called for renewed efforts to strengthen and protect traditional marriage.

"The meaning of marriage ... cannot be redefined because it lies within our very nature," he said. A concurrent issue in the Windsor case is whether House Republicans properly have standing to defend the Defense of Marriage Act.

On Feb. 22, attorneys for the lawmakers, calling themselves the Bipartisan Legal Advisory Group of the U.S. House of Representatives, said that it deserves standing, an assertion dismissed by the White House.

Meanwhile, *The New York Times* reported on Feb. 26 that more than six dozen Republicans had signed their names to a brief to be filed with the high court outlining their support for same-sex marriage. †

Archbishop Joseph W. Tobin to be interviewed on Catholic radio

An interview with Archbishop Joseph W. Tobin will be broadcast on Catholic Radio Indy 89.1 and 90.9 FM's "Faith in Action" show on March 11-16.



Archbishop Joseph W. Tobin

The usual air times for "Faith in Action" are changing temporarily due to EWTN Radio's special coverage of the meeting of the College of Cardinals in Rome.

Listeners can hear the interview with Archbishop Tobin at 9 a.m. on March 11, 15 and 16, and at 4 p.m. on March 12 and 14.

Catholic Radio Indy can be heard throughout the archdiocese by logging on to www.catholicradioindy.com and clicking on the "listen now" button. Podcasts of previous shows are also available on the site. †

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FIRES

continued from page 1

stomach dropped out of me.”

Firefighters found a flag, hymnals and Lenten booklets burning in the back of the church.

Indianapolis arson investigators have determined that the fire was intentionally set. They also estimate the damage at as much as \$400,000, but Eric Atkins, archdiocesan director of management services, said there is no official damage estimate yet. Atkins also said the archdiocese is continuing to review the extent of the damage and is seeking bids on restoration work.

The parish’s regular 12:10 p.m. Mass on Feb. 27 was cancelled while the crime was investigated and preliminary cleanup work was done. No arrests had been made by time of publication.

While the smell of smoke pervaded the church, worshippers packed into the front pews on Feb. 28 for daily Mass. The majority of the benches that had not yet been cleaned were cordoned off.

“This is one way to get everybody to sit up front,” said Father Nagel with a laugh at the start of the Mass.

During his homily, however, Father Nagel became serious—and a little emotional—as he reflected on how the fire was a bittersweet moment for the parish, which is celebrating the 175th anniversary of its founding.

“It’s a sweet moment because we acknowledge that, in the midst of the evil that has happened, there’s a great goodness in the hundreds of e-mails that have already poured in,” said Father Nagel. “People want to help. People have been here to help. God touches our hearts. We know that he is present.”

Later in his homily, Father Nagel reminded worshippers that every person is created good by God, even if some, like the person who set fire to the church, may have departed from God and their original goodness.

“Our job is to help them come back to that goodness,” Father Nagel said. “Our job is to invite whoever has fallen, whoever is away from God, whoever is distant from him, back to [a] personal relationship with their Savior, Jesus, through his holy Church.

“... I encourage us to allow God to heal anything that’s broken, so that we can move to forgiveness.”

Jenny Lutgring, 25, attended the Feb. 28 Mass. She frequently participates in young adult events at St. John.

“I was really sad,” said Lutgring of learning about the fire. “But, at the same time, as Father Nagel said, it’s an opportunity for me and all of us to grow in virtue, patience, generosity, to practice



The Indianapolis Fire Department responded to a fire at the convent of St. Bernadette Church in Indianapolis on Feb. 28. The fire is believed to have been accidentally started from a burning candle. Firefighters had the fire under control within 30 minutes.

forgiveness [and learn] to trust and accept sad events like this with joy.”

She also thinks the parish will bounce back quickly from this setback.

“I think we’ll be even stronger than before,” she said.

The first Mass after the fire also saw the return of people with longstanding connections to the parish.

Alexa Spragg-O’Neil graduated in 1949 from the eighth grade in a school previously operated by St. John. Now a member of St. Luke the Evangelist Parish in Indianapolis, she was shocked when she saw televised news reports of the fire.

“I was devastated because I could see [the smoke] on television through those beautiful doors,” said Spragg-O’Neil, 77, who recalled cleaning the pews of the church as a child—the same ones that now require cleaning due to smoke damage.

Joe Maguire, 57, is a member of St. John who works nearby as a lawyer. His mother went to high school there, and his son was married in the church.

He thinks the fire will ultimately have a positive effect on the parish.

“It shows the strength of the parish, the strength of Christ and the strength of our Church,” Maguire said. “It will make it stronger and just as beautiful. We’ll grow and learn from this incident.”

That same attitude marked the response of the six sisters who lived in the convent at St. Bernadette Parish.

“There are so many, many blessings [in this],” said Daughter of Mary Mother of Mercy Sister Loretto Emenogu, a resident of the convent who is the mission educator in the archdiocesan Mission Office at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. “Everyone survived, it happened in the day instead of the night and Sister Augustina [Ekwebelm] was able to save the most important thing—the Most Blessed Sacrament.”

None of the sisters, who are members of the same order, was hurt, although Sister Augustina was transported to St. Francis Hospital in Indianapolis for smoke inhalation. She was treated and released.

The fire is believed to have been accidentally started from a burning candle. Firefighters had the fire under control within 30 minutes.

“The damage is significant, but the convent can be repaired,” said Tom Bogenschutz, pastoral associate at St. Bernadette Parish.

Bogenschutz said that one bedroom was destroyed, one hall sustained severe heat damage, and the downstairs suffered water damage. The structure, built in 1952, will also need to be brought up to electrical code and need asbestos abatement. There is no estimate on remediation cost or completion yet.

Two of the sisters are staying with their fellow Daughters of Mary Mother of Mercy sisters at the convent at Holy Trinity Parish



Fire damage is covered and cordoned off on Feb. 28 at the back of St. John the Evangelist Church in Indianapolis.

in Indianapolis, and four are being housed by the Sisters of St. Benedict at the Benedict Inn in Beech Grove.

The Daughters of Mary Mother of Mercy were invited to the Archdiocese of Indianapolis in 2004 by then-Archbishop Daniel M. Buechlein. They have used the convent at St. Bernadette for several years, as well as expanding into other convents in the Indianapolis area.

The sisters work in various ministries and organizations in Indianapolis.

“We view this from the positive, not the negative,” said Sister Loretto. “God is so good.” †

CARDINALS

continued from page 1

workers could begin preparing it. The major work involves putting in a false floor so there are no steps, then putting in tables and chairs for the cardinals. Two stoves will be installed—one to burn ballots and the other to burn chemicals to create different colored smoke to let the public know if a pope was selected or not.

During the conclave, the cardinals will use three urns for the ballots. Video images of the urns, commissioned by the Vatican for the 2005 conclave, were shown to reporters during the March 5 news conference.

One urn is for the ballots cast in the Sistine Chapel, another is for ballots cast in the Domus Sanctae Marthae by cardinals too ill to go to the chapel. Once those ballots are



Cardinal Sean P. O’Malley of Boston steps off a bus as he arrives with U.S. cardinals for a general congregation meeting in the synod hall at the Vatican on March 5. Also pictured is Cardinal Edward M. Egan, retired archbishop of New York, right. The world’s cardinals are meeting for several days in advance of the conclave to elect the new pope.

counted, they will be placed in the third urn and carried to the stove for burning.

As of March 5, 110 cardinal electors had arrived in Rome, Father Lombardi announced.

The cardinals who had not arrived do not need to be present in order for the college to vote on a day to begin the conclave, provided the other cardinals know they will arrive by the starting date.

The five electors yet to arrive were Cardinals Antonios Naguib, former Coptic Catholic patriarch; Karl Lehmann of Mainz, Germany; Jean-Baptiste Pham Minh Man, Ho Chi Minh City, Vietnam; Kazimierz Nycz of Warsaw, Poland; and John Tong Hon of Hong Kong.

Father Lombardi said the cardinals who have yet to join the other cardinals had personal reasons for their delay, but plan to arrive soon.

The cardinals met twice on March 4. Arriving only in time for the afternoon session were Cardinals Bechara Rai, Maronite patriarch; Joachim Meisner of Cologne, Germany; Rainer Maria Woelki of Berlin; Dominik Duka of Prague; and Theodore-Adrien Sarr of Dakar, Senegal.

At the March 5 morning session, two cardinal electors joined—Cardinals Antonio Maria Rouco Varela of Madrid and Zenon Grocholewski, prefect of the Congregation for Catholic Education.

Father Lombardi said on March 4 that only two cardinals—Indonesian Cardinal Julius Darmaatmadja, the 78-year-old retired archbishop of Jakarta, and Scottish Cardinal Keith O’Brien, 74, who retired as archbishop of St. Andrews and Edinburgh after being accused of sexual misconduct—have formally informed the Vatican that they will not attend the conclave.

The cardinals also accepted a proposal to conduct an evening prayer service on March 6 at the Altar of the Chair in St. Peter’s Basilica, presided by Cardinal Angelo Sodano,

dean of the College of Cardinals.

“The cardinals hope to give a good example of the call to the whole Church to live in prayer during this time of preparing for the important moment of electing a pope,” Father Lombardi said.

During the second day of pre-conclave gatherings, the cardinals also thanked Pope Benedict XVI for his “tireless work” and example of “generous pastoral concern.”

The telegram, dated March 5, was signed by Cardinal Sodano and sent on behalf of all the cardinals present.

The Vatican said 4,432 journalists had requested accreditation just for the interregnum and conclave by March 4. They join some 600 reporters, photographers and videographers accredited to the Vatican permanently. The media represent 1,004 outlets from 65 countries and work in 24 languages, Father Lombardi said. †

Archbishop Tobin to celebrate Mass at start of papal conclave

The beginning of the conclave to elect the next pope will begin in the coming days.

If it begins on a weekday, Archbishop Joseph W. Tobin will celebrate a Mass for the election of the pope at noon on that day at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

If the conclave begins on a Saturday or Sunday, log on to www.archindy.org for information about when the Mass will be celebrated.

All are welcome to attend the Mass and pray with Archbishop Tobin for the cardinal electors as they begin the process to choose a new pope. †

Academy Award-winning movie depicts various faith elements

By Sean Gallagher

The motion picture *Les Misérables* took home three Academy Awards on Feb. 28.

But long before the red carpet was rolled out in Hollywood, *Les Misérables* had already won the hearts of many Catholic viewers for the way the faith was imbued in the film's story.

The movie was an adaptation of the 1985 musical of the same title. It, in turn, was based on the 1862 novel by French author Victor Hugo.

It tells the story of how ex-convict Jean Valjean, played in the film by actor Hugh Jackman, is lifted out of despair by a single act of charity by a Catholic bishop. Valjean changes his life and helps many people.

At the same time, Inspector Javert, a French policeman, hunts Valjean down over the decades because he believes that men, once they turn to crime, are unredeemable. Actor Russell Crowe played Javert in the movie.

Four Catholics who have valued the story of *Les Misérables* over the years recently spoke about the award-winning motion picture adaptation, and how it, at times, both highlights and short-changes the Catholic faith.

'The conversion element'

Bishop Christopher J. Coyne, vicar general, has read the novel several times and seen the stage production and movie version of *Les Misérables*.

He said he would "highly recommend" the movie only to audiences over the age of 14, especially because of a particular scene that was "very bawdy and somewhat offensive."

Bishop Coyne was impressed, though, by the portrayal near the start of the film of the bishop. He thought the portrayal of the prelate was by far the most positive depiction of a Catholic clergyman in a mainstream film in years.

Despite his kind treatment by the bishop, Valjean steals his only possession of any value—his silverware. Policemen who catch Valjean and bring him to the bishop tell the cleric that Valjean had said the bishop had given him the silverware.

The bishop, trying to help Valjean, confirms his story and gives him his precious silver candlesticks. After the police leave, he tells Valjean that he has "saved his soul for God," and to use the silver to become a better man.

Valjean is shaken to his core, takes the bishop's advice and seeks to live a life of virtue.

Although the bishop is on the screen for a relatively short time, he plays a key role in the rest of the story of *Les Misérables*.

"He's the conversion element," said Bishop Coyne. "The story of Jean Valjean doesn't move forward without somebody convincing him of his humanity, and the fact that he is beloved of God even in his wretchedness, that there is goodness in him, that there's a potentiality to turn his life around in the face of Jesus Christ."

Although the story of *Les Misérables* later focuses on a student uprising in Paris that seeks to overturn the government, Benedictine Father Denis Robinson thinks Hugo in his novel offers readers a different vision of revolution through the bishop's charity.

"Sometimes a small gesture at the right moment can create an entirely new world," said Father Denis, president rector of Saint Meinrad Seminary and School of Theology in St. Meinrad. "I think an entirely new world was created for Jean Valjean and for all of those whose lives he touched because of this one act of charity."

"To me, that's Hugo's real emphasis—a single good deed can change the world. I think that's the revolution that is much more powerful than even what we see toward the end of the novel or the play or the film."

Seeing love and mercy

In addition to this key element of the plot that finds its roots in the Catholic faith, the film also visually brought forward faith elements.

Ann Lewis, who teaches composition and literature at Lumen Christi High School in Indianapolis and is treasurer and past president of the Catholic Writers Guild, thought the scene of Valjean's conversion was strengthened by visual elements.

"You have a beautiful chapel, and he's talking to God there," said Lewis, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis. "You could see that it was a genuine spiritual conversion. There was a Catholic ambiance to the film ..."

Lewis watched the pivotal relationship between the bishop and Valjean, and hoped other viewers realized that "what changed [Valjean] was the mercy and love of a man who really did live his faith."

"I hope that they'll realize that this is what people of faith are meant to be," Lewis said. "This is what the Church teaches."

At the same time, Father Denis cautions against overplaying the Catholic aspects of the film because, after the scene with the bishop near the movie's opening, the Church plays no meaningful role in the rest of the story.

"We kind of have to be careful that we don't



Hugh Jackman and Anne Hathaway star in a scene from *Les Misérables*, the big-screen adaptation of the long-running stage show. The Catholic News Service classification is A-III—adults. The Motion Picture Association of America rating is PG-13—parents strongly cautioned. Some material may be inappropriate for children under 13.



'[Salvation] is measured by the life that one has led. It's not a present reality in this world, but one that is only attained at the end through the mercy of God and God's judgment.'

—Bishop Christopher J. Coyne



Fr. Denis Robinson, O.S.B.



Ann Lewis



Steven Greydanus



Russell Crowe stars as Inspector Javert in a scene from *Les Misérables*, which recently won three Academy Awards.

idealize this almost kind of quietism," Father Denis said, "of how I can take on the values of the Church, but I don't have to have any resort to the life of the Church in a formal sense."

Father Denis said the fading of the Church from view in the story of *Les Misérables* reflects the views of Hugo, who was "certainly someone who valued the values of Christianity, but did not see the importance of the Church."

"The Church is so desperate sometimes for positive images of Christianity, and the positive effect of Christianity to be portrayed in film that it may latch on to something that, while it is positive, by the same token could ultimately have some problems as well," Father Denis said. "If *Les Misérables* is used as a vehicle for expressing the new evangelization, what is ultimately the image of the Church that it will express?"

Law and grace

Father Denis still praises the film for the way in which it portrays Valjean's conversion and its ongoing effects, which is highlighted in contrast by the character of Inspector Javert.

So does Steven Greydanus, film critic for the *National Catholic Register* and a deacon candidate for the Archdiocese of Newark, N.J.

In Valjean and Javert being set against each other, he sees a kind of debate displayed in the writings of St. Paul about whether salvation is gained through the grace of God or by adherence to the law.

"You can almost say that Javert represents a kind of ... rigor in which any violation of the law is the same as violating the whole of the law, and it renders you guilty forever and beyond redemption," Greydanus said. "There can be some measure of restitution, maybe. But you're never going to be really right again."

Greydanus said this view of the law by Javert affected his perspective on other people.

"It's emphasized in the lyrics from the very first line

when the prisoners exhort one another to look down and don't look him in the eye," he said. "Javert has really placed himself in the position of God."

Javert's worldview comes crashing down, however, when Valjean has a chance to kill him, but spares his life. He later has a chance to arrest Valjean, but lets him go. Not comprehending how, in his mind, an unredeemable criminal can act with mercy, Javert kills himself by jumping off of a bridge into the Seine River in Paris.

"I think that's a point that Hugo wants to keep bringing out," Father Denis said. "People change. And it's the nature of people to change. It's Jean Valjean's nature to change."

"But it's not Javert's nature to change. And [in the face of] his inability to change when he does do something outside of strict justice, he can't survive."

Seeing the face of God

The portrayal in the movie of Valjean's death, which comes at the end of the story, highlights for Bishop Coyne another aspect of its Catholic nature. Although Valjean had done great good throughout his life, he was only assured of his salvation at the very end.

After he dies, the viewer sees, in a sense, his soul leave his body and sing arguably the musical's most famous line, "To love another person is to see the face of God."

"[Salvation] is measured by the life that one has led," Bishop Coyne said. "It's not a present reality in this world, but one that is only attained at the end through the mercy of God and God's judgment."

Greydanus was impressed by the fact that the film focused on salvation at all.

"That's not so common [in movies]," he said. "That's one of the things that makes this production unique. And it does present Valjean's epiphany as representing a higher perspective. ... It's not just a matter of human experience that to love another person is to see the face of God. The face of God is in view here." †

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 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

Connersville Deanery

- 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 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
- SS. Peter and Paul Cathedral Parish in Indianapolis will have reconciliation the remaining Sundays during Lent (March 10, 17 and 24) from 4 to 5 p.m. Vespers will follow at 5 p.m.

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 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 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 11, 7 p.m. at St. Joseph, Sellersburg
- March 12, 7 p.m. at St. Mary, Lanesville
- March 12, 8 a.m. to 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,



Father Kevin Regan of the Archdiocese of Washington demonstrates the granting of absolution that occurs during the sacrament of reconciliation. The priest, acting in the person of Christ, can absolve a person of their sins with their contrition, confession and penance.

- 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. †

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Humility means serving others, following Christ's example

By Marcellino D'Ambrosio

Lent means repentance, and one definition of repentance is to humble oneself before the Lord. While we forego the sackcloth of the Old Testament, we still begin the Lenten season with ashes on our forehead as a sign of humility.

But we need to stop here and correct a common misconception. Lots of people think that humility means being down on who we are, shrinking from a challenge or being shy, retiring and soft-spoken.

In the Catholic tradition, it means nothing of the sort. We believe that men and women are destined for greatness. As beings created in the image of God, we have incomparable dignity.

Even the ancient philosophers, without the benefit of revelation, knew that we human beings have an irrepressible desire to accomplish great deeds and "become someone." St. Thomas Aquinas and the entire Catholic tradition agree that the desire for excellence and achievement is natural and good, not sinful and proud.

So it was not wrong for James and John (Mk 10:35) to ask to sit at Jesus' right and left. In Mt 20:20, it is their mother who does the lobbying—can you relate? The problem is, they are clueless about what sitting at Jesus' right and left side means. So Jesus tells them.

It means serving. It means doing so until it hurts, even unto death.

Most people would agree that you can't get any higher or greater than God, but what Jesus comes to reveal to us is a God who is, from all eternity, a community of love, of three persons whose ceaseless activity, whose joy, consists in giving themselves, each to the other, in love.

When the human race is taken captive by sin, the second person of this Holy Trinity empties himself of divine glory and joins himself forever to a human nature in the womb of a virgin. The greatness of divine love means that the omnipotent one now allows himself to become helpless, the infinite one now becomes small, the one who has no needs now becomes vulnerable.

In his 33 years, Jesus does many great deeds. He heals the incurable, he drives out demons, he even raises the dead. But the greatest deed he left us with, to follow as an example, was to offer himself as a ransom so that all humanity could be released from its bondage (Is 53:11).

Divine love, "agape," charity—it is in this that true greatness lies. When divine love encounters human need and suffering, it will stop at nothing to meet that need and relieve that suffering. Even if it means washing feet or changing a soiled diaper—a contemporary equivalent of foot-washing—or dying on a cross.

So attaining greatness for us means not to claw our way to the top, stepping on whoever gets in our way. This is



Pope Benedict XVI washes the feet of a worshipper during the 2007 Mass of the Lord's Supper on Holy Thursday at the Basilica of St. John Lateran in Rome. Jesus' washing the feet of his Apostles at the Last Supper was a vivid sign of his humility and a call to his first followers to embrace humility in leading the Church.

pride and is a sign, not of strength, but of weakness. Among the Gentiles, "their great ones make their authority over them felt" (Mk 10:42) because it comforts them to get obeisance, however insincere, from the masses. It at least temporarily drowns out the inner voice of self-doubt and insecurity that is the hidden motivation of the bully and the dictator.

Humility is possible only for the free. Those who are secure, as Jesus was, in the Father's love, have no need of pomp and circumstance or people fawning on them. They know who they are, where they've come from and where they are going. Not taking themselves too seriously, they can laugh at themselves. The proud cannot. Notice the similarity between the words humility and humor—and human, for that matter.

Humility means having a true estimation of oneself. Being human means "I am made in God's image and likeness." Therefore, I'm gifted. I have dignity and a great destiny.

But being human also means that I'm a creature, not the Creator. I have limits that I need to recognize and respect: "Thou art dust and unto dust thou shall return." Similarly, the word "humility" also resembles the word "humus," that component of soil that makes it fertile.

In his First Letter to the Corinthians, St. Paul talks about the Christian life as a race and encourages us to "run so as to win" (1 Cor 9:24). So it's not just OK, but it is commanded to be competitive, to strive to excel.

But true greatness consists in sharing in the sacrificial love of Christ, who comes to serve rather than to be served. That means that this race St. Paul is talking about is a race to the bottom.

(Marcellino D'Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization. Learn more at www.crossroadsinitiative.com.) †

Scripture shows that humility is what makes us strong, not weak



A stained-glass window depicts the Old Testament figure Job at Sacred Heart Church in Dubuque, Iowa. Job is considered a prime example of the biblical understanding of humility.

By H. Richard McCord

Humility often receives humiliating treatment in modern culture. People often see it as a sign of weakness and equate it with low self-esteem.

No one conveys this image better than Charles Dickens with his portrayal of the groveling clerk Uriah Heep in *David Copperfield*. Heep continually describes himself as entirely humble. But his cloying insincerity only calls attention to himself, and thus contradicts his desire to be seen as truly humble.

A Christian, biblically informed understanding of humility is quite different. It's no refuge for weaklings. Rather, humility is a moral virtue, an expression of inner strength.

It's one of the chief characteristics of Jesus himself who gave his followers this paradoxical teaching found in the Gospel of Matthew. "The greatest among you must be your servant. Whoever exalts himself will be humbled; but whoever humbles himself will be exalted" (Mt 23:11-12).

Two important aspects of humility emerge when we reflect on this saying and place it in the larger biblical tradition.

First, humility directs us outward, not inward. It is more about our relationships

with others and with God and less an attitude about ourselves. Second, humility is an active virtue with behavioral consequences. It's not a retreat into passivity or inactivity.

Humility helps us to see ourselves in relation to others and God in a truthful way. St. Paul exemplifies this kind of honesty when he explains himself and defends his ministry to the early Christian communities. We find examples of this in 1 Cor 15:9-11 and 2 Cor 10-11.

We also see this in a story Jesus tells about the humble heart of a tax collector, in contrast to a Pharisee. Humility moves the tax collector to declare his dependence on God and opens him to receive divine mercy (Lk 18:9-14).

Job is another example. From the depths of his misery and humbled condition, Job begins to understand his finitude as a creature in relation to God's transcendent power. His humility restores his prior relationship with God and he is rewarded accordingly (Jb 42:1-17).

Humility gives us the strength to let God be God, and to realize that we are not God. I once heard humility described as "taking up just the right amount of space." We show how true this is when we claim only what we deserve and let others do the same

for themselves.

Like all the virtues, humility is a manifestation of the love of Christ for us that enables us to love others. St. Paul lists humility as one of the "fruits of the Spirit," that is, as a sign that we are alive in Christ (Gal 5:22-23).

To live as Christ lived is to offer service, especially to the least among us. Humility lies at the heart of such service. Jesus demonstrated this when he washed the feet of his disciples during his last Passover supper with them.

Humility transforms love into action through the service to others. St. Paul reminds the Colossians that their service in the community will mean bearing with one another, forgiving one another, letting peace and gratitude infuse all they do (Col 3:12-13).

Humility is outwardly directed and action-oriented. Practicing it in this way may help rescue the term from unmerited low regard and demonstrate how humble persons are the truly strong ones in the Christian life.

(H. Richard McCord is the former executive director of the U.S. Conference of Catholic Bishops Secretariat of Laity, Marriage, Family Life and Youth.) †

From the Editor Emeritus/John F. Fink

Year of Faith: Those prayers of petition

It has been said that prayers of petition are the lowest and least essential kind of



prayer because they are self-centered. But aren't they also the most human?

Was Jesus being self-centered or just completely human when, in the Garden of Gethsemane, he prayed,

"Take this cup away from me"? (Mt 26:39; Mk 14:36; Lk 22:42) Of course, he prefaced that prayer with, "Father, if you are willing," which should be the way we begin all our prayers of petition.

The greatest prayer of petition undoubtedly is for the wisdom to know God's will for us and the courage and ability to do it.

It seems today that the whole concept of prayer is synonymous with petition. We hear, "What are you praying for?" as if we are always praying "for" something when we pray. We pray for good health, for

success in school or in our profession, for a happy marriage, for all the things we believe we need to make us happy.

Perhaps such prayers are not as exalted as prayers of adoration, but so what? We are acknowledging our relationship, our dependence, upon God, and asking him confidently for what we want.

However, it can be argued, despite Jesus' assurances that all our prayers will be heard, we don't always get what we pray for. Everyone has probably prayed for something and believed that he or she would receive it, and then been disappointed.

My first reaction to that is amazement at the image of God that someone must have who demands that his or her prayer be heard. Is God just a servant waiting to do our bidding? Who's the master and who's the servant here? How dare we ask the awesome God for something, and then complain that he didn't hear our prayer or that he heard it but ignored it!

Perhaps he heard it, but knew in his infinite wisdom that what we asked for

wouldn't be good for us. He didn't grant our request because of his love for us. He knows far better than we do what we truly need. Or perhaps he didn't grant our request because to do so would mean refusing to answer someone else's prayer, such as two athletic teams both praying for victory.

Or perhaps he didn't grant our request because it was against his will. If we pray for a big promotion at work and don't get it, maybe that is simply God's will, and we should accept it.

Remember that Jesus didn't get what he asked for in the Garden of Gethsemane when he prayed that God would take the cup away from him, but he did get the grace to carry out God's will and accomplish his mission of redeeming the world. That's why we must always pray to be able to know what God wants.

We should pray in faith for what we believe is best for us, but be willing to trust in God's greater knowledge of what really is best. If he doesn't give us exactly what we pray for, he will give us something better. †

Cornucopia/Cynthia Dewes

Friendship began in the Garden of Eden between God and us

Recently, a club to which I belong had a meeting focused on the subject of



friendship. As we talked, I thought of the approaching Ides of March when poor old Julius Caesar cried, "Et tu, Brute!" as he realized that his friend Brutus had betrayed him. Happily, most

friendships don't end that way.

Friendship is one of the major ways to express love. Of course, from infancy we love our parents, siblings and other relatives. And as we grow, we begin to love others for whom our parents show respect and affection, i.e. neighbors and family friends.

But eventually, as we experience more of the world through school, sports and other opportunities, we begin to know love for our own friends.

During our club's friendship meeting, we discussed the differences between men's and women's friendships. What we concluded agreed with a book I once read titled *Men are from Mars, Women are from Venus*. That is, men seem to have fewer close friendships than women, and their friendships tend to center on shared interests like work or sports. But women's

more numerous friendships are apt to be intimate sharing of confidences, feelings and emotional support.

My own experience reinforces this conclusion. While my husband has a few close men friends who share his interests, I have many women friends to whom I feel close emotionally. Of course, we both have friends of both sexes for different reasons, some of whom we share.

Still, my husband is my best friend, and I believe that I am his. We can and do share feelings, doubts, questions, laughs and every other imaginable subject that may arise between people. We are best friends because we trust each other completely. Even when the beloved points out a truth that hurts, we understand that he or she is presenting it out of loving care for us.

It's interesting to me that my friendships, other than the "best" one I've mentioned, are based on so many different things. Other women tell me this is true for them, too.

With some people, I can discuss intellectual topics, such as books, music, religion or ideas in general.

With others, it's talking about what's going on in the parish, or what we're fixing for dinner. We share stories about our kids, our current problems, our plans for vacation.

With some friends, we can talk about all

these things and more. But with each friend, we share affection and respect. So then, what does it take to create such friendship?

First, I believe it requires openness to others, an expectation that they are well-intentioned. We expect them to be as interested in us as we are in them. We expect to share ourselves with them in every way, from a mere recitation of our latest doings up to and including baring our secrets.

Making real friends requires the right motivation. I believe friendships based on making money, besting someone else or casual sex are not real friendships, but tacky use arrangements. In the end, they won't satisfy the human need to connect with others.

Luckily, we have a model of friendship to copy. Whether we're religious or not, it's God's friendship for us that's the model for the real thing.

It comes from God's loving concern for our good, our joy. It's the basis for Jesus' teaching to love one another as God has loved us, and to treat others as we wish to be treated.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Intellect and Virtue/John Garvey

Bishop D'Arcy was a shepherd committed to teaching and sanctifying

Bishop John M. D'Arcy was our bishop for five years when my family lived in Indiana. He was a great help to one of our boys. I attended his funeral in early February.



The media saw Bishop D'Arcy as a man who spoke his mind. In the 1980s, he was a lonely voice

among the Boston Church hierarchy, decrying the practice of reassigning priests who were credibly accused of sexual abuse. It made him few friends. If only more people had listened.

In 1992, Bishop D'Arcy declined to attend the University of Notre Dame's commencement—his diocese included South Bend—because the university was giving an award to then-Sen. Daniel Moynihan, who enthusiastically supported abortion rights.

He did the same thing for the same reason in 2009, when Notre Dame gave President Barack Obama an honorary degree. In an open letter to the university on that occasion, Bishop D'Arcy speculated that Notre Dame had "chosen prestige over truth."

This sounds like Jeremiah. But surely, the prophet's funeral was poorly attended compared to that of Bishop D'Arcy. People waited for hours to kneel at his casket.

Balding men in barn coats wiped their eyes with fat fingers. Mothers holding little babies cried. So did high school kids wearing letter jackets.

After kneeling for a moment, people walked past the open casket on their way out. What struck me was how nearly everyone reached in to touch him—his hand, the hem of his sleeve. Some touched their rosaries to his. One woman took a cross from around her neck and touched it to his hand. It was not just love. It was reverence.

On the flight out to Indiana, I read George Weigel's new book *Evangelical Catholicism*. Weigel argues that there has been a deep reform under way in the Church for some time. The particular problems and promise of our time were addressed 50 years ago at the Second Vatican Council.

Two of the council's documents—the Dogmatic Constitution on the Church ("*Lumen Gentium*") and the Decree on the Bishops' Pastoral Office in the Church ("*Christus Dominus*")—dealt with the three chief responsibilities of every bishop: to teach, to sanctify and to govern.

In the 21st century, Weigel observes, the scope of a bishop's administrative concerns can lead to an unhealthy stress on governing.

Before he became pope, Karol Wojtyla was an immensely successful archbishop of Krakow. He governed the archdiocese,

not from his desk, but from his knees. He spent the first two hours of each day praying and writing before the Blessed Sacrament. Nor did he hesitate to spend days on end visiting the sick, blessing married couples, confirming children and saying the rosary with parishioners. Bishop D'Arcy was a bishop after that model.

In his concern for the souls under his care, he would rarely command or threaten. But he also never shirked his duty to preach the Gospel, even to those who did not want to listen.

The secular media praised his prophetic criticism of the Church in Boston, but they were equally strident in deriding his "Jeremiads" toward the university in his diocese. Their coverage says more about media preferences than it does about Bishop D'Arcy's character.

A few years before he retired as bishop, Bishop D'Arcy spoke on his vocation at the Notre Dame Law School. He pointed out, as Weigel does in his new book, the impact of Vatican II on the role of the bishop within the Church. "We see an attempt to move the bishop from being a CEO and administrator to a pastor and evangelist," he said.

Bishop D'Arcy gave us all a wonderful example of that positive transformation.

(John Garvey is president of The Catholic University of America in Washington.) †

Twenty Something/

Christina Capecchi

Reluctant leaders, divine surprises and a resigning pope

"It was 1415," my friend corrected her husband over a dinner of wings and beer on that stunning Monday when Pope Benedict XVI



announced his resignation.

We were discussing, like so many across the globe, our newly acquired bit of papal trivia—the last pope to resign.

Over the course of the day, there had been a shuffle of years and a

scuttle for experts. Casual observers scrolled through Wikipedia's list of 265 popes, one of the more vast and colorful leadership records—a 20-year-old pope, a one-month papacy, a 32-year papacy, two-year gaps between popes, and one man who served three separate terms.

It was a lot to process. Many Catholics had not known papal resignation was even an option. Many had never heard of Pope Gregory XII, the latest pontiff to step down six centuries ago.

Amid all the incoming data, the commentary that struck me most came during an "NBC Nightly News" interview with longtime Vatican correspondent John Thavis. In addressing the papal election process, he pointed out that no cardinal in the secret conclave would nominate himself, nor would it be acceptable for a cardinal to mobilize a group of friends to make his case.

"You don't campaign," Thavis said.

What a refreshing concept for our campaign-weary times. It's not just political fatigue. It's the way social media has turned daily life into one carefully edited, sepia-toned commercial.

This process is purer—no lobbying, no fundraising, no elbow rubbing, no back scratching. Just earnest discussion, fervent prayer and the quaint belief that an inspired selection doesn't begin with the candidate raising his own hand.

Election, therefore, can be a shock, welcomed or not. "As the trend in the ballots slowly made me realize that—in a matter of speaking—the guillotine would fall on me, I started to feel quite dizzy," Pope Benedict XVI once joked.

God surprises and challenges us. What you want and what your family or Church needs may be two different things. The discrepancy between how we view ourselves and how others view us can produce unexpected requests.

The key, I'm learning, is to allow yourself to be startled and stretched, to sit in the invitation for a moment, to let it wash over you before hatching a list of reasons to decline.

My mom leads a weekly Bible study at a retirement community, and was recently compelled to enlist one of the seniors to say a closing prayer. "I thought, 'These folks must be tired of hearing my voice,'" she told me. "I felt nudged to ask Blytha."

So Mom gently invited the 88-year-old widow with short gray hair and an introverted disposition to wrap up their gathering, and Blytha led a beautiful prayer, seamlessly drawing on the day's Scripture and comments from several neighbors.

"You have a knack for this," Mom later told her.

Blytha chuckled. "It's funny you say that. I used to avoid going to prayer meetings because I was afraid of being asked to pray aloud."

Now the widow enjoys leading prayer, and has become an ambassador for the group.

At every age we are evolving, discovering new gifts from the God who elevated a peasant girl and recruited flawed disciples.

This used to puzzle me, but now I understand what consolation it offers: Spiritual life isn't a meritocracy. It's not based on framed degrees or LinkedIn endorsements. It's not earned by homemade cookies, handwritten notes and social capital.

It's about shedding our own ideas and stepping into unlikely roles, prodded by someone who sees something we do not, trusting in new graces.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

Fourth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 10, 2013

- Joshua 5:9a, 10-12
- 2 Corinthians 5:17-21
- Luke 15:1-3, 11-32

This weekend the Church observes Laetare Sunday, the name being derived from the first word, in Latin, of the



Entrance Antiphon. The Latin word “laetare” is translated in English as “rejoice.” The Church rejoices not that Lent is approaching its close, but that salvation, finalized in the sacrifice and resurrection of Jesus, is near.

To underscore this theme, priests may wear rose vestments. Rose is violet with a tinge of gold. It reminds us of the first rays of the sun as they sweep across the horizon after a dark night. Christ, the light of the world, is coming.

The Book of Joshua, the source of the first reading, looks far back into the history of God’s people. At the point of this story, they are almost finished with the long and threatening trip across the Sinai Peninsula. They have faced hunger, even starvation.

Into this situation came God with the gift of manna from the sky. The manna sustained the people. They survived. As they neared the Promised Land, the supply of manna stopped since they had no need of it. The Promised Land would provide them with a reliable source of food.

St. Paul’s Second Epistle to the Corinthians furnishes the second reading. Paul implores the Corinthian Christians to be reconciled with God in Christ. Urgency and appeal literally flow from his words. Sensing the obvious feeling in his words, it is not difficult to imagine Paul’s frustration as he watched the tendencies of the Corinthians to yield to old pagan ways unfold.

He insists that nothing else matters but life with God. Following Jesus makes a person a “new creation.” The things of earth, including death, no longer matter.

For its final reading on this weekend, the Church gives us, from St. Luke’s Gospel, the beautiful and reassuring parable of the Prodigal Son.

Much of the parable is self-evident, even to us in the 21st century. Certainly quite clear is the uncompromised, constant love of the father, who is a symbol of God.

However, some powerful messages may be lost until we consider the context. For example, the Prodigal Son was not the older son. As such, he was not his father’s heir. The father owed him little if anything. Then, of course, there was the Prodigal Son’s desertion of his father. Jews at the time of Jesus prized loyalty to parents, expressed in loving care and attention.

Next, the Prodigal Son consorts with prostitutes. Such activity revolted pious Jews. It scorned the sanctity of marriage and the family, but also meant that the pure stock of God’s people might be defiled by the birth of children to pagan women in such relationships.

Finally, the Prodigal Son stooped so low that he waited on pigs, the lowest of low animals for Jews.

Nevertheless, the father forgave all and gave a wonderful inheritance to the wayward son.

Reflection

The Church is excited and joyful. Salvation is near. Few Gospel passages are more familiar, or treasured, among Christians than the story of the Prodigal Son.

God’s love and mercy literally shine. No one can fail to see them. Yet, accustomed to American laws and customs of heredity and inheritance, we may not realize the full import of the story.

Under Jewish law and custom, primogeniture reigned supreme. So did preference for male heirs. The older son was entitled to everything. It was his by right. What he received in no way would be the father’s gift.

Vitally important to the story is the Prodigal Son’s conversion and return to the father. Accepting this repentant son, the father sets aside every convention in his love and excitement.

If any sinner truly repents, God will forgive anything and everything. In this thrilling assurance, the Church calls us to return to God.

Lent still has a few weeks. There is time. God awaits! †

Daily Readings

Monday, March 11

Isaiah 65:17-21
Psalms 30:2, 4-6, 11-12a, 13b
John 4:43-54

Tuesday, March 12

Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-16

Wednesday, March 13

Isaiah 49:8-15
Psalm 145:8-9, 13c-14, 17-18
John 5:17-30

Thursday, March 14

Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, March 15

Wisdom 2:1a, 12-22
Psalm 34:17-21, 23
John 7:1-2, 10, 25-30

Saturday, March 16

Jeremiah 11:18-20
Psalm 7:2-3, 9b-12
John 7:40-53

Sunday, March 17

Fifth Sunday of Lent
Isaiah 43:16-21
Psalm 126:1-6
Philippians 3:8-14
John 8:1-11

Question Corner/Fr. Kenneth Dolye

Church theologians have debated moral nature of lying for centuries

QI know that one of the Ten Commandments is, “Thou shalt not bear false witness.” I can understand that it would be a serious sin to testify falsely under oath, but are all untruths sinful? How about “white lies,” like when your elderly aunt asks you, “How do you like my new hat?”



A negative response would probably cause hard feelings and accomplish nothing of value; a positive response, while perhaps technically a lie, would engender happiness and do no one any harm.

So where does one draw the line? Must the statement be harmful to someone to qualify as a breach of the commandment, however venial? Is there any need to confess such a white lie or exaggeration so long as it is harmless? (Myrtle Beach, S.C.)

AYour question is a very good one, and the answer is far more complicated than one might think. In fact, for the past 1,500 years, Christian moralists have debated what the right answer should be.

In the theological history of the Church, two diverse opinions have been given. One comes from St. Augustine, who held that, “A lie consists in speaking a falsehood with the intention of deceiving.” For Augustine, lying was always morally wrong, regardless of the circumstances. But for other theologians—Origen and St. John Chrysostom come to mind—the definition of lying was more nuanced, and it involved factoring in the questioner’s right to know the truth.

Where the difference shows most clearly can be seen in the case of whether Christians who were hiding Jews in their homes in Nazi Germany could morally lie to those seeking to find and execute them. For Augustine, the only legitimate response to the question of the Gestapo would have been either silence or the response, “I cannot tell you.” But for a fair number of other moralists, because the guards had no moral right to know, the answer could simply have been, “No. There is no one here.”

Even for those who take the absolutist position, of course, the gravity of a lie varies greatly with the circumstances. Lying under oath or when the untruth would cause serious harm to someone’s rights or reputation would be a grave sin. Lying to shield someone from

embarrassment—as in the case of your aunt with the new hat—would be at most a venial sin, and you would be free to confess it or not.

Interestingly, the *Catechism of the Catholic Church* gives evidence of the age-old struggle of moralists to sort this out. In the catechism published in 1994, #2483 says that “to lie is to speak or act against the truth in order to lead into error someone who has the right to know the truth.” But since 1997, when the catechism was revised and the official Latin text published, “the right to know” was dropped and that sentence now says simply, “To lie is to speak or act against the truth in order to lead someone into error.”

Getting back to your aunt and her new hat, I would look for some equivocal language in an attempt to serve truth and charity. I might say something like, “I think the hat looks cute.” In my mind, the word “cute” admits of a range of meanings—from “attractive” to “quirky.”

QIn the creed at Mass, it says that Jesus descended into hell. I feel terrible even saying that Jesus went to hell. What does that mean? (Selkirk, N.Y.)

AIn the current (“new”) rite of the Mass, when a profession of faith is called for, the congregation may use either the previously used Nicene Creed or the shorter, and simpler, Apostles’ Creed. The Apostles’ Creed does say that after he was crucified, died and was buried, Jesus “descended into hell.”

In common parlance today, we speak of “hell” as the state of those eternally damned. But in the time of Jesus, the Hebrew word for hell (“*sheol*”) referred not only to the abode of the condemned but to the place where the righteous awaited redemption.

It is that latter sense to which the phrase in the creed refers. The first act of Jesus after his death was to go and rescue the just who had already died, and to bring them with him into the joy of the Father’s presence.

As the *Catechism of the Catholic Church* states in #633: “Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before him.”

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

My Journey to God



Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. She wrote this poem while praying in adoration of the Blessed Sacrament at St. Joseph Church in Clark County. A woman prays in front of a crucifix inside a church in Masaya, Nicaragua, on Dec. 2, 2011.

What Have I Done?

By Sandy Bierly

The storm clouds roll in,
Darkness covers the land.
Thunder peals and lightning flashes,
God is showing His mighty hand.

The Earth shakes as time stands still.
I’m on Calvary once again,
I shudder as the scene unfolds,
Jesus is crucified for my sins.

His words ring in my ears,
I hear him say, “It is finished.”
Is this the end? Do I understand,
As darkness covers the land?

My head bows with deep regret.
I’m sorry for my part in this,
I know that he has died for me,
And that his love has set me free.

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, Janet Eileen, 56, St. Joseph, Shelbyville, Feb. 15. Wife of Steven Allen. Mother of Megan and Nicholas Allen. Daughter of Robert Sherer. Stepdaughter of Bonnie Sherer. Sister of Bob, Larry, Roger and Tom Sherer.

BASLER, Paula Marie, 67, St. Anne, New Castle, Feb. 13. Wife of Jack Basler. Mother of Renee Lakes, Alycia Townsend and John Basler. Sister of Ruth Koers. Grandmother of nine.

CORBETT, Frances, 87, Holy Family, New Albany, Jan. 23. Mother of Virginia Baublitz, Faye Rush, Patricia Thurman, Charles and Michael Corbett. Grandmother of seven. Great-grandmother of five.

DUNHAM, Lura Elizabeth (Simpson), 83, Christ the King, Indianapolis, Feb. 9. Mother of Christine Cook, Judy Eppich, Dr. Deborah Kercheval and

David Dunham. Grandmother of eight. Great-grandmother of three.

ERTEL, Stanley, 85, St. Maurice, Napoleon, Feb. 12. Husband of Martha Ertel. Father of Linda, James, Keith and Lee Ertel. Brother of Robert Ertel. Grandfather of six. Great-grandfather of seven.

FRITSCH, Joseph C., 81, St. Louis, Batesville, Feb. 12. Father of Paula, Michael, Stephen and Thomas Fritsch. Grandfather of three.

GARRETT, Thelma Roberta, 92, Holy Spirit, Indianapolis, Feb. 8. Mother of Rozlyn Ehr Gott, Roxann Laudick, Roberta Lopez, Rhodonna Tussey, Richard, Robert Jr., Rockne and Ronald Garrett. Grandmother of 29. Great-grandmother of 47. Great-great-grandmother of seven.

GETZ, Helen L., 95, Holy Guardian Angels, Feb. 11. Mother of Mary Sacksteder, David and Kenneth Getz. Grandmother of 12. Great-grandmother of 18. Great-great-grandmother of five.

HAGEDORN, Raymond Joseph, 83, Our Lady of Perpetual Help, New Albany, Feb. 8. Husband of Mary Hagedorn. Father of Denise Batliner, Debra Huber, Cheryl Pearce, Eugene, Joseph, Roger and Ronald Hagedorn. Brother of Agnes Simon. Grandfather of 18. Great-grandfather of four.

HAMMOND, Thelma L. (Phillips), 85, Holy Family, New Albany, Feb. 18. Mother of Suzi Deem, Lisa Koetter and

Tina Walts. Sister of Minnie Beyl. Grandmother of seven. Great-grandmother of nine.

JONAS, Elizabeth, 86, Holy Guardian Angels, Cedar Grove, Feb. 13. Mother of Becky Bartling, Melissa Leffingwell, Paula Meyer, Gerry and Tom Jonas. Sister of Rita Viel and Tom Rofles. Grandmother of 15. Great-grandmother of five.

KELTY, Mary Louise (Schmitt), 100, Holy Family, New Albany, Feb. 23. Mother of Barbara and Joseph Kelty. Grandmother of two.

KRUER, Catherine M. (Miller), 96, St. John the Baptist, Starlight, Feb. 9. Mother of Arlene Bertrand, Thelma Bostock, Joyce Eyerly, Jeanette Williams, Alfred, Melvin, Michael, Norbert and Richard Krueer. Sister of Dolores Popp and Marcella Weikel. Grandmother of 21. Great-grandmother of 24.

LICH, John C., III, 87, St. Pius X, Indianapolis, Feb. 15. Father of Barbara Fox, John IV and Stephen Lich. Grandfather of three.

LONG, Dorothy, 93, St. Lawrence, Lawrenceburg, Feb. 8. Mother of Phyllis Kaiser and Michael Long. Sister of Dr. Thomas Leathers. Grandmother of four. Great-grandmother of four.

LORENZ, George Joseph, 75, St. Paul, Tell City, Feb. 11. Husband of Judith (Loch) Lorenz. Father of Christine Laatz, Betsy Oei, Tonia and Matthew Lorenz. Brother of Barbara Burns, Donna Groves and Jim Lorenz. Grandfather of six.

McPHILLIPS, Carolyn J. (Fogle), 80, Holy Family, New Albany, Feb. 13. Mother of



CNS photo/Thierry Gougeon, Reuters

Prayers from Africa

A woman arrives at the Basilica of Our Lady of Peace of Yamoussoukro in Yamoussoukro, Ivory Coast on Feb. 28, the final day of Pope Benedict XVI's papacy.

Francis McPhillips. Sister of Lois Erwin and Frances Williams. Grandmother of one.

NOBBE, Katherine and Sophie, stillborn twins, SS. Philomena and Cecelia, Oak Forest, Feb. 14. Daughters of Aaron and Kate Nobbe. Granddaughters of Dave and Deb Hartman and Art and Elaine Nobbe. Great-granddaughters of Alfred and Erma Hartman, Luella Bogenschutz, Jeanette Munchel and Alice Nobbe.

OBERMEYER, Bernard J., 81, Holy Family, Oldenburg, Feb. 11. Husband of Lois Obermeyer. Father of Charles Davidson, Geraldine Sloan, Donald and Ronald Obermeyer. Stepfather

of Katharine Curtis and Lynette Myers. Grandfather of 12. Step-grandfather of four. Great-grandfather of 18. Step-great-grandfather of three. Great-great-grandfather of three.

RAYMAN, Harry, 76, St. Malachy, Brownsburg, Feb. 9. Husband of Gini Rayman. Father of Jeffery Rayman. Brother of Joseph Rayman.

RYAN, James F., 79, Holy Spirit, Indianapolis, Feb. 17. Husband of Nancy Ryan. Father of Mary Ann Bailey, Kathleen Wilson, Daniel, David and Timothy Ryan. Grandfather of 22. Great-grandfather of 15.

SCHAEFER, Jane H., 78, St. Bartholomew, Columbus, Feb. 13. Wife of Richard Schaefer. Mother of Catherine Edmunds, Laura Fox and Richard Schaefer. Sister of Linda Homann. Grandmother of four.

STILES, Linda L., 60, St. Bartholomew, Columbus, Feb. 13. Wife of Jerry Stiles. Sister of Kathleen Carlson, Julie Keiffer, Patti Lind and John Cusimano.

WEILANDICH, Kara, 50, St. Andrew, Richmond, Feb. 10. Mother of Salvino Vincent. Daughter of George Weilandich and Patricia Friedman. Sister of Dwan Doherty. †

David Gallagher was father of diocesan priest, agricultural consultant in Indiana, Colorado

David K. Gallagher, father of Father J. Peter Gallagher, died on Feb. 12 at St. Vincent Hospice in Indianapolis. He was 82.

The Mass of Christian Burial was celebrated on Feb. 16 at St. Mary Church in Frankfort, Ind., in the Lafayette Diocese. Burial followed at a later date in Silt, Colo.

Born on Jan. 25, 1931, in Indianapolis, Gallagher grew up in rural Shelby County and graduated from Waldron High School in Waldron.

He worked for decades as an agricultural consultant in Indiana and Colorado.

Surviving are his children Beth Keel, Kathryn Bullerick and Ann, David, Kevin, Patrick, Father Peter, and Robert Gallagher, his former wife, Elizabeth Gallagher, 14 grandchildren and six great-grandchildren. †

Sister of St. Benedict Mary Judith Howe taught in Catholic schools in Indiana for 31 years and was community's treasurer

Sister of St. Benedict Mary Judith Howe died on Feb. 23 at the St. Paul Hermitage in Beech Grove, where she was a resident. She was 89.

The Mass of Christian Burial was celebrated on Feb. 28 at the chapel of Our Lady of Grace Monastery in Beech Grove. Burial followed in the sisters' cemetery.

Sister Mary Judith was born on Nov. 15, 1923 in Bristow.

She entered the Benedictine Monastery Immaculate Conception in Ferdinand, Ind., in 1941. She made her perpetual monastic profession on Aug. 10, 1946, and later became a founding member of Our Lady of Grace Monastery.

Sister Mary Judith earned a bachelor's degree in business at the former St. Benedict College in Ferdinand, Ind., and a master's degree in business administration from the University of Notre Dame in northern Indiana.

During 69 years as a Sister of St. Benedict, Sister Mary Judith ministered as an educator for 31 years at Catholic schools in the Archdiocese of Indianapolis and the Diocese of Evansville. In the archdiocese, she taught at Christ the King School in Indianapolis from 1945-48, the former St. Michael School in Bradford from 1950-52, the former Our Lady of Grace Academy in Beech Grove from 1958-63 and Bishop Chatard High School in Indianapolis from 1963-76.

She also served her community as its treasurer from 1959-63 and from 1968-86, when she retired from active ministry.

Memorial gifts may be sent to the Retired Sisters' Fund, c/o Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107 or online at www.benedictine.com. †

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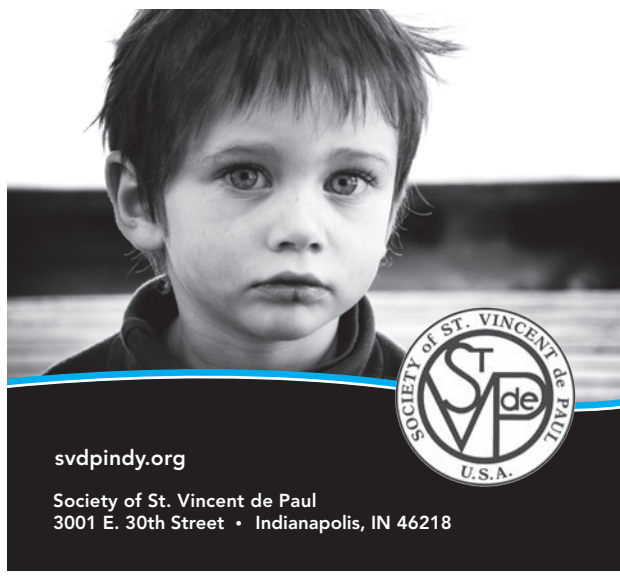
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Shoes, stamps, serenades, field art are among creative tributes to pope

VATICAN CITY (CNS)—They said it with signs, serenades, and even a field of grain.

Catholics in Rome and all over the world found myriad ways to pay homage to Pope Benedict XVI before his resignation on Feb. 28.

A farmer near the northern Italian city of Verona plowed the image of a giant dove in his pasture. The six-and-a-half acre "portrait" includes the word "Benedictus XVI." The "land artist" was able to position the dove's beak near a tree so that it appeared to have an olive branch in its mouth.

Young people in the Archdiocese of Campinas, Brazil, launched a campaign on Facebook asking people to "wear red shoes in homage to Pope Benedict on Feb. 28."

People were encouraged to take a picture of themselves wearing red slippers, high-tops, sandals or any kind of footwear, as long as it was red, then to post and share the snapshot on the "JM Campinas" page on Facebook. Participants were eligible to win a *YouCat*, a supplement to the catechism created for young people.

Students in Dublin tweeted "Beannacht De Ort" (God bless you) and other messages of thanks to the pontifical Twitter account, @pontifex, after the pope left the Vatican.

Numerous greetings appeared on Twitter with various hashtags like #ThanksPontifex and #pope #goodbye.

The city of Rome plastered posters around the city with the pope's picture and the words: "You will always be with us. Thank you."

The Italian post office parked a mobile van not far from the Vatican to sell commemorative stamps issued in 2005 celebrating Pope Benedict's election.

The Vatican office was offering special collectors' packs, envelopes, stamps and cancellation marks commemorating the pope's resignation.

The Vatican newspaper, *L'Osservatore Romano*, issued a special four-page color insert with its March 1 edition offering a timeline of Benedict's eight-year pontificate, including his April 24, 2005, homily at his installation Mass; his June 29, 2012, homily on the feast of Sts. Peter and Paul; and his Feb. 11 announcement of his intention to resign.

Vatican Radio provided back-to-back, live coverage with special guests in the studio to reflect on Pope Benedict's legacy as well as on-the-ground reporting of the pope's last day at the apostolic palace and his journey by helicopter to the papal residence in Castel Gandolfo.

In a final tribute, the Swiss Guard

gave the pope an honorary salute as he left the Apostolic Palace around 5 p.m. A smaller regiment kept watch over the pope after he arrived 30 minutes later at Castel Gandolfo.

But at 8 p.m., the Swiss Guards at the main door to the villa ceremoniously closed the doors and left, returning to the Vatican by car. Only an active pope is watched over by the Swiss Guard, while the security detail for the retired Pope Benedict will be the Vatican police.

Parishes all over the world held special Masses, morning prayer services and moments for eucharistic adoration offered in honor of Pope Benedict on Feb. 28, his last day as pope. For all services scheduled before 8 p.m. Rome time, it would be the last time priests or bishops could use Pope Benedict's name in the eucharistic prayer.

Masses and prayers were also offered for the pope during his retirement and the College of Cardinals as they prepare to elect a new leader of the universal Church.

Some churches in Rome and Castel Gandolfo rang their bells at 8 p.m., the time the pope's resignation went into effect and began the "sede vacante."

The choir of the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. offered a musical tribute to the pope after a Mass of Thanksgiving.

Students from 58 schools in the Archdiocese of Dublin dedicated three days of concerts in Dublin's Helix theater, including readings from texts written by the pope.

Those people who could show their support and affection by attending the pope's last Angelus address on Feb. 24 and last general audience on Feb. 27. A total of at least 200,000 people attended those events and expressed their thoughts from afar with cheers and homemade signs.

The organist paid homage to the pope at the start of the general audience by playing a musical piece by Johann Sebastian Bach, one of the pope's favorite composers.

The Rome youth group, "Papaboy," held an afternoon serenade under the pope's window the day before his departure, singing Bach's "Stay with us, for evening falls" in Italian and praying the rosary in Latin.

Later that evening, about 100 people gathered with candles under a nearly full moon singing "Jesus Christ, You Are My Life" and other past World Youth Day songs.

Thousands of messages had been



People pray and sing religious songs as they pay tribute to Pope Benedict XVI in St. Peter's Square at the Vatican on Feb. 27, the eve of the pope's resignation.



A member of the Swiss Guard closes the main door of the papal villa at Castel Gandolfo at 8 p.m. on Feb. 28. The Swiss Guard concluded its protective service to Pope Benedict XVI, signaling the end of his papacy.

pouring in to the pope with good wishes and prayers, and many world and Christian leaders released public statements paying tribute to the pope and his legacy.

U.S. Secretary of State John Kerry, a Catholic, thanked the pope for his "years of service and dedication to God, the Catholic Church, and world peace." He said he would keep the pope in his prayers and wished "him well as he enters into retirement."

On behalf of the government and people of Ireland, Prime Minister

Enda Kenny praised the pope for having "given strong leadership and great service to the Church and her people for many decades."

Ecumenical Patriarch Bartholomew of Constantinople paid tribute to the pope's commitment to Christian unity, saying he has left "an indelible mark on the life and history of the Roman Catholic Church, sealed not only by his brief papacy, but also by his broad and longstanding contribution as a theologian and hierarch of his Church, as well as his universally acknowledged prestige." †

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Birthline is beacon of light for low-income women, infants

By Mary Ann Garber

Special to The Criterion

Babies without blankets, clothing, infant formula and diapers.

Mothers without enough income and family support to provide even basic needs for their newborns.

Archdiocesan Birthline coordinator Jená Hartman and a dedicated team of 43 phone and office volunteers are, sadly, accustomed to helping new mothers and their babies who desperately need emergency assistance.

And they are determined to provide as much free Birthline assistance as possible for these low-income women who thankfully chose life for their infants.

Birthline served about 345 clients last September, October and November, Hartman said, which is a typical quarterly number for the pro-life ministry dependent upon volunteer support and donations.

There is an urgent need now for diapers and other layette supplies, she said, to fill the shelves in the Birthline supply room at the Archbishop O'Meara Catholic Center in Indianapolis.

Most needed are diapers for newborns up to size one as well as baby "onesies" in all sizes, sleepers for boys and girls in sizes 0 to 12 months, receiving blankets and maternity clothes.

With a new referral, a client can return in three months for baby clothing and diapers in larger sizes.

Patty Arthur, administrative assistant of the archdiocesan Office for Pro-Life Ministry, helps Hartman coordinate the life-saving ministry.

"Birthline is a service for pregnant women in crisis and young mothers who have recently given birth," Arthur said. "Birthline volunteers also welcome new mothers who are in need of material assistance. ... Each week, volunteers

distribute layettes, maternity clothing and other material items to as many as 42 mothers and their babies who are in need."

Referrals from social workers, state Women Infants and Children (WIC) Program staff members or other appropriate community service agencies are required for assistance, she said, and clients must make appointments in advance by telephone. Bilingual volunteers assist Spanish-speaking clients.

"Through a network of volunteers, pregnant women experiencing crisis pregnancies receive immediate assistance on the telephone," Arthur said. "Trained telephone counselors take the time to talk to the women and comfort them in their distress, while at the same time encouraging them to choose life for their unborn children."

Telephone hotline volunteers also refer the women to outside agencies, she said, that are better able to help them cope with financial, emotional and spiritual issues that need to be addressed during a crisis pregnancy.

"Being at the service of life is ... a duty born of our awareness of being 'God's own people, that we may declare the wonderful deeds of him who called us out of darkness into his marvelous light,'" Arthur said, quoting from Blessed John Paul II's encyclical letter "The Gospel of Life" (#79).

For Hartman, a SS. Peter and Paul Cathedral parishioner, helping poor mothers and their babies through the Birthline ministry gives her many opportunities to serve the Blessed Virgin Mary and Baby Jesus in contemporary society throughout the year.

"A 16-year-old unwed mother, a very sweet girl, came in recently with her precious baby, only 4 weeks old, nestled to her heart," she said. "The mother only had a receiving blanket for her baby and it was



Archdiocesan Birthline coordinator Jená Hartman examines infant clothing that is available to help new mothers and their babies who desperately need emergency assistance.

cold outside. We had a [winter] bunting in the layette that we prepared for her, and blankets and other warm things for her baby. The girl is living with her grandmother, and she was sincerely grateful."

Our Lady of Lourdes parishioner Kathy McCoy of Indianapolis, a trained breast-feeding instructor, volunteers on Wednesday nights at the Catholic Center, Hartman said, to help mothers learn how to better feed their babies naturally.

"It is part of the networking that makes our ministry stronger because we have one more professional that adds a dimension that we couldn't do here otherwise," Hartman said. "I'm starting to network with social workers and different agencies throughout town about who we are, what we do and what our parameters are so they can recommend the right clients to us. We refer our clients to agencies that provide approved infant car seats, and also provide 'pack and play' beds through the Safe Sleep program."

Several Knights of Columbus councils sponsor baby showers for Birthline and a few retail stores donate diapers on occasion, she said, but the need for layette supplies and diapers continues to grow due to challenging economic conditions.

Nativity of Our Lord Jesus Christ parishioner Vera Schopp of Indianapolis crochets about 50 baby blankets every year for Birthline clients, Hartman said,

and is one of the pro-life ministry's longtime volunteers.

"We always need receiving blankets," she said. "We saw 24 clients in one day. We try to give one crocheted blanket and two receiving type blankets to every client. Multiply that number times Mondays and Wednesdays. We always need 'onesies,' bibs, diaper wipes and skin lotion, and new or gently used baby clothes."

Clients also receive a handmade rosary and instructions on how to pray the mysteries.

"Even if it is not their religious tradition, it is sharing ours," Hartman said. "... I tell them, 'When Jesus came to the Earth, he was a baby just like your baby. All of his tears and hurts were on his mother's heart just like they are on yours with your baby.' ... We show our love for Jesus by showing our love for our clients. It means the world to me that we can help them."

(The archdiocesan Birthline telephone hotline number is 317-635-4808. The Spanish hotline number is 317-261-3387. Birthline donations can be delivered to the Catholic Center at 1400 N. Meridian St. in Indianapolis on Mondays and Wednesdays by calling 317-236-1433 or 800-382-9836, ext. 1433, for a drop-off time and other delivery information.) †

Vatican and South Sudan establish diplomatic links

JUBA, South Sudan (CNS)—The Vatican announced it was establishing diplomatic relations with South Sudan, but a Church official in Juba said the move was unlikely to happen soon.

The move means South Sudan will open an embassy in the Vatican, while the Church will open an apostolic nunciature in Juba.

Meanwhile, Archbishop Leo Boccardi, papal nuncio to Sudan and Eritrea, will continue to represent the Vatican in South Sudan.

"The news that we'll have a nunciature here, and it doesn't matter if it takes six months or two years or more, is a big deal," Father Nicholas Kiri Bate, vicar general of the Archdiocese of Juba, told Catholic News Service.

"It may take a while, as things here have their own rhythm. But it's significant in that it reflects the government's desire to collaborate closely with the Church. Yet even more importantly, it reflects what the people think. Even before independence, the people invited Pope John Paul II to come to our independent country. So this desire for a closer relationship has been there for quite a while," he said.

While the news was welcomed by many in South Sudan, it also underscored serious tensions within the Church hierarchy.

A move by South Sudan's Catholic bishops to break away from their colleagues in Sudan and form a separate episcopal conference was squelched by the

Vatican last year. After months of tension, a compromise left Cardinal Gabriel Zubeir Wako, archbishop of Khartoum, the Sudanese capital, as the conference president, and conference offices were relocated to Juba.

Most of the conference's members are in South Sudan, and of the four bishops who remain in two dioceses in Sudan, only one is a Sudanese citizen. The other three hold passports from South Sudan.

"They are considered foreigners in the North. Since our governments have a hostile relationship, they are finding it increasingly difficult to be there," Father Kiri said.

The three prelates have had difficulties in getting permission to leave and obtaining visas to re-enter the North.

Father Kiri said the latest development caps a long history of the Church earning a place of prominence in South Sudan's history.

"At one time, especially at the end of the first civil war here, the Church wasn't at the center of people's lives," he said. "Nobody talked to the Church. Yet today it's at the center of society, it has a voice, it has a following."

"People want to know what the Church has to say. This news is going to add to what we have already achieved," he added. "It's a boost not only for Catholics, but for all Christians in the country, encouraging us to take our rightful place in the life of South Sudan." †

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