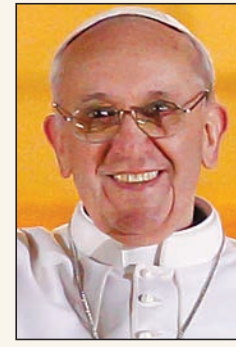




The

Criterion

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Our new Holy Father

Extensive coverage about Pope Francis inside this issue.

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Flags, including those of his homeland of Argentina, are held up by pilgrims as Pope Francis make his way through the crowd in St. Peter's Square before celebrating his inaugural Mass at the Vatican on March 19.

Pope Francis begins ministry as head of Church

VATICAN CITY (CNS)—Although attempts were made to simplify the liturgy, Pope Francis officially inaugurated his ministry as pope and bishop of Rome in a Mass filled with biblical symbolism and signs of the universality of his mission.

But before the solemn rites began on March 19, the feast of St. Joseph, Pope Francis—known for choosing public transportation over chauffeur-driven limousines—took his first ride in the popemobile, blessing the tens of thousands of people who arrived in St. Peter's Square as early as 4 a.m. to pray with him. He waved and, at one

point, gave a thumbs up to the faithful. He also kissed three babies held up to him by the chief of Vatican security, Domenico Gianni, and other officers.

But he climbed out of the open jeep used as a popemobile to greet a severely disabled man.

Before entering St. Peter's Square, he addressed by satellite thousands of his fellow Argentines gathered in Plaza de Mayo in Buenos Aires, where he had been archbishop before his election as pope.

He thanked the people for their prayers and told them: "I have a favor to ask. I want to ask that we all walk

together, caring for one another ... caring for life. Care for the family, care for nature, care for children, care for the aged. Let there be no hatred, no fighting, put aside envy and don't gossip about anyone."

As the Mass began, tens of thousands of pilgrims, faithful and tourists continued to arrive, filling St. Peter's Square and crowding around the large video screens placed along the boulevard leading to the square. By the time of Communion, the Vatican said there were between 150,000 and 200,000 people present.

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Spirit of Service Awards will honor first-ever youth winner

By John Shaughnessy

At 17, Amanda Rulong has a refreshing and inspiring attitude toward being honored by the archdiocese with the first-ever Youth Spirit of Service Award.

"I like to serve people," says Amanda, a junior at Bishop Chatard High School in Indianapolis. "I feel that's what we're called to do. It helps me get closer to God."

Amanda's attitude is shared by the three adults who also will be honored during the Spirit of Service Awards Dinner on April 18 at the Indiana Roof Ballroom in Indianapolis—Gary Ahlrichs, Paul Corsaro and Adonis Hardin.

Here are the stories of this year's recipients:

Amanda Rulong

When David Bethuram shared the news that Amanda would receive the first-ever Youth Spirit of Service Award, the director of Catholic Charities Indianapolis also explained

why the agency wanted to start the honor.

"We felt it was important to recognize the good works of young people, especially for those who are helping the poor and vulnerable in the community," Bethuram said. "We hope that recognizing the youth volunteers will inspire others—both youths and adults—to volunteer and help those in need."

Fittingly, Amanda was inspired to help others by the example of her older brother, Nick.

"He always wanted to go to the



Amanda Rulong

St. Vincent de Paul [Society] warehouse," Amanda recalls about Nick, who graduated from Bishop Chatard in 2012. "I would go with him, and bring my friends. And our whole family would go. Nick is



the best. I'm following in his footsteps. I'm expanding his legacy. I've always wanted to be like him, and this is my chance."

As the outreach coordinator for her school's student council, Amanda led a canned food drive that raised 30,000 cans to benefit six agencies that help the poor—Catholic Charities, St. Vincent de Paul Society, The Food Link, Holy Family Shelter, St. Augustine Home for the Aged and Christ's Storehouse Food Pantry.

"She does her service with an immense amount of love and compassion for those she serves," said Tyler Mayer, director of student life for Bishop Chatard. "It is clear that she is dedicated to the dignity of all by

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AWARDS

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the way she dedicates herself to their needs.”

That dedication led her to spend her spring break on a mission trip to El Salvador.

“I want to know their stories,” Amanda said about the people in El Salvador. “I want to hear how God has changed their life and moved them.”

She has experienced that change in her own life.

“Every time I serve another person, I feel I’m becoming just like Jesus,” said Amanda, the daughter of Karen Rulong and Scott Rulong and a member of St. Simon the Apostle Parish in Indianapolis. “He died for us, so we can give our time to do something nice for somebody.”

Gary Ahlrichs

Gary Ahlrichs often gets his exercise by riding his bike to visit friends in nursing homes. He has helped a 70-year-old woman named Ella learn to read through an Indianapolis literacy program.

He also serves as a tutor and mentor to Joshua, an 11-year-old boy from the Ivory Coast who he met through the archdiocese’s Refugee Resettlement Program.

“My dad was an immigrant from Germany,” noted Ahlrichs, 73. “He didn’t speak English, and a lot of people went out of their way to help him.”

The immigrant’s son has made helping people a big part of his life.

For the past 13 years, Ahlrichs has led the men’s group from Immaculate Heart of Mary Parish in Indianapolis in an outreach mission to make a difference in the lives of students at Padua Academy in Indianapolis [formerly St. Anthony School], a charter school operated by the archdiocese.

Through his leadership, the men’s group has bought music books and renovated the playground.

“For the Catholic Church, the ministry really belongs in the inner city,” Ahlrichs said. “The highlight for me is walking through the hallways of the school and seeing Immaculate Heart men tutoring there.”

Ahlrichs has always been there for his parish and Church, too. He and his wife of 51 years, Shirley, were sponsors for engaged couples for more than 20 years. The father of five and the grandfather of 11 coached sports at the parish for more than 10 years. And he has coordinated the parish’s blood drive since 1979.

“It’s all a way of showing gratitude for all the wonderful things in our lives—family, health, great friends, a great neighborhood, financial support,” he said. “Life has been good to us. I like to share that.”

“So many people in the world are forgotten about. In my prayers, I always try to remember Ella and Joshua and the students and teachers at Padua. Because that’s my connection to the real world. They keep me grounded.”



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Adonis Hardin

Adonis Hardin keeps one goal in focus as she works the fish fry, sings in the choir, plans the Valentine Day’s dance and coordinates the income tax preparation program for low-income families at Holy Angels Parish in Indianapolis.

“I never look at it as volunteering,” said Hardin, who also counts the Sunday collection at Holy Angels and leads the parish’s effort to make Christmas baskets for people in need. “I just see it as doing what needs to be done for my Church family. I love the fellowship and just seeing Church members, family and friends come together to enjoy each other.”

Indeed, one of the main lessons that Hardin learned as the daughter of Adelaide Long is that when it comes to Church and family, the connection runs deep. For years, Hardin watched her 74-year-old mother direct the choir, clean the church and manage the kitchen at the school while taking care of her five children.

So when Hardin received the news that she was chosen to receive the Spirit of Service Award, she told her mother that the award was hers, too. Her mother beamed at Hardin and said, “You really deserve it.”

That feeling is shared by many at Holy Angels. “There never seems to be a task too big or too small that Adonis doesn’t give it her all,” said Amanda Strong, a fellow member of Holy Angels. “Her work is consistent with the mission of Catholic Charities. In all that she does, she says she just asks the Lord to give her strength, and she will get it done somehow.”

Hardin downplays the praise for herself and passes it along to others, including to her husband, Nathaniel, for his support. She even makes a special point of mentioning her nieces and nephews, and her grand-nieces and grand-nephews, for helping out with the parish fish fry. Mostly, she gives credit to God.

“I just love working for the Lord,” said Hardin, who has a son and three grandchildren. “My ultimate goal is to get to heaven and serve him. The older I get, the easier I find it to open my heart to the will of God. I just try to walk the walk. I want others to see Christ in me.”

Paul Corsaro

As an All-City middle linebacker at the former Sacred Heart High School in Indianapolis in 1960, Paul Corsaro learned a number of lessons about life that have continued to guide him.

Make the most of the talents that God gives you. Be responsible to the people who take the field with you. Give everything you have in the time you have.

And have some fun along the way. Corsaro has shared those lessons with the countless number of youths he has helped



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in more than 30 years of coaching in the Catholic Youth Organization.

“Helping kids develop their abilities and get ready for a fulfilling life has always been important to me,” said Corsaro, a father of six and a grandfather of 17 who will celebrate 50 years of marriage to his wife, Francie, in June.

Corsaro has also lived those lessons in his numerous volunteer efforts that have included Goodwill Industries, St. Mary’s Child Center in Indianapolis, his alma mater Saint Joseph’s College in Rensselaer, Ind., the archdiocese’s Catholic Community Foundation and Catholic Cemeteries Association, and his home parish, St. Barnabas in Indianapolis.

“My grandparents, my parents, my wife and I have all been taught to help other people,” said Corsaro, a lawyer. “Jesus Christ gave service to other people, and we’re trying to do the same. I want to thank

God for all the blessings he has given me. I like doing it, plus it’s our responsibility to help others.”

In recent years, many of the influences of Corsaro’s life have blended as he joined with former high school classmates and teammates to establish Hearts & Hands of Indiana, a grassroots organization that offers hope and the opportunity for a new home to low-income families in the struggling areas of Holy Trinity and St. Anthony parishes in Indianapolis.

“If we can build a house over there and put a stable family there, that’s like a beacon of light in that area,” he said. “Hearts & Hands also gives me the opportunity to work with my high school classmates. That was the foundation for me growing up. It’s neat to work with them, and it’s neat to give a family a place to live that they would never have. For me, those are defining moments.” †

Tables are available for annual Spirit of Service Awards Dinner

Criterion staff report

The Spirit of Service Awards Dinner on April 18 will benefit and celebrate the efforts of Catholic Charities Indianapolis to help people in need.

The dinner at the Indiana Roof Ballroom in Indianapolis is also an opportunity for business, community and social service leaders to help celebrate this year’s four honorees who have dedicated their lives in a spirit of service to others—Gary Ahlrichs, Paul Corsaro, Adonis Hardin and Amanda Rulong, the recipient of the first-ever Youth Spirit of Service Award.

“The Spirit of Service Awards Dinner is about blessings,” says David Bethuram, agency director of Catholic Charities Indianapolis. “They are the blessings our services bring to the poor and the vulnerable, the blessings our clients bring to those who are privileged to touch their lives, and the blessings our donors bring by making the work of Catholic Charities possible.”

The event begins with a reception at

5:30 p.m., and dinner is at 6:30 p.m.

Tables for eight can be purchased at these levels—\$10,000 for a benefactor, \$5,000 for a patron, \$1,750 for a partner, and \$800 for a parish table sponsor.

The funds raised by the awards dinner will help to support the efforts of Catholic Charities Indianapolis to provide family support, eldercare, crisis assistance and shelter while serving as an advocate for peace and social justice.

“The people we serve are our neighbors who might otherwise be unknown, forgotten or marginalized people who have shown courage emerging from despair and humiliation into the hope and light of Catholic Charities,” Bethuram says. “We are grateful for the generosity of so many who help us serve.”

Catholic Charities Indianapolis served 44,331 people during the past year.

(For more information about the awards dinner, individual tickets or to make reservations, call Valerie Sperka at 317-592-4072 or send an e-mail to her at vsperka@archindy.org.) †

Lenten penance services are scheduled

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

Indianapolis East Deanery

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

Indianapolis South Deanery

• March 25, 7 p.m. at Our Lady of the Greenwood, Greenwood
• March 27, 6 p.m. at St. Barnabas

Indianapolis West Deanery

• March 23, 9:30 a.m. to 5 p.m. at St. Michael the Archangel

New Albany Deanery

• March 24, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

• 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 †

Correction

In the Feb. 22 issue of *The Criterion*, an obituary for Providence Sister Sharon Sullivan mistakenly identified her as Providence Sister Sharon Thompson. †



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Archbishop celebrates Mass of Thanksgiving for papal election

By Sean Gallagher

Less than 24 hours after Cardinal Jorge Mario Bergoglio of Buenos Aires was elected the Church's 266th pope and took the name Francis, Archbishop Joseph W. Tobin celebrated a Mass to give thanks and pray for the new pontiff in SS. Peter and Paul Cathedral in Indianapolis on March 14 with approximately 300 Catholics.

Before the start of the Mass, Dabrice Bartet, a member of St. Monica Parish in Indianapolis, spoke of why she took time out of her day to attend the Mass.

"It is very important for us to get together as a community to pray for the new pope," said Bartet. "He has a lot of challenges that he has to face."

Bartet was born in Paris and grew up in Togo in West Africa. She appreciated having a pope elected from outside of Europe.

"It's very exciting," she said. "Like in Latin America, in Africa we do a lot of praising [in worship]. We have a lot of celebration during Mass. We're pretty similar."

In his homily, Archbishop Tobin noted how many people beyond the Church were also excited by the papal election. Yet he recognized that this broad enthusiasm for the new pope might not last, noting that "you can be a peacock today and a feather duster tomorrow."

Instead, Archbishop Tobin suggested more lasting reasons for being excited about the election of Pope Francis, namely that in the Holy Father, the faithful, the flock of Christ, can recognize Christ's voice.

"The first commission of the Holy Father, of Pope Francis, is to make the voice of Jesus recognizable," Archbishop Tobin said, "for without that a shepherd cannot do what the God shepherd wants to do—bind up the wounded, lead those [who are] astray, bring people home. Sheep will run from a voice they don't recognize."

Archbishop Tobin also reflected on the choice of Francis as the pope's new name.

"That excites our imagination," Archbishop Tobin said. "What characteristics of [St.] Francis [of Assisi] is he thinking of? His simplicity? The austerity that Francis showed in his own self? His union with the poor? His preference for those that were lost? Could it be Francis' commission from the Lord to rebuild his Church?"

"Could it be Francis' willingness to go to Cairo to speak to the sultan about what Jesus Christ really means?"



Above, Archbishop Joseph W. Tobin delivers a homily during a March 14 Mass at SS. Peter and Paul Cathedral in Indianapolis to celebrate the election of Cardinal Jorge Mario Bergoglio of Buenos Aires as Pope Francis, which occurred the previous day.

Right, Yellow and white bunting decorates the main doors of SS. Peter and Paul Cathedral in Indianapolis after a March 14 Mass that celebrated the election of Cardinal Jorge Mario Bergoglio of Buenos Aires as Pope Francis. The flag of Vatican City features yellow and white.



Could it be his prayer to make the Holy Father especially an instrument of God's peace? It could be all of that."

In the end, Archbishop Tobin said that Pope Francis "is our leader and our brother. And we pray that the Lord will confirm him so that he may strengthen us."

Sean Belby, a member of St. Luke the Evangelist Parish in Indianapolis, was excited by the election of Pope Francis, and said that he attended the Mass "to take a moment and give thanks for the gift of our new Holy Father."

"I'm still learning a lot about this man," said Belby, who is involved in a variety of pro-life ministries. "But from the early indications, he's a very holy and pious man. He certainly has a place in his heart and mind for

the poor and for the defenseless among us, [including] the unborn."

Leo Soliven was also filled with excitement at the election of the new pope. A native of the Philippines, Soliven moved to Indianapolis in 1970. He is a member of St. Michael the Archangel Parish in Indianapolis, and was at a meeting of its spiritual life committee at the parish when the new pope was announced.

"After the meeting, we saw the white smoke and stayed there for a while," said Soliven with a laugh. "Then we toasted the new pontiff."

(For more coverage of the election of Pope Francis, log on to www.archindy.org/pope.) †

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Editorial

Angels are evangelizers and good stewards of all God's creation

"Angels have been present since creation and throughout the history of salvation, announcing this salvation from afar or near and serving the accomplishment of the divine plan. ... They protect Jesus in his infancy, serve him in the desert, strengthen him in his agony in the garden. ... Again, it is the angels who 'evangelize' by proclaiming the Good News of Christ's Incarnation and Resurrection."

—Catechism of the Catholic Church (#332)

We don't talk about angels as much as we should. If they exist, and we Catholics believe they do, then they are worth talking about.

The *Catechism of the Catholic Church* (#329) makes an important distinction between what angels *are* as spiritual beings, and what they *do* as God's messengers and the guardians of all God's creation.

Angels are intelligent persons who are pure spirit. They have no bodies or material properties. The mission entrusted to them by God is to proclaim good news—or sometimes to communicate solemn warnings—and to guard and defend what God has created, especially us human beings, against the corruption of sin and the abuse of what is good and holy.

Angels are evangelizers. They proclaim God's word. Angels are also stewards. They serve as guardians or caretakers of God's most precious gifts.

Think of your favorite angel story. Mine is when the angel Gabriel appeared to Joseph to tell him the good news that Mary's pregnancy really was good news. It was not the result of infidelity. It was not a shameful or embarrassing thing—for her or for him. It was God's intervention into human history with the gift of his Incarnation and his saving power. "Rejoice, Joseph!" God's messenger seems to say. "This really is a great moment in your life and in the life of all God's people."

Gabriel's good news to Joseph also contained a privileged responsibility that he was to carry out for the rest of his life. Joseph was to be, in Blessed John Paul II's term, *redemptoris custos*—the Guardian of the Redeemer. Joseph's assignment was to nurture and care for God's only-begotten Son, and his mother, through some tough times (Herod's persecution of innocent children and the Holy Family's sojourning to and from Egypt), and through ordinary times (Jesus' life as a boy growing up in Nazareth).

Our faith teaches us that every human being has a guardian angel—someone who watches over us and guards us when we are confronted by evil. I like to think that St. Joseph had special help from the angel Gabriel, who warned him in dreams and who undoubtedly traveled with him on those difficult journeys from Nazareth to Bethlehem, from Bethlehem to Egypt and from Egypt home to Nazareth.

Gabriel's role was to communicate God's will to Joseph and then to help him keep the child out of harm's way. Gabriel was a guardian (*custos*) of the Christ child's guardian, a steward of the



A statue of an angel is seen in historic Glenwood Cemetery in northeast Washington in this 2006 file photo. God sends angels to help people as they make their way through life and toward eternity with him, Pope Emeritus Benedict XVI said on Sept. 29, 2008, the feast of the Archangels Michael, Gabriel and Raphael.

one who nurtured and cared for the child Jesus every day of his young life.

We don't think much about our own guardian angels except, perhaps, when we have miraculously escaped from danger (a car accident or an illness or a threatening situation that didn't turn out as badly as it might have).

"Someone was sure watching over me," we hear ourselves say. But we don't pay much attention to who that someone might be—the messenger who warns us or the guardian who reaches out and protects us from harm.

We should pay more attention to angels—not the superficial or sentimental images we see on greeting cards, but the powerful messengers-in-disguise—who joyfully proclaim good news, and the brave souls who guard us against everything that seeks to bring us down.

The catechism teaches that "the whole life of the Church benefits from the mysterious and powerful help of angels" (#334). Angels are not wimps. They are strong advocates for everything that is good and true, and they are not afraid to tell us the truth (if only we will listen), or to point us in the right direction (if only we will take their advice).

Let's talk more about angels. Let's listen to their voices—often rejoicing but sometimes weeping in the face of human cruelty. Let's allow them to guide us and defend us when the going gets tough.

And in our quiet moments, let's remember, and recite, that simple child's prayer: "Angel of God, my Guardian dear, to whom God's love commits me here, ever this day be at my side, to light and guard, to rule and guide. Amen."

—Daniel Conway

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Facing the downstream effects of same-sex parenting

In March, the British newspaper *The Independent* ran an article titled,



"Children in gay adoptions at no disadvantage: Research confirms same-sex couples are just as good at parenting as heterosexuals."

The article, based on a study at Cambridge University, concluded there

was "no evidence" to support the claim that children's masculine or feminine tendencies were affected by having gay or lesbian parents, nor were the quality of their family relationships significantly different.

The studied outcomes, however, were limited to children 4-8 years of age, so that any later effects, as they passed through puberty, for example, and "came of age," were not included.

Common sense, however, begs the question—how capable would two men be at helping their adopted daughter with very female matters pertaining to growing up and maturing physically?

For daughters, this is often an issue requiring ongoing support, communication and sharing. It is not something men can just read up on in a book. It can be a delicate, personal matter, closely connected to a young woman's sense of self-identity, and it is reasonable to conclude that there are real advantages to the empathy shared between a mother and her daughter.

Although *The Independent* claims this was the first study to look at how children in non-traditional families fared when compared with heterosexual households, at least two other major studies addressing the question were published during 2012, one by Mark Regnerus, a sociologist at the University of Texas in Austin, and the other by Loren Marks, a researcher at Louisiana State University in Baton Rouge.

Both studies presented compelling evidence countering the claim that a child's psychosocial growth is equally supported in lesbian and gay environments as it would be in heterosexual parenting environments.

Common sense, instead of common clichés, ought to serve as our starting point in discussions about adopting children.

One of the clichés we hear is that adopting children is really just a matter of the "rights of parents."

As Phoebe Wilson noted in an article in the *New Woman*: "If adoption is going to be debated as a 'right,' then the rights of the child [innocent and defenseless] are the rights that must prevail. Adoption exists for the benefit of the child, not for the couple who adopts him."

Same-sex couples who seek to adopt a child can doubtless be motivated by the best of intentions and by genuine compassion for the plight of an orphan.

Yet Wilson goes on to explain the deeper reasons that need to motivate adoption: "A child in need of adoption is a child who is in extraordinary and abnormal circumstances—he is a child without parents. Adoption seeks to 'create,' from a social and legal point of view, a relationship similar to what would be natural for the child, meaning a family relationship—mother, father, [and] child.

"This relationship would not be, for example, two fathers and a mother, or three women, or a single man because this does not exist in the natural biological filiation," Wilson added. "The love and affection of one, two or five people isn't enough. In order for a child to develop into a well-balanced and fully mature person, he needs the presence of a father and a mother."

In recent years, adults who were raised by same-sex couples have started to recount and write about some of their childhood experiences.

Robert Oscar Lopez, who has described himself as a "bisexual Latino intellectual, raised by a lesbian, who experienced poverty in the Bronx as a young adult," now works as a professor at California State University. He described the notable challenges that he faced growing up.

"Quite simply, growing up with gay parents was very difficult. ... When your home life is so drastically different from everyone around you, in a fundamental way striking at basic physical relations, you grow up weird," he said. "My peers learned all the unwritten rules of decorum and body language in their homes. They understood what was appropriate to say in certain settings and what wasn't. They learned both traditionally masculine and traditionally feminine social mechanisms.

"I had no male figure at all to follow, and my mother and her partner were both unlike traditional fathers or traditional mothers," he continued. "[B]eing strange is hard. It takes a mental toll, makes it harder to find friends, interferes with professional growth, and sometimes leads one down a sodden path to self-medication in the form of alcoholism, drugs, gambling, antisocial behavior and irresponsible sex. The children of same-sex couples have a tough road ahead of them. I know, because I have been there."

A compassionate society seeks to help and assist orphaned children, but no reasonable society intentionally deprives those children of a mother or a father.

That is, however, what placing them into a same-sex home invariably does.

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

Letter to the Editor

New Holy Father is a pillar of hope, patience and charity

Pope Francis is a spiritually interior pope of hope, prudent patience and compassionate charity. These paraphrased thoughts are at the spiritual heart of our new representative of Christ:

- I care for "hope"—the hope of the merciful Father who keeps watch over the process of the hearts of his children. This caring hope is manifested and consolidated in the *parrhesia* of the bishops, who display this hope "without altering the Cross of Christ."
- I am pro-active for keeping watch for God's people! All people are brothers

and sisters. The Church and the countries of the world need to do what they can to make sure that everyone feels welcome, respected and cared for.

- I will oversee the flock with a "look of togetherness," caring for everything which maintains the cohesion of the flock.
- I will hold up with patience the processes through which the Lord carries ahead the salvation of his people.
- I will strive to maintain an interior spirituality which is more meek, more patient, and more constant in giving charity.

Long live this holy pillar of hope, patience and charity.

Gary Taylor
Salem

Education reform rocks Statehouse during recent rally

By Brigid Curtis Ayer

Education reformers rocked the Statehouse in Indianapolis during a March 11 rally.

Music pounded. Students performed. Gov. Mike Pence and lawmakers revved up a crowd of more than 2,000 rally participants—mostly students—who chanted, “Ed reform rocks!”

Keynote speaker Jalen Rose, a former Indiana Pacers player, engaged an already pumped up crowd saying, “I know you guys have seen a lot of YouTube videos with the music that plays something called the ‘Harlem Shake,’ right? So for fun, because I like to make education fun ... I want us to break out into something we’re gonna call the ‘Education Shake.’”

At the count of three, an ignited crowd instinctively whipped out cell phones to video him, Rose brought down the house doing the “Education Shake.”

Rose, who started a charter school in his hometown of Detroit, gave a “shout out” to parents, thanking them. He told students, “There are people in our country that don’t have people that love them. They don’t have people waking them up, taking them to school in the morning or patting them on the back and telling them that it’s gonna be OK.”

“I had a great mom and a support group, and it means a lot to young men and young women today. So, thank you parents!”

Rose gave a “shout out” to teachers, calling them the “most important people,” and saying they had to be not only “educators” but “counselors and baby sitters.”

“I’m going to tell you a secret,” he told the students. “If you don’t succeed at school, it’s going to be very tough to succeed in life. ... So it’s very important that you take advantage of the opportunity.”

“Indiana is at the forefront of change in the educational paradigm. I’m here to take notes, to pay homage, and give you guys congratulations for all the great work you have done as legislators, parents, teachers [and] as students,” said Rose. “I want to take this back to the state of Michigan.”

“It is unfortunate that in our society that the education you get is based on the zip code you live in,” he continued. “I ask you to do one thing. You may think you have only one voice, but collectively that voice is very huge. How do you get your voices heard? Don’t ask. ... Demand quality schools!”



Gov. Mike Pence



Jalen Rose, a former Indiana Pacers player and school choice advocate, thanks a crowd of more than 2,000 people for their hard work in making school choice a reality in Indiana during a March 11 education reform rally at the Statehouse in Indianapolis.

Gov. Mike Pence revved up the crowd saying, “Welcome to your statehouse. We are here to stand with these beautiful children, with these colleagues in the General Assembly, with all of you today.”

“Education Reform does rock in Indiana,” he said. “We know we have made progress, but for the sake of the kids we are going to demand great schools in every community, serving every child in the state of Indiana.”

Senate President Pro Tem David C. Long, R-Ft. Wayne, told rally participants that “school choice creates competition” which “creates better schools.”

House Speaker Brian Bosma, R-Indianapolis, added, “This is more fun and energy in this building than I’ve seen for 30 years. In 2011, when we were successful in getting choice legislation passed, I don’t think any of us knew that we would have 9,400 folks make that decision this year to be in a school of their choice.”

Mike Oberfell, a social studies teacher at Bishop Dwenger High School in Fort Wayne, brought 17 students and two teachers to the rally.

“We came to show our support for education reform and how it has benefited our students,” he said. “We should stand and support good things like the expansion of educational opportunities,” especially for those with limited means.

“Parents have a duty and right to educate their children in schools they feel best meets their needs—that includes Catholic schools,” Oberfell added. “It’s pretty hard not to be energized when you’re surrounded by 2,000 kids! I think it sent a good message to our legislators.”

Bishop Dwenger High School has 39 students who received a choice



Bob Tully, chairperson of campus ministry at Roncalli High School in Indianapolis, is pictured with students who attended the March 11 education reform rally.

scholarship, which is approximately 3.8 percent of the student body.

Mike Pepa, a teacher’s assistant at the Charter School of the Dunes in Gary, said he loved the “energy and enthusiasm” during the rally. He called the event a “great learning experience” for the group of students that he brought to the rally.

Gene Koch, a seventh-grade teacher at Lutheran South Unity School in Fort Wayne, brought a group of 45 students to the rally.

“I love this. It is such a positive feeling that kids and their parents have a choice in education,” he said. “It is nice to see that Indiana is really pushing for more reforms.”

Lindsey Brown, executive director of School Choice Indiana, which helped

organize the event, said the goal of the rally was to “show lawmakers our appreciation for the reforms they have made, celebrate” all the successes, and also “an opportunity for the students to learn about the legislative process.”

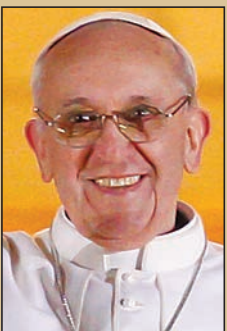
Last month, the Indiana House passed a proposal to expand access to school choice vouchers. To become law, the Indiana Senate must also approve the bill. The Indiana Catholic Conference (ICC) supports the bill.

The Senate is expected to consider the proposal before the end of March.

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

Pope pledges renewed cooperation, Jewish leaders praise his election

VATICAN CITY (CNS)—Pope Francis said he plans renewed cooperation to further Catholic-Jewish relations and hopes to contribute to a world where all people live in harmony with the “will of the Creator.”



Pope Francis

In a message to Chief Rabbi Riccardo di Segni of Rome, the pope said he “profoundly hopes to be able to contribute to the progress that Jewish-Catholic relations have seen starting from the Second Vatican Council, in a spirit of renewed collaboration.”

He said he also hoped to be “at the service of a world that may grow in harmony with the will of the Creator.”

The pope sent his “cordial greetings” to the head of Rome’s Jewish community the evening of his election on March 13, and told the rabbi his installation Mass would be held on March 19. The Vatican released a copy of the message to journalists on March 15.

The Vatican newspaper, *L’Osservatore Romano*,

reported Rabbi di Segni planned to attend the installation Mass.

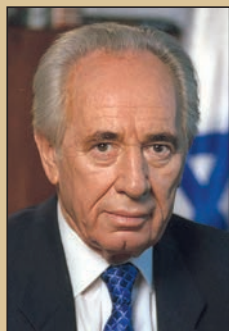
The rabbi sent his best wishes to the new pope, hoping his leadership would be graced with “strength and wisdom in the formidable task that has been entrusted” to Pope Francis.

“In the past decades, Rome has been a privileged place where historical steps have been taken in Christian-Jewish relations,” Rabbi di Segni wrote the pope.

Pope Francis’ election as bishop of Rome “gives us the hope that the journey of friendship, respect and fruitful collaboration will continue,” he wrote.

Israeli President Shimon Peres congratulated Pope Francis, inviting him “to pay a visit to the Holy Land at the earliest possibility.”

“He’ll be a welcome guest in the Holy Land, as a man of inspiration that can add to the attempt to bring peace in a stormy area,” he said in a written statement on March 14.



Shimon Peres

“The relations between the Vatican and the Jewish people are now at their best in the last 2000 years, and I hope they will grow in content and depths,” the president said, adding that the new pope “represents devotion, the love of God, the love of peace, a holy modesty and a new continent which is now awakening.”

“We need, more than ever, a spiritual leadership and not just a political one. Where political leaders may divide, spiritual leaders may unite—unite around a vision, unite around values, unite around a faith that we can make the world a better place to live. May the Lord bless the new pope,” Peres wrote.

Abraham H. Foxman, national director of the Anti-Defamation League, called Pope Francis’ election “a significant moment in the history of the Church” that will foster positive relations in the wake of “the transformational papacies of Pope John Paul II and Pope Benedict XVI—pontiffs who launched historic reconciliation between the Catholic Church and the Jewish people,” he said in a March 13 statement.

“There is much in his record that reassures us about the future,” Foxman said, including “the new pope’s sensitivity to the Jews.” †

Events Calendar

March 22

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Marie Guild**, rummage sale, 8:30 a.m.-2:30 p.m. Information: 317-865-0910 or cjtwoshoe@comcast.net.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. **Lenten fish fry**, 5-7 p.m., \$7 adults, \$3 children. Information: 317-638-5551.

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 with 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.

March 23

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

Holy Name School, 21 N. 16th Ave., Beech Grove. **Altar Society Annual Spring Rummage Sale**, 8 a.m.-3 p.m. Information: 317-784-5454.

St. John the Evangelist Church, 126 W.

Georgia St., Indianapolis. **Rosary procession**, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithful.citizen2016@gmail.com.

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.

March 28

Fairview Presbyterian Church, 4609 N. Capitol Ave., Indianapolis. **Catholic Charities Indianapolis,**

caregiver support group, 5:30-7 p.m. Information: 317-261-3378 or mwoodsworth@archindy.org.

March 29

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Way of the Cross**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

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

April 3

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational,

charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

April 4

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Social Justice Committee, Hoosier Environmental Council**, Kathy Licht, presenter, 7 p.m. Information: 317-253-2193.

April 4-June 6

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **Office of Family Ministries, "Seasons of Hope-Bereavement Support Group,"** six-week program, 7-9 p.m. Information: 317-826-0006 or bakovacs@att.net.

April 5

Marian University, Bishop Chartrand Chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast following Mass. Information: 317-435-3447 or HumphreyCPA@gmail.com.

April 8-May 13

St. Luke the Evangelist Parish, 7575 Holliday Drive, E., Indianapolis. **Office of Family Ministries, "Divorce and Beyond Program,"** six sessions, 7-9 p.m., \$30 per person, includes program materials. Information: 317-236-1586 or dvanvelse@archindy.org.

Retreats and Programs

March 22-27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Holy Week Silent Days and Nights,"** spiritual direction available. Information: 317-545-7681 or archindy.org/fatima.

March 24

Oldenburg Franciscan Center, Oldenburg. **"Palm Sunday RCIA Retreat: Know God's Love,"** Franciscan Sister Clare Teixeira, presenter, 1-5:30 p.m., \$45 per person includes supper. Information: 812-933-6437 or oldenburgfranciscancenter.org.

March 27-31

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Holy Week Retreat, "Reflections on the Triduum,"** the Very Reverend Benedictine Father Denis Robinson, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

March 28-March 31

Benedict Inn Retreat and Conference

Center, 1402 Southern Ave., Beech Grove. **"A Triduum Retreat: Silent Monastic Holy Week,"** Annie Endris, facilitator. Information: 317-788-7581 or benedictinn@benedictinn.org.

April 5-7

Oldenburg Franciscan Center, Oldenburg. **"Retreat" Cosmology, Christ and Us,"** Jesuit Father Ed Kinek, presenter. Information: 812-933-6437 or oldenburgfranciscancenter.org.

April 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Office of Family Ministries, Pre-Cana conference**, 1:15-6 p.m., registration required, \$45 per couple. Registration: www.archindy.org/fatima.

April 8

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.

Holy Week liturgies are set at cathedral, Saint Meinrad and Saint Mary-of-the-Woods

Holy Week liturgies at SS. Peter and Paul Cathedral in Indianapolis, the Church of the Immaculate Conception in St. Mary-of-the-Woods and the Archabbey Church of Our Lady of Einsiedeln in Saint Meinrad are open to the public.

Bishop Christopher J. Coyne, vicar general, is scheduled to be the principal celebrant of the Mass for Palm Sunday of the Lord's Passion at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis on March 24. Archbishop Joseph W. Tobin is the scheduled celebrant for the rest of the cathedral's Holy Week and Easter Sunday liturgies listed below.

Starting times for all liturgies at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad are central time.

Due to space constraints, *The Criterion* is only able to list these three Holy Week liturgical schedules. For information about liturgies at parishes or other religious communities, contact them individually.

SS. Peter and Paul Cathedral

- March 24—10:30 a.m. Mass for Palm Sunday of the Lord's Passion.
- March 26—3 p.m. chrisn Mass.
- March 28, Holy Thursday—7 p.m. Evening Mass of the Lord's Supper followed by eucharistic adoration until 10 p.m.
- March 29, Good Friday—3 p.m. Liturgy of the Passion and Death of the Lord.
- March 30, Holy Saturday—9 p.m. Easter Vigil.
- March 31, Easter Sunday—10:30 a.m. Easter Sunday Mass.

Church of the Immaculate Conception

- March 24—11 a.m. Mass for Palm Sunday of the Lord's Passion
- March 28, Holy Thursday—4 p.m. Evening Mass of the Lord's Supper.
- March 29, Good Friday—3 p.m. Liturgy of the Passion and Death of the Lord.
- March 30, Holy Saturday—7 p.m. Easter Vigil
- March 31, Easter Sunday—11 a.m. Easter Sunday Mass.

Archabbey Church of Our Lady of Einsiedeln

- March 24—9:15 a.m. Blessing and procession with palms, followed by Mass for Palm Sunday of the Lord's Passion; 5 p.m. Vespers.
- March 28, Holy Thursday—5 p.m. Evening Mass of the Lord's Supper; no Vespers.
- March 29, Good Friday—3 p.m. Liturgy of the Passion and Death of the Lord; no Vespers.
- March 30, Holy Saturday—5 p.m. Vespers; 8 p.m. Easter Vigil.
- March 31, Easter Sunday—8 a.m. Lauds; 11:30 a.m. Midday Prayer; 5 p.m. Vespers.
- April 1, Easter Monday—9:30 a.m. Mass; 5 p.m. Vespers.
- April 2, Easter Tuesday—7:30 a.m. Mass; 5 p.m. Vespers. †

Sisters of Providence of Saint Mary-of-the-Woods offer 'Come and See' weekend on April 5-7

The Sisters of Providence of Saint Mary-of-the-Woods are hosting a "Come and See" weekend on April 5-7 at Saint Mary-of-the-Woods motherhouse in Saint Mary-of-the-Woods.

Single Catholic women ages 18-42 are invited to the motherhouse to meet Sisters of Providence, including young women in formation, as well as to spend some time with other women considering religious life. Prayer, reflective sharing, a ministry visit and social time are all on the agenda.

The Sisters of Providence of Saint Mary-of-the-Woods are a congregation of Roman Catholic women religious sisters founded by Saint Mother Theodore Guérin in 1840.

Today, approximately 350 sisters

minister in the United States and Asia. The congregation is committed to breaking boundaries and creating hope by performing works of love, mercy and justice in service among God's people.

The theme for the weekend is "I have come that they might have 'life'..." (Jn 10:10), and runs from Friday evening until Sunday at 2 p.m. The weekend event, including lodging and meals, is free.

Saint Mary-of-the-Woods is located six miles northwest of Terre Haute, 77 miles west of Indianapolis and 190 miles south of Chicago.

For more information or to register, go to www.SistersofProvidence.org, call Sister Editha at 812-535-2895 or e-mail eben@spsmw.org.

Spanish classes for adults offered at Our Lady of Lourdes Parish

Spanish classes for adults will be offered on Thursday evenings from April 4 through May 23 at Our Lady of Lourdes Parish in Indianapolis. There will be eight sessions from 6:30 p.m.-8 p.m. in the Parish Center.

The cost is \$70 and includes a workbook and CD. Spanish teachers Marwilda Betancourt from Puerto Rico and Judith Nichols will team teach.

To enroll, e-mail jnichols@ollindy.org or call the parish office at 317-356-7291. †



Statehouse visit

Archbishop Joseph W. Tobin, the sixth archbishop of Indianapolis, meets with Lt. Gov. Sue Ellspermann, left, and Sen. Jean Leising, R-Oldenburg, at the Statehouse in Indianapolis on March 12. Archbishop Tobin offered the prayer that day prior to the Senate convening. Leising had invited him to the Statehouse as a special guest.

Monk, seminarians in St. Peter's Square to see new pope

By Sean Gallagher

On the evening of March 13, seminarian Anthony Hollowell was doing homework in his room at the Pontifical North American College (NAC) in Rome when he glanced over at his computer monitor that showed a live video feed of the chimney of the Sistine Chapel.

The previous day, Hollowell had proclaimed the first reading at the Mass celebrated in St. Peter's Basilica just prior to the start of the conclave to elect a new pope.

When he looked at the monitor, he saw what millions of Catholics around the world had been waiting for during the previous 24 hours—white smoke.

"I yelled 'Habemus papam!' and sprinted out the door. I was in the square in three minutes," said Hollowell, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis.

The NAC is built on a hill overlooking the Vatican. About an hour later, Hollowell and some 200,000 other people filling and overflowing out of St. Peter's Square heard French Cardinal Jean-Louis Tauran say the same words that Hollowell had shouted in his room, which are Latin for, "We have a pope!"

Also in the square that night were three other archdiocesan seminarians receiving their priestly formation at the NAC—Matthew Tucci and transitional deacons Douglas Marcotte and Martin Rodriguez.

Also present to witness the historic moment was Benedictine Father Paul Nord, a monk of Saint Meinrad Archabbey in St. Meinrad who is doing graduate studies in Rome.

All of them shared their experience of the papal election in e-mails sent to *The Criterion*.

As Hollowell made his way to the square bursting with excitement, he saw lots of people doing the same.

"There were many people running to the square, and there was so much energy and excitement," he said. "People kept coming in from all sides, and there was

singing, praying and laughing. It was a beautiful sight."

While Hollowell saw the white smoke on his computer monitor, Deacon Rodriguez was in the square watching it in person.

"When we first saw the white smoke, I felt something inside me," said Deacon Rodriguez, a native of Mexico. "I felt so much energy like I wanted to run and scream 'Es blanco!' ['It's white!']"

"In fact, I did scream a lot and cheered for the new pope. It was something that was just indescribable."

He was also excited because the cardinals had elected a Latin American like himself as the new bishop of Rome.

But Deacon Rodriguez's pride extended beyond his ethnicity when he saw fellow Catholics from around the world surrounding him in the square.

"There were people from the U.S., from France, from China, from Colombia and from India," said Deacon Rodriguez, a member of St. Mary Parish in Indianapolis. "The whole Church was represented at the square and we were there for the same reason—to welcome our new shepherd."

Deacon Marcotte shared that excitement and pride as well.

"It was easily the most exciting night of my life, a time of great joy and a time to celebrate with the whole Church," said Deacon Marcotte, a member of St. Michael Parish in Greenfield. "It was as if the whole world was gathered in the square to celebrate."

The appearance of Pope Francis on the balcony of St. Peter's Basilica had a positive effect on Tucci. And like his fellow seminarians, he was impressed by seeing so many Catholics from around the world.

"This experience has shown me that the Church is very alive throughout the world," said Tucci, a member of Holy Family Parish in New Albany. "The Holy Father even said that the cardinals went to the end of the world to find him. Christ goes that far."

Although the pope is the shepherd of the universal Church, he is also bishop of Rome.

Father Paul got an appreciation of how Pope Francis is trying to make connections with Romans when he spoke with a taxi cab driver the next day.

"He pointed out that Pope Francis'



Seminarian Matthew Tucci, left, transitional Deacon Martin Rodriguez, seminarian Anthony Hollowell and transitional Deacon Douglas Marcotte pose on March 12 in St. Peter's Square at the Vatican. It was the first day of the conclave that elected Cardinal Jorge Mario Bergoglio of Buenos Aires as pope. The seminarians, who are receiving their priestly formation at the Pontifical North American College in Rome, were in the square the next night to see Pope Francis introduced.

first words were 'bona sera' ("good evening"), not "buona sera", which is standard Italian," Father Paul said. "The taxi driver said that Romans say 'bona sera,' and that he thought the new pope was intentionally using Roman dialect to appeal to the people that he will serve.

"Pope Francis has shown an informal, humble style. The fact that his first public words were a simple 'good evening' in the Roman dialect seems like the perfect start."

The new pope demonstrated his humility shortly after stepping onto the balcony when he asked the crowd and people around the world to pray for him, and then bowed down.

Deacon Rodriguez was impressed by how the people in the square, who had been screaming moments earlier, all stood silent in prayer for the new pope.

"In that moment, I realized that we have a new Holy Father and his first commandment is to pray," said Deacon Rodriguez. "I actually got goose bumps when the entire square, and many people in their homes, remained in silence. It was truly a beautiful testimony of ecclesial prayer."

Father Paul called the pope bowing down "a very profound moment." But he was also moved by him leading the crowd in prayer for Pope Emeritus Benedict XVI.

"It seems simple, but that is really the pope's primary role, to lead us all in prayer before God," Father Paul said.

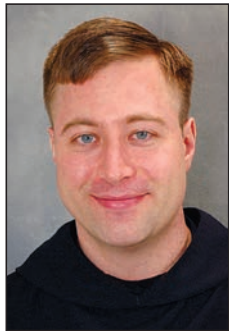
Deacon Marcotte is scheduled to be ordained a priest, along with Deacon Rodriguez and transitional Deacon John Kamwendo, in about two months.

Deacon Marcotte said that Pope Francis' humble gestures and simple prayers on the night of his election are good examples for him to follow.

"Pope Francis practices what he preaches," Deacon Marcotte said. "As a future priest, I know my actions will be just as important as anything I could preach from the ambo. If my life as a priest is one lived in relationship with Jesus Christ, my joy will be what ultimately draws many to hear the Good News."

After racing to St. Peter's Square at the first sign of white smoke, Hollowell eventually made it back up to the NAC where he and the other seminarians prayed before the Blessed Sacrament in gratitude for the new pope. Then they had a celebration and watched cardinals from the United States be interviewed after the cardinals made their way back to the seminary.

"[The papal election] has impacted my soul and my vocation in a serious way," said Hollowell. "I am still processing so much of it. If it doesn't make me into a holier, more loving person, then it was all a waste of time, so I hope that it bears much fruit." †



Fr. Paul Nord, O.S.B.

and excitement," he said. "People kept coming in from all sides, and there was

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MASS

continued from page 1

In his homily, Pope Francis asked prayers that he would be able to protect the Church like St. Joseph protected Mary and Jesus, “discreetly, humbly and silently, but with an unfailing presence and utter fidelity, even when he [found] it hard to understand.”

He said in the Gospels, St. Joseph “can look at things realistically, he is in touch with his surroundings, he can make truly wise decisions.”

But more than anything, he said, the patron of the universal Church teaches Christians that the core concern of their lives must be Christ.

“Let us protect Christ in our lives, so that we can protect others, so that we can protect creation,” Pope Francis said.

He called for special efforts to protect “God’s plan inscribed in nature,” and to protect one another, especially children, the aged, the poor and the sick.

Although according to Church law he officially became pope the moment that he accepted his election in the Sistine Chapel on March 13, Pope Francis received important symbols of his office just before the inauguration Mass—the Book of the Gospels, the ring of the fisherman, St. Peter, and the pallium, a woolen band worn around the shoulders to evoke a shepherd carrying a sheep.

With members of the College of Cardinals dressed in gold vestments gathered before the main altar in St. Peter’s Basilica and brass players sounding a fanfare, the rites began at the tomb of St. Peter. Pope Francis venerated the relics of his predecessor as head of the Church, and was joined there by the heads of the Eastern Catholic Churches.

Processing behind the Eastern Church leaders and the cardinals, Pope Francis—wearing a simple, mostly white chasuble and his black shoes—came out into St. Peter’s Square while the choir chanted a special litany to Christ the King.

French Cardinal Jean-Louis Tauran, who had announced Pope Francis’ election to the world six days earlier, placed the pallium, which had been worn by Pope Benedict XVI, around the new pope’s neck. The retired pope did not attend the Mass.

“The Good Shepherd charged Peter to feed his lambs and his sheep. Today you succeed him as the bishop of this Church to which he and the Apostle Paul were fathers in faith,” Cardinal Tauran said.

Italian Cardinal Angelo Sodano, dean of the College of Cardinals, presented Pope Francis with the fisherman’s ring, a gold-plated silver band featuring St. Peter holding keys, a reminder that Jesus told St. Peter: “I will give you the keys to the kingdom of heaven. Whatever you bind on Earth shall be bound in heaven; and whatever you loose on Earth shall be loosed in heaven” (Mt 16:19).

Giving the pope “the ring, the seal of Peter the fisherman,” Cardinal Sodano told the pope he was called, as bishop of Rome, to preside over the Church with charity. He prayed the pope would have “the gentleness and strength to preserve, through your ministry, all those who believe in Christ in unity and fellowship.”



Pope Francis celebrates his inaugural Mass in St. Peter’s Square at the Vatican on March 19.

Six cardinals, representing the entire College of Cardinals, publicly pledged obedience to the pope.

While many Christians acknowledge the special role of the bishop of Rome as the one who presides over the entire Christian community in love, the way the papacy has been exercised over the centuries is one of the key factors in the ongoing division of Christians.

For the first time since the Great Schism of 1054 split the main Christian community into East and West, the ecumenical patriarch attended the installation Mass. Patriarch Bartholomew of Constantinople, first among equals of the Eastern Orthodox, sat in a place of honor near the papal altar.

Catholikos Karekin II of Etchmiadzin, patriarch of the Armenian Apostolic Church, also attended the Mass along with delegations from 12 other Orthodox Churches, 10 Anglican and Protestant communities and three international Christian organizations, including the World Council of Churches.

After the Lord’s prayer, Pope Francis exchanged a sign of peace with Patriarch Bartholomew and with Catholikos Karekin.

The Chief Rabbinate of Israel, the Jewish community of Rome and several international Jewish organizations sent representatives to the ceremony, as did Muslim, Buddhist, Sikh, Jain and Hindu communities and organizations.

Also present were representatives of 132 governments, led by the presidents of Italy and Argentina, the reigning royals of six countries—including Belgium’s king and queen—and 31 heads of state. Vice President Joseph Biden led the U.S. delegation while David Lloyd Johnston, governor general, led the Canadian delegation. †



Cardinal Giovanni Battista Re kisses Pope Francis’ ring as he pledges obedience during the new pope’s inaugural Mass in St. Peter’s Square at the Vatican on March 19. Six cardinals, representing the College of Cardinals, pledged obedience to the pope.

Pope Francis begins papacy pledging to protect Church, human dignity

VATICAN CITY (CNS)—Pope Francis formally began his ministry as bishop of Rome and as pope by pledging to protect the Catholic Church, the dignity of each person and the beauty of creation, just like St. Joseph protected Mary and Jesus.

“To protect creation, to protect every man and every woman, to look upon them with tenderness and love is to open up a horizon of hope,” he told between 150,000 and 200,000 people gathered under sunny skies in St. Peter’s Square and the nearby streets.

With representatives of other Churches and Christian communities, delegations from 132 countries, Jewish and Muslim leaders as well as Buddhists, Hindus, Sikhs and Jains present, Pope Francis preached the Gospel, but insisted the values it espouses are essentially human, “involving everyone.”

While the rites and rituals of the inauguration of his ministry as pope took place immediately before the Mass, the liturgy itself was a celebration of the feast of St. Joseph, patron of the universal Church and “also the name day of my venerable predecessor,” Pope Benedict XVI, the former Joseph Ratzinger.

The retired pope was not present at the liturgy, but



Cardinals attend Pope Francis’ inaugural Mass in St. Peter’s Square at the Vatican on March 19.

the crowds applauded enthusiastically when Pope Francis said, “We are close to him with our prayers, full of affection and gratitude.”

The new pope stood at a lectern to read his homily, sticking to the text that he had prepared in advance. At times his voice was extremely soft, and other times it was quite loud. He punctuated with clenched fists his remarks about the strength required to be tender and compassionate to others.

“In the Gospels,” he said, “St. Joseph appears as a strong and courageous man, a working man, yet in his heart we see great tenderness, which is not the virtue of the weak, but rather a sign of strength of spirit and a capacity for concern, for compassion, for genuine openness to others, for love.”

“We must not be afraid of goodness, of tenderness,” Pope Francis said.

The new pope said exercising the role of protector as St. Joseph did means doing so “discreetly, humbly and silently, but with an unfailing presence and utter fidelity, even when he finds it hard to understand.”

The Gospels present St. Joseph as a husband to Mary, “at her side in good times and bad,” and as a father who watched over Jesus, worried about him and taught him a trade, the pope said.

St. Joseph responded to his call to be a protector “by being constantly attentive to God, open to the signs of God’s presence and receptive to God’s plans, and not simply his own,” the pope said.

Fidelity to God’s word and God’s plan for individuals and for all of creation makes the difference, he said, calling on everyone to be sensitive and loving toward those in their care, especially toward children, the aged, the poor and the sick.

“In the end, everything has been entrusted to our protection, and all of us are responsible for it,” he said.

“Be protectors of God’s gifts.”

When people fail to respect creation, when they ignore “God’s plan inscribed in nature,” or when they treat each other with disrespect, he said, “the way is opened to destruction, and hearts are hardened.”

“Tragically, in every period of history there are ‘Herods’ who plot death, wreak havoc and mar the countenance of men and women,” he said.

Pope Francis asked the government leaders present and all those with responsibility in the field of economics, politics and social life to stand firm when destruction and death threaten human dignity, human life and the environment. He met with the heads of the government delegations after the Mass.

Caring for others, he said in his homily, must begin with watching over one’s own heart, mind and actions, resisting “hatred, envy and pride” and emotions that can tear others down.

Pope Francis told the people he realized his new ministry included “a certain power,” but it is the same power Jesus conferred on St. Peter, which was the “power of service” seen in Jesus’ charge to St. Peter: “Feed my lambs. Feed my sheep” (Jn 21:15, 17).

“Let us never forget that authentic power is service and that the pope, too, when exercising power, must enter ever more fully into that service which has its radiant culmination on the cross,” he said.

“He must be inspired by the lowly, concrete and faithful service which marked St. Joseph and, like him, he must open his arms to protect all of God’s people and embrace with tender affection the whole of humanity, especially the poorest, the weakest, the least important,” Pope Francis said.

“Only those who serve with love are able to protect,” he said. †

Pilgrims rise early to get spot to welcome Pope Francis

VATICAN CITY (CNS)—Michael Vazquez of Windermere, Fla., woke up at 4:30 a.m. just to be sure he and his friends got to St. Peter's Square on time for the inaugural Mass of Pope Francis.

When the gates opened, he was surprised at how fast everyone ran to stake out their spots, either close to the front or along a fence, as he was, to see the pope as he passed by.

Vazquez, a junior at England's Oxford University visiting Rome on a semester break, said the pope has a "refreshing, simple style" that appeals to young people.

His friend, Shaun Bailham, studying for his master's degree at Oxford, said Pope Francis had shown a unique way of reaching out to people, but he also said he was "fond of Pope Benedict [XVI]" and was waiting to see what the new pope would do.

In the meantime, while the Church was still getting to know the new pope, he said, "We should buckle our seat belts and enjoy the ride."

The two were among more than 150,000 people gathered in St. Peter's Square under a blue sky and sunshine after days of rain to greet Pope Francis at his inaugural Mass on March 19.

The crowd, some of whom had been waiting in line for hours before the square opened at 7 a.m. for the 9:30 a.m. Mass, came not only to see their new pope but to be part of history. Others saw the moment as the beginning of a new inspiration in the Church.

"We came to see the pope," said a nun who identified herself as Sister Juby, a Sister of St. Ann based in Rome.

She quickly added that the experience of attending the pope's inaugural Mass with such a large crowd was more than just something historic or exciting.

"This is just the beginning. Today we have euphoria, but this is not like going to a movie or a soccer match where we just go home when it's over," Sister Juby said. She said the pontificate of Pope Francis will be the start of a new challenge for Catholics, who should show their affection by following "what he asks of us."

"Just as God has given him a grace, he will give all of us a grace, too," she added.

Many in the crowd, holding aloft cameras, banners and flags from different countries, cheered the pope's arrival at the square. Some ran from side to side in the square's center, where there was still some empty space, to catch a glimpse of him in the popemobile prior to the start of Mass.

When he passed, they cheered, waved and took a lot of pictures.

Prior to Mass, they waited in almost quiet anticipation. There was none of the dancing and singing in the square that took place prior to his March 17 Angelus. Many in the crowd just talked with one another or tried to locate friends and family members in the square by cellphone.

Almost everyone, it seemed, took pictures. Some placed towels, blankets and even trash bags on the cobblestones to sit. A few had portable chairs. Many prayed quietly, fingering rosaries or reading prayer books.

"I'm happy to see the pope with my own eyes," said Sister Grace Rayola, a Sister

of the Sacred Heart of Ragusa, Sicily, who described the Mass as a "great, joyous day for the whole world, and not just for Catholics."

Father Philip Massawe, a member of the Congregation of the Holy Spirit based in Rome, said he "came to be part of history."

He said he felt the Church had been given "new impetus and new inspiration" with Pope Francis, whom he described as a "pastor who wants to be close to his flock and walk

with his flock," helping the Church minister to the poor.

The Zimbabwean priest said he was afraid he would not get into the square when he saw the streets were packed early in the morning.

The crowd size did not surprise him, though.

"There is a lot of enthusiasm for the pope," he said. "We are waiting for things to happen. We all want to be here."

Augustin Mulia, a first-year seminarian from Congo studying at the Pontifical Gregorian University in Rome, had a similar reaction.

"Today is a big event in the Church and for the Diocese of Rome and the rest of the world," he said. "We expect the pope to bring new life in the Church."

Mulia, who held an umbrella, just in case it rained, also noted that he did not expect a sunny day.

"For that, we thank our Creator," he added. †

"Today is a big event in the Church and for the Diocese of Rome and the rest of the world. We expect the pope to bring new life in the Church."

— Augustin Mulia, a first-year seminarian from Congo studying at the Pontifical Gregorian University in Rome



A man waves Argentina's flag as Pope Francis celebrates his inaugural Mass in St. Peter's Square at the Vatican on March 19.



A priest gives Communion to a journalist working atop the colonnade during the inaugural Mass of Pope Francis in St. Peter's Square at the Vatican on March 19.

Pope chooses silver ring and pallium style in keeping with predecessor

VATICAN CITY (CNS)—With his fisherman's ring and the pallium—the main symbols of the Petrine office—Pope Francis chose styles in continuity with two of his predecessors.

The fisherman's ring that Pope Francis chose is made of gold-plated silver, and is based on the same design of a papal ring handed down from Pope Paul VI's personal secretary. It shows an image of St. Peter holding the two keys—one key represents the power in heaven, and the other indicates the spiritual authority of the papacy on Earth.

The ring, which represents the pope's role as a "fisher of men," was designed by a late-Italian artist, Enrico Manfrini, who was very close to Pope Paul and his late-secretary, Archbishop Pasquale Macchi.

Pope Francis had about three models of rings to choose from, said the Vatican spokesman, Jesuit Father Federico Lombardi, and the pope chose the design that Manfrini

gave Archbishop Macchi for Pope Paul. Pope Francis' ring was made from the same wax cast of the ring meant for Pope Paul, who never wore it, Father Lombardi said.

During the installation Mass on March 19, Pope Francis received the newly made ring from the dean of the College of Cardinals, Italian Cardinal Angelo Sodano.

The pallium that Pope Francis received from French Cardinal Jean-Louis Tauran during the Mass was the same one Pope Benedict XVI used—a short woolen band that the retired pope re-introduced in 2008, and similar to the kind worn by Blessed John Paul II. It is worn over the shoulder and has a 12-inch long strip hanging down the front and the back.

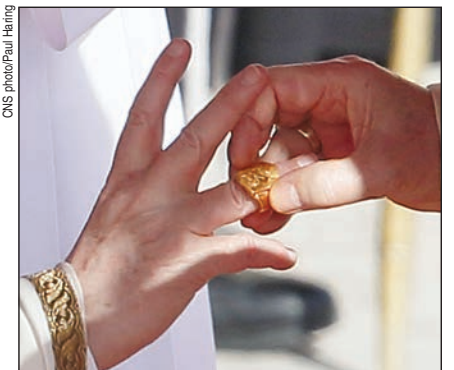
The pallium is a woolen band that signifies the pope's or the archbishop's authority over the Christian community. It also represents the shepherd's mission of placing the lost, sick or weak sheep on his shoulders.

The pallium the pope wears is



decorated with six red crosses symbolizing the wounds inflicted on Christ during the Passion, Father Lombardi said. He said the crosses on palliums for metropolitan archbishops are black to make clear the diversity of jurisdiction.

The end piece, like all palliums, is made of black silk, a symbol of the lost sheep that the shepherd rescues and carries over his shoulder back to the flock. †



Above, Pope Francis, left, receives his ring from Cardinal Angelo Sodano, dean of the College of Cardinals, during his inaugural Mass in St. Peter's Square at the Vatican on March 19.

Above left, the pallium is fitted on Pope Francis during his inaugural Mass in St. Peter's Square at the Vatican on March 19. With his fisherman's ring and the pallium, the main symbols of the Petrine office, the pontiff chose styles in continuity with two of his predecessors.

Portenos paint Pope Francis as kind, outspoken, good administrator

Buenos Aires, Argentina (CNS)—Oscar Justo, 60, begs for bills and coins from a perch next to St. Joseph Parish in Barrio de Flores, the neighborhood where Pope Francis was born.

As Cardinal Jorge Mario Bergoglio of Buenos Aires, Pope Francis passed by often, walking from the bus stop or surfacing from a nearby subway station. But he always took time to greet Justo, offer a blessing and provide a few pesos.

"He always gave me something ... sometimes 100 pesos [\$20]," said Justo, 60, who lost both legs in a railway accident.

Such stories of kindness abound in Buenos Aires, where Pope Francis was archbishop for 15 years, until being elected pope on March 13. Portenos, as locals here are known, came to know Pope Francis as an unpretentious prelate, who took public transit, showed preoccupation for the poor and challenged the authorities.

The new pope is mostly portrayed as a pope for the poor and common people. But a more complex picture—as a priest, administrator and soccer fanatic—comes from Argentina, where vendors now peddle his pictures and posters, and where Peronists—the political movement founded by former President Juan Peron and his second wife, Eva Peron—have blanketed Buenos Aires with posters proclaiming him one of their own.

He ascended in the Church, something attributed to his force of personality and ability to remember names and faces.

"He has a prodigious memory," said Father Andres Aguerre, Jesuit vice provincial in Argentina. "You tell him your birthday once and he remembers."

In the Archdiocese of Buenos Aires, Pope Francis adopted the attitude that the Church belongs in the street. He built chapels and missions in poor areas and sent seminarians to serve them.

He spoke out often against injustice, such as the treatment of migrant workers from neighboring countries and those lured into the sex trade, and against social issues such as abortion and same-sex marriage.

He criticized the late President Nestor Kirchner and President Cristina Fernandez de Kirchner, who succeeded her husband in 2007, and their way of doing politics—by building patronage groups, instead of alleviating poverty, he alleged. They responded by going to other churches instead of the cathedral for important ceremonies.

"They went off to the provinces ... where there was a more friendly Church," said Jose Maria Poirier, director of the Catholic magazine *El Criterio*, who has interviewed Pope Francis frequently over the years.

"Here in Buenos Aires, he was a man politically at odds with the government, very much loved by the poor and members of the opposition. ... But, fundamentally, he's a pastor and political man," he said.

"Bergoglio is very demanding. ... He demanded a lot of discipline and obedience. He also considered himself a privileged interpreter of St. Ignatius of Loyola, and this caused controversy," said Poirier. "Half [of the Jesuits] liked him a lot, but half wanted nothing to do with him."

Gabriel Castelli, a member of the board of directors at the Pontifical Catholic University of Argentina, said the new pope "always had the ability to say what he thinks."

He put a priority on providing attention to his priests. He had a cellphone reserved just for his nearly 4,000 diocesan priests, and each morning he reserved one hour to take their calls.

"He was very committed to his priests, which is difficult with such a large archdiocese," Castelli said.

Many in the Church, like Poirier, speak of his administrative skills in Buenos Aires.

"He's not an intellectual [like Pope Benedict], rather a man of government, with great political and administrative abilities," Poirier said.

Priests had to keep their parishes in order, Poirier said.

He said Pope Francis preferred the shanties to high society. He never dined out or went to parties. He cooked for himself and read voraciously. He especially liked Latin American literature and Fyodor Dostoyevsky novels. He did not use a computer or e-mail and listened to games of his favorite soccer team, San Lorenzo, on the radio.

Barrio de Flores is a working class neighborhood. The new pope's father was a railway worker, his mother a homemaker. As a youth, the pope studied in public schools, which included technical certification as a chemist.

He returned often to the barrio, to St. Joseph Parish, where he was scheduled to celebrate Mass on Palm Sunday.

At St. Joseph, parishioners shared memories. "He always carried his own bags," recalled Zaira Sanchez, 72.

After Mass, "People would wait outside, and he would bless all of them and talk to them," before leaving on public transit, she said.

He took time for causes, too—such as *Fundacion Alameda*, which sought support from Pope Francis for its work against the exploitation of migrants working in Argentina. It also works to prevent migrant women from being lured into the sex trade.

The foundation's director, Olga Cruz, knew the then-cardinal previously—he baptized both her children, who were not infants, after she asked him personally.

"He said it would be an honor," recalled Cruz, a native of Bolivia.

Pope Francis embraced the migrants' cause, making public statements and celebrating Mass for the foundation.

"He told me, 'Don't be afraid' ... that I can confront this," Cruz told Catholic News Service.

Cruz also recalled him coming at a moment's notice to provide spiritual and moral support for women rescued from the sex trade, who were sometimes sheltered in parishes.

Parishioners at St. Joseph showed mixed emotions about Pope Francis having to leave Argentina for a higher calling.

"Once he got to know you, he knew you for life," said St. Joseph parishioner Gloria Koen, 73. "Unfortunately, we had to share him with the world." †



Argentine Cardinal Jorge Mario Bergoglio washes and kisses the feet of residents of a shelter for drug users during Holy Thursday Mass in 2008 at a church in a poor neighborhood of Buenos Aires, Argentina. The 76-year-old Jesuit became the first Latin American pope on March 13, taking the name Francis.



Argentine Cardinal Jorge Mario Bergoglio presides over a 2012 confirmation service at Our Lady of Caacupe Chapel in a poor section of Buenos Aires, Argentina.

Pope Francis

Jorge Mario Bergoglio



Is the first pope...

- From the Americas
- From Jesuit order
- To take name Francis

Is known to...

- Take the bus and subway
- Cook his meals
- Have strong devotion to Mary
- Visit the poor
- Be very spiritual
- Have low-key style
- Love soccer and tangos

Speaks

- Spanish, Italian, English, French and German

"Now let's begin this journey, bishop and people... a journey of brotherhood, love and trust among us."



Dec. 17, 1936

Born in Buenos Aires, Argentina, to Italian immigrant parents



1957

At age 21, falls gravely ill; eventually severe pneumonia is diagnosed, right lung partially removed

March 11, 1958

Enters novitiate of the Society of Jesus

March 12, 1960

Takes first vows as Jesuit

1960

Studies humanities in Padre Hurtado, Chile

1961-1963

Studies philosophy at San Miguel Seminary, Buenos Aires

1964-1965

Teaches high school literature and psychology at Jesuit secondary school in Santa Fe

1966

Teaches at prestigious Colegio del Salvador secondary school in Buenos Aires

1967-1970

Studies theology at San Miguel seminary



Dec. 13, 1969

Is ordained priest

1970-1971

Spends "tertianship," or Third Probation period of Jesuit formation in Spain

1971-1973

Serves as master of novices and vice chancellor, San Miguel seminary

1973

Takes perpetual profession as Jesuit

1973-1979

Serves as superior of Jesuit province of Argentina and Uruguay

1979-1985

Serves as rector of Colegio Maximo and theology teacher

1986

Goes to Germany to finish doctoral thesis

June 27, 1992

Is ordained auxiliary bishop of Buenos Aires

June 3, 1997

Is named coadjutor archbishop

Feb. 28, 1998

Is installed as archbishop of Buenos Aires

2001

Co-presides over Synod of Bishops

Feb. 21, 2001

Is elevated to cardinal

2005

Receives second-highest number of votes in conclave that elected Cardinal Joseph Ratzinger as pope

2005-2011

Serves as president, Argentine Bishops Conference



March 13, 2013

Is elected pope by conclave of 115 cardinals

Sources: Catholic News Service, Vatican Radio, Jesuit Conference of Argentina and Uruguay, Archdiocese of Buenos Aires.

In Buenos Aires slum, Catholic Church counters drugs and evangelicals

Buenos Aires, Argentina (CNS)—Mass at the Christ the Worker Parish is celebrated on a cement soccer field. There, parishioners sit on portable pews and relax on the embankment of an overpass. Shipping containers soar over the fence behind the altar.



Father Jose Maria di Paolo, "Padre Pepe," poses prior to Mass in the Villa 31 shanty of Buenos Aires, Argentina, on March 17. The archdiocese made building chapels and serving people living in the shanties a priority during the administration of Cardinal Jorge Mario Bergoglio, now Pope Francis.

The liturgy starts as the sun sets, with children and local youth beating drums and dancers dressed in blue and white costumes—similar to the national patroness, Our Lady of Lujan—circling the field.

The Mass unfolds like any other—readings, homily, consecration, handshakes and Communion.

The chapel near the soccer field is part church, part community center and serves Villa 31, one of the more than 500 shanties surrounding the Argentine capital, places where the authorities are often absent and drug dealing is rife. Christ the Worker Parish has six chapels in Villa 31 and adjacent areas.

It is an example of the outreach to outcasts and the poor employed by Pope Francis during his 15 years as archbishop of Buenos Aires, where he wanted the Church brought closer to the people and sent seminarians and priests to serve them.

"The outskirts of Buenos Aires"—where many "villas de emergencia," or shanties, are located—"were the center for him, not the downtown," said Father Jose Maria di Paolo, or, "Padre Pepe," perhaps the best-known of the priests who live and work in the villas.

"The orientation of the archdiocese has been directed toward the most needy," Father di Paolo said, adding that the Church at times has provided more social assistance in the villas than the state has provided.

The villas were such a priority for Pope Francis that he established chapels and missions, providing education,

serving hot meals and organizing youth groups and drug rehabilitation programs.

He also denounced drug use, drug decriminalization and drug dealing—especially paco, a form of crack cocaine processed with sulfuric acid and kerosene and sold in the villas. In 2009, the pope's denunciations forced Father di Paolo, 50, to temporarily leave the villas after he received death threats.

None of that slowed down the mission work, which Father di Paolo suspected has been successful because priests actually live and work in the villas and become part of the community. Their numbers grew under Pope Francis, going from "eight or nine" priests to more than 20, he said.

"This has stopped evangelicals" from moving in, added Father di Paolo, 50, who looks like a man in his late 30s with his shaggy hair, thin beard and black tennis shoes.

It also gives a sense of community to those originally from other places. Father di Paolo said priests often incorporate customs that Catholics bring from the neighboring countries into their celebrations.

Pope Francis frequently visited the villas, places polite society members, and some taxi drivers, avoid. He arrived on the bus or collective transport, walked the rutted roads and baptized and confirmed the children of the residents—many of whom worked as bricklayers and maids or came from countries such as Bolivia, Peru and Paraguay in search of better economic opportunities.

"He used to come to the villas, sip mate [an infusion] and visit with the people," Father di Paolo said.

"People can show you photos of him in their house," he added. "Humble people can't believe that he came to my 'villa,' my barrio, and now he's pope."

Maria Laura, 20, said, "It's pretty strange to say that I was confirmed by the pope."

She participates with a youth group at Christ the Worker Parish, and said her group tried to help "a lot of kids getting into drugs."

The youth groups also provide a path for young men to enter the seminary, although many seminarians and priests not from the villas are sent to serve them.

Father Martin Carrozza, 36, grew up near the archdiocesan seminary, but was asked by Pope Francis to serve the villas.

"He said, 'If you don't like it, I [will] remove you from them,'" recalled Father Carrozza, vicar at Christ the Worker Parish.

Father Carrozza said he would not consider leaving the community, explaining, "The people made me feel at home. They really opened their hearts."

With his former archbishop now in the Vatican, Father di Paolo expects pastors like him to be a priority in the papacy of Pope Francis.

"Any priest working with the poor will have a pastor close by," he said. †

Pope Francis explains why he chose St. Francis of Assisi's name

VATICAN CITY (CNS)—Pope Francis said that “as things got dangerous” in the conclave voting, he was sitting next to his “great friend,” Brazilian Cardinal Claudio Hummes “who comforted me.”

When the former Cardinal Jorge Mario Bergoglio went over the 77 votes needed to become pope, he said, Cardinal Hummes “hugged me, kissed me and said, ‘Don’t forget the poor.’”

Pope Francis told thousands of journalists on March 16 that he took to heart the words of his friend, who before being appointed a bishop was a Franciscan, and chose to be called after St. Francis of Assisi, “the man of poverty, the man of peace, the man who loves and protects creation,” the same created world “with which we don’t have such a good relationship.”

“How I would like a Church that is poor and that is for the poor,” he told the more than 5,000 media representatives who came from around the world for the conclave and his election.

The meeting took place in the Vatican’s Paul VI audience hall.

Pope Francis also said some had suggested jokingly that he, a Jesuit, should have taken the name Clement XV “to get even with Clement XIV, who suppressed the

Society of Jesus” in 1773.

The pope told the media, “You’ve really been working, haven’t you?”

While the Church includes a large institution with centuries of history, he said, “the Church does not have a political nature, but a spiritual one.”

Pope Francis told reporters it was the Holy Spirit who led Pope Benedict XVI to resign, and it was the Holy Spirit who guided the conclave.

The pope acknowledged how difficult it is for many media to cover the Church as a spiritual, rather than a political institution, and he offered special thanks “to those who were able to observe and recount these events in the story of the Church from the most correct perspective in which they must be read, that of faith.”

The Church, he said, “is the people of God, the holy people of God, because it is journeying toward an encounter with Jesus Christ.”

No one can understand the Church without understanding its spiritual purpose, he said.

“Christ is the pastor of the Church, but his presence passes through the freedom of human beings,” he said. “Among them,

one is chosen to serve as his vicar on Earth. But Christ is the center, the focal point.”

Thanking the reporters again for all their hard work, Pope Francis also asked them to continue trying “to discover the true nature of the Church and its journey through the world, with its virtues as well as its sins.”

Communications, he said, requires study, preparation and a special attention “to truth, goodness and beauty,” which is something the Church has in common with journalism.

He ended his talk by telling reporters he hoped they would grow in their knowledge of “the Gospel of Jesus Christ and the reality of the Church. I entrust you to the protection of the Blessed Virgin Mary, star of the new evangelization.”

After personally greeting dozens of journalists and representatives of the Vatican press office, the Pontifical Council for Social Communications, the Vatican newspaper and Vatican Radio, the pope came back to the microphone.

“I know that many of you are not Catholic or are not believers, so I impart my heartfelt blessing to each of you silently, respecting your consciences, but knowing that each of you is a child of God. May God bless you,” he said. †



Pope Francis greets a man with a guide dog as he conducts a general audience in the Paul VI hall for members of the media at the Vatican on March 16.

Vatican releases Pope Francis' coat of arms and motto by English saint

VATICAN CITY (CNS)—Pope Francis' papal motto is based on the Gospel account of the call of St. Matthew, the tax collector, in a homily given by St. Bede the Venerable.

The pope decided to keep his episcopal motto and coat of arms for his pontificate with just a few minor adjustments in line with a papal emblem. For example, the coat of arms adds the bishop's miter and the keys of St. Peter.

The miter was something that Pope Benedict XVI established in 2005, putting an end to the three-tiered tiara that, for centuries, had appeared at the top of each pope's coat of arms.

The simple, more modest miter has three gold stripes to mirror the threefold ministry of the pope to govern, sanctify and teach the people of God. A vertical gold band connects the three stripes in the middle to indicate their unity in the pope.

The Holy See's insignia of two crossed keys, which symbolize the authority Christ

gave to the Apostle Peter and his successors, is on the new papal coat of arms and has been part of papal emblems for centuries.

The papal emblem uses a gold key to represent the authority in heaven and a silver key to indicate the spiritual authority of the papacy on Earth. The red cord that unites the two keys alludes to the bond between the two powers.

Something Pope Francis seems to have changed is to have removed the pallium, the woolen band symbolizing a bishop's authority, to the elements surrounding the shield. The pallium was a new element that Pope Benedict added to his coat of arms in 2005.

The new papal coat of arms contains the same symbols Pope Francis had on his episcopal coat of arms.

The dark blue shield is divided into three sections—each of which has its own symbol. On the top is the seal of the Society of Jesus in yellow and

red, representing Jesus and the religious order in which the pope was ordained as a priest in 1969.

Below are a five-pointed star and the buds of a spikenard flower, which represent respectively the Blessed Virgin Mary and St. Joseph, according to Jesuit Father Federico Lombardi, Vatican spokesman.

The papal motto, like his episcopal one, is the Latin phrase “*Miserando atque eligendo*,” which means “because he saw him through the eyes of mercy and chose him” or more simply, “having mercy, he called him.”

The phrase comes from a homily by St. Bede—an English eighth-century Christian writer and doctor of the Church.

St. Bede's homily reflects on Mt 9:9-13, in which Jesus saw the tax collector, Matthew, sitting at a customs post and said to him, “Follow me” (Mt 9:9).

St. Bede explained in his homily, “Jesus saw Matthew, not merely in the usual sense, but more

significantly with his merciful understanding of men.

“He saw the tax collector and, because he saw him through the eyes of mercy and chose him, he said to him: ‘Follow me.’ This following meant imitating the pattern of his life—not just walking after him. St. John tells us, ‘Whoever says he abides in Christ ought to walk in the same way in which he walked’” (1 Jn 2:6).

St. Bede continued: “This conversion of one tax collector gave many men, those from his own profession and other sinners, an example of repentance and pardon. Notice also the happy and true anticipation of his future status as apostle and teacher of the nations. No sooner was he converted than Matthew drew after him a whole crowd of sinners along the same road to salvation.”

Pope Francis was appointed auxiliary bishop of Buenos Aires in 1992 and became archbishop of the archdiocese in 1998. †



The coat of arms of Pope Francis borrows much from his former episcopal emblem. On the blue shield is the symbol of the Society of Jesus. Below it is a five-pointed star and the buds of a spikenard flower, which represent respectively Mary and St. Joseph. The papal motto is the Latin phrase “*Miserando atque eligendo*,” which means “because he saw him through the eyes of mercy and chose him” or more simply, “having mercy, he called him.” The phrase comes from a homily by St. Bede.

Muslim leaders express hopes for improved relations with Catholics

VATICAN CITY (CNS)—Muslim leaders expressed hopes the new pope would help improve relations between Muslims and Catholics.

A spokesman for Sheik Ahmad el-Tayeb, president of Al-Azhar University in Cairo, said he hoped Pope Francis' election would help normalize relations with the world of Islam.

“We are hoping for better relations with the Vatican after the election of the new pope,” said Mahmoud Azab, adviser to el-Tayeb on interfaith issues, on March 13.

Egypt's Al-Azhar University, a world-renowned center of Sunni Islam scholarship, suspended dialogue with the Vatican in 2011 to protest Pope Benedict XVI's remarks about anti-Christian violence in Egypt and the need to protect religious minorities there.

Azab told Catholic News Service that the university was pleased with a pope from Latin America, but said it was waiting for “positive signs” before agreeing to resume dialogue with Rome.

“We congratulate the Catholic world and hope to re-enter into dialogue when there are positive signs ... which encourage us. It is up to the Vatican,” he told CNS.

He said that Al-Azhar was pleased that a pope had

been chosen from Latin America, where religion is strong and “where people live their faith in ways similar to us.”

“With the new pope ... we hope to find suitable terrain to work together ... for humanity,” Azab said.

Essam el-Erian, a leading member of the Muslim Brotherhood in Egypt and adviser to President Mohammed Morsi, said the new pope's election “opens a new and important phase.”

He suggested in a report in the Vatican newspaper *L'Osservatore Romano* on March 15 that one of the new pope's tasks should be “to re-establish dialogue with other churches, but especially with Al-Azhar” University.

What the pope says and does will greatly influence the world given that he leads more than 1 billion Catholics around the globe, el-Erian said.

May the new pope “be a turning point in the world [working] on behalf of the poor, human rights, dialogue with the Arab and Islamic world and peace,” el-Erian told the newspaper.

The Arab World Association in Italy sent greetings to the new pope and said America should increase efforts aimed at “promoting peace in the world and in Palestine.” The Italian Islamic Religious Community expressed joy

over the election, and said it believed “the new pontificate is a sign of a true opening and universal recognition” toward all monotheistic faith communities. It said it hoped “an authentic spiritual harmony” among these communities would be strengthened.

In addition, the group said it was hopeful that “the fraternal collaboration may be a strong point for a new intellectual and spiritual orientation of humanity and its role in the world.”

It noted the special significance of the pope taking his name from St. Francis of Assisi who, it said, represents “a great example of holiness and openness toward the East and Islam.”

The group also praised the “other great saint,” St. Ignatius of Loyola, the founder of the Society of Jesus, the pope's religious order. The Italian Islamic community said St. Ignatius “recalls that sense of seeking to know God, which is at the heart of every true spirituality.”

Rome's Imam Mohammed Hassen also sent greetings to Pope Francis, saying he hoped for good “relations of dialogue between us and the Vatican for the good of all of humanity. We pray to God that he help carry out this new mission with success.” †

Priest's book serves as spiritual guide through Easter season

Reviewed by John Shaughnessy

Father Noah Casey often views life with a touch of humor and an appreciation for the daily challenges and everyday wonders of the world.

He also considers our spiritual lives as "a spiraling series of new beginnings."

All those ingredients—flashes of humor, the search for God in the ordinary, and the potential for a fresh start spiritually—come together in Father Casey's first book, *From Death to Life: A Walk with Christ through the Easter Season*.

So does his belief that the instructions for life from a fifth-century monk still have the power to change and deepen the faith of modern-day Christians.

"The uniqueness of this small volume lies in its foundation in the *Rule of St. Benedict* from the fifth century," writes Father Casey, rector of SS. Peter and Paul Cathedral in Indianapolis. "Benedict found himself seeking a new path, a new way of life in response to the societal ills and decadence of his day.

"For Benedict, the instruments of good words in chapter 4 of the ... *Rule* are intended to guide the monastic person into an ever-deepening life with God. These instruments have a timeless value and are just as helpful in the 21st century."

Father Casey uses Benedict's instruments as the foundation for 50 days of daily reflections that take the reader on a spiritual journey from Easter to Pentecost.

The journey also takes the reader on side trips that range from a monk's cell to the parking lot of a Target store, from a visit to a grocery store with a young child to a procession to a cemetery to bury a great-aunt.

Each day and each stop provides a glimpse of the down-to-earth wisdom and the keep-your-eyes-on-God approach that has guided Father Casey during 37 years as a priest, including 30 years as a monk at Saint Meinrad Archabbey in St. Meinrad.

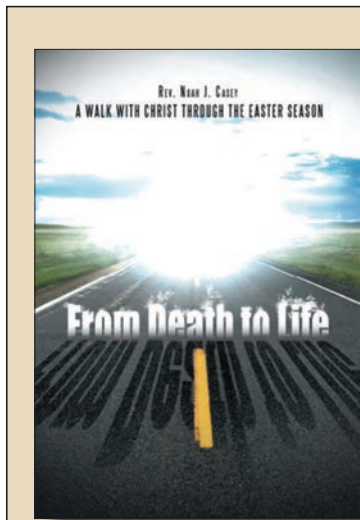
Consider these reflections from Father Casey's book:

On how Christ's resurrection should shape our lives to love God and our neighbor:

"As he did with his frightened disciples in those first days following the resurrection, he does now with us. Walking through the doors of our fears and apprehension, he continuously greets us with the words, 'Peace be with you. Do not be afraid.' If we find ourselves to be reluctant lovers, we have only to remember that we do not love alone. He who first loved us loves through us and we through, with and in Him. Herein lies our Paschal peace."

On Benedict's call to discipline your body, refrain from pampering yourself, and love fasting:

"Are we having fun yet? This ascetically unit of three injunctions has the appeal of standing neck-deep in mud on a July day in southern Indiana. How do these practices help us to



'Conversion is not a matter of becoming someone else. Deep, spiritual conversion is a matter of discovering, accepting and becoming the person God has made us to be in the first place.'

—Father Noah Casey in his new book

celebrate the presence of Christ risen from the dead? We might look at it this way. The concept of 'less is more' is gaining some popularity in decorating. There is a thin line between tastefully decorated and cluttered. What the spiritual life seeks to promote is 'less is more' both spiritually and physically."

On Benedict's advice to place your hope in God alone:

"Placing one's hope in God alone is always more challenging and even sometimes painful when we are, in fact, alone. When a spouse stands alone at the open coffin after the others have left, staring down into the mortal remains of a partner suddenly taken away; when you stand alone in a conviction about justice and peace and know the opposition and ridicule of everyone else around you; when

you sit alone in your car having just left the doctor's office, where you were informed of a terminal illness ... in those moments, trusting alone in God is hard.

"At some point, faith demands that I alone place my hand in the hand of Christ, the faithful companion. We must invite him into our aloneness."

On Benedict's call to live by God's commandments every day:

"Living by God's commandments every day, while sounding like a spiritual sound bite, helps in staying focused on God. The commandments of love of God and neighbor keep calling us to return to the practice of loving and its centrality in our receiving and responding to the gift of discipleship. Loving gives us a focus that guides, comments on, and illuminates the various

fragments of our lives."

That call to love God and love our neighbor is a continuing theme that runs through Father Casey's spiritual guide. That call connects to a defining question that Father Casey hopes his readers will seek to answer: What will bring me closer to God?

"Conversion is not a matter of becoming someone else," Father Casey writes. "Deep, spiritual conversion is a matter of discovering, accepting and becoming the person God has made us to be in the first place. God spends our lifetime trying to convince us of our innate goodness."

(To order *From Death to Life in a hardcover, paperback or e-book version, contact Xlibris Corp. by phone at 1-888-795-4274 or visit the website www.Xlibris.com.) †*

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Maryland House OKs death penalty repeal; governor pledges to sign bill

ANNAPOLIS, Md. (CNS)—The Maryland House of Delegates passed legislation on March 15 to repeal the state's death penalty, an act the Maryland Catholic Conference called "a historic moment."

The conference advocates for public policy measures on behalf of the state's Catholic bishops, who are longtime supporters of repealing the death penalty.

The House passed the bill with a vote of 82 to 56. The Senate passed the bill in February. The bill now goes to Gov. Martin J. O'Malley, a Catholic, who has promised to sign it into law. His signature will come after the end of the legislative session, which is on April 8.

"I applaud the Maryland General Assembly for choosing to meet evil not with evil, but with a justice worthy of our best nature as human beings," said Baltimore Archbishop William E. Lori in a statement.

Mary Ellen Russell, the conference's executive director, said in a statement that her organization is "grateful to the many members of the General Assembly who considered this issue with great deliberation over the last two weeks, and who followed their conscience in supporting repeal and the value of all human life."

The Maryland Catholic Conference is a partner organization of Maryland Citizens Against State Executions, which

has led advocacy efforts against capital punishment in Maryland. Maryland is the 18th state to repeal the death penalty, and the first state below the Mason-Dixon Line to do so.

During floor discussion before the vote, Delegate William J. Frank told lawmakers that he had been a longtime supporter of the death penalty but changed his mind because of the influence of the Catholic Church.

A Baltimore County Republican and a Catholic, Frank was a member of the Maryland Commission on Capital Punishment, which recommended death penalty repeal in 2009 to the Legislature. He stood with the minority vote at the time.

Also on the commission was Baltimore Auxiliary Bishop Denis J. Madden, a repeal advocate whom Frank said influenced his decision to change his mind.

His newfound position on the death penalty is part of his pro-life view, he said.

"The most important and compelling issue for me is to view the issue from a consistently pro-life perspective," he said. "Those five men on death row, the worst of the worst, are, believe it or not, created in the image and likeness of God."

Bishop Madden praised Frank's about-face, and said he was pleased with the vote outcome. The state's bishops have worked for repeal for 25 years, he said.

"It's very much needed, and I

CNS photo/Tom McCarthy Jr., Catholic Review



Archbishop William E. Lori of Baltimore testifies in support of the repeal of Maryland's death penalty during a hearing of the House Judiciary Committee in Annapolis, Md., on Feb. 14. The Maryland House of Delegates passed legislation on March 15 to repeal the state's death penalty, and Gov. Martin O'Malley has said he will sign it into law.

think it will lift the state," he said of the passed legislation. "I would hope that more states would undertake this."

After the vote, O'Malley was joined at a news conference by Benjamin Jealous, president of the National Association for the Advancement of Colored People, and Jane Henderson, executive director of Maryland Citizens Against State Executions. They applauded the Catholic Church for its role in death penalty repeal.

Archbishop Lori testified before the House and Senate in support of the measure in February.

"As people of faith who live in a civilized nation, we recognize that those who have done great harm to others deserve punishment," Archbishop Lori said in his statement following the vote to repeal the death penalty. "However, we must also recognize that every life has value and that we cannot overcome crime by

executing criminals, nor can we restore the lives of the innocent by ending the lives of those convicted of their murders.

"In this week," Archbishop Lori continued, "when Catholics celebrate the election of our new Holy Father, Pope Francis, so too do we pray that this vote is a step forward in creating a culture that respects the dignity of all human life, in solidarity with the teachings of our Catholic faith and our new Holy Father." †

North Dakota Senate passes ban on abortion when fetal heartbeat detected

BISMARCK, N.D. (CNS)—The North Dakota Catholic Conference applauded the state Senate's passage on March 15 of a bill that would ban abortions for the purpose of sex selection or genetic abnormality, and another bill that would ban abortion after the detection of a fetal heartbeat, which could be as early as six weeks.

The bills were already approved by the House, and now head to the desk of Gov. Jack Dalrymple.

The conference, which is the public policy arm of the state's Catholic bishops, urged the governor to sign the measures. If he does, North Dakota would become the first state to prohibit abortion for reasons of genetic abnormality.

After a failed attempt to strip the genetic abnormality portion from House Bill 1305, the Senate passed the bill 27-15. House Bill 1456, the fetal heartbeat bill, passed 26-17 with no debate.

The bill to prohibit abortions when the heartbeat of the unborn child is detected "does raise some new legal questions," but the questions are without merit, said Christopher Dodson, executive director of the Catholic conference.

"Currently, the U.S. Supreme Court only allows states to protect unborn life after the point of viability, which is when an unborn child can survive outside the

womb," he said in March 12 testimony before the Senate Judiciary Committee.

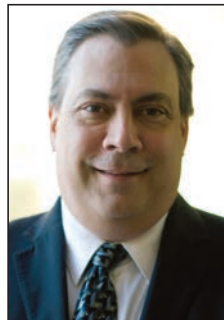
"The Supreme Court chose viability because it understood viability to be a significant marker of human development. Close reflection, however, reveals that viability is not a measure of human development," he continued.

"A heartbeat, however, is a marker that actually reflects the development of the unborn child. It is wrong that the courts will only allow states to protect some unborn children and not all of them," Dodson said. "However, if the courts insist on only allowing protections for unborn children that are developed to a certain extent, the existence of a heartbeat provides a better basis than viability."

House Bill 1456 does not specify the time frame when a fetal heartbeat can be detected, but medical experts say it occurs about six to seven weeks into a pregnancy. The measure allows abortion to save the life of the mother, but prohibits it in the cases of rape or incest.

If the bill becomes law, physicians would be prosecuted for violating it, not the woman who has an abortion. If convicted, a doctor could face a fine of \$5,000 and a maximum sentence of five years in prison. Doctors also could lose their medical license.

Opponents say if the bill becomes law they will fight it with a legal challenge.



'A heartbeat, however, is a marker that actually reflects the development of the unborn child. It is wrong that the courts will only allow states to protect some unborn children and not all of them.'

—Christopher Dodson,
executive director of the
North Dakota Catholic Conference

The American Civil Liberties Union urged Dalrymple to veto "this dangerous ban and to take this complex and deeply personal decision out of the hands of politicians, and put it back in the hands of a woman, her family and her doctor where it belongs."

The Prenatal Nondiscrimination Act, or House Bill 1305, bans abortions for the purpose of sex selection or genetic abnormality.

The North Dakota Catholic Conference in a statement said the bill furthered "several important public interests that form the basis of a civil society."

"No matter where a person stands on abortion, we should, as a society, agree that abortion should never be used as a

tool for sex-selection or the elimination of children with genetic abnormalities," the conference statement said.

"Sex-selection abortion has drastic effects on society. An estimated 163 million girls are missing in the world because of sex-selection abortions," it said, adding that these kinds of abortions are "not limited to other countries."

"Several studies have documented the practice of sex-selection abortions in the United States and Canada," it added.

Republican state Sen. Spencer Berry, who voted for both bills, was quoted as saying that "a woman's right to choose has not been found to be absolute. This is a matter of looking at the principles and how they weigh against each other." †

Seton Hill University mourns death of lacrosse coach and her unborn child in crash

GREENSBURG, Pa. (CNS)—Seton Hill University in a statement said the school community is "deeply saddened by the tragic bus accident" the morning of March 16 that took the life of the head coach of the women's lacrosse



Kristina Quigley

team and her unborn child, and also killed the driver and injured 13 players.

The bus was carrying 23 people from Seton Hill to an NCAA Division II match at Millersville University in Millersville. It crashed about 50 miles from Millersville in central Pennsylvania.

Police were investigating what caused the bus to veer off the Pennsylvania Turnpike and crash into a tree, killing Coach

Kristina Quigley, 30, who was six months pregnant, and the driver, Anthony Guaetta, 61.

Guaetta, who was from Johnstown, died at the scene. Quigley died from her injuries at the hospital. Doctors could not save her unborn child.

More than 700 people crowded into St. Joseph Chapel on the Seton Hill campus for an evening memorial Mass on March 17 celebrated by Father Jeremiah O'Shea. News reports said mourners included Bishop Lawrence E. Brandt of Greensburg, the diocese in which Seton Hill is located.

Bishop Brandt, in a statement posted on his diocese's website, expressed "deep sadness" about the tragic accident. "Our prayers and heartfelt sympathy," he said, "go out to the Seton Hill community" as well as the coach's family and the family of the driver and those injured.

Quigley is survived by her husband, Glenn, and the couple's young son, Gavin. The child they were expecting

was a boy they had planned to name Jackson.

"The university extends [its] deepest sympathy to Quigley's husband and family," the school's statement said.

In its statement, the university also said it was "sensitive to the emotional well-being of our students and the responders who were involved in this tragic accident." It offered the help of counselors at the student center and through campus ministry to those seeking counseling.

According to the university, Quigley had just begun her second season with the Seton Hill women's lacrosse program. She led the Griffins to 11 victories in her first season. A Baltimore native, Quigley came to Seton Hill most recently from Erskine College in Due West, S.C., where she started the NCAA Division II program. Prior to that post, Quigley worked as the assistant lacrosse coach at Duquesne University, her alma mater. †

Palm Sunday, Holy Week show the fickleness of human hearts

By Marcellino D'Ambrosio

We now come to the Sunday with a split personality.

It starts with an upbeat Gospel recounting Jesus' triumphal entry into Jerusalem. It is a festive affair, complete with a parade route strewn with palm branches instead of ticker tape and confetti.

But we quickly progress to the stark reading of Jesus' Passion, bearable only because we already know its happy ending. Mel Gibson's film *The Passion of the Christ* did us a favor in reminding us how shockingly brutal the whole business really was.

And so there are two names for the same day—Palm Sunday and Passion Sunday. I propose a third name—Fickle Sunday.

The same people cheering during the parade also were jeering a few days later. They'd been wowed by Jesus' sermons, fed with multiplied loaves and fish, healed of their diseases and delivered of their demons. But as soon as the tide began to turn, so did they. Their cries of "Hosanna" turned to shouts of a very different kind: "Crucify him!"

Of course, Christ was not surprised in the least. The Gospels tell us that he knew the human heart all too well. He was not fooled by all the acclamations and fanfare. Flattery could not swell his head. He had no illusions of grandeur or ambition for worldly glory.

In fact, St. Paul tells us that he had willingly emptied himself of heavenly glory in pursuit of his true passion—his Father's will and our salvation.

He set his face "like flint" (Is 50:7). He was on a mission, and nothing would deter him. He barreled through barriers that usually stop us dead in our tracks—fear of ridicule, fear of suffering, abandonment by our closest companions.

He was willing to endure the sting of sin to blot out sin, and was eager to face death in order to overcome it.

He did indeed have a "well-trained tongue" (Is 50:4). His words had mesmerized the crowds, intrigued Herod and even made Pilate stop and think. But now his lips are strangely silent.

All the Gospels point out that he said very little during his Passion, collecting only seven brief statements from the cross. Maybe this was to fulfill the Scripture that said, "Like a lamb led to slaughter or a sheep silent before shearers, he did not open his mouth" (Is 53:7b).

Actually, everything that happened in these fateful hours fulfilled Scripture. Isaiah 50 had foretold the beating and mockery. Psalm 22 lays it all out hundreds of years before it happens—his thirst, the piercing of his hands and feet by Gentiles (called "dogs" by the Jews), and the casting of lots for his clothing. The opening line of this psalm happens to be "My God, my God, why have you abandoned me?" (Ps 22:1).

Could it be that the Lord uttered this phrase to remind us that this was all in the plan?

So the virtual silence of his well-trained tongue was to fulfill Scripture. But there was another reason for his



In this file photo, Catholics carry palm branches as they process into the cathedral in Tegucigalpa, Honduras, on Passion Sunday. The varying reactions by the crowd to Jesus during Holy Week shows how changeable and unfaithful the human heart can be.

'[Christ] was not fooled by all the acclamations and fanfare. Flattery could not swell his head. He had no illusions of grandeur or ambition for worldly glory.'

silence. Though Jesus was destined to preach on Good Friday, the message was not to be delivered in words. The language of this sermon was to be body language.

Good Friday, according to Jewish reckoning, actually began at sundown on Holy Thursday. So on the beginning of his final day, Jesus gave us the verbal caption of his last and greatest sermon: "This is my body, which is given for you" (Lk 22:19).

"I love you" is not so much something you say as something you demonstrate. Diamonds may be a moving testimony to love, but the laying down of one's life is even more compelling.

And though Christ's life is human and therefore vulnerable, it is also divine and infinite in value, and his gift of giving up his life is so valuable that it outweighs every offense committed from the dawn of time until the end of the world. It is an act so powerful that it melts hearts, opens the barred gates of paradise and makes all things new.

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

Isaiah's songs of the 'suffering servant' help us endure life's trials



Jesus' Crucifixion is depicted in a stained-glass window at St. Mary of the Isle Church in Long Beach, N.Y. The "suffering servant" songs of the prophet Isaiah help Christians understand the profound meaning of Christ's own suffering, death and resurrection.

By Father Lawrence E. Mick

Every year on Palm Sunday, we hear proclaimed the stunning song of the "suffering servant" from the Book of Isaiah. This year, we hear the third of four such songs found in this prophetic book. We hear the fourth one every year on Good Friday.

There has been much debate among scholars about who the servant was, and they have not been able to agree on any clear answer to the question. Some suggest that it was a king or a prophet. Others suggest that the servant was Israel itself personified as one man.

There is little question, however, that the Christian use of these songs identifies the servant with Jesus. He is the suffering servant who "was pierced for our offenses, crushed for our sins" (Is 53:5).

The image painted in the third song that we use on Palm Sunday is of a faithful and steadfast servant. He hears God's word "morning after morning," and he has "not rebelled," has "not turned

back" (Is 50:4-5). "I gave my back to those who beat me, my cheeks to those who plucked my beard; my face I did not shield from buffets and spitting," he insists (Is 50:6).

Being God's servant was not an easy life. Proclaiming God's word did not bring thanks and great rewards. This is why he was tempted to rebel and to turn back. But he did not weaken. He continued to carry out the mission that God had entrusted to him.

The final lines of the reading make it clear how he was able to do this. "The Lord God is my help, therefore I am not disgraced; I have set my face like flint, knowing that I shall not be put to shame" (Is 50:7).

The servant relied on God's power at work in him as his source of strength. He trusted that God would uphold him and that, in the end, he would rescue him from shame.

It is hard to think of better texts to lead us into the celebration of Palm Sunday and Good Friday than these songs of the

suffering servant. Although their author may not have had Jesus in particular in mind when he wrote them, they fit the experience of the Lord's Passion and the meaning of his suffering amazingly well.

At the same time, they challenge us to imitate the ancient servant and Jesus himself. In our own lives, we all face times of suffering that we must endure.

How we respond in such situations is up to us. We can rail against our fate, questioning why God should do this to us or even doubting whether God exists. Or we can humbly accept the truth that suffering is part of human life and that God is with us to sustain us through it. If even Jesus himself had to endure suffering, why should we expect to avoid it?

Moreover, we have an advantage that the servant in Isaiah did not have. We have seen the glory of Easter Sunday morning. We know how the story ends.

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

From the Editor Emeritus/John F. Fink

Year of Faith: The feast of the Annunciation of the Lord

On March 25, the Catholic Church ordinarily celebrates each year the events described in verses 26 to 38 in the first chapter of St. Luke's Gospel—the appearance of the angel Gabriel to Mary to ask her to be the mother of Jesus. It is the feast of the Annunciation of the Lord.



This year, this great feast has been moved to April 8 because March 25 falls within Holy Week. Ordinarily, feasts on the Church's liturgical calendar that fall within Holy Week and the week after Easter are not celebrated at all. The Church views the Annunciation as so important, however, that it continues to observe it and simply moves it to a later date.

It is a feast for all Bible-believing Christians because it celebrates one of the fundamental doctrines of Christianity—the Incarnation. It is the belief that the eternal Son of God assumed a complete human nature and was conceived within the womb of the Virgin Mary by the power of the Holy Spirit—just as it says in the Bible verses

referred to above.

It has long seemed strange to me that the feast to be celebrated Monday is called the Annunciation because far more happened during the Annunciation than just an announcement.

By observing the feast of the Annunciation nine months before Christmas, the Catholic Church celebrates the fact that God became human when Mary agreed to be his mother, not nine months later in Bethlehem.

Those 13 verses in Luke's Gospel are packed with Christian doctrine. First is the doctrine that angels exist. Luke certainly believed in angels. This was the second time an angel appeared in his Gospel, and it is still the first chapter. Earlier, the angel appeared to Zechariah.

The second doctrine is that of the virgin birth. The story starts out like others in the Bible—the four women who were told they would conceive after they were past the usual age for childbearing. We had stories of Sarah and Isaac, Samson's mother and Samson, Hannah and Samuel, and Elizabeth and John. But those four women were old and barren. Mary was a young woman.

Isn't Mary's question a bit odd: How is this to happen? You'd expect the angel to say

something like, "What a strange question, Mary. After all, you are betrothed to Joseph. It's going to happen the way children are usually conceived." Isaac, Samson, Samuel and John were all conceived naturally. But the angel doesn't say that. Instead, he says, "The Holy Spirit will come upon you" (Lk 1:35).

We learn about the Trinity. Verse 35 mentions all three persons of the Trinity. We have to wonder what Mary, a Jewish girl, thought about that, but there it is: "The Holy Spirit will come upon you and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God" (Lk 1:35).

This was the second time that Gabriel said that Jesus was divine, the Son of God. But he was also fully human. Not only was he to be born of a human mother, but Gabriel also said that God would "give him the throne of David his father" (Lk 1:32).

We must also consider Mary's *fiat*: "I am the maidservant of the Lord. Let it be done to me according to your will" (Lk 1:38). It is the perfect prayer—"Thy will be done." Jesus taught it as part of the Lord's Prayer years later, but Mary prayed it first—and probably taught it to Jesus. †

Cornucopia/Cynthia Dewes

Believe it or not, Death must come before Life

In considering Church feasts, we may secretly prefer Christmas over Easter, even though Easter is actually the greater event.



That's because Christmas is composed of joyful anticipation followed by the birth of a precious baby, and homage is paid to him by shepherds and Magi alike. Easter, on the other hand, is preceded by 40 days of Lenten disciplines and death on the cross.

It's easy to forget why Easter is so important. Sometimes, I long for the days of dressing up in new clothes for Easter Mass. Not the hat and gloves, maybe, but just the idea that this day is so special that we need to look our best to celebrate it.

Christmas brings us the promise of salvation, but Easter provides its culmination. Christmas seems all about life, while Easter is necessarily preceded by the cross. And this brings us to the elephant in the room, so to speak, which is death.

Death is probably the scariest thing that we humans will ever face, and we know it is inevitable. And it's not just corporeal death,

which is horrifying enough, but also the mini-deaths, "the thousand natural shocks that flesh is heir to" of suffering, disease, injustice or whatever.

When we're little, we have no conception of death. If we're taken to Grandpa's funeral, we understand that it's a solemn occasion, but we don't realize that it means Grandpa is gone from our lives forever. That realization grows as we age, and its reality can be intimidating.

So being human, we ignore the subject or go into denial of it. In order to deal with death, we make fun of it. We tell gallows humor jokes, dress up in scary outfits on Halloween, and revel in spooky *Friday the 13th* kinds of movies because we can handle what's just pretend.

Of course, when we're young we really don't believe that we will ever die. We're strong and vigorous and can't imagine the possibility of it. Maybe we're busy bargaining with God or just postponing thinking about it. It's like "Talk to the hand because the mind isn't listening."

What we need is a change of heart, and Lent is the time set aside by the Church for us to contemplate what that means. With the help of prayer, Scripture reading and self-denial, we consider the meaning of Jesus'

Passion and death, and its relationship to our own lives—and deaths. We need to repent and plan.

Now, in these last days of Lent, we're coming down to the wire. Soon, Jesus will ride triumphantly into Jerusalem, his way paved with palm branches, and onlookers cheering in joyful anticipation. They're expecting a king who will end oppression and create for them a temporal kingdom of peace and prosperity.

What they don't understand is that Jesus will not bring a temporal kingdom, but rather a spiritual kingdom of hope for eternal freedom, peace and joy. And it will come with a high price of pain, suffering and death. The Cross must come before triumphant Life.

As we age, we realize the truth of death. And in faith, we prepare for it so that one day we're able to say, "Happy Easter!" and understand what it really means.

Here's a "Reflection" by poet Alice Freeman Palmer in *St. Anthony Messenger* magazine which seems to sum it up well: "For I remember it is Easter morn, and life and love and peace are all newborn."

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

Coming of Age/Karen Osborne

Letting go of Hollywood stereotypes depicting teens

If you made my teenage years into a television show like "Glee" or "Pretty Little Liars," you'd probably think Niskayuna High School was a pretty weird place.



Sure, we had jocks, nerds and preps. We had bullies and stoners and scholars and the same glowering kids in detention every day, just like you'd find at any stereotypical Hollywood high school.

But that's where comparisons ended. At my school, the popular kids weren't always the empty-headed football quarterbacks or the fashion-obsessed blonde cheerleaders you'd expect.

Instead, those kids proudly joined the National Honor Society, starred in the school musicals—which were so popular they always sold out—and wrote humor columns for the school newspaper. To top it all off, I remember our jaw-dropping gorgeous junior prom queen being nothing but nice to me—me, a total uncool nerd—during all four years.

The more I look back, the more I wonder why the stereotypes in the movies didn't fit

my memories. We were as ordinary as can be. So, how did my high school become some sort of high-school Camelot, a shining city on the hill—or, at least, a crazy Escher painting where upside down is right-side up?

The answer is simple: It wasn't. My high school was just like every other high school in the country.

The stereotypes in film and television are not accurate because you can't shove complicated, intricate, amazing people into such tiny little boxes and expect them to fit comfortably.

By trying to put a finger on the "typical high school experience," Hollywood is helping create and foster the kind of limiting, damaging stereotypes that keep teens from discovering their dreams and who they are.

There's no "typical high school experience." All there is is your high school experience.

That's the complicated part: How do you fit in with a crowd while staying true to yourself? Sometimes an athlete feels like he can't be seen as too smart or he'll lose his coolness factor, or a quiet girl feels like she has to put on slutty clothes to get a boyfriend. Why can't the athlete feel comfortable with hitting the books as well as the gridiron, or why can't a girl understand

that a boy who doesn't respect her isn't worth her time?

That's why stereotypes are so damaging. They make us discount what we really want out of life to "fit in." They make us see ourselves as cardboard characters and not as real human beings, with a full range of feelings and a full slate of dreams. We start seeing ourselves as what we do or what clothes we wear instead of who we really are. We stop creating our lives and instead let others do it for us.

Next time you're in the halls at school, take a moment to open your eyes and look around at your classmates. See that your classmates are just like you—complicated people with complicated feelings who are trying to find a place to belong. They might be wearing cheerleader uniforms or pocket protectors but all have the same goal—to be happy and successful.

I guarantee it'll change the way you see your school.

Don't limit other people's interests or activities because they don't line up with a stereotypical subculture—let people be who they are, including yourself.

(Karen Osborne writes for Catholic News Service.) †

Reflection/Steve Seitz

Lessons from a basset hound

Driving away from the kennel one chilly, recent day, a "close moment with Christ," as those moments are known to fellow Cursillistas, was the furthest thing from my mind.



That is partially due to the fact that very close to mind—and my sense of smell—was our dog, the basset hound, who has allowed me, her "co-master," to serve her these past nine-plus years. I should briefly explain that my partner in this "co-mastership" is my youngest son, who named this creature before she was even a sparkle in her father's eye. That will be a significant fact momentarily, so please stick with me.

Now, as it often happens, I somehow became the primary caretaker of the dog some years back. That was solidified when Eric, our son, moved off to college. My fate was sealed at that moment.

The dog's name is Domino.

Believe me, no religious implications were ever intended. Indeed, there were no intended implications in the choice of her name, but when that name was chosen, more than 10 years ago, I am sure that God was fully aware that he would use this short, flop-eared, bloodshot-eyed creature to teach me, a particularly stubborn student, some important lessons.

He knew that he would, through this creature, instruct me in patience. She obeys at her convenience. He knew she would also teach me humility as I stooped to pick up after her as I say hello to the neighbors. He knew she would teach me his love.

This particular lesson came as I drove away from the kennel that day with Domino pacing back and forth across the back seat. She was notably fragrant that day, as I had opted against a bath prior to her pick up. Live and learn.

As I drove, I planned when I might have an opportunity to vacuum the back seat. Her hair seems to grow and shed before my eyes, and the black upholstery of the car is a magnet for it. When would I have time to clean the nose prints off the back windows? Can't she just lie down?

Why do I do this? As I sat there in traffic, I thought of that evening when Eric declared that he had "selected the name Domino for the basset hound" that we had promised to get him. I realized that at that time—when she was no more than a name to me, and it was all so perfect, so tidy and odor-free—it seemed like a dream.

Then it hit me.

There was a time, let's say "some number of years ago," when I was no more than a name—a name known only to God at that time. The difference is he had no need of idyllic dreams of my existence. No, he knew every detail of every moment of my life. He knew everything!

He knew every half-truth, every full lie. He knew all of it, even (especially?) those things that I wish I did not even know about myself. And yet ...

Did he change his mind? Did he say, "Well, maybe not that one."

No, rather, he came into this place in a body like mine. He lived this life to feel what I feel, to hurt like I hurt. He came to show me that his love is real and true, and larger than anything this world can throw at it.

He came to show me the way home.

He came because he loves me. He loves you. All of us!

Having just been the catalyst for this remarkable revelation, Domino got an extra Milkbone and, her favorite, a slice of cheese when we got home.

(Steve Seitz is a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese.) †

Palm Sunday/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 24, 2013

- Luke 19:28-40
- Isaiah 50:4-7
- Philippians 2:6-11
- Luke 22:14-23:56

The Church this weekend leads us to the climax of Lent, the observance of Holy Week, by offering the impressive liturgy of Palm Sunday.



Recalling the triumphant entry of Jesus into Jerusalem, for St. Luke the utter apex of the entire ministry of the Lord since in Jerusalem the Crucifixion and

Resurrection would occur, these readings bring us to the heart of the Church's teaching regarding salvation. Jesus is Lord and Savior.

When the palms are blessed, and the solemn procession, ideally of all in the congregation, forms, the Church offers us a reading from Luke. This reading recalls the plans for the arrival of Jesus in the Holy City as well as the arrival itself.

An element of inevitability, of Providence, surrounds the event. Jesus tells Pharisees who object to it all that even if the disciples were silent, the very stones would shout the Good News of salvation in Christ. God wills that we have in Christ eternal life.

For the first reading in the Liturgy of the Word, the Church gives us the third of the four "Songs of the Suffering Servant" from the third section of Isaiah. Scholars debate the identity of this servant. Was he a prophet? A collective symbol for the people of Israel? In any case, Christians have always seen in these songs the image of the innocent, constantly loyal servant of God, the Lord Jesus.

The second reading is from St. Paul's Letter to the Philippians. It is thought to be an ancient Christian hymn, used in early liturgies, compelling in its eloquence and in its intense faith.

As the last reading, the Church dramatically offers a reading of Luke's Passion Narrative. The very rubrics provide

the congregation to be involved.

Each Gospel contains a highly detailed and lengthy account of the trial and execution of Jesus. Each evangelist was an individual person who had his own insights into what happened on the first Good Friday.

In general, Luke's Gospel sees Jesus as the embodiment of God's mercy, literally God in human flesh, the son of Mary, a woman not an angel or a goddess. Jesus bears eternal life. He makes all things right. He seeks out the wayward and the despondent. He reconciles sinners with God. All this is completed in the Lord's sacrificial death on Calvary, so everything is a prelude to those final days in Jerusalem.

Human nature is human nature. People are obtuse, at times devious, even vicious. Still, the love of God will not be thwarted. Salvation will come because it is God's will that salvation will come.

Reflection

Few sections of the Scriptures are as powerful as the four Passion Narratives presented to us in the successive Gospels. Luke's Passion Narrative is definitely among these in its capacity to teach us and to call us to Christ.

On Palm Sunday, the crown of the Liturgy of the Word is the awesome proclamation of the Passion of Jesus as understood by St. Luke. The Church takes us most movingly to the Lord's entry into Jerusalem. He is destined to redeem the world. Salvation had to come. Such was God's will and God's love. Some cooperated, some did not, burdened by their ignorance or pride.

The readings from Isaiah and Philippians further focus our minds upon Jesus. He is Lord!

Finally, magnificently, the Passion Narrative reveals the depth of the Lord's giving of self despite the intrigue of the trial and the awfulness of the crucifixion. We are flawed by our own sin. Figuratively, because of our sins, we stood with the enemies of Christ. God nevertheless loves us with a perfect, uncompromising, unending love. He will not be deterred in giving us salvation if simply we love in return. †

Daily Readings

Monday, March 25
Monday of Holy Week
Isaiah 42:1-7
Psalm 27:1-3, 13-14
John 12:1-11

Tuesday, March 26
Tuesday of Holy Week
Isaiah 49:1-6
Psalm 71:1-4a, 5-6ab, 15, 17
John 13:21-33, 36-38

Wednesday, March 27
Wednesday of Holy Week
Isaiah 50:4-9a
Psalm 69:8-10, 21bcd-22, 31, 33-34
Matthew 26:14-25

Thursday, March 28
Holy Thursday
Isaiah 61:1-3a, 6a, 8b-9
Psalm 89:21-22, 25, 27
Revelation 1:5-8
Luke 4:16-21
Holy Thursday Evening
Evening Mass of the Lord's Supper
Exodus 12:1-8, 11-14
Psalm 116:12-13, 15-16bc, 17-18
1 Corinthians 11:23-26
John 13:1-15

Friday, March 29
Good Friday of the Passion of the Lord
Celebration of the Lord's Passion
Isaiah 52:13-53:12
Psalm 31:2, 6, 12-13, 15-17, 25
Hebrews 4:14-16; 5:7-9
John 18:1-19:42

Saturday, March 30
Holy Saturday
Holy Saturday Night—
The Easter Vigil
Genesis 1:1-2:2
or Genesis 1:1, 26-31a
Psalm 104:1-2a, 5-6, 10, 12-14, 24, 35c
or Psalm 33:4-7, 12-13, 20, 22
Genesis 22:1-18
or Genesis 22:1-2, 9a, 10-13, 15-18
Psalm 16:5, 8-11
Exodus 14:15-15:1
(Response) Exodus 15:1-6, 17-18
Isaiah 54:5-14
Psalm 30:2, 4-6, 11-12a, 13b
Isaiah 55:1-11
(Response) Isaiah 12:2-3, 4bcd, 5-6
Baruch 3:9-15, 32-4:4
Psalm 19:8-11
Ezra 36:16-17a, 18-28
Psalms 42:3, 5bcd; 43:3-4
or, when baptism is celebrated,
(Response) Isaiah 12:2-3, 4bcd, 5-6
or Psalm 51:12-15, 18-19
Romans 6:3-11
Psalm 118:1-2, 16ab-17, 22-23
Luke 24:1-12

Sunday, March 31
Easter Sunday of the Resurrection of the Lord
Acts 10:34a, 37-43
Psalm 118:1-2, 16ab-17, 22-23
Colossians 3:1-4
or 1 Corinthians 5:6b-8
John 20:1-9
or Luke 24:1-12
or, at an afternoon or evening Mass,
Luke 24:13-35

My Journey to God



Palm Sunday

By Linda Abner

Clouds part,
Sun peaks through on
Pink crabapple, purple plum, crimson
And amethyst tulips
Quivering in the wind.
Church doors open,
Children spill out
Waving their palms while
Twirling and prancing,
Exuberant in concert
With the glorious dance of Spring.

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. Franciscans dance and wave palm branches during the Palm Sunday procession on the Mount of Olives in Jerusalem on April 17, 2011.)

Question Corner/Fr. Kenneth Doyle

Praying before altars of repose on Holy Thursday night is a Catholic tradition

Q When I was growing up on the south side of Chicago in the 1940s,



my mother would take us to six or seven churches on Holy Thursday evening to say some prayers. The Blessed Sacrament was often displayed on the altar all night. I've lived several different places since then, and people seem

to be unfamiliar with this custom. Was it just a "Chicago thing," or did it take place elsewhere? (Poynette, Wis.)

A In churches throughout the Catholic world, Mass is celebrated on Holy Thursday evening to commemorate Christ's institution of the Eucharist at the Last Supper. Following the Mass, the altar is stripped of its sacred linens, and the Eucharist is removed from the tabernacle and placed on what is traditionally called an "altar of repose" where parishioners can kneel in adoration.

Many parishes now end this period at about 10 p.m. with night prayer, after which the church is locked. It is during this period of adoration that a considerable number of Catholics still visit neighboring churches. I know it's not just a "Chicago thing" because I did it with my parents in upstate New York when my sisters and I were young.

The custom of visiting seven churches on Holy Thursday evening seems to have developed in Rome during the 16th century, and is often credited to St. Philip Neri, who was the pastor of a parish there. People would visit seven prominent basilicas in Rome, saying prayers and watching in some moments of adoration at each one.

Gradually, the custom spread throughout the Catholic world, and it has been particularly strong in Italy, Poland, Mexico and the Philippines.

(Questions to Father Doyle may be sent to him at askfatherdoyle@gmail.com or 40 Hopewell St., Albany, NY 12208.) †

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to critterion@archindy.org. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ALBERS, Virginia, 84, St. Mary, Lanesville, Feb. 23. Mother of Judy Kilgore, Deborah, Greg, Jeffrey, John, Kevin, Michael and Stephen Albers. Sister of Ruby Dixon. Grandmother of 21. Great-grandmother of 20.

BISHOP, Alan R., 55, Our Lady of Perpetual Help, New Albany, Feb. 24. Husband of Veronica Bishop. Father of Zachary Fain, Sarah and Grant Bishop. Son of Vivian Bishop. Brother of Debbie Crawford, Karen Stoner, Vickie Wilson, Curtis, Dennis, Douglas and Terry Bishop. Grandfather of four.

BYRLEY, Sue (Haller), 81, Our Lady of Perpetual Help, New Albany, Feb. 23. Mother of Teresa Bierly, Brenda Curl and Anthony Byrley. Grandmother of six. Great-grandmother of three.

CENTO, Paul, 79, St. Mark the Evangelist, Indianapolis, Feb. 21. Husband of Lisa Cento. Father of Mike and Tony Cento. Brother of Katherine LaMonaca, Antoinette Pizzi, Rosa and John Cento. Grandfather of six.

DesJEAN, Elsie Jean (Bell) Taylor, 88, St. Mark the Evangelist, Indianapolis, Feb. 23. Wife of Cyril DesJean. Mother

of Jeanne Goedde, Jeffrey, Lawrence, Philip and Stephen Taylor. Stepmother of Denise Hunter, Colette Tellmann, John, Mark, Matthew, Phillip and Thomas DesJean. Grandmother of 29. Great-grandmother of 17.

ERNSTES, Henry A., 98, St. Mary, Greensburg, March 1. Father of Franciscan Sister Christine Ernestes, John and William Ernestes. Brother of J. Howard Ernestes. Grandfather of seven.

FAUST, Mary Patricia, 84, St. Matthew the Apostle, Indianapolis, Dec. 21. Wife of Stanley Faust. Mother of Kathy Craig, Linda Frederick, Dan, Mark and Tom Faust. Sister of Arthur Smock. Grandmother of 10. Great-grandmother of four.

HIGBIE, Mary E., 88, St. Gabriel, Connersville, Feb. 25. Mother of Kathleen Byrd, Patricia Keenan, Martha Nobbe, Mary Margaret Pitstick, Georgetta, Marvin, Melvin and Robert Higbie. Grandmother of 17. Great-grandmother of 40. Great-great-grandmother of five.

HINDER, Virginia, 85, St. Christopher, Indianapolis, Feb. 26. Wife of David Hinders. Mother of June Richie, Jean Tenney and James Hinders. Sister of Elsie Wilson and William Shreves. Grandmother of nine. Great-grandmother of 16. Great-great-grandmother of one.

JOHNSON, Jeanne Ann, 85, St. Michael the Archangel, Indianapolis, Feb. 26. Wife of Frank Johnson. Mother of Susan Gibson, Donald, Michael and Stephen Johnson. Grandmother of 13.

KEOUGH, Anne (Beck), 68, Former member St. Michael the Archangel, Indianapolis, Feb. 19. Wife of Daniel Keough. Mother

of Erin Phillips, Anne, Daniel and Joseph Keough. Daughter of J. Robert and June Beck. Sister of Barbara Chapman, Pat Coffman, Susan Watson, Stephen and Thomas Beck.

MANSFIELD, Lena Catherine (Buch), 87, St. Bernadette, Indianapolis, Feb. 21. Mother of Judy Greeson, Yvonne O'Brien, Lynda Toops and David Mansfield. Grandmother of 10. Great-grandmother of 16.

McATEE, James, 79, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 24. Father of Lisa Britton and Barbara McAtee. Brother of Francie Atwood and Bernie McAtee. Grandfather of one. Great-grandfather of one.

MOAKLER, Carolyn D., 77, St. Augustine, Jeffersonville, Feb. 26. Mother of Lynn Evanczyk, Rayetta Graff and Raymond Moakler. Grandmother of seven. Great-grandmother of one.

MOELLER, Edward G., 95, St. Anne, Hamburg, Feb. 21. Husband of Coletta Moeller. Father of Jane Boldrick, Patricia Long, Jacqueline Moorman and Donald Moeller. Stepfather of Sandra Gutzwiller, Judith, Ronald, Thomas and William Leising. Grandfather of two. Step-grandfather of 21. Step-great-grandfather of 36.

MOUNTJOY, Bailey Waller, Jr., 97, Holy Spirit, Indianapolis, Feb. 21. Father of Mary Chambers, Kathleen VanVelse, Jo Wagoner, Betsy and Teri Dougherty and Wally Mountjoy. Grandfather of 21. Great-grandfather of 17.

NEUMAN, Rose J., 99, St. Paul Hermitage, Beech Grove, March 2. Mother of Nancy Bartkowski, Elaine Trippeer and Benedictine Father Matthias Neuman. Grandmother of three. Great-grandmother of five.

ROBERTS, Jean (Marrs), 87, St. Paul, Sellersburg, Feb. 24. Mother of Nancy



Papal sand sculpture

A sand sculpture of the newly-elected Pope Francis, created by Indian artist Sudarshan Patnaik, is seen on a beach in Puri, India, on March 14, the day after the former Cardinal Jorge Mario Bergoglio of Buenos Aires was elected pope.

Emery, Bonnie Smith, Sarah Townsend, Theresa Uhl, James and Robert Roberts. Sister of Judy Lewis. Grandmother of 20. Great-grandmother of 22.

SANGER, Christopher, 35, St. Bartholomew, Columbus, Feb. 25. Husband of Sarah Sanger. Father of Lilly and Luke Sanger. Son of Phillip Sanger. Brother of Julia Minocha, Anne and Tim Sanger.

SMITH, Geneva Margaret (Buechler), 93, St. John the Baptist, Starlight, Feb. 24. Mother of Ann Baker, Brenda Falkenstein, Evelyn Heiligenberg, Charlotte Mooney, Nancy, Donald, Glenn and Kenny Smith. Sister of Valeria Daus and Herman Buechler. Grandmother of 24. Great-grandmother of 42. Great-great-grandmother of seven.

WUENSCH, Ronald W., 78, St. Luke the Evangelist, Indianapolis, Feb. 20. Father of Cheryl Mayo, Gina Meriwether, Ronna, Christopher and Jeffrey Wuensch. Brother of Sonya Deiter and Michelle Whitaker. Grandfather of 12. Great-grandfather of five. †

Providence Sister Ann Denise Reger taught in Catholic schools for 36 years, including in Indiana

Providence Sister Ann Denise Reger died on March 12 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 94.

The Mass of Christian Burial was celebrated on March 15 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Ann Dolores Reger was born on May 5, 1918, in Chicago. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 16, 1936, and professed final vows on Jan. 23, 1945.

Sister Ann Denise earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in counseling and guidance at Marquette University in Milwaukee, Wis.

During 76 years as a Sister of Providence, she ministered as an educator for 36 years in Catholic schools in California, Illinois, Indiana, and Washington, D.C. In the archdiocese, she taught at the former St. Margaret Mary School in Terre Haute in 1964, and in Indianapolis at Immaculate Heart of Mary School from 1956-57 and Holy Spirit School from 1966-67.

From 1975-93, Sister Ann Denise taught English as a second language and was a parent educator for the Unified Schools of Los Angeles. She returned to the motherhouse in 1998 and ministered in a variety of ways. Starting in 2009, she devoted herself entirely to prayer.

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

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At first Angelus, Pope Francis says God never tires of forgiving

VATICAN CITY (CNS)—Citing a distinguished German theologian and an anonymous elderly penitent from Argentina, Pope Francis told an overflow crowd in St. Peter's Square never to despair of God's mercy to sinners.

"The Lord never tires of forgiving," the pope said on March 17, before leading his listeners in praying the midday Angelus. "It is we who tire of asking for forgiveness."

Pope Francis, who was elected on March 13, spoke from his window in the Apostolic Palace for the first time. Despite gray skies, a crowd easily numbering 150,000 turned out to see the pope for his first scheduled appearance in St. Peter's Square since the night of his election.

He opened with an expression of what has already become his trademark informality, greeting listeners with a simple "buongiorno!"

Commenting on the day's Gospel reading (Jn 8:1-11), Pope Francis noted that Jesus addresses a woman caught in adultery, not with words of scorn or condemnation, "but only words of love, of mercy, which invite her to conversion: 'Neither do I condemn you. Go, and from now on do not sin any more'" (Jn 8:11).

Pope Francis referred to a book on the subject of mercy by German Cardinal Walter Kasper, retired president of the Pontifical Council for Promoting Christian Unity, whom he described as a "superb theologian."

"But don't think I'm advertising my cardinals' books. That's not it," the pope said in the sort of spontaneous aside that listeners

have already come to expect from him.

"This book has done me so much good," Pope Francis said, apparently referring to a work published in 2012 under the German title "Barmherzigkeit" (Mercy).

"Cardinal Kasper said that to feel mercy, this word changes everything," the pope said. "A little mercy makes the world less cold and more just."

The Argentine pope also recalled an encounter more than 20 years ago with an elderly woman in Buenos Aires, who told him: "If the Lord did not forgive all, the world would not exist."

Pope Francis said he had wanted to ask her if she had studied at Rome's prestigious Pontifical Gregorian University because her words reflected the "wisdom that comes from the Holy Spirit—interior wisdom regarding the mercy of God."

Following the Angelus, the pope offered a particular greeting to Romans and other Italians, noting that he had chosen for his papal name that of St. Francis of Assisi, which he said "reinforces my spiritual tie with this land, where—as you know—my family origins lie."

Earlier that morning, Pope Francis celebrated Mass at the Church of St. Anne inside Vatican City, where his homily also treated the subject of divine mercy.

"It is not easy to trust in the mercy of God because that is an incomprehensible abyss," he said. "But we must do it."

Jesus likes us to tell him even our worst sins, the pope said. "He forgets. He has a



Pope Francis gestures as he leads his first Angelus from the window of his private apartment at the Vatican on March 17.

special ability to forget."

At the end of Mass, Pope Francis drew attention to the presence of Father Gonzalo Aemilius, founder of the Liceo Jubilar Juan Pablo II, a high school in Montevideo, Uruguay. He described the priest as one "who has long worked with street kids, with drug addicts. He opened a school for them, he has done so much to make them know Jesus."

"I don't know how he came to be here today," the pope said. "I'll find out."

Afterward, outside the church, the pope personally greeted each of the approximately 200 members of the congregation, then walked over to the nearby St. Anne's Gate and greeted members of a crowd that had formed on the other side of the boundary separating the Vatican from Italian territory.

He also sent his first official Tweet from @pontifex: "Dear friends, I thank you from my heart and I ask you to continue to pray for me. Pope Francis." †

What was in the news on March 22, 1963? The pope works to help end world hunger, and takes a new approach to six curial appointments

By Brandon A. Evans

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

Here are some of the items found in the March 22, 1963, issue of *The Criterion*:

Work to wipe out hunger, pope urges science leaders

"VATICAN CITY—One of the most distinguished groups ever received in audience by Pope John XXIII heard the pontiff urge international organizations to help promote better utilization of human and material resources to banish hunger from the world. Pope John greeted

30 eminent scientists, authors and sociologists, including nine Nobel Prize winners, who were in Rome for a special assembly on 'The Human Right to Freedom from Hunger' sponsored by the United Nations Food and Agriculture

Organization. ... 'Considering the prodigious increase in transportation and travel facilities in the modern world,' [the pope] said, 'one can no longer say that the hunger and undernourishment prevalent in certain regions of the globe are due solely to an insufficiency of available natural resources. What is missing is organizing a coordinated intelligence capable of ensuring fair distribution,' he stressed, adding the hope that world organizations might strive to promote everywhere better utilization and better sharing of human and material resources.

- 3 Harvard talks slated by cardinal
- Plans are announced for NCCW institute
- High honor accorded to patriarchs

"VATICAN CITY—His Holiness Pope John XXIII has named six Catholic patriarchs in the Middle East to associate membership in the Sacred Congregation for the Oriental Church. Until now, only cardinals have been admitted to membership in any of the dozen Roman congregations, which serve as the administrative organs

of the pope's authority and jurisdiction. The patriarchs—five heads of various Eastern Rites, and the sixth and only Latin Rite patriarch in the Middle East—have been made what is called 'aggregate members' of the Congregation for the Oriental Church. The congregation is headed by the pope himself as prefect and has 28 cardinals as members. Two of the 28 are cardinals of Oriental Rites."

- Exam papers awaiting Hoosier Peace Corpsman
- Latin American efforts applauded
- Time article draws fire of Chicago churchmen
- Editorial: Pope soft on Reds?
- British writer critical of Church in America
- Church as peacemaker 'not morally neutral'
- At beatification rite: Pope hails work of Mother Seton
- C.U. ouster draws fire from priest

(Read all of these stories from our March 22, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

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