



The

Criterion

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A message of humility and holiness

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Holy Father to resign on Feb. 28



In hindsight, Pope Benedict's resignation seems almost predictable

VATICAN CITY (CNS)—As much as he astonished the world when he announced his resignation on Feb. 11, Pope Benedict XVI's decision seems almost predictable in hindsight. Given his previous statements on the subject and his recent signs of aging, one might say that people should have seen it coming.

The real mystery now is not why Pope Benedict chose to step down, it is how this almost-unprecedented action will affect the papacy and the Church.

In 2010, Pope Benedict told German journalist Peter Seewald that "if a pope clearly realizes that he is no longer physically, psychologically, and

spiritually capable of handling the duties of office, then he has a right and, under some circumstances, also an obligation to resign."

The signs of fatigue and difficulty walking that have struck most papal observers in recent months led him to conclude, as he told an assembly of cardinals two days before Ash Wednesday, that "strength of mind and body ... has deteriorated in me to the extent that I have had to recognize my incapacity to adequately fulfill the ministry entrusted to me."

Many people today associate unexpected resignations with scandal or crisis. In the immediate aftermath of Pope Benedict's announcement, there was predictable speculation that he might be stepping down under pressure of some grave problem in the Church, perhaps one yet to be revealed.

But if Pope Benedict declined to resign at the height of the controversy over clerical sex abuse in late winter and early spring of 2010, when some accused him of personally mishandling cases of abusive priests in Germany and the U.S., it is hard to imagine what sort of crisis he might deem disturbing enough to resign over now.

See POPE, page 3

Left, Pope Benedict XVI waves to the crowd as he departs Yankee Stadium after celebrating Mass in New York on April 20, 2008.

Pope's resignation shows courage and humility

This year, Catholics begin the season of Lent with some surprise and, probably, some anxiety.

On Feb. 11—just two days before Ash Wednesday—our Holy Father, Pope Benedict XVI, announced that he



Archbishop Joseph W. Tobin

was stepping down from his ministry as the successor of the Apostle Peter. His resignation takes effect on Feb. 28 and, soon afterward, the voting members of the College of Cardinals will assemble to elect a new pope.

The announcement shocked many people since a pope had not resigned in nearly 600 years.

While the Holy Father was not hiding the

physical effects of aging, he sounded alert, and his homilies, letters and other writings had lost none of his customary clarity and spiritual depth.

Besides, the image of Blessed John Paul II's valiant and faith-filled embrace of his suffering and death has left an indelible impression on millions of Catholics and non-Catholics alike.

I have known Pope Benedict XVI for 16 years and worked closely with him for two years prior to coming to the archdiocese. Like most people, I was surprised when the decision was announced, but not shocked.

On several occasions before his election and at least once during his papacy, the Holy Father had proposed that, under certain conditions, a pope could and, perhaps, should step down from his ministry. Pope John Paul II certainly foresaw that possibility.

The present *Code of Canon Law*, which

was approved during the papacy of Pope John Paul II, provides that a pope could resign, provided that the decision was free and properly communicated to the College of Cardinals. (cf. canon 332, §2).

What is more, as early as 1980, Pope John Paul had prepared a letter of resignation to the Dean of the College of Cardinals, which said that he would resign from the papacy in one of two cases—if he had an incurable disease that would prevent him from exercising the apostolic ministry; or in case of a "severe and prolonged impairment" that would have kept him from carrying out the mission that God had entrusted to him.

Both popes knew firsthand the terrific burden of the papacy. Both felt its increasing weight after passing the milestone of their 80th year.

Pope John Paul II carried this

See TOBIN, page 2

Pope Benedict's resignation will set in motion period of transition

VATICAN CITY (CNS)—While the surprise resignation of Pope Benedict XVI is a first for the Church in centuries, it also leads to a complicated period of transition that ends in the election of a new pope.

Regulated by ancient traditions and recent rules, the period between popes—known by the Latin term “*interregnum*”—will begin exactly at 8 p.m. Rome time on Feb. 28, a date and time Pope Benedict stipulated in a declaration he made on Feb. 11 for when the See of Rome and the See of St. Peter will be vacant.

Normally the interregnum begins with a pope's death and is followed by a period of mourning.

This time, the pope will resign from his ministry and spend a short period of prayer and reflection at the papal summer villa in Castel Gandolfo, south of Rome, before moving to a monastery at the Vatican.

The rules governing the interregnum are matters of Church law, not dogma.

The apostolic constitution “*Universi Dominici Gregis*” confirms that as long as the Holy See is vacant, the universal Church is governed by the College of Cardinals, which cannot, however, make decisions normally reserved to the pope. Such matters must be postponed until the new pope is elected.

Until there is a pope, the Roman Curia—the Vatican's network of administrative offices—loses most of its cardinal supervisors and cannot handle any new business.

The College of Cardinals is to deal solely with “ordinary business and matters which cannot be postponed.” At present, there are 209 cardinals, and all of them are asked to meet in Rome to help administer the transition period.

The College of Cardinals does this through two structures—a general

congregation, in which all the cardinals are to meet daily; and a particular four-member congregation, consisting of the chamberlain of the Holy Roman Church, Cardinal Tarcisio Bertone, and a rotating team of three cardinal assistants.

Only those cardinals under age 80 will be eligible to vote in the coming conclave. Cardinals who are age 80 or over by the time the “*sede vacante*” begins on Feb. 28 are excluded from the closed-door proceedings. There will be 117 cardinal-electors on that date.

As chamberlain, Cardinal Bertone is to administer the goods and temporal rights of the Holy See until the election of a new pope.

Meanwhile, the dean of the College of Cardinals, Cardinal Angelo Sodano, is charged with making preparations for a conclave to elect a new pope, and the cardinals must set the time for the conclave to start.

The word conclave comes from Latin, meaning literally “with key,” and reflects the previous tradition of locking the cardinals in an area where they would spend day and night until the new pope's election.

On the day set for entry into the conclave, the cardinal-electors assemble in St. Peter's Basilica to attend morning Mass. In the afternoon, they walk in procession to the Sistine Chapel, located just to the north of St. Peter's.

The voting may begin that afternoon with one ballot. On following days, normally two ballots are held in the morning and two in the afternoon.

A pope is elected when he obtains a two-thirds majority, reflecting a change Pope Benedict established in 2007 that effectively undid a more flexible procedure introduced by Blessed John Paul.

According to the new rule, the two-thirds-majority rule cannot be set aside even when cardinal-electors are at an



For centuries, a newly elected pope was cloaked with a red mantle over a white cassock, as can be seen in this file photo of Pope Benedict XVI's election on April 19, 2005. The colors white and red reflect the Christian symbols of purity and the blood of Christ, as well as the symbols of earthly power rooted in the early Roman Empire.

impasse.

If the cardinals are deadlocked after 13 days, the cardinals pause for a day of prayer, reflection and dialogue, then move to runoff ballots between the two leading candidates. A papal election will continue to require a majority of two-thirds of the voting cardinals.

All voting is secret, in writing, on paper ballots, which are deposited in a receptacle by each elector, then counted. Ballots are taken to any cardinals residing at the Domus Sanctae Marthae but who are too sick to come to the Sistine Chapel.

After each morning and afternoon round of voting, the ballots are burned.

By tradition but not by rule, they are burned with special chemicals to produce the black smoke signifying an inconclusive vote, or white smoke if a new pope was elected and he accepted the election. Due to confusion in the past as people in St. Peter's Square tried to determine what color smoke was coming

out of the Sistine Chapel smokestack, the basilica's bell is also rung to confirm a successful election.

Once a new pope has been elected, he is asked if he accepts the office—he is encouraged but not bound to do so by the current rules—and is asked to choose a name.

Traditionally, the senior member of the cardinal deacons—currently Cardinal Jean-Louis Tauran, 69—announces the successful election results from the central balcony of St. Peter's Basilica. After the new pope has donned papal vestments, he proceeds to the balcony, where he greets the public and offers his first blessing.

At a time designated by the pope, usually a few days later, he officially opens his ministry with an inaugural Mass at St. Peter's. The new pope is no longer crowned with a papal tiara, but receives a pallium, or stole, in recognition of his authority. †

TOBIN

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responsibility until his death on April 2, 2005, at the age of 84. I know many people who suffer from chronic illness and find strength and consolation in his example.

I believe that the resignation of Pope Benedict XVI is an act of courage and humility as well as the latest



Pope Benedict XVI greets then-Redemptorist Father Joseph Tobin during a Feb. 2, 2008, liturgy at St. Peter's Basilica at the Vatican to mark the World Day for Consecrated Life. At the time, then-Father Joseph was superior general of the Congregation of the Most Holy Redeemer, also known as the Redemptorists.

expression of his love for the Church. The use of the word “latest” is deliberate since I think that his acceptance of his election in April 2005 displayed his surrender to God's will, and his readiness to suffer for the sake of the Body of Christ.

Cardinal Joseph Ratzinger had no desire to become pope. Already 78 years old, he had prepared to retire to his native Bavaria and employ his remaining years in the preparation of a legacy of more than 50 years of theological research.

Instead, he accepted his election and, in his homily at the inauguration of his pontificate, Benedict XVI affirmed, “My real program of governance is not to do my own will, not to pursue my own ideas, but to listen, together with the whole Church, to the word and the will of the Lord, to be guided by him, so that he himself will lead the Church at this hour of our history.”

Eight years later, I am convinced that the Holy Father reached his decision to resign only after “listening to the word and the will of the Lord” that guided him to the conviction that “at this hour of our history,” he should step down.

He considered the special demands the successor of Peter must face today and saw that “both strength of mind and body ... in the last few months has deteriorated in me to the extent that I have had to recognize my incapacity to adequately fulfill the ministry entrusted to me.”

There is profound sadness and heartfelt gratitude as we take leave of Pope Benedict XVI. I feel a personal loss,

since he called me to episcopal service and entrusted to me the pastoral care of the Archdiocese of Indianapolis. I will always be grateful to him for sending me here.

I thank him for the example of unselfish love for the Church, which is nothing less than the love of the Good Shepherd, who “lays down his life for the sheep” (Jn 10:11).

My beloved predecessor, Archbishop Emeritus Daniel M. Buechlein, showed that same love when his health would no longer permit him to shepherd the archdiocese.

We have entered the season of Lent, hearing that these weeks are “an acceptable time ... the day of salvation” (2 Cor. 6:2). The courage and humility of Pope Benedict XVI remind us that a crucial part of our vocation is to “listen to the word and the will of the Lord,” and change our lives as he guides us.

May this “acceptable time” of Lent help us to live more humbly and courageously our lives as daughters and sons of God.

Sincerely yours in Christ,

Most. Rev. Joseph W. Tobin, C.Ss.R.
Archbishop of Indianapolis

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Local Church reflects on legacy of Pope Benedict XVI

By Sean Gallagher,
Natalie Hoefler and John Shaughnessy

Like most people around the world, Catholics in the archdiocese initially reacted with surprise and shock to the news that Pope Benedict XVI had decided to resign on Feb. 28.

Then the reactions turned into thoughtful reflections about the pope who has led the Church for nearly eight years, the 85-year-old pontiff whose decision was based on his advancing age and his declining strength and energy.

A priest who was named a bishop by Pope Benedict talked about his deep appreciation for the pontiff.

A young adult who remembered being inspired by the pope at a World Youth Day recalled how Pope Benedict fueled his faith.

An 82-year-old woman who understands the challenges of aging admired the pope for doing what he considers best for the Church.

A religious sister remembered Pope Benedict for declaring Mother Theodore Guérin a saint—the first saint from Indiana.

Their memories and their thoughts are just part of the reactions from Catholics across central and southern Indiana. Here is a sampling of those reactions.

At heart, a humble theologian

Bishop Christopher J. Coyne will always have a deep appreciation for Pope Benedict XVI for appointing him as a bishop in 2011.

The auxiliary bishop of the Archdiocese of Indianapolis also has a deep respect for Pope Benedict, whom he visited in Rome with other bishops from the Midwest in 2012.

“He’s a very gentle, soft-spoken man who really at heart is a humble theologian and academician,” Bishop Coyne noted. “He was also somebody who was willing to say yes to—what is to me—the most difficult and challenging job in the Church.”

That respect and appreciation showed as Bishop Coyne considered Pope Benedict’s decision to resign.

“It took a lot of integrity on the part of the Holy Father that he was able to be courageous enough to really set aside hundreds of years of practice,” Bishop Coyne said. “How many of us can say that at 85 we would have the energy necessary to govern such a huge reality as the Church, and also keep the schedule that is demanded of the pope?”

“The fact now that he has realized that he just doesn’t have the energy or the strength to do it well is a sad moment for us, but it also shows that he is a man of integrity who places the needs of the Church above any desire whatsoever for position for the sake of position.”

‘The youth of the pope!’

Although Pope Benedict is more than 60 years older than Nick Lesch, he felt a heartfelt connection to the pontiff when he attended World Youth Day in Madrid in 2011.

“In Madrid, we went around chanting,



Providence Sister Denise Wilkinson, general superior of the Sisters of Providence of Saint Mary-of-the-Woods, Philip McCord and Providence Sister Marie Kevin Tighe offer gifts to Pope Benedict XVI during the canonization liturgy for four saints, including Blessed Mother Theodore Guérin, on Oct. 15, 2006, at St. Peter’s Square in Rome.

‘*Esta es la juventud de papa!*’ ‘This is the youth of the pope!’” said Lesch, a member of St. John the Evangelist Parish in Indianapolis. “It was something so joyful that we shouted it out in the streets of Madrid. Wherever you went, you heard that echoing through the streets. It was so beautiful.”

Pope Benedict’s influence has continued to shape Lesch’s life and faith.

“His appreciation of knowledge and truth is so beautiful,” said Lesch, a 21-year-old junior at Indiana University Purdue University Indianapolis (IUPUI) who is majoring in biology and hoping to attend medical school. “It’s inspired me to work harder in my studies—and not just academically, but also spiritually. I’ve grown and read more [about the faith].”

‘Given all he could give’

At 82, Maxine Ferguson understands the challenges of aging that Pope Benedict faces. Even more, she admires his decision to do what he considers best for the Church.

“I think he felt he has given all he could give, and he wants to put the Church in hands that could keep it going up,” said Ferguson, a member of St. Thomas Aquinas Parish in Indianapolis. “He did what he thought was best, in his heart, for his physical well-being and the Church.”

‘I sensed a gentleness about him’

Providence Sister Denise Wilkinson remembers her brief encounter with Pope Benedict when she gave him a gift

See LEGACY, page 8



Pope Benedict XVI greets Auxiliary Bishop Christopher J. Coyne, then apostolic administrator, during a Feb. 9, 2012, meeting with U.S. bishops on their *ad limina* visits to the Vatican.



‘Pope Benedict XVI has been a sure, valiant and serene servant of the truth of the faith of the Church, and I pray with admiration and gratitude for him in what he calls ‘the last stage of his life.’ ’

—Archbishop Emeritus
Daniel M. Buechlein

POPE

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As he told Seewald later that same year, “When the danger is great one must not run away. For that reason, now is certainly not the time to resign. Precisely at a time like this, one must stand fast and endure the difficult situation. That is my view. One can resign at a peaceful moment or when one simply cannot go on. But one must not run away from danger and say that someone else should do it.”

Pope Benedict may have judged the eve of Lent a particularly good moment to announce his resignation since, as the Vatican spokesman, Jesuit Father Federico Lombardi, told reporters at a briefing shortly afterward, the timing practically ensures that the Church will have a new

pope by Easter.

It is probably no coincidence, and certainly fitting, that Pope Benedict waited to resign until after he had observed the 50th anniversary of the opening of Second Vatican Council, last October. If his papacy has had a single unifying project, it has been his effort to correct interpretations of Vatican II as a radical break with the past, in favor of readings that stress the continuity of the council’s teachings with the Church’s historic deposit of the faith.

Now, Pope Benedict has made his own dramatic innovation in Church tradition. Of the several men, perhaps as many as 10, who have resigned the papacy in the history of the office, only one other did so freely—St. Celestine V, in 1294. Given how much the papacy and the world have changed in the seven centuries since, there is practically no precedent for Pope

Benedict’s new role.

Father Lombardi told reporters that Pope Benedict will retire to a monastery inside the walls of Vatican City, where he will dedicate himself to study and prayer. The Vatican spokesman said he expected the former professor and prolific author to continue writing and communicating with the outside world. Asked whether the presence of a living former pope would present any danger of division within the Church, Father Lombardi replied that it would be entirely out of character for Pope Benedict to say or do anything that might undermine his successor.

That assumption seems more than fair, but Pope Benedict’s humility and discretion may be beside the point. In the age of the Internet, it is not hard to imagine critics excitedly claiming, on the authority of anonymous sources, that the

former pope privately disapproves of this or that among his successor’s decisions. Father Lombardi might find himself busy debunking such assertions, and even soliciting the occasional disclaimer from Pope Benedict himself.

Even if the presence of a living former pope poses no threat to the new pope’s leadership or teaching authority, it will add complexity to the emotional and spiritual bonds that millions of Catholics enjoy with the successor of Peter. After all, the special devotion that many of the faithful feel for Pope Benedict today will surely not cease the moment a new pope is elected. That attachment would be a liability for Pope Benedict’s successor, if the papacy were a secular political office. By the lights of faith, however, the prayers of a former pope and all those united with him ought to make the papacy that much stronger. †



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Editorial



Pope Benedict XVI is shown in side-by-side images from 2005 and 2013. At left is the pope in a photo taken on May 4, 2005, about two weeks after his election. At right is an image taken on Feb. 6 at the Vatican. The 85-year-old German pontiff announced on Feb. 11 that he was stepping down, saying he does not have the strength to exercise ministry over the universal Church.

Courage marks Holy Father's decision to resign from papacy

A year and a half ago, when Archbishop Daniel M. Buechlein resigned as archbishop of Indianapolis for reasons of health, he made it quite clear that he was not quitting. He has given up his sacramental, pastoral and administrative responsibilities, but he continues, as archbishop emeritus, to pray and to teach.

Now, we learn that Pope Benedict XVI has decided to become the first Roman pontiff in 600 years to resign his position as bishop of Rome.

After much prayer and discernment, the Holy Father concluded that his age and declining health prevent him from carrying out the Petrine ministry as effectively as is needed—especially today.

In making this announcement, the pope also said, in effect, “I’m not quitting.” He plans to retire to a monastery—as Archbishop Buechlein has done—and to dedicate himself to prayer. We can hope that, in his life in a Vatican monastery, he will also continue writing and teaching as he has done so successfully for more than 60 years.

Much will be written in the days, weeks and years ahead about the “legacy” of Pope Benedict both before and after he was elected pope nearly eight years ago in April 2005.

Surely his scholarship and his ability to teach with clarity and conviction are at the top of this list. His ability to defend the faith unhesitatingly while maintaining a loving and compassionate regard for all must also be noted. Then, of course, there is his reverence for the sacred liturgy and his unwillingness to accept change simply for change’s sake. His commitment to protecting the environment, which earned him the nickname “the green pope,” will surely be remembered. And much, much more.

But for now, the Church and the world are rightly amazed by Pope Benedict’s decision to resign. What does this unusual step signify—especially if it’s true, as we have asserted, that he is not quitting but simply entering a new and final stage of his ministry as a priest and bishop?

Church history will be the ultimate judge of what this action means, but I think there are some things that we can—and should—say about this extraordinary action by a man who has always said “yes” when called by God to serve his Church.

First of all, this decision is

courageous. For a man who loves and respects Church tradition the way Pope Benedict does, to break with 600 years of papal custom cannot have been easy. Much prayer and discernment—and a willingness to face the possibility of harsh criticism—obviously went into this decision. The pope clearly believes that this action is in accordance with God’s will or he wouldn’t do it. We applaud his courage, and pray that he can faithfully carry it out for his own sake and for the good of the Church.

Secondly, this action is consistent with Pope Benedict’s frequently stated conviction that “in our generation, the Christian faith finds itself in a much deeper crisis than at any other time in the past.” The Holy Father believes that the demands of the new evangelization and the witness to our Christian faith require a degree of leadership and energy that he can no longer provide effectively.

Rather than slow down and reduce his effectiveness as a result of his advanced age and declining health, the pope believes he should step aside and let someone else lead the Church in these challenging times. We don’t have to agree with the pope’s assessment of his abilities, or effectiveness, to respect the humility and sensitivity of this decision.

Finally, the decision to retire to a monastery and devote his life to prayer is itself a powerful statement. By this action, the pope reminds us that nothing is more important than prayer.

In just a few weeks, Pope Benedict will freely surrender the most important position in the Church and what is perhaps the world’s most visible and highly respected religious and moral pulpit. In taking this action, the Holy Father reminds us that, in the end, every one of us is called to surrender to God everything we have and everything we are. As good stewards, we will all be asked to render an account of how we have developed and used the gifts we have received from God.

This Lent, we are especially invited to spend a few moments in prayer thanking God for the current pope and his many gifts to our Church. We should also ask the Holy Spirit to bless us with a new pope who can lead us in the challenging years ahead!

—Daniel Conway

Be Our Guest/Gary Diehl

Pill can pose serious health risk

I would like to respond to the letter written in the Feb. 1 issue of *The Criterion* where the writer expressed her frustration with Father Tad Pacholczyk’s so-called half-truths written in his column, “The Pill as Health Care?” Unfortunately, I did not read Father’s column, but in expressing her frustration I believe the letter writer has left the reader with some half-truths of her own.

She stated that the risks for women taking the oral contraceptive pill are almost exclusive for women who smoke. I disagree. The health risks exist for all women taking the “pill,” and the risks increase the longer it is taken.

Additionally, the risks are more significant for female smokers over the age of 35 and for women who smoke more than 15 cigarettes per day.

The letter writer also stated there was a reduced risk of developing ovarian, endometrial and colorectal cancer, but did not mention the increased risk of cervical cancer and hepatocellular cancer.

Actually, the risk of invasive cervical cancer is greatest in women taking the “pill” for more than five years.

My review involved an estrogen/progestin combination, which is typical of most products. I counted 88 potential adverse effects that a woman could experience using this oral contraceptive, some occurring more or less frequently than others, but the more serious noted were—angioedema, cataracts, depression, intracranial bleeding, myocardial infarction (heart attack), pulmonary embolism, retinal thrombosis, hepatitis, hepatoma, secondary malignancy, stroke, thromboembolism, thrombosis and visual impairment.

Additionally, the World Health Organization (WHO) has classified combined estrogen-progestin oral contraceptives as carcinogenic in the development of breast, cervical

and hepatocellular cancer. They do acknowledge some controversy exists regarding the use of the “Pill” and its relationship to breast cancer, although I find it to be more than coincidental that the rate of breast cancer has significantly increased since the 1960s when the oral contraceptive was first introduced to the market.

Even if some of the risks might be minimal, why would a woman want to subject herself to taking a chemical that changes a natural body function if she is not ill? It seems an exploitation of the woman’s body, especially within a marital relationship.

My dictionary defines the word drug as “any chemical or biological substance, other than food, intended for use in the treatment, prevention, or diagnosis of disease.” I contend that the oral contraceptive has very little health benefit considering that pregnancy is not defined as a disease, and its main indication for use is contraception. The other indication listed is “acne vulgaris.” All of the other uses I found were considered “off-label,” which means not officially approved by the FDA.

A final point which should be significant to all Christian women is how the Pill works. It has three effects within her body. Primarily, it is intended to inhibit ovulation. It also increases the viscosity of the cervical mucus which is intended to prevent sperm penetration, and it alters the endometrial tissue (lining of the uterus), which can prevent the implantation of a fertilized egg.

When this last effect occurs, which is sometimes possible due to the failure of the first two actions, it becomes an abortifacient.

(Gary Diehl is a registered pharmacist and member of St. Nicholas Parish in Ripley County.)

Letter to the Editor

We can rely on Mother Church, faith and reason to guide us through life

This letter is in defense of Father Tad Pacholczyk’s bioethics column in the Jan. 25 issue of *The Criterion*, and the Church teaching on oral contraception.

After reading the letter to the editor in the Feb. 1 issue in which the letter writer lamented the fact that Father Pacholczyk failed to “present the whole truth of the matter,” I felt obliged to conduct about 10 minutes of research to discover the “whole truth.”

The letter writer accused Father Pacholczyk of “half-truths,” failing to mention “that there are also well-documented health benefits to the pill,” and she implies that any increased risk of “breast cancer, stroke and myocardial infarction” are “almost negligible in women who do not smoke.” However, since she failed to cite any studies or research to back up any of her opinions, one has to question her motives and tactics, as she did Father Pacholczyk’s.

If, for instance, someone were to bother to research the WHO (World Health Organization) list of Class 1 agents—agents known to cause cancer in humans—she would have found oral contraceptives on the list since 2005. Cigarette smoke and formaldehyde are also on the list.

A meta-analysis extracting data from 34 studies, published in the October 2006 issue of *Mayo Clinic Proceedings*, “indicts oral contraceptives as putting premenopausal women at significantly increased risk for breast cancer.” Study author Dr. Chris Kahlenborn goes on to point out women who took oral contraceptives prior to pregnancy, “experienced an increased risk of 44 percent.” Smoking wasn’t cited in the studies.

If anyone were to take the time to read the

package insert for oral contraceptives, the person would notice they plainly advise that all oral contraceptives increase the risk of thromboembolic disorders, which can cause stroke, heart attack, a pulmonary embolism, etc. Smoking only increased that risk, according to the Bayer Yaz package insert.

Now, let us look at all those health benefits. It was asserted that the Pill was beneficial for women with pelvic inflammatory disease (PID). If you consult the National Institute of Health, you will find the vast majority of cases of PID were the result of chlamydia and gonorrhea. Using the Pill for treatment can be likened to using beer to treat a hangover.

Studies were found that suggest the Pill “may” reduce the risk of other cancers. However, the letter writer failed to mention smoking cigarettes may “reduce the risk of Parkinson’s disease by 73 percent,” according to a study in *Neurology* in March 2007. Both substances are known to cause cancer and a myriad of other disorders, but might offer some health benefits.

Once again, we can rely on Church teaching to guide us through the fog of “propaganda, marketing spin, and half-baked opinion.” It does this by the use of both faith and reason.

Holy Mother Church wants what is best for us spiritually and physically. Science has once again confirmed what the Church has already taught.

Please feel free to do your own research. You may also want to research Natural Family Planning, a method with truly no health risks.

Thomas Zeunik
Clayton

House expected to pass comprehensive school choice expansion

By Brigid Curtis Ayer

When Karinya Chrisler learned that her son could receive a state-funded school scholarship voucher to attend the school of her choice, she was “surprised and elated” because she “never qualifies for anything.”

Chrisler, who supports a new school choice expansion bill, testified before the Indiana House Select Committee on Education during a Feb. 5 hearing. She said that she made the decision to search for another school for her son, Nicholas, because the school he was attending was not meeting his needs.

Chrisler told the House panel that her son now attends St. Joan of Arc School in Indianapolis thanks to a school scholarship voucher, and is thriving.

Chrisler says her son is “bright, happy and safe.” Though she is not Catholic, she told the House panel, “I wanted the morals and values that St. Joan of Arc teaches for my son, too.”

A bill expanding school choice options for more Indiana families is one step closer to becoming a reality as the Indiana House of Representatives moves toward passing it. The Indiana Catholic Conference (ICC) supports the bill.

Rep. Bob Behning, R-Indianapolis, author of House Bill 1003, the school choice bill, outlined the details of his proposal before the House panel.

He explained that the bill provides access to school choice options for current nonpublic school families who meet the income guidelines. Current law requires

children to attend a public school for two semesters prior to receiving a school scholarship voucher.

However, House Bill 1003 removes this obstacle for current nonpublic school families and also for students entering kindergarten who could receive a choice voucher to attend a nonpublic school provided their family meets income guidelines.

“In House Bill 1003, we are creating a preschool education tax credit program. We are now creating a Scholarship Granting Organization (SGO) for the exclusive use of preschool to help with early childhood development,” Behning said. Those who wish to donate to a SGO will get tax credits for their donations.

Behning’s plan also raises the scholarship cap for elementary school tuition. The scholarship cap for elementary school tuition is currently \$4,500 per year per child. “Under House Bill 1003, we are increasing the scholarship cap to \$5,500 the first year, and \$6,500 the second year,” Behning said.

“House Bill 1003 contains the provisions outlined by Gov. [Mike] Pence, which provide access to a school choice voucher for children of military families, special needs children, adopted children and children in foster care,” he added. “We are adding an income cap at 300 percent of free and reduced lunch for these categories.”

Under the plan, the family income

threshold is much higher for children in one of the four new categories. The family income could be nearly \$130,000, but parents would still be able to use a school scholarship to send their child to the school of the parent’s choice. “To truly have a special education voucher, we also need all the special education dollars to follow the student to the nonpublic school,” Behning said.

The House panel heard several hours of testimony on the bill from school choice advocates and opponents.

Advocates including Glenn Tebbe, ICC executive director, who testified in support of the bill on behalf of the Church, said, “The Church supports House Bill 1003 primarily because it provides the opportunity for parents to decide what’s in the best interest of their children and provides a more level playing field between families who have resources to make a choice and families who do not.

“We have been educating children in Indiana for a long, long time from all socioeconomic groups and, in doing so, believe we are contributing to the common good.”

Mary McCoy, principal of St. Philip Neri School in Indianapolis, also testified in support of the bill. She thanked lawmakers for passing the original scholarship legislation because it is helping many parents choose a quality education for their children.

McCoy called the new school choice

“We have been educating children in Indiana for a long, long time from all socioeconomic groups and, in doing so, believe we are contributing to the common good.”

—Glenn Tebbe



Glenn Tebbe



Rep. Bob Behning

expansion legislation a “win-win situation” for students and families, especially because it will include access to a school voucher for siblings.

Opponents of House Bill 1003, including public school advocates, raised concerns about the drain of money from public schools going to nonpublic schools.

John O’Neal of the Indiana State Teachers’ Association testified against the legislation, saying the measure will divert the funding stream. O’Neal also raised questions whether Indiana could afford an expansion.

Sally Sloan, who represented the Indiana Federation of Teachers at the hearing, also testified in opposition to the bill. She expressed concerns about what kind of impact the legislation would have on public schools that are currently underfunded.

House Bill 1003 passed the House Select Committee on Education, and is headed to the House Ways and Means Committee for lawmakers to review the fiscal impact the plan could have on the state.

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

Milroy steps down as leader of archdiocesan Office of Stewardship and Development

By Sean Gallagher

David Milroy, who served as the archdiocesan executive director of stewardship and development for nearly four years, stepped down from that position on Jan. 31.

He left to return to work at the Columbus-based Flatrock Capital Management, a firm that he established in 2006 prior to coming to work for the archdiocese.

“I am grateful for all the good work David has done leading our stewardship and development efforts as well as his management of the Catholic Community Foundation,” said Archbishop Joseph W. Tobin in a prepared statement. “David has sharpened the focus of the annual United Catholic Appeal, and made great strides at increasing the



David Milroy

number of members of the Miter Society.

“While we appreciated his organizational skills and strategic thinking, we were truly touched by his generous witness to his faith in Jesus Christ and his love for the Church.”

As he looked back on his four years working for the archdiocese, Milroy said he saw many blessings come his way.

“It has been a blessing,” he said. “We work so very hard at the Archbishop [Edward T.] O’Meara Catholic Center to support our parishes and help provide some leadership for our shared ministries.

“But clearly the Church is lived locally. In my role, I was able to spend a lot of time with our pastors and their core groups of volunteers. You can’t help but be inspired by the care and commitment of our hard-working priests and parishioners.”

At the same time, Milroy is thankful for how he and his former co-workers in the archdiocesan Office of Stewardship and Development helped foster stewardship as a way of life in the lives of Catholics across central and southern Indiana.

“We as Church do not always do the best job of helping people understand how their faith life needs to intersect with every other area of their lives—family, work, service in the community, what we do with our resources,” Milroy

said. “When you can help someone begin to make those connections, it is very rewarding.”

Before working for the archdiocese, Milroy volunteered to help lead several stewardship initiatives and bodies for the Church in central and southern Indiana, including serving as a co-chair of the United Catholic Appeal: Christ Our Hope annual appeal, on the steering committee of the Legacy For Our Mission: For Our Children and the Future campaign, as president of the Catholic Community Foundation and on the archdiocesan financial council.

He also served as interim archdiocesan chief financial officer after the resignation of Jeffrey Stumpf last spring.

Milroy holds high hopes for the future of the archdiocese, and foresees volunteering in archdiocesan stewardship efforts in the future.

“My hope for the archdiocese is that we will continue to find ways to bring the Good News to people that desperately need to hear it,” Milroy said. “We see so much brokenness around us, and I firmly believe that the answer to those challenges is Jesus Christ.

“I’m excited about the appointment of Archbishop Tobin. In the short time we have worked together, I’ve found him to be a warm, joyful, prayerful man. He has many great skills, and I believe that the next chapter of the Church’s story in central and southern Indiana is in good hands.” †

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Events Calendar

February 15
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Putting ALL Children First," Fred Klipsch, Chairman, Klipsch Group Inc., presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

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

St. Mark the Evangelist Catholic Church, 535 East Edgewood Ave., Indianapolis. **10th Annual St. Mark's Men's Club Fish Fry**, 5-7 p.m., English-style fish and

chips dinner, adults \$8, seniors \$6, kids \$4. Information: tgrbarrett@lilly.com.

February 16
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Jeremy Gries, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Michael the Archangel Parish, Parish Life Center, 3354 W. 30th St., Indianapolis. **Office of Pro-Life Ministry and St. Michael the Archangel Parish, "Living the Gospel of Life: A Challenge to American Catholics,"** 11 a.m.-2:30 p.m. Information: 317-633-1794 or peggygeis@att.net.

St. Thomas More Catholic Church, 1200 N. Indiana St., Mooresville. **St. Thomas More Women's Club Chili/Hot Dog Supper**, 6 p.m. Information: 317-831-4142 or

mshea@stm-church.org.

February 17
Catholic Community of Richmond, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

February 18
St. Elizabeth Ann Seton Catholic Church, Upper Room, 10655 Haverstick Road, Carmel. **Right to Life**, speaker Kris Bussick, Founder of O'Connor House, 7:30 p.m. All invited. Information: Kathy Stadler at 317-844-0262 or Kathy.Stadler@gmail.com.

February 18-March 25
St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., Indianapolis. **Office of Family Ministries, "Seasons of Hope-Bereavement Support Group,"** six-week sessions, 1-2:30 p.m. Information: 317-357-8352 or pcllegg@littleflowerparish.org.

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Office of Family Ministries, "Seasons of Hope-Bereavement Support Group,"** six-week sessions, 7-9 p.m.

Information: 317-777-5377 or mbhess43@gmail.com.

February 19
St. Monica Parish, Parish Life Center, 6131 N. Michigan Road, Indianapolis. **Catholic Adult Fellowship**, studying Vatican II document on Lay Apostolate, 7-8:30 p.m. Information or directions: 317-410-4870 or CatholicAdultFellowship.org.

St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. **"The New Roman Missal: One Year Later,"** Father Pat Beidelman, Director of Liturgy of the Archdiocesan Office of Worship and Vice Rector of Bishop Simon Bruté Seminary, presenter, 7 p.m. Information: 317-787-8246.

February 20
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

St. Luke Catholic Church, Fr. Courtney Room, 7575 Holliday Drive East, Indianapolis. **Lenten Speaker**

Series, Kenneth Howell speaks on Pope Benedict XVI and the Crisis of Christianity in Western Culture, 7 p.m., preceded by 5:30 Mass and then soup supper. Information: 317-259-4373, ext. 256 or dcarollo@stluke.org.

February 21
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **Lenten program, "Stages of Faith,"** Deacon Rick Wagner, presenter, 7-8:30 p.m. Information: 317-466-3369 or spxparish.org.

February 23
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.

Oldenburg Academy of the Immaculate Conception,

1 Twister Circle, Oldenburg. **24th Annual social to support educational programs**, \$70 per person. Information: 812-933-0737 or lamping@oldenburgacademy.org.

February 24-26
St. Mary Church, 7500 Navilleton Road, Floyds Knobs. **Lenten Parish Mission**, Father John Judie, presenter, 7 p.m. Information: 812-923-5419 or stmarysnavilleton.com.

March 1
St. Mary Church, 7500 Navilleton Road, Floyds Knobs. **Concert, "I Thirst,"** Tatiana, presenter, 7 p.m. Information: 812-923-5419 or stmarysnavilleton.com.

March 2
St. Bartholomew Church, 1306 27th St., Columbus. **Concert series, "Young Musicians Concert,"** 7 p.m. Information: 812-379-9353 ext. 237, or bminut_stb@yahoo.com. †

Lecture at Cardinal Ritter House commemorates 50th anniversary of Second Vatican Council

The Cardinal Ritter Birthplace Foundation is sponsoring a free lecture and Irish Coffee commemorating the 50th Anniversary of the Second Vatican Council at 7 p.m. on March 14 in the Community Room at the Cardinal Ritter House, 1218 Oak Street, New Albany.

The featured speaker will be Dr. Timothy P. O'Malley, director of the Notre Dame Center for Liturgy at the University of Notre Dame in northern Indiana.

O'Malley will present "Liturgical Renewal Today: Re-considering *Sacrosanctum*

Concilium." The lecture will incorporate discussion about Cardinal Ritter's role in the Second Vatican Council.

Attendees will also have the opportunity to view current renovations on the Ritter Museum space within the building.

While the event is free and open to the public, reservations are requested by March 8. To make reservations or for more information, call Indiana Landmarks at 812-284-4534. †

International renowned singer Tatiana offers free musical drama March 1 and 3

Tatiana, an internationally renowned Croatian singer, will perform a musical drama entitled "I Thirst—the Crucifixion Story" at two area churches.

The March 1 event will be held at St. Mary Church, 7500 Navilleton Road, in Floyds Knobs at 7 p.m. For more information, call 812-923-5419 or e-mail StMaryNavilleton@insightbb.com.

The March 3 event will be held at St. Patrick Church, 1000 N. Beckley Station Road in Louisville, Ky., at 5 p.m. For more information, call 502-719-0362

or e-mail TGrove@StPatrick-Lou.org.

Tatiana is a Croatian singing sensation who discovered a deeper meaning and value of life after walking away from the glamor, fame and riches of superstardom.

Her sister, actress and singer Sanya Mateyas, will join Tatiana at the performance. Mateyas sang with the Trans-Siberian Orchestra. Tatiana's husband, Matthew, produces the drama.

Both performances are free of charge, although good will offerings will be accepted. †

Saint Meinrad will host Black History Lecture on February 26

Benedictine Father Cyprian Davis, a monk of Saint Meinrad Archabbey and professor emeritus of Church history, will deliver the annual Black History Lecture



Father Cyprian Davis, O.S.B.

at Saint Meinrad Seminary and School of Theology in St. Meinrad.

His talk, "No One Can Walk Alone: A Memoir for African-American Month," will be at 7 p.m. Central Standard Time on Feb. 26 in St. Bede Theater.

One of Father Cyprian's major projects, his 1990 publication *The History of Black Catholics in the United States*, resulted from his

search through the documents and stories of African-American Catholics.

In collaboration with others, he wrote or edited many other notable publications, such as *Taking Down Our Harps: Black Catholics in the United States* and *Stamped with the Image of God: African Americans as God's Image in Black*.

In recent months, Father Cyprian has received the Distinguished Teaching Award from the American Catholic Historical Association and the Eli Lilly Lifetime Achievement Award from the Indiana Historical Society.

The lecture is free and open to the public. Parking is available at St. Bede Hall and in the Guest House and student parking lots. For more information, call Mary Jeanne Schumacher at (812) 357-6501. †

Parish Lenten speaker series to begin on Feb. 20

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis, will host its 13th annual Lenten speaker series, titled "Spaghetti and Spirituality," on Feb. 20 through March 13.

Prior to dinner and each week's presentation, the Blessed Sacrament will be exposed for adoration following the conclusion of the traditional Latin Mass at noon. Another Mass, celebrated in English, will start at 5:45 p.m.

A light, meatless pasta dinner begins at 6:30 p.m. at Msgr. Priori Hall. Each presentation will begin at approximately 7:15 p.m. and ordinarily concludes by 8:30 p.m.

On Feb. 20, Joseph Pearce will give a presentation titled "The Catholicism of *The Hobbit*," discussing the Catholic aspects of the novel by J.R.R. Tolkien. Pearce, who has written several books on English Catholic authors of the 19th and 20th centuries, is writer-in-residence and a fellow at St. Thomas More College of Liberal Arts in Merrimack, N.H.

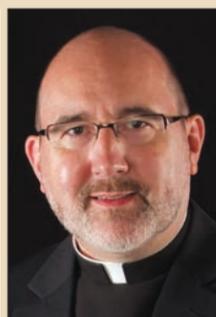
On Feb. 27, Dan Spencer will speak on "Predators in Your Home: Parenting the Internet Generation." Spencer is executive director of the National Fellowship of Catholic Men and a co-founder of the Catholic Business Network.

Father Michael Magiera, associate pastor of Holy Rosary Parish, will speak on March 6 on "The Role of Music in the Divine Liturgy."

To conclude this year's "Spaghetti and Spirituality," Father Daniel Mahan, a priest of the Archdiocese of Indianapolis who serves as executive director of the Marian University Center for Catholic



Fr. Michael Magiera



Fr. Daniel Mahan



Joseph Pearce



Dan Spencer

Stewardship at Marian University in Indianapolis, will give a presentation on March 13 titled "The New Evangelization: Our Challenge for the Year of Faith."

(Those interested in attending any of the presentations are asked to call Holy Rosary Parish at 317-636-4478 by no later than 5 p.m. on the Monday prior to each program. Reservations can also be made for individual "Spaghetti and Spirituality" sessions by logging on to <http://kofcsantorosario.org/ss.htm>.) †

Sisters of Providence Women in Leadership luncheon is March 6

The Sisters of Providence Women in Leadership luncheon and program will be at noon on March 6 in Owens Hall at Saint Mary-of-the-Woods College in Saint Mary-of-the-Woods.

The keynote speaker is Nancy Hines from Avon. She is co-founder of Ova'coming Together, an ovarian cancer research and support organization. She is a national speaker on breast and ovarian

cancers as well as health and wellness issues. She has overcome many obstacles in her own life, including cancer.

A tour of the grounds will be available after the program.

Please RSVP by Feb. 20. Contact Kerry Scott at 812-535-2800 or by e-mail at kscott@spsmw.org, or Dave Cox at 812-535-2810 or by e-mail at dcox@spsmw.org. †

Pope Benedict shows signs of aging, but Vatican reports no illness

VATICAN CITY (CNS)—From the moment he was elected pope at the age of 78 in 2005, Pope Benedict XVI has kept a schedule that appeared light compared to that of Blessed John Paul II, but busy for a man who already had a pacemaker and who wanted to retire to study, write and pray when he turned 75.

Announcing on Feb. 11 that he would resign at the end of the month, Pope Benedict, 85, said, “I have come to the certainty that my strengths, due to an advanced age, are no longer suited to an adequate exercise of the Petrine ministry.”

Speaking to reporters after the pope’s announcement, Jesuit Father Federico Lombardi, Vatican spokesman, told reporters the pope was not ill, but made the decision because of his declining strength due to his age.

The pope recognized his limits with “a lucidity and courage and sincerity that are absolutely admirable,” Father Lombardi said.

Meeting reporters again on Feb. 12, Father Lombardi confirmed that Pope Benedict had gone to a private health clinic in Rome about three months ago to have the batteries changed on his pacemaker. It was a simple, routine procedure and had no influence on the pope’s decision to resign.

Father Lombardi said the pope had had the pacemaker put in several years before his election. A Vatican reporter, who had followed the career of the then-Cardinal Joseph Ratzinger, said the pacemaker was put in the 1990s at Rome’s Gemelli Hospital.

Pope Benedict often has seemed tired, with large, dark circles under his eyes during especially busy periods of public liturgies and audiences.

In October 2011, Pope Benedict began riding a mobile platform in liturgical processions. At the time, Father Lombardi said it was “solely to lighten the burden” of processions, although he acknowledged the pope had been experiencing the kind of joint pain normal for a man his age. Just a few months later, the pope began using a cane to walk, although it often looks like he is carrying it, not relying on it, for support.

However, just in the past few months when celebrating Mass in St. Peter’s Basilica, the pope no longer walks all the way around the altar when using incense at the beginning of Mass. Instead, he raises the thurible only from the back of the altar. And at the end of a Mass on Feb. 2, the pope lost his grip on his crosier. As it fell, Msgr. Guido Marini, the



Pope Benedict XVI prepares to anoint a pilgrim with holy oil during a Mass for the sick at the Marian sanctuaries of Lourdes, France, on Sept. 15, 2008. The pope was in Lourdes primarily to mark the 150th anniversary of Mary’s appearances to St. Bernadette Soubirous.

papal master of liturgical ceremonies, caught it.

When he was elected in 2005, he was said to have told his fellow cardinals that his would not be a long papacy like that of his predecessor, who held the office for more than 26 years.

The German author and journalist Peter Seewald asked Pope Benedict in the summer of 2010 whether he was considering resigning then, a time when new reports of clerical sexual abuse were being published in several European countries.

“When the danger is great, one must not run away. For that reason, now is certainly not the time to resign,” he told Seewald, who published the remarks in the book, *Light of the World: The Pope, the Church and the Signs of the Times*.

The pope did tell him, though, “one can resign at a

peaceful moment or when one simply cannot go on. But one must not run away from danger and say that someone else should do it.”

In another section of the book, the pope told Seewald, “If a pope clearly realizes that he is no longer physically, psychologically and spiritually capable of handling the duties of his office, then he has a right and, under some circumstances, also an obligation to resign.”

While no pope has resigned since Pope Gregory XII in 1415, even as a cardinal Pope Benedict did not rule out the possibility.

Even before Blessed John Paul’s health became critical, reporters asked the then-Cardinal Joseph Ratzinger whether he thought Pope John Paul could resign. “If he were to see that he absolutely could not [continue], then he certainly would resign,” he said. †

Pope to live in Vatican monastery established by Blessed John Paul

VATICAN CITY (CNS)—The Vatican monastery where Pope Benedict XVI intends to live began its life as the Vatican gardener’s house, but was established as a cloistered convent by Blessed John Paul II in 1994.

When Pope Benedict, 85, announced on Feb. 11 that his age and declining energies prompted his decision to resign effective on Feb. 28, the Vatican said he would move out to the papal villa in Castel Gandolfo while remodeling work was completed on the Mater Ecclesiae Monastery in the Vatican Gardens.

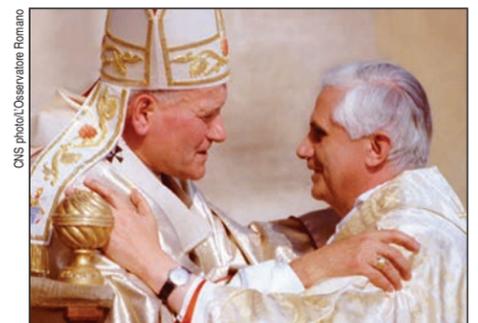
Pope Benedict said it was his intention to “devotedly serve the holy Church of God in the future through a life dedicated to prayer.”

Jesuit Father Federico Lombardi, Vatican spokesman, told reporters on Feb. 12 he did not know when the remodeling work would be finished and Pope Benedict could move in. He said, however, that because the monastery is small, the pope would be joined by a small staff, but another community of cloistered sisters would not be moving in.

The monastery—a building of about 4,300 square feet—had 12 monastic cells and a chapel. The complex, mostly hidden from view by a high fence and hedges, includes a vegetable garden. It occupies about 8,600 square feet on a hill to the west of the apse of St. Peter’s Basilica.

Over the past 19 years, different orders of cloistered nuns have spent fixed terms of three to five years in the monastery. The first community was Poor Clares, then Carmelites, Benedictines and, most recently, Visitandine nuns. The Visitandine community left in November, and by early December the Vatican press office had told Catholic News Service that the monastery would be remodeled before anyone else moved in.

While contemplative nuns generally enter a monastery with the intention of remaining at that convent for life, Blessed John Paul set up a rotation system for the Vatican monastery to honor and highlight the variety of women’s religious orders dedicated totally



Pope John Paul II greets Cardinal Joseph Ratzinger during the installation Mass at the start of John Paul’s pontificate on Oct. 22, 1978. Twenty-seven years later, this photo took on special significance with Cardinal Ratzinger’s election as Pope Benedict XVI.

to prayer and manual labor.

The rules of the Mater Ecclesiae convent specified that the aim of the community living there is “the ministry of prayer, adoration, praise and reparation” in silence and solitude “to support the Holy Father in his daily care for the whole Church.”

An article in the Vatican newspaper announcing the foundation of the monastery in 1994 said, “The presence of a community completely dedicated to contemplation in a strict papal cloister near the See of Peter is an exemplary indication that contemplative life represents a richness and a treasure which the Church does not intend to renounce.”

A small core of the current building began its life as the gardener’s house and included some ruins of a medieval tower that may have been part of the Vatican walls at the turn of the 13th century. In 1960, Blessed John XXIII invited his new archaeological research institute to have its base there. Father Lombardi said the building also was used for a time by Vatican Radio and was even briefly the residence of now-Cardinal Roberto Tucci, a Jesuit and longtime official at the radio. †

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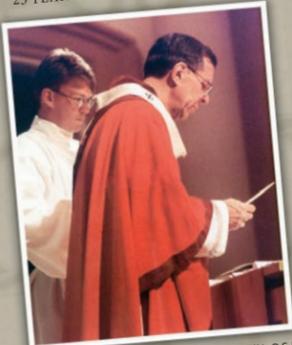
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LEGACY

continued from page 3

from the Sisters of Providence at the time of Mother Theodore's canonization in 2006.

"I was struck then by how kind a countenance he has," recalled Sister Denise, general superior of the Sisters of Providence at Saint-Mary-of-the-Woods. "I sensed a gentleness about him."

From watching older religious sisters, she understands the pope's decision to step down because of declining energy—and how difficult a decision that is to make.

"I do know from our sisters that making the decision to accept the reality of having less physical, mental and emotional stamina is a difficult and painful one," she said. "It involves a letting go of who we have been and what we've been able to do."

"I also know that letting go almost always results in a spiritual deepening and renewal, and an ability to minister to others by being good listeners and caring presences to those around them. I am confident the pope will experience this renewal as well."

'It's time now for him to rest'

Father John Hollowell remembers exactly what he did on the day Pope Benedict XVI was elected in 2005.

"I did not know much of Pope Benedict before he was elected pope, but the day he was elected, I ran down to the bookstore at Saint Meinrad [Seminary and School of Theology] and picked up a couple of his books that he'd written as Cardinal Ratzinger," recalled Father Hollowell, pastor of Annunciation of the Blessed Mary Parish in Brazil. "After a few days of reading, I realized why the Holy Spirit had chosen him to be our next pope."

"First of all, his writing is brilliant, and he is well-versed in nearly every subject under the sun. He has a great love for scripture, for dogma, for evangelization, for the liturgy, for social teaching. Secondly, despite the way that he is often portrayed in the media, his compassion and his love shine forth in everything that he writes, everything that he says, and everything that he does."

The pope's decision to resign left Father Hollowell with mixed emotions.

"I was surprised, first of all. Secondly, I felt a lot of relief for Pope Benedict. He had desired to retire almost 20 years ago, but John Paul II requested that he continue working for the Church, and so he did faithfully. Thirdly, and selfishly, there was a small bit of sadness simply because I enjoyed Pope Benedict's writings and everything about his leadership. But he has already sacrificed so much for us, and I know it's time now for him to rest."

'He stayed true to who he was'

For Jake Firestine, one of the true signs of Pope Benedict's character showed in how he didn't try to imitate the charismatic nature of his predecessor, Blessed John Paul II.

"I really, really respected that about him," said Firestine, a Fellowship of Catholic University Students missionary at Indiana University Purdue University Indianapolis. "He was more of a listener. Knowing who he was and knowing that he wasn't going to be John Paul II, he was true to who he was. That was the biggest mark that he left on me. He stayed true to who he was."

A lesson in hope and humility

Franciscan Sister Maureen Irvin believes that Pope Benedict's decision to resign offers a lesson in humility and hope for people of faith.

"He is recognizing that no one is really indispensable and that we can assess our gifts and talents, our strengths and weaknesses, and know whether it might be time to let go of a particular position or ministry, and pass it on to someone else," said Sister Maureen, congregational minister of the Oldenburg Franciscans.

"I think that the Holy Father is showing us, too, that who we are is not necessarily our occupation or our ministry. Who we are is our person and our relationship with God. We can give up a position—even one of importance or power—and still have infinite



CNS photo/Cossetta/Pomero via Reuters



Photo by Sean Gallagher

Above, Pope Benedict XVI attends a Feb. 11 meeting with cardinals at the Vatican announcing that he will resign at the end of the month. The 85-year-old pontiff said he no longer has the energy to exercise his ministry over the universal Church.

Left, Nick Lesch, left, and Jake Firestine kneel in prayer during a Feb. 11 Mass at St. John the Evangelist Church in Indianapolis. Lesch, 21, a member of St. John Parish, is a junior at Indiana University Purdue University Indianapolis (IUPUI) majoring in biology. Firestine, 29, is a Fellowship of Catholic University Students missionary at IUPUI. Earlier in the day, Pope Benedict XVI announced that he would resign effective on Feb. 28.

value in the eyes of God, and should have it in the eyes of one another as well."

A decision reached in peace

While Pope Benedict's decision startled many people, "it should not come as a complete surprise," according to Benedictine Archabbot Justin DuVall, leader of Saint Meinrad Archabbey in St. Meinrad.

"He has examined his conscience before God and reached the decision with peace," Archabbot Justin said. "Pope Benedict is a man of faith. I think his decision is an act of faith and the realization that the Church is the work of the Holy Spirit. May God now bless Pope Benedict with peace of mind and heart."

Archbishop Emeritus Daniel M. Buechlein, who now resides at Saint Meinrad Archabbey, agreed.

"Pope Benedict XVI has been a sure, valiant and serene servant of the truth of the faith of the Church, and I pray with admiration and gratitude for him in what he calls 'the last stage of his life,'" he said.

Stoking a fire in the soul

Pope Benedict played a key role in the vocation of transitional Deacon Douglas Marcotte—an archdiocesan seminarian receiving his priestly formation in Rome at the Pontifical North American College.

"When I first got serious about my faith, I read [then] Cardinal [Joseph] Ratzinger's *Introduction to Christianity*.

"The fire for my own vocation to the priesthood was stoked in my soul as I sat with hundreds of thousands of young people in Cologne [Germany in 2005] for World Youth Day, and listened to our new Holy Father, Pope Benedict XVI."

Deacon Marcotte, who is scheduled to be ordained to the priesthood on May 18 in Indianapolis, has met the pope.

"It was truly one of the great pleasures of my life, meeting the Holy Father during the *ad limina* visit last February and speaking briefly with him about my seminary education."

He also served at a liturgy for the Holy Father during a Mass of Thanksgiving for



'Our community began praying for Pope Benedict and the College of Cardinals during our intercessions at Morning Prayer [on Feb. 11]. We will continue to hold not only the pope and cardinals in prayer, but all people of faith who rely upon the Church to be the hands and hearts of Christ.'

— Benedictine Sister Juliann Babcock, prioress of Our Lady of Grace Monastery in Beech Grove

the new cardinals that the pope created in February 2012.

"Many of [those cardinals] will now be part of the conclave that will elect his successor."

'It's been a phenomenal pontificate'

Father Dennis Duvelius, pastor of St. Mark Parish in Perry County and St. Paul Parish in Tell City, learned about Pope Benedict XVI's announcement of his resignation like many others did in this digital age—he read about it on the Internet.

"I was bowled over," Father Duvelius said. "I think it's been a phenomenal pontificate. There were many people who were skeptical of him when he was elected. He definitely rose to the office very well and accomplished good things."

The importance of prayer

"I know an important decision like this comes only after prayerful discernment," said Benedictine Sister Juliann Babcock, prioress of Our Lady of Grace Monastery in Beech Grove.

"The office and duties of the pope are so important in the life of our Church and our world that I assume Pope Benedict, in his wisdom, felt his health was keeping him from being able to continue his work."

"Our community began praying for Pope Benedict and the College of Cardinals during our intercessions at

Morning Prayer [on Feb. 11]. We will continue to hold not only the pope and cardinals in prayer, but all people of faith who rely upon the Church to be the hands and hearts of Christ."

Faith in God's will

"I was surprised, but I felt confident that the pope made the decision that he thought was right," said Elizabeth Fish, a member of St. Joan of Arc Parish in Indianapolis. "I have faith in God's will for a new pope. I don't think it's a cause for alarm. I'm interested to see what happens next."

'It shows the depth of his faith'

During a Feb. 11 Mass at St. John the Evangelist Church in Indianapolis, permanent Deacon Stephen Hodges reflected in a homily on Pope Benedict's decision to resign.

"I think that shows great humility on the part of our pope. And it shows the depth of his faith as well," said Deacon Hodges, who ministers at SS. Francis and Clare of Assisi Parish in Greenwood.

"I know some people are shocked by the news. But trust me, my friends, the Holy Spirit is in control. Let's pray for Pope Benedict and pray for the College of Cardinals as they elect his successor."

(For more information about the papal transition, log on to www.archindy.org/pope.) †

Benedict will be prayerful presence in next papacy, spokesman says

VATICAN CITY (CNS)—Even though Pope Benedict XVI will spend his retirement near Rome and then at a monastery inside Vatican City, he will not play any role in the upcoming election for a new pope, and he will not interfere with the responsibilities and decision-making activities of the new pontiff, the Vatican spokesman said.

Rather, the new pope will have the prayerful support and empathy of someone who understands “more than anyone in the world” the burden and responsibilities of being a pope, said Jesuit Father Federico Lombardi.

The spokesman also confirmed that Pope Benedict has a pacemaker and has had it “for some time.” He said the battery recently was changed, but that the procedure had nothing to do with the pope’s decision to resign.

Father Lombardi made his remarks on Feb. 12, the day after the 85-year-old pope announced that, because of his age and waning energies, he was resigning effective on Feb. 28.

The Jesuit spokesman described as an “indiscretion” a report in the Italian newspaper *Il Sole 24 Ore*, which said Pope Benedict had gone to a private Rome clinic three months ago for a small “procedure” to change the batteries in his pacemaker.

The spokesman confirmed it was true, and said it had been a “normal” and “routine” procedure.

The newspaper said the pope, who was elected in 2005, has had the pacemaker for 10 years. Father Lombardi confirmed it was put in while the pope was still Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith.

In response to questions about how a conclave and a new papacy will be played out while a former pope is still alive and living in the vicinity, Father Lombardi said “there will be absolutely no problem” because Pope Benedict is a discreet and “extremely scrupulous” person. No one would ever expect from him any “interference or comments that would cause even minimal awkwardness or problems for his successor,” he said.

“Rather, his successor will feel supported by the prayers and intensely loving presence and interest from someone who, more than anyone in the world, can understand and be interested in the worries of his successor,” the priest said.

“Pope Benedict will surely say absolutely nothing about the process of the election,” the spokesman said, “and not intervene in any way in the process.”

“You can be totally sure that the cardinals will be autonomous in their decision” in deciding on the next pope, he added.

Father Lombardi told journalists that the pope was free to decide where he wanted to live in his retirement. A



Pope Benedict XVI arrives for the closing Mass of World Youth Day at Marienfeld, near Cologne, Germany, on Aug. 21, 2005. The Mass in the former mining area was attended by more than 1 million pilgrims.

monastery in the Vatican Gardens is currently being renovated for the pope’s future residence. It will “guarantee him a certain autonomy and freedom,” but at the same time, allow him to remain in the Vatican.

It was not clear who would be moving in with the pope to serve as his assistants, but Father Lombardi said the residence is small and the number of staff would be, too.

All of Pope Benedict’s appointments for February—his general audiences, his meeting with Italian bishops making their “*ad limina*” visits and his annual Lenten retreat with the Roman Curia on Feb. 17-23—were confirmed, Father Lombardi said.

Pope Benedict’s last general audience, on Feb. 27, is likely to be held in St. Peter’s Square instead of in the Vatican audience hall since the hall holds only 7,000 people and the square can hold tens of thousands, he said.

Father Lombardi said that, at least as of Feb. 12, no special events were scheduled to mark the end of the pope’s pontificate. Events already on the pope’s calendar would provide ample opportunity for Vatican officials and pilgrims to see the pope and show their affection without having to add additional appointments, he said.

When asked why the pope chose the exact hour of 8 p.m. Rome time to step down from his office, Father Lombardi

said that was the hour the pope normally ended a normal work day and was not according to any “juridical rule,” but more to reflect an established routine.

The Vatican spokesman said the pope’s fourth encyclical, a letter on the theological virtue of faith, was unlikely to be ready for publication before his resignation at the end of the month. The hoped-for document will either not be published under his pontificate or it will not appear “in the usual form of an encyclical,” he said.

Giovanni Maria Vian, editor of the Vatican newspaper, *L’Osservatore Romano*, had written in the paper’s Feb. 12 edition that the pope had started to think about stepping down after his trip to Mexico and Cuba in March 2012. Father Lombardi said the trip undoubtedly played a role in the pope’s ongoing reflection about retiring.

He said although the pope went to Lebanon in September, Mexico-Cuba was the last big papal trip that crossed a number of time zones before having the usual full slate of liturgies, events and meetings.

The weight of travel with a busy schedule perhaps helped the pope realize he would “not be able to handle these kinds of commitments” in the future, the priest said.

Because of the unusual occurrence of a pope resigning, Father Lombardi said a decision would have to be taken “by the right people” concerning what happens to the pope’s nonpersonal effects that are associated with his ministry as pope, such as his fisherman’s ring and his official seal.

“I think obviously that if they are things or objects tightly connected with the Petrine ministry, well then, these things

should be removed because this pope no longer exercises his ministry” after Feb. 28, he said.

Concerning what the pope will be called after he steps down, that, too, needs to be determined, though it was certain he would not hold the title of cardinal, nor would he be eligible to hold any office in the Roman Curia, because he is over 80 years old.

However, it was conceivable that he could be referred to as “bishop emeritus of Rome,” he said.

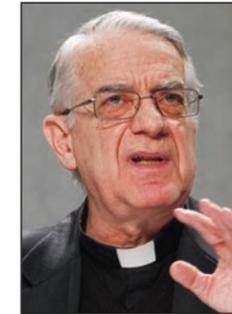
While Pope Benedict will not be attending World Youth Day in Rio de Janeiro in late July, the weeklong gathering is a time for youth to be with the pope, and it is very likely the new pope will be there, Father Lombardi said.

When the pope told organizers he “confirmed the presence of a pope, he did not promise that it would be him,” the spokesman said.

According to rules governing a conclave, the College of Cardinals can begin proceedings for a papal election 15 days after the start of a “*sede vacante*,” which begins on Feb. 28 at 8 p.m., and no later than 20 days after that date, which puts the dates at March 15-20.

Father Lombardi said the pope certainly was careful about choosing a date that would allow the world’s cardinals to take part in a conclave and election without interfering with their duties back home leading Holy Week and Easter celebrations.

Father Lombardi said he expects there will be a new pope by Easter, March 31, reminding journalists that Pope Benedict was elected just 17 days after the “*sede vacante*” that began after Blessed John Paul II’s death. †



Fr. Federico Lombardi, S.J.

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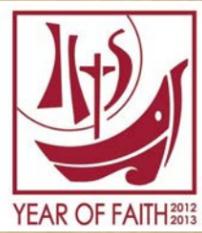


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Archbishop's visits connect with faithful in deaneries

By Sean Gallagher,
Natalie Hoefler and John Shaughnessy

TERRE HAUTE, RICHMOND AND INDIANAPOLIS—As Archbishop Joseph W. Tobin continued to visit deaneries across the archdiocese, the reception he received was as heartfelt and hopeful as his message of humility and holiness.

Catholics from the Indianapolis East Deanery filled St. Therese of the Infant Jesus (Little Flower) Church on Feb. 5 as the archbishop celebrated Mass.

On Feb. 6, he traveled to St. Patrick Church in Terre Haute to celebrate Mass with members of the 10 parishes in the Terre Haute Deanery.

Four days later, the archbishop headed toward the eastern border of Indiana to celebrate Mass at St. Andrew Church in Richmond with members of the 11 parishes in the Connersville Deanery.

The trips reflected the archbishop's desire to visit the 11 deaneries in the archdiocese as soon as possible—a commitment he made when he was installed as the sixth archbishop of Indianapolis on Dec. 3.

His homilies in Richmond, Terre Haute and the Indianapolis East Deanery also focused on his consistent themes of holiness and humility.

Archbishop Tobin spoke of everyone's call to holiness in his homily at St. Patrick Church in Terre Haute. The archbishop quoted from an apostolic letter of Blessed John Paul II: "He said, '... all pastoral initiatives—what the Church is about—have to be, and must be, set in holiness.'"

The archbishop continued with the question, "What is holiness?"

Archbishop Tobin said, "A little later in his letter, Pope John Paul II defines what he is talking about. He says, 'Holiness is simply belonging to the one who is all holy.'"

The archbishop explained that "belonging to the one who is holy involves two things—gift and task."

The "gift" part, he said, is realizing that "you are a royal priesthood ... a people of God" with Christ as a high priest who "lives to make intercession for us."

The "task" part of belonging to the one who is holy, he said, is that "we are called to respond with faith."

Before the close of the Mass, the archbishop recognized the faith that people in the Terre Haute deanery have had, with two parishes closing in 2012 and one in 2011.

"I'm reminded of St. Paul, who often mentioned in his letters that his faith was strengthened by the faith of the Christian communities," the archbishop said. "I feel very much the same way here—your faith strengthens my faith."

That theme of humility was echoed in his homily at St. Andrew Church in Richmond.

The archbishop focused on how the Mass readings of Feb. 10 showed that Isaiah, St. Paul and St. Peter all expressed their unworthiness toward God. Yet instead of rejecting them, God embraced them and called them to a life with him.

"Where is God opening a door for us today as a Church in central and southern Indiana?" the archbishop asked. "We answer with the words of Isaiah: 'Here I am, Lord, send me' " (Is 6:8).

The archbishop's combination of humor and humility at the beginning and end of the three Masses—and during the receptions that followed—resonated with the people who attended the celebrations.

"Seeing the large crowd was so exciting," said Msgr. Paul Koetter, pastor of Holy Spirit Parish in Indianapolis and dean of the Indianapolis East Deanery. "It was a blend of all the parishes. Our people were very happy to be there and have the chance to meet the archbishop afterward. He welcomes people so well."

Msgr. Koetter noted that people in the congregation at Little Flower Church during the archbishop's visit represented the many Catholics on the east side with Irish roots as well as black Catholics, largely from St. Rita Parish, and Hispanic Catholics from several parishes.

Their welcome gifts also reflected the character of east side Indianapolis Catholics. The gifts included a statue of Our Lady of Guadalupe and a jacket from Father Thomas Seccina Memorial High School, the archdiocese's interparochial high school in the deanery.

The archbishop also received gift certificates to three restaurants that Msgr. Koetter said represented the "blue collar" nature of much of the population of the east side of Indianapolis.

After the Mass at St. Patrick Church in Terre Haute, the faithful of the Terre Haute Deanery greeted the archbishop at the St. Patrick Parish Life Center.

"This is just an excellent thing that he [Archbishop Tobin] is doing," said Father Rick Ginther, pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute, and dean of the Terre Haute Deanery.

Conventual Franciscan Father Mark Weaver, pastor of St. Joseph University Parish in Terre Haute, returned home on Feb. 5 from a conference in Italy to concelebrate the deanery Mass.

"I talked to people over there [in Italy] who knew him, and they said we are so blessed and fortunate to have him," Father Mark said. "They spoke very highly of him."

Nine-year-old Kaden Boyer, a third-grader at St. Patrick

See DEANERIES, page 16



Photo by Sean Gallagher



Photo by Natalie Hoefler

Members of Saint Mary-of-the-Woods College's presidential office greet Archbishop Joseph W. Tobin at the Terre Haute Deanery reception on Feb. 6. Shaking his hand is Dottie King, president. Behind her, left, is Karen Dyer, vice president for advancement; Marilyn Cunningham, executive assistant; and Janet Clark, vice president for academic affairs.

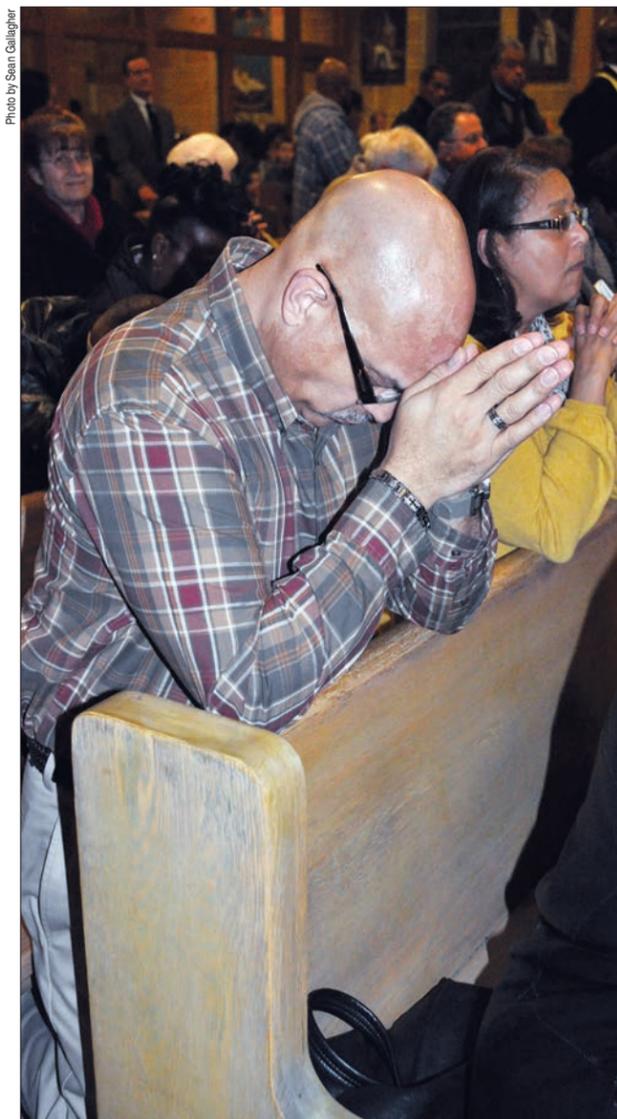


Photo by Sean Gallagher

Mark Messer, left, and Kathy Chaney, both members of St. Rita Parish in Indianapolis, kneel in prayer during a Feb. 5 Mass at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis to welcome Archbishop Joseph W. Tobin to the Indianapolis East Deanery.

Anita Bardo, left, Mary Guynn and Charles Guynn, all members of St. Rita Parish in Indianapolis, greet Archbishop Joseph W. Tobin during a reception following a Feb. 5 Mass at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. Mary Guynn, a mother of 21 children, is the mother of Anita and Charles.



Photo by John Shaughnessy

Archbishop Joseph W. Tobin celebrates Mass with Catholics from the Connersville Deanery on Feb. 10 at St. Andrew Church in Richmond. Behind the archbishop are Deacon Frank Roberts, left, and Ford Cox, executive assistant to the archbishop and liaison for episcopal affairs.



Photo by John Shaughnessy

Dr. Joe and Jules Clemente of St. Andrew Parish in Richmond and their 5-year-old twin daughters, Jackie and Jana, pose for a photo with Archbishop Joseph W. Tobin during a reception on Feb. 10 at Seton Catholic High School in Richmond.



Photo by Natalie Hoefler

Archbishop Joseph W. Tobin talks with 9-year-old Kaden Boyer and his grandmother at the Terre Haute Deanery reception on Feb. 6.

Faith *Alive!*

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Lent can be a time to enter more fully into the Year of Faith

By Daniel Mulhall

Over a year ago, the Congregation for the Doctrine of the Faith released a document that provided pastoral recommendations for activities for the Year of Faith that are designed to help Catholics encounter the risen Christ and “the beauty and joy of being Christians.”

While intended for use throughout the entire year, these recommendations also provide guidance, a needed plan, as we are encouraged to walk more profoundly this year through Lent in our prayer, fasting and almsgiving.

The document begins with a brief introduction to the Year of Faith that also provides insight into the meaning of the Lenten journey.

Both the Year of Faith and Lent are periods of “renewed conversion to the Lord Jesus” aimed at the “rediscovery of faith,” so that we may become “credible and joy-filled witnesses to the risen Lord ... capable of leading” others to faith. We are called to become “doors to the faith” that others may use to discover Jesus.

By following these practices, we are to rediscover the joy of believing and to re-experience enthusiasm for sharing our faith, in case we have fallen away from some of the practices that helped us on a path toward God in the past.

The Congregation for the Doctrine of the Faith suggests we make a Lenten pilgrimage. Though many flock to pilgrimage sites such as Rome, the Holy Land or a Marian shrine, many may find such a pilgrimage difficult to make—financially, physically or otherwise.

However, that doesn’t mean that you can’t make a Lenten pilgrimage. Instead of going to Rome, visit your local diocesan cathedral and pray beside any of the shrines or tombs that you find there.

We are also encouraged to pray the rosary. The Virgin Mary plays a critical role in the mystery of salvation. She is considered our principal model of faith and virtue, and the very model of the Church. During Lent, read an article each week about Mary’s role in the life of the Church. Also pray the rosary each day during Lent.

Participate in faith formation opportunities offered by your parish or diocese. They will help you in your faith journey. This will be especially true for those sessions many parishes are offering that are related to the Year of Faith. Some will help you gain a better understanding of the *Catechism of the Catholic Church*. Others are focused on the Second Vatican Council.

These sessions are chances to learn more about our faith through study and from the stories of other Christians, who, like you, are seeking to know the Lord better. The witness of others can encourage us in our journeys.

Take part in ecumenical outreach. One of the highlights of the Second Vatican Council was its focus on Christian unity. Lent is a good time to participate in ecumenical events. Many Christian churches offer Lenten services.



A priest hears confession on the grounds of St. Patrick Parish before a Year of Faith Mass in Casper, Wyo., on Oct. 13, 2012. Lent during the Year of Faith can be a time to enter more fully into activities, such as confession, that will strengthen one’s faith and help Catholics to share their faith with other people.

Some of them are similar to those practiced by Catholics. We can often gain a fuller understanding of our own Lenten practices by experiencing them from a different perspective.

We are also encouraged to make the most of the Mass. Study the Sunday Mass readings in advance. What are the key themes? What is the central message that you find? Put your work to the test by listening carefully to the homily. How does the homily enrich your understanding of the Scriptures? When you receive the Eucharist, meditate on receiving Jesus into your body and how it nourishes you to live the Gospel.

We are asked to pay closer attention to the pope and our bishops. The pope and the bishops are the teachers and “heralds of the faith.” Read their homilies and any letters they have published. You can often find these in your diocesan newspaper or website.

Study and honor the saints. Saints are holy men and women who have been extraordinary witnesses to the Lord. Study their lives. Look for ways to be inspired by their dedication to the Lord. Pay special attention to any of the saints who came from your region or country.

We add variety to our ways of worship by praising God through the arts. Throughout history, great composers and artists have created works of art that inspire us and help us

see the beauty and grandeur of our faith. Use these pieces to help you to focus your prayer.

At this special time, share your faith with others. At baptism, we were commissioned to share the Good News of Jesus Christ with the world. Make a special effort this Lent to talk with others about what you believe. The more you talk about your beliefs, the clearer they will become for you. In sharing your faith with others, you grow stronger in your own beliefs.

In your Lenten actions, don’t forget to seek forgiveness. Celebrating the sacrament of reconciliation is a traditional Lenten practice. Take advantage of the penance services or added times for confession that will be offered in your community. Look for opportunities to offer forgiveness to those who have done you harm and to seek forgiveness from those you have harmed.

And don’t forget to grow the domestic Church. Take every opportunity you have to share your faith within your family. Set aside time each week to pray together and to talk about your beliefs. Parents are the most important witnesses in the faith lives of their children.

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

Let God transform you with his grace and holiness during Lent



Maria Lee prays the rosary during eucharistic adoration at St. Patrick Church in Smithtown, N.Y., on Dec. 8, 2012. Focusing on just a few Lenten practices can help deepen one’s relationship with God during Lent.

By Dan Luby

It begins with Ash Wednesday, the journey of this rich season.

But it is less a routine and more a pilgrimage toward repentance, to turning from sin to believing and living so that our deepest truth shines through every action and decision and relationship, like dawn through stained glass.

Our eloquent rituals resonate deeply with our felt need for letting go of what weighs us down, and for embracing our friendship with the One who calls us to faith.

“Repent and believe the Gospel.” We instinctively recognize our need for both.

Sadly, it is all too easy to become distracted from these essential and life-giving tasks. Given the challenges of carrying the Lenten message into our work, what are some concrete ways we can more fully, effectively and richly begin the pilgrimage of Lent?

In a culture of achievement, it’s hard not to think of Lent as a kind of spiritual self-improvement, the religious equivalent of getting in shape or learning a language. But the pilgrimage of repentance and belief is one of grace, not of accomplishment.

If we plan too elaborate an itinerary for our journey, instead of reaching Easter refreshed and renewed, we drag ourselves across the finish line exhausted and disappointed. Concentrate on one or two special practices for Lent. Seek depth more than breadth, intensity more than volume. Holiness is not acquired through effort, but humbly received as a gift through God’s generosity.

In the biblical tradition, places, things and people are holy because they are touched by God’s presence. Moses comes down from the mountain shining not because he has found God, like a hunter tracking his prey, but because God has found and transformed him.

We are holy because God is present in and with us, in sacraments, Scripture, prayer, in experiences of reconciliation and generosity and compassion. Lent is about living into the holiness that is already ours through grace.

Every aspect of the Church’s life and practice during Lent is lovingly crafted to deepen repentance and belief. Readings for daily and Sunday Masses, for example, nourish us with bread for the journey of conversion. Make a practice of reading

one or two of these texts daily, allowing ample time to savor them like the rich food they are.

Remember that the pilgrimage of Lent is always made in the company of others. Commit to improve aspects of specific relationships during Lent. Make a point of listening more attentively. Reach out to those from whom you have become disconnected. Instead of giving up chocolate, consider giving up unsolicited critiques, clever barbs or having the last word.

In this Year of Faith, we are asked to walk our own path toward conversion but also to reach out to our brothers and sisters who have left the Church or stopped practicing the faith. Welcome and invite them with generous hospitality. Ask to hear their stories of faith.

Remember the intensely powerful and pointed command of Jesus to wash each other’s feet, and find ways to imitate his humble, hands-on service with family, friends, neighbors, even enemies.

(Dan Luby is Tschoepe Chair of Homiletics at the School of Ministry at the University of Dallas in Irving, Texas.) †

From the Editor Emeritus/John F. Fink

Year of Faith: The penitential season of Lent

This Wednesday, Feb. 13, many people walked around with smudges on their foreheads. They were Catholics or other Christians who had ashes applied to their foreheads in observance of Ash Wednesday.



Ash Wednesday is a popular feast day for Catholics. It seems that more Catholics go to Mass and receive ashes that day than attend Mass on some holy days of obligation. It shouldn't be that way, but it is.

Since Ash Wednesday is the beginning of the penitential season of Lent, the people are reminded by the ashes that are applied to their foreheads that they are going to die someday and that it is time for them to do penance for their sins.

The season of Lent is a time for fasting, special prayers, and almsgiving in preparation for Easter. It lasts officially from Ash Wednesday until the beginning of the evening Mass on Holy Thursday,

the day before Good Friday. The name "Lent" comes from the Middle English *lenten* and Anglo-Saxon *lencten*, meaning spring.

During the first three centuries, the pre-Easter fast lasted only two or three days. However, by the Council of Nicaea in 325, it was 40 days. This number was selected in imitation of Jesus' fast in the desert before his public ministry (Mt 4:2, Mk 12:13, Lk 4:2). Jesus' fast, in turn, recalled the 40 years that the Israelites wandered in the desert "so as to test you by affliction, and find out whether or not it was your intention to keep his commandments" (Dt 8:2).

Trying to arrive at exactly 40 days, though, has been difficult. In some Eastern churches, Christians fasted five days per week for seven weeks, but that was only 35 days. In Jerusalem in the fourth century, the fast was five days for eight weeks.

But in the West, the practice was to fast for six days per week (excluding Sundays) for six weeks, with Lent ending on Holy Saturday. Then, to make 40 days, the days from Ash Wednesday

to the First Sunday were added. Today, with Lent ending on Holy Thursday and excluding the Sundays, there are 38 days.

The number of days became irrelevant when Catholics were no longer obliged to fast during all the days of Lent, as we did when many of us were young. Today Catholics are obliged to fast only on Ash Wednesday and Good Friday—and Good Friday is no longer part of Lent but part of the Holy Week Triduum.

Fasting is no longer as difficult as it once was. It means eating only one full meal, but two light meals are permitted. In addition, we are supposed to abstain from meat during all the Fridays of Lent, just as formerly we were obliged to abstain from meat every Friday.

Today, though, the emphasis is not on fasting as much as it is on the other two aspects of Lent—prayers and almsgiving. Every Catholic church has special services during Lent and special collections are taken up for some of the national and international charitable activities of the Church. †

Coming of Age/Karen Osborne

When invisibility is a curse, not a blessing

Back when I was a kid, I used to think it would be really cool to be invisible.



Like any child, my thoughts back then were usually all about how invisibility could benefit me. Invisibility meant that I would be able to goof off as much as I wanted. It meant that I would

hear what the other kids were saying about me when they thought I wasn't listening.

Growing up, though, I discovered that invisibility isn't as much fun as it sounds. Our world is full of invisible people—the poor, the homeless, the abused, the quiet and the vulnerable. These people often don't get the support and help they need simply because people forget they exist. Being invisible often means not being treated like a human being. They are forgotten, lost, treated like dirt.

Near my home, there is an invisible man on the corner near a big downtown park. He is there every afternoon, holding a backpack and sleeping

bag, caked with dirt and staring at the ground. People hurry past him on their way to their offices or errands, hoping he won't look up. Whether they choose not to see him, or they are really that oblivious, nobody helps him. They have made him invisible.

I remember the invisible boy in my sophomore year math class. I remember that his family didn't have a lot of money, and he was teased relentlessly by the popular kids for wearing his older brother's uncool hand-me-downs. He had no friends. The more he was teased, the more he withdrew from the social life of the school.

By senior year, we all had forgotten his name, even though he had been in our classes for four years. We made him invisible.

The poor and the different make us uncomfortable. We make them invisible so we don't have to look at ourselves and realize just how badly we are doing in making this world a just, equal place. It's easy to avert our eyes from the bag lady on the church steps or the nerdy girl who spends all of her time in the computer lab. If they are invisible to us, we can stay focused on our selfish needs.

Our society has a long history of making people invisible. We've even

made laws codifying invisibility into legal practice. The Jim Crow laws of the 20th century segregated African-Americans from the white population. This made it much easier for the more fortunate to treat the less fortunate as if they weren't human, let alone equal.

One of my favorite things about the New Testament is that it chronicles Jesus' crusade to lift the curse of invisibility in his own time. Jesus regularly paid attention to those considered "invisible" in Roman times—lepers, women, foreigners and the poor.

Who are the invisible in your school? How can you help them into the light? Invite them to parties or game nights or ask them to be part of study groups or group projects. Simply compliment them. Showing someone that you are thinking of them, such as saying "hello," for example, or saying you like their outfit or what they said in class, can mean so much to someone who is used to being overlooked.

You can show them that they are liked, that they are worth it and that they are valued.

(Karen Osborne writes for Catholic News Service.) †

Your Family/Bill Dodds

Monica Dodds is gone, but she is still with us

Monica is praying for you. You can be sure of that. And she is praying for me. I thank God for that.



As you may have heard or read, my wife, Monica, who contributed to this

column, passed away on the evening of Jan. 6. She died at home, in our bedroom, of uterine cancer.

First diagnosed in late February 2010, she found out in late February 2012 that she had, at most, a year to live. She lasted 10 months and packed an incredible amount of living, and loving, into each one of them.

We knew, the whole family knew, that your prayers and the prayers of so many others made a difference over those 10 months.

There was a gradual decline in her abilities, but until the final eight days she was up and around, going out to lunch,

attending Mass, visiting family and making sure we were making as many happy memories as possible.

She completed the main items on her "bucket list," those things she wanted to do before she died. And she enjoyed telling people about her "chuck-it" list. Obligations she no longer had to meet. At the top of the list was some dental work scheduled for early March 2012.

After she died, I came across a number of notes and pieces of writing she had been working on throughout last year. This is from one she titled, "Things I Want to Tell You."

"Rule number one: Pray.

"Pray right here and right now.

"We all have a natural compass guiding us to God.

"He made us because he loves us and takes delight in watching us grow closer to him.

"If in doubt, pray.

"I look forward to resting.

"Life is so much simpler when you make decisions with God. God speaks to each of us in a way we will understand. Life is like a maze. Sometimes we know which way to go, sometimes we hit a

wall. God is the 'cheese' we're trying to find. We wish we could jump up high enough to see where we're going. Where do I go next? But we need to trust our instinct because we are made to return to God.

"What's the point of all of this? He said, 'I am.'"

In her work with family caregivers, Monica stressed the idea of the presence of God. Of a caregiver's, of anyone's, ability to talk to God "right here, right now." She would explain that it didn't take away hardships and heartaches, but it helped a person better realize that he or she is never alone in those difficult times.

You aren't alone in your difficult times. My family and I aren't alone in ours. In heaven, or on Earth, we remain in the presence of God. Now in his presence, in a new and wondrous way, Monica is praying for you and me. She promised she would. She keeps her word.

(Bill Dodds and his late wife, Monica, founded the Friends of St. John the Caregiver.) †

Making a Difference/Tony Magliano

March for life all year long

What a wonderful sight to behold. From Capitol Hill as far as I could see, there was a sea of people on the march for life!

But the 40th March for Life on Jan. 25 was bittersweet.



It was inspiring to see so many people, from so many states, marching on behalf of our unborn brothers' and sisters' right to be born. But it was sad to think that we have been marching for

40 years—with no end in sight.

While progress has been made in many states to restrict abortion on demand, we are still a very long way from the day when every single unborn child will be allowed to see the light of day.

Since the U.S. Supreme Court's infamous 1973 *Roe v. Wade* and *Doe v. Bolton* decisions, it has been estimated that 55 million unborn babies in America have been killed by abortion, according to statistics supplied by the Guttmacher Institute—the former research arm of abortion provider Planned Parenthood.

The March for Life in Washington, the Walk for Life West Coast, the Midwest March for Life and pro-life demonstrations in various state capitals are shots in the pro-life arm, but these one-day annual events are simply not enough.

We need to march all year long—educating and lobbying for the full protection of every single unborn person's life and dignity.

And we need to regularly be present in large numbers at the abortion mills, peacefully and prayerfully denouncing the murders taking place within their walls.

Another way to keep marching is to sign up to receive legislative alerts from the U.S. Conference of Catholic Bishops (USCCB). Go to www.usccb.org and move your cursor onto "Issues and Action." Then click "Take Action Now." And finally, click "Sign up for future action alerts," type in your contact information and click submit.

It's also important to contact your state Catholic conference, www.indianacc.org, and get on their legislative alert list.

During the march, I positioned myself alongside of the U.S. Capitol building. There, together with a much older friend, I held a banner urging marchers to stay active in the cause all year long.

Our banner was part of an effort by the Center for Bio-Ethical Reform (www.abortio.no.org) to tell the shocking truth of what abortions look like.

Before the march started, a team of us mounted a display of large pictures graphically revealing the brutal, hideous, evil reality of abortion.

Yes, these pictures are highly controversial. But as with all evil, unless we face it head-on, we often deny its existence. As Father Frank Pavone, national director of Priests for Life (www.priestsforlife.org) once told me, "America will not reject abortion until America sees abortion."

In her Nobel Peace Prize acceptance speech, Blessed Teresa of Calcutta said, "I feel the greatest destroyer of peace today is abortion because it is a direct war, a direct killing, direct murder by the mother herself. ... Because if a mother can kill her own child, what is left but for me to kill you, and you to kill me—there is nothing in between."

Indeed, abortion is war waged against the smallest and weakest members of humanity. War always inflicts the most suffering on the most vulnerable.

Let's continuously respond to the Lord's call to be consistent peacemakers on behalf of all of our brothers and sisters—born and unborn.

Let's march for life all year long!

(Tony Magliano is an internationally syndicated social justice and peace columnist.) †

First Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 17, 2013

- Deuteronomy 26:4-10;
- Romans 10:8-13;
- Luke 4:1-13

The Book of Deuteronomy provides the first reading for this first Sunday of Lent. Deuteronomy looks to the days when

the Hebrews were fleeing from Egyptian slavery, and making an uncertain way across the treacherous Sinai Peninsula.

Even so, Deuteronomy is not a story of doom and gloom. It is hopeful. All will be well for

God's people if they simply love him and follow his commandments. God already had proven to be merciful and protective. He would not change.

The decision to obey God, however, and truly to be his faithful people rested solely with the people themselves.

For its second reading this weekend, the Church provides us with a reading from St. Paul's powerful Epistle to the Romans. The Apostle wrote this letter to the Christians living in Rome, the imperial capital and the center of the Mediterranean world in the first century.

As was the case with the other communities to which Paul sent letters, the Christian community of Rome was living in a culture that was utterly at odds with the letter and the spirit of the Gospel. Surely, many of the Christian Romans had doubts. Surely, many were afraid because the popular mood and indeed the political order were against Christians.

Paul urged these people to be strong by uniting themselves to God through faith in Jesus. Paul expressly mentions the Resurrection, the miracle by which Jesus, crucified and dead, rose again to life.

Reassuringly, and strong with his own determined faith, Paul tells the Romans that if they trust in the Lord, none will be put to shame.

Finally, Paul insists, God's mercy and life, given in Christ, are available to all,

Greeks or foreigners, as well as to Jews, who were part of the Chosen People.

St. Luke's Gospel gives us a scene also seen in Mark and Matthew, namely the story of the temptation of Christ by the devil. The identity of Jesus is made clear. The Gospel says that Jesus is "full of the Holy Spirit" (Lk 4:1). He is the Son of God. He also is human, because the devil used food to tempt Jesus. Fasting was a discipline for Jesus.

In the exchange, the devil, so often depicted in myth as so very powerful—as indeed the devil is powerful—comes across as indecisive and struggling. The devil cannot grasp the full meaning of Christ's identity. The devil foolishly seeks to tempt Jesus not to be faithful to God but rather to worship him.

Jesus, by contrast, is serene and strong. He is in control.

Nevertheless, although defeated for the moment, the devil does not relent but only lies in wait for another opportunity.

Reflection

On Ash Wednesday, the Church invited us to use the season of Lent as a means to grow in holiness.

Never deluding us by implying that the path to holiness is a walk along an imagined primrose path, the Church frankly tells us that holiness requires discipline, focus and unflinching faithfulness to God despite difficulties and the forces, very real in the world, that are absolutely at odds with the Gospel of Jesus.

In so many ways, we are similar to the Hebrews as they fled from Egypt and slavery to the land of prosperity and peace that God had promised them. We are in flight from the slavery and hopelessness of sin.

The first people to hear this reading from Romans, and the reading from Luke, also were in flight from sin and death. They were weak. We are weak because selfishness attracts us. They could not see. Neither can we.

God alone gives strength and insight. Lent gives us the opportunity to strengthen our own resolves to resist sin, to be with God, and in God to find our way. †

Daily Readings

Monday, Feb. 18
Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Tuesday, Feb. 19
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, Feb. 20
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, Feb. 21
St. Peter Damian, bishop and doctor
Esther C:12, 14-16, 23-25
Psalm 138:1-3, 7c-8
Matthew 7:7-12

Friday, Feb. 22
The Chair of St. Peter the Apostle
1 Peter 5:1-4
Psalm 23:1-6
Matthew 16:13-19

Saturday, Feb. 23
St. Polycarp, bishop and martyr
Deuteronomy 26:16-19
Psalm 119:1-2, 4-5, 7-8
Matthew 5:43-48

Sunday, Feb. 24
Second Sunday of Lent
Genesis 15:5-12, 17-18
Psalm 27:1, 7-9, 13-14
Philippians 3:17-4:1 or 3:20-4:1
Luke 9:28b-36

Question Corner/Fr. Kenneth Dolye

Attending weekday Mass does not fulfill your Sunday obligation

QI am an old lady, and I have been privileged to attend daily Mass for most of my life.



to fulfill the weekend obligation? (Clinton Township, Mich.)

The various weekend liturgies in our area churches are most disconcerting to me, and I am considering a long leave of absence. My question is this: Can a weekday Mass be designated

AThe Sunday Mass obligation is clear.

The *Catechism of the Catholic Church* in #2181 states: "The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason, the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason [for example, illness, the care of infants] or dispensed by their own pastor. Those who deliberately fail in this obligation commit a grave sin."

From apostolic times, followers of Jesus have gathered on Sundays because that is the day of Christ's resurrection, which is the core of our faith.

The communal dimension of the celebration has the added value of strengthening the faith of participants. St. John Chrysostom said, "You cannot pray at home as at church, where there is a great multitude, where exclamations are cried out to God as from one great heart, and where there is something more: the union of minds, the accord of souls, the bond of charity."

Notice that the catechism envisions exceptional situations where a pastor can lift the requirement for a sufficient reason. If, for example, someone who did not drive and lived a distance from a church could find a ride only on weekdays or if a person were afflicted by agoraphobia (fear of crowds or open spaces), and was comfortable only when there was a handful of people in attendance—in such circumstances a pastor might well lift the Sunday obligation and encourage the person to go to Mass on a weekday instead.

But your own situation seems to be different. You just don't like the way the liturgy is celebrated in parishes in your area on Sundays. In my mind, that would not be enough of a reason to dispense you. I would suggest that you look for a Sunday Mass more suited to your taste.

While the *General Instruction of the Roman Missal* #40, says that "every

care should be taken that singing by the ministers and the people not be absent in celebrations that occur on Sundays," that same provision does allow for "due consideration for the cultures of the people." So you will probably find some Sunday Masses that are quieter than others.

QWhat ever happened to the Easter duty?

Is it still mandatory for Catholics to receive the sacraments of reconciliation and the Eucharist at least once a year, during the Easter season, to remain in good standing? (city and state withheld)

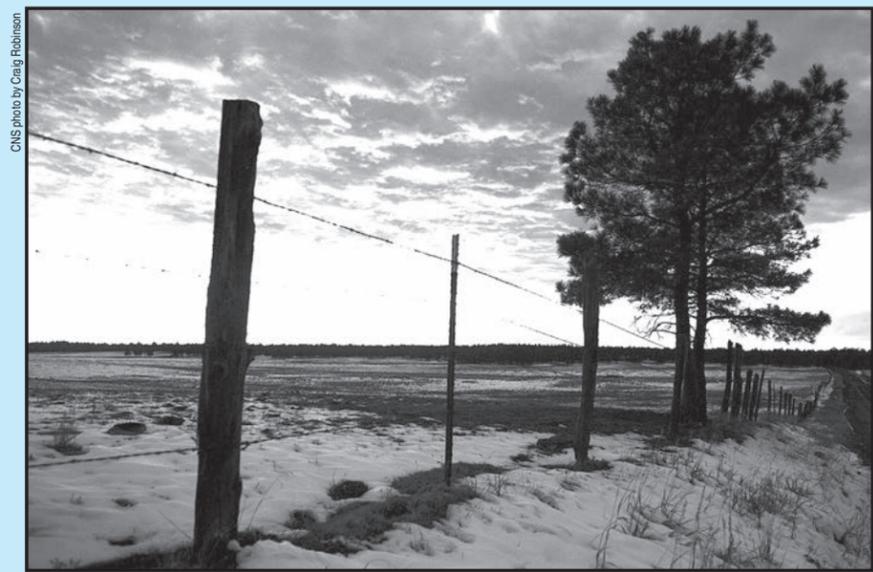
AThe Church's *Code of Canon Law* in #920 requires Catholics to receive holy Communion at least once a year, during the Easter season. In the United States, the Easter season is defined for this particular purpose as running from the first Sunday of Lent through Trinity Sunday, which is the Sunday after Pentecost.

That same code in #989 says that "each member of the faithful is obliged to confess faithfully his or her grave sins at least once a year." Note that this requirement applies only to "grave sins," and that no specific time frame is mentioned other than annually.

So a person who is not conscious of any mortal sins is, at least technically, not required to go to confession at all. However, the code is quick to point out in #988.2 that it is recommended "to the Christian faithful that they also confess venial sins." The catechism describes venial sins as "everyday faults."

In the sacrament of penance, one encounters directly the merciful, forgiving Christ. Received with reasonable frequency, the grace of this sacrament helps the penitent to make steady progress on the path to holiness. †

My Journey to God



Evergreen

By Sister Norma Gettelfinger, O.S.B.

How marvelous to be "evergreen" It sounds akin to "ever ready" in the Gospel To "ever compassionate" as our Heavenly Father to "ever present" to us as Jesus promised.

So, evergreens, continue to be "everlasting" symbols of "ever alive" ... of "ever seeking" the Will of God.

(Benedictine Sister Norma Gettelfinger is a member of Our Lady of Grace Monastery in Beech Grove. A fence and a pine tree stand in silhouette against the setting sun on a winter day at the Z Lazy B Ranch in Page, N.M.)

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.

BAUER, Liberty Belle, 94, Most Sacred Heart of Jesus, Jeffersonville, Jan. 5. Mother of Carol and Donald Bauer. Stepmother of Robert Bauer. Grandmother of five. Great-grandmother of four.

BENZ, Mary Lou, 93, St. Luke the Evangelist, Indianapolis, Jan. 17. Mother of John, Paul and Dr. R. Daniel Benz. Grandmother of four. Great-grandmother of two.

BROMUND, Fred J., 59, St. Pius X, Indianapolis, Jan. 13. Son of Margaret Bromund. Brother of Anne Miller, Jane, Carl, Dave, Mark and Paul Bromund.

COULTER, Robert Riddle, Jr., 57, Christ the King, Indianapolis, Jan. 17. Husband of Kelley Coulter. Father of Ashley Ryan, Dustin and Robert Coulter.

Brother of Kathy Lehner and Nancy Wehring. Grandfather of five.

DRYER, Louise M., 92, St. Christopher, Indianapolis, Jan. 17. Mother of Michael Dryer. Sister of Harriet Sladek. Grandmother of 17. Great-grandmother of 26.

FREY, Lawrence, 88, St. Joseph, St. Leon, Jan. 19. Husband of Doris (Hahn) Frey. Father of Barbara Ault, Bev Stone, Betty, Bill, Brian and Robert Frey. Grandfather of 13. Great-grandfather of seven.

GAVETTE, Catherine (Brady), 65, St. Pius X, Indianapolis, Dec. 5. Mother of Angela and John Finney. Sister of Patsy Allen, Peggy Burke, Sarah Cannon, Louise Mayfield, Liz Scharf and Mike Brady. Grandmother of six.

GREBEZS, Janis, 100, Most Holy Name of Jesus, Beech Grove, Jan. 17.

HANKINS, Mary Evelyn, 86, Mary, Queen of Peace, Danville, Dec. 28. Mother of Susie Crandall. Sister of Jack Eckert. Grandmother of five.

HOSTETLER, Michael Warren, 70, St. Charles Borromeo, Bloomington, Jan. 12. Husband of Barbara Hostetler. Stepson of Agatha Hostetler-

Adams. Father of Nancy Archer. Brother of Cindy Brown, Cassandra Tomlinson-Adams, Lori Wilkerson, Joe and John Heagy. Grandfather of two.

KAISER, Jane (Corbin), 60, Holy Family, New Albany, Jan. 15. Wife of John Kaiser. Mother of Anna, John and Patrick Kaiser. Sister of Emilie Meldahl, Christie Wafford and Tom Corbin. Grandmother of four.

KNIGHT, Mary E., 97, Most Sacred Heart of Jesus, Jeffersonville, Jan. 4. Mother of Karen Lovan, Teresa Popp, Jacqueline Thomas, Charles, David and Thomas Knight. Sister of Jeanne Taflinger. Grandmother of 20. Great-grandmother of 30.

LUND, Mary Margaret, 88, Holy Spirit, Indianapolis, Jan. 15. Mother of MaryAnn Barkes, Donna Stearley, Bill, Bob, Don, Jim, John, Patrick and Tom Lund. Sister of Jean McCaslin. Grandmother of 17. Great-grandmother of 16.

MERCHO, Malak, 82, St. Simon the Apostle, Indianapolis, Jan. 15.

MORIARTY, Thomas, 81, St. Barnabas, Indianapolis, Jan. 17. Husband of Patricia Moriarty. Father of Patricia Janitz, Joan Tutino, Daniel, John, Kerry and Steven Moriarty. Brother of Patrick Moriarty. Grandfather of 11. Great-grandfather of six.

MUCKERHEIDE, Ralph E., 73, St. Mary, Greensburg, Jan. 18. Husband of Martha Muckerheide. Father of Michelle Gable and

Scott Muckerheide. Brother of Carol Hahn, Marilyn Land, Dale, James and Robert Muckerheide. Grandfather of four.

PICH, Josephine M., 88, Most Holy Name of Jesus, Beech Grove, Dec. 29. Mother of Janie Killion, Mary Frances Moran, Nancy Prather and Kathleen Spotts. Grandmother of 14. Great-grandmother of 18.

SCHMIDT, Richard E., 80, Our Lady of Perpetual Help, New Albany, Jan. 22. Father of Claudia Hernandez, Jackie Kareem, Brian and Tommy Schmidt. Brother of Evelyn Banet, Bill and Carl Schmidt. Grandfather of 15.

SCHWARTZ, Edward J., 86, St. Augustine, Jeffersonville, Jan. 10. Husband of Frances Schwartz. Father of Mary Kay Faith, Susan Shaughnessy and Linda Vittitow. Grandfather of eight. Great-grandfather of two.

SMITH, Florence (King), 90, Holy Spirit, Indianapolis, Jan. 21. Mother of Peggy Collins, Betsey Bergmeyer, Mary Pharis, James and Michael King. Sister of Betty Hull. Grandmother of 16. Great-grandmother of nine.

SPINA, Victor A., Sr., 73, St. Martin of Tours, Martinsville, Jan. 21. Husband of Mildred Spina. Father of Gregory, Victor Jr. and William Spina. Grandfather of eight. Great-grandfather of one.

VINCI, Mary Catherine, 91, Sacred Heart of Jesus, Indianapolis, Jan. 16. Aunt of several. †

Providence Sister Catherine Mayer taught at Catholic schools for 35 years

Providence Sister Catherine Mayer died on Jan. 29 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 82.

The Mass of Christian Burial was celebrated on Feb. 1 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Barbara Ann Mayer was born on Jan. 23, 1931, in Evanston, Ill. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Jan. 6, 1949, and professed final vows on Aug. 15, 1956.

Sister Catherine earned a bachelor's degree in education at Saint Mary-of-the-Woods College.

During 64 years as a Sister of Providence, she ministered as an educator for 35 years in Catholic schools in Indiana, Illinois and Massachusetts. In the archdiocese, she ministered at the former St. Joseph School in Terre Haute from 1956-57.

After retiring as a teacher, Sister Catherine ministered as an administrative assistant for 16 years at Costa Catholic School in Galesburg, Ill. In 2005, she returned to the motherhouse and volunteered in a variety of ministries. Beginning in 2011, she dedicated herself completely to prayer.

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

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~Psalm 34.4

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-  **March 22-27:** Holy Week Silent Directed Retreat Choose from 3, 4, or 5-day options OR create your own silent self-guided retreat by combining one or more days and nights.

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IS-5987722



Father Hollowell is keynote speaker at Sanctity of Life Dinner, fundraiser

By Natalie Hoefler

Many people desire to assist in the pro-life movement, but they struggle with knowing where to start or with finding time to take action.



Fr. John Hollowell

The archdiocesan Office for Pro-Life Ministry has a solution: the 2013 Sanctity of Life Dinner and fundraiser from 7 p.m. to 9 p.m. on March 14 at the Riverwalk Banquet Center and Lodge in Indianapolis, featuring Father John Hollowell as the keynote speaker.

Father Hollowell is a fitting choice as speaker of an event designed to help the archdiocese promote the sanctity of life. The pastor of Annunciation Parish in Brazil speaks out for the sanctity of life frequently and publicly in blogs, articles and at www.YouTube.com.

The theme for the Sanctity of Life Dinner is the "Joy of Chastity."

In regard to chastity, Father Hollowell says, "If we want to start changing the culture, legislation is important, and so is helping people understand the positive sides of chastity.

"We can't let people tell the world for us that we think chastity simply involves running around telling people 'no'—Catholicism and chastity is not a 'no,' but a 'yes'!" During the evening, raffles will raise funds to help the Office for Pro-Life Ministry accomplish its mission in central and southern Indiana.

That mission includes offering pro-life education and evangelization, giving pastoral care to women and men whose lives have been affected by abortions, and operating the Birthline service that provides crisis pregnancy intervention and material assistance to women and babies living in poverty.

"We do want to raise money for the ministry," says Patty Arthur, administrative assistant for the Office for Pro-Life Ministry, "but a more important aspect is getting high school youths, seminarians and priests to the dinner to educate them about the pro-life cause.

"For this reason, we keep the cost of registration very low and count on our raffle baskets to help bring in funds over and above the actual cost of the dinner."

The evening will also include an awards program, recognizing those who have provided outstanding service to the pro-life ministry.

Beverly Jones will receive the Birthline Telephone Volunteer award, and Stephanie Hunter will be recognized

for her role as Birthline scheduling coordinator.

An award will be given to Pauline Kattady for her work in post-abortion healing, and Steve and Patty Dlugosz will receive an award for their contributions to Helpers of God's Precious Infants and to Birthline's Crisis Pregnancy Intervention.

Everyone is invited to attend the event and to sponsor a teenager, seminarian, priest or religious to attend.

Registration and a cash bar will be available starting at 6 p.m. The dinner, speaker, raffles and awards will take place from 7-9 p.m.

Student tickets are \$35, single adult tickets are \$45 and married couples can attend for \$85.

Special discounted table reservations are also available as follows: 10 adults for \$425; 10 adults, including one priest, for \$375; 10 teenagers for \$325; 10 teenagers, including one priest, for \$300.

(For more information or to make reservations, contact the Office for Pro-Life Ministry at 317-236-1521 or 800-382-9836 ext. 1521, or e-mail Maria Barnes at mbarnes@archindy.org. Donations to sponsor a priest, seminarian, religious or teen can be mailed to the Office for Pro-Life Ministry at 1400 N. Meridian St., Indianapolis, IN 46202.) †

Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

- Feb. 21, 4 p.m. to 5:30 p.m. and 6:30 p.m. to 7 p.m. at St. Peter, Franklin County
- Feb. 22, 6 p.m. to 8 p.m. at St. Teresa Benedicta of the Cross, Bright
- Feb. 23, 9 a.m. to 11 a.m. and 1 p.m. to 3 p.m. at St. Teresa Benedicta of the Cross, Bright
- Feb. 26, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
- Feb. 28, 4 p.m. to 5:30 p.m. and 6:30 p.m. to 7 p.m. at St. Mary-of-the-Rock, Franklin County
- March 1, 10 a.m. to 10 p.m. for St. John the Baptist, Dover; St. Joseph, St. Leon; St. Paul, New Alsace; and St. Martin, Yorkville, at St. Martin, Yorkville
- March 4, 6:30 p.m. at St. Lawrence, Lawrenceburg
- March 6, 7 p.m. for St. Charles Borromeo, Milan; St. Mary Magdalen, New Marion; St. Pius, Ripley County; and St. John the Baptist, Osgood, at St. John the Baptist, Osgood
- March 7, 7 p.m. at St. Mary, Greensburg
- March 12, 7 p.m. for St. Nicholas, Ripley County; St. Anthony of Padua, Morris; and St. Louis, Batesville, at St. Louis, Batesville
- March 12, 7 p.m. for St. Denis, Jennings County; St. Maurice, Napoleon; and Immaculate Conception, Millhousen, at Immaculate Conception, Millhousen
- March 20, 7 p.m. for St. Joseph, Shelbyville, and St. Vincent de Paul, Shelby County, at St. Vincent de Paul, Shelby County
- March 20, 6:30 p.m. for St. Anne, Hamburg; St. Maurice, Decatur County; and St. John the Evangelist, Enochsburg, at St. John the Evangelist, Enochsburg

Bloomington Deanery

- Feb. 26, 7 p.m. at St. Vincent de Paul, Bedford
- March 19, 7 p.m. at St. Agnes, Nashville

Connersville Deanery

- Feb. 26, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
- Feb. 28, 7 p.m. at St. Mary (Immaculate Conception), Rushville
- March 6, 7 p.m. at St. Gabriel, Connersville
- March 7, 7 p.m. at St. Bridget of Ireland, Liberty
- March 19, following 5:30 p.m. Mass for Richmond Catholic Community at St. Mary, Richmond
- March 20, 7 p.m. at St. Rose of Lima, Knightstown

Indianapolis East Deanery

- Feb. 26, 7:30 p.m. at Holy Spirit
- March 4, 7 p.m. for St. Bernadette; St. Therese of the Infant Jesus (Little Flower); and Our Lady of Lourdes, at Our Lady of Lourdes
- March 6, 7 p.m. for Holy Cross and St. Philip Neri at St. Philip Neri
- March 12, 7 p.m. at St. Mary
- March 13, 6:30 p.m. at St. Rita
- March 14, 7:30 p.m. at St. Michael, Greenfield

Indianapolis North Deanery

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

Indianapolis South Deanery

- March 4, 6:30 p.m. at Nativity of Our Lord Jesus Christ
- March 10, 2 p.m. at Good Shepherd
- March 12, 7 p.m. at St. Jude
- March 13, 7 p.m. at St. Mark the Evangelist
- March 19, 7 p.m. at St. Roch
- March 20, 6 p.m. at St. Barnabas
- March 25, 7 p.m. at Our Lady of the Greenwood, Greenwood
- March 27, 6 p.m. at St. Barnabas

Indianapolis West Deanery

- Feb. 16, 10 a.m. at St. Anthony
- Feb. 19, 6:30 p.m. at St. Monica
- Feb. 26, 7 p.m. at Mary, Queen of Peace, Danville
- Feb. 28, 7 p.m. at St. Malachy, Brownsburg
- March 4, 7 p.m. at St. Thomas More, Mooresville
- March 12, 7 p.m. at St. Gabriel the Archangel
- March 14, 7 p.m. for Holy Angels at Marian University Chapel
- March 20, 6:30 p.m. at St. Susanna, Plainfield
- March 20, 7 p.m. at St. Joseph
- March 23, 9:30 a.m. to 5 p.m. at St. Michael the Archangel
- St. Christopher Parish in Indianapolis will have reconciliation each Wednesday during Lent from 5:30 p.m. to 7 p.m. except during Holy Week. All attending should enter through the Day Chapel side door.

New Albany Deanery

- Feb. 20, 7 p.m. to 8 p.m. at Holy Family, New Albany (individual confession available every Wednesday during Lent)
- Feb. 25, 7 p.m. at St. Mary, Navilleton
- Feb. 26, 7 p.m. at Most Sacred Heart of Jesus,

Jeffersonville

- Feb. 27, 7 p.m. at St. Joseph, Corydon
- Feb. 28, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
- March 3, 4 p.m. at St. Mary, New Albany
- March 6, 6 p.m. at St. Anthony of Padua, Clarksville
- March 11, 7 p.m. at St. Joseph, Sellersburg
- March 12, 7 p.m. at St. Mary, Lanesville
- March 12, 8 a.m. to 8 p.m. at Our Lady of Perpetual Help, New Albany (individual confession)
- March 14, 6:30 p.m. at St. Paul, Sellersburg
- March 20, 7 p.m. at St. Michael, Charlestown
- March 24, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

- Feb. 26, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
- March 10, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
- March 13, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
- March 14, 7 p.m. at St. Bartholomew, Columbus
- March 17, 3:30 p.m. at St. Patrick, Salem
- March 17, 5 p.m. at American Martyrs, Scottsburg
- March 25, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery

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

Terre Haute Deanery

- Feb. 21, 12:30 p.m. and 7 p.m. at Sacred Heart, Clinton
- Feb. 24, 7 p.m. at St. Joseph, Rockville
- March 13, 7 p.m. at St. Paul the Apostle, Greencastle
- March 14, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute
- March 14, 7 p.m. at St. Patrick, Terre Haute †

Lenten activities available online

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

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

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DEANERIES

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School, joined the Catholic Church last Easter and was excited to meet Archbishop Tobin.

"I told him I came into the Church last year here at the Easter Vigil and that I had a lot of fun doing it," said Kaden, who also showed the archbishop the cross-shaped freckle pattern on his nose. "He said that's a sign of faith, and that I'm probably going to be a priest."

Donna Murphy had the same glow of joy when she met Archbishop Tobin during an after-Mass reception in the gymnasium of Seton Catholic High School in Richmond. His visit on Feb. 10 coincided with her 75th birthday.

"I was thanking him for coming for my 75th birthday," Murphy said with a smile. "He just wished me a happy birthday and said he hoped I would have a big party tonight. He's very nice, and I enjoyed his homily."

David and Annette Willhelm waited in a long receiving line in the gymnasium to meet Archbishop Tobin.

"I've heard a lot of good things about him," said David Willhelm, a member of Holy Guardian Angels Parish in Cedar Grove. "We wanted to meet him in person. I feel he will be a good leader for us."

The Willhelms were among a number of people who expressed their appreciation for Archbishop Tobin's desire to connect with all the deaneries of the archdiocese.

"It's a great honor for us," said Father Jeremy Gries, pastor of St. Mary Parish in Rushville and dean of the Connersville Deanery. "He's very personable and very gracious. It's wonderful to have a bishop who is able to be out with the people. That's great for the spiritual health and well-being of the people in the archdiocese." †



Above, Teresa Eckrich, music director of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, leads a children's choir and combined deanery choir during a Feb. 5 Mass in her parish's church to welcome Archbishop Joseph W. Tobin to the Indianapolis East Deanery.

Left, Archbishop Joseph W. Tobin delivers a homily to the members of the Terre Haute Deanery in St. Patrick Church in Terre Haute on Feb. 6.



Donna Murphy of Holy Family Parish in Richmond jokes with Archbishop Joseph W. Tobin, telling him how much she appreciates his efforts to come to Richmond to help her celebrate her 75th birthday on Feb. 10—the same day that the archbishop celebrated Mass with the Connersville Deanery at St. Andrew Church in Richmond.

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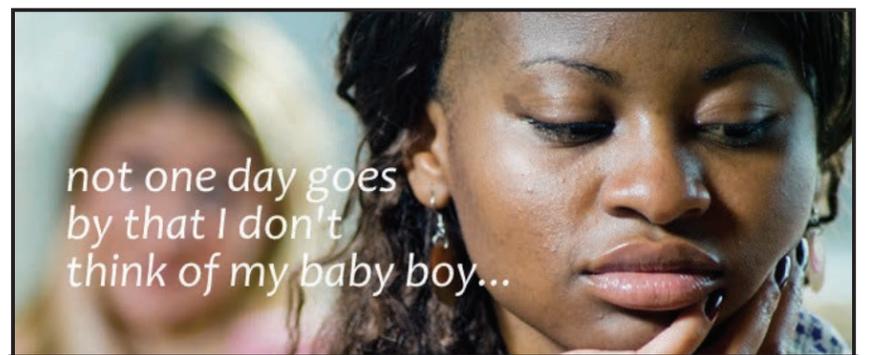


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not one day goes by that I don't think of my baby boy...

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To learn more about Rachel's Vineyard Retreats contact
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