



The

# Criterion

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## The gift of music

New Albany Deanery Honor Choir brings young voices together, page 9.

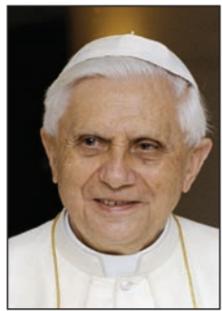
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## History may hold clues in divining impact of resignation, expert says

ROME (CNS)—The halls of history might hold some clues as to what kind of impact Pope Benedict XVI's resignation will have on the Church, and how to navigate a smooth transition, said a U.S. scholar.



Pope Benedict XVI

"All these problems surrounding how to treat Benedict, what to call him, how he will be dealt with in his life after the papacy, how his death will be dealt with, all of these are new" questions, said Joshua Birk, a fellow at the American Academy in Rome and expert in medieval Mediterranean history.

To find some answers or at least some guidance, "we sort of have to go back to these medieval cases [of papal resignation] because we literally have nothing else" to go by, he told Catholic News Service on Feb. 15.

See related stories, page 3.

There is not much in the annals to sift through, however. Papal

resignations are extremely rare with only four in the past 1,100 years, he said. And almost every case involved popes who were pressured to step down.

Only the voluntary resignation of St. Celestine V in 1294, he said, can offer relevant parallels to help the Church make sense of the free and willful resignation of Pope Benedict.

The case of Pope Celestine also resulted in some innovative changes that he brought with his decision to resign, he said.

For example, Birk said, the principles behind Pope Celestine's decision to step down and "how Celestine articulated the ability of a pope to resign are incredibly important," as is the papal bull he issued establishing rules for an abdication.

The late 13th-century pope also

See CLUES, page 2

## The magic of friendship

Photo by John Shaughnessy



The smiles show the friendship of Allison Kelly, Charlie Springman and David Saling, a friendship that developed from their involvement in a rare Catholic high school program at Roncalli High School in Indianapolis.

## Rare program transforms the lives and perspectives of Catholic high school students

By John Shaughnessy

If there is lasting magic about the high school years, it usually appears in the form of relationships—as strangers are transformed into close friends who understand each other, support each other and care about each other through the good times and the tough times.

Sometimes, the magic lasts through graduation. Other times, it continues for years. Or even a lifetime.

Then there are the times it creates moments that lead to tears of joy.

One of those emotional moments is happening right now for Michelle Roberts as she listens to Charlie Springman, Allison Kelly and David Saling talk about the way their friendship has grown during the past four years.

"That's where the real magic happens," a tearful Roberts says as she motions toward the three students at Roncalli High School in Indianapolis.

A teacher at the school, Roberts introduced the three students to each other four years ago through a program that is unique in the archdiocese and rare among Catholic high schools across the country.

Roberts coordinates Roncalli's Certificate of Completion Program, an individualized program that allows students with intellectual disabilities to have a Catholic high school experience.

Geared toward students who aren't able to earn a traditional high school diploma, the program provides inclusive general education classes, instruction in life skills for independence in adulthood, and a work/study component that offers

job experience and preparation for employment in the future.

Still, the best part of the program may be the peer mentoring relationships that connect students in the Certificate of Completion Program with students who are working toward a high school diploma.

It's where Charlie, Allison and David have formed a friendship that has touched and changed all of their lives.

### 'Here's someone who can use a friend'

To know how far Charlie Springman has come in his four years at Roncalli, it helps to know where he started when he entered the school as a freshman in the Certificate of Completion Program in the fall of 2009.

See FRIENDSHIP, page 16

## Archdiocese sponsors Italy pilgrimage to witness Archbishop Tobin receive pallium on June 29

By Natalie Hoefler

The Archdiocese of Indianapolis is sponsoring a pilgrimage to Italy from June 25 to July 2 to witness Archbishop Joseph W. Tobin receive his pallium on June 29, the feast of Sts. Peter and Paul, at St. Peter's Basilica in Rome.

"I think that a chance to visit Rome is a wonderful opportunity to connect with the tradition of our faith, whatever the occasion," said Archbishop Tobin. "However, the presence of faithful from the archdiocese at St. Peter's on June 29 will be a beautiful sign of the hundreds of thousands of Catholics whom I am privileged to lead."

The use of the pallium, which dates to the fifth century, is reserved for territorial archbishops and the pope. A pallium is an approximately two-inch wide, circular, woolen band worn around the neck, chest and shoulders. It bears six black crosses and



Archbishop Joseph W. Tobin

See PILGRIMAGE, page 2

Submitted photo by Creative Commons



Pilgrims will witness Archbishop Joseph W. Tobin receive his pallium on June 29 at St. Peter's Basilica in Rome, Italy.

# PILGRIMAGE

continued from page 1

has two pendants, one hanging from the front and one from the back.

This liturgical vestment represents an archbishop's sharing pastoral care with the pope over the faithful of his archdiocese.

The eight-day pilgrimage begins with departure for Rome from Indianapolis on June 25.

The following day, pilgrims will visit the Catacomb of St. Sebastian, one of the oldest and largest series of Christian catacombs, or underground tombs, in Rome. The day will end with Mass and a welcome reception at the Pontifical North American College in Rome.

On June 27, the pilgrims will journey to Orvieto, an Italian town that sits atop a 1,000-foot high rock formation. The day-trip includes Mass at San Brizio Chapel.

The next day will be spent in Rome, known as the "Eternal City." Pilgrims will celebrate Mass at St. Peter's Basilica, and have the rest of the day for personal sightseeing and shopping.

The highlight of the trip occurs on June 29 when Archbishop Tobin—and all archbishops appointed in the past year to lead an archdiocese—will receive their palliums from the pope prior to a Mass at St. Peter's Basilica at the Vatican. A reception will follow at the Pontifical North American College in Rome.

A day trip to Siena follows on June 30. Siena was the home of the famed saint and doctor of the Church, St. Catherine of Siena. The day includes Mass, a visit to the city's cathedral and a guided tour of the city.

On the last full day, pilgrims will celebrate Mass in Rome at the Church of St. Alphonsus Liguori, the founder of the Congregation of the Most Holy Redeemer, more commonly known as the Redemptorists. This is the order which Archbishop Tobin joined in 1972 and served as the superior general for from 1997 to 2009.

A day trip to the town of Subiaco will

follow. Not far from Rome, Subiaco is where St. Benedict, considered the founding father of western monasticism, first lived as a hermit and later established his first monastery. A visit to St. Scholastica Abbey and the sacred grotto Sacro Speco in St. Benedict Abbey are included in the day trip.

The pilgrimage will end on July 2. Pilgrims will arrive back in Indianapolis on the same day.

"The pilgrimage will give me the chance to show off a city that I called home for two decades," said Archbishop Tobin. "I might be able to return in a small way some of the 'Hoosier Hospitality' that has been lavished on me."

While the archbishop is uncertain of duties required of him by the Vatican during the pilgrimage, he said, "I trust that I will be able to participate in many of the side trips during the pilgrimage. I will be happy to celebrate the Eucharist with my fellow travelers in a number of beautiful places. If necessary, I can make sure that my companions get the desired flavor of gelato."

The cost of the pilgrimage is \$3,545 for a double occupancy room, or \$4,145 for a single occupancy room.

The package includes round-trip airfare from Indianapolis, accommodations in a four-star hotel, a daily breakfast buffet, four dinners, transportation from and to the airport in Rome and to each of the day-trip destinations, Mass each day, and an English-speaking escort for the entire trip.

Pilgrims can also receive a Year of Faith plenary indulgence if they celebrate the sacrament of confession and pray for the intentions of the Holy Father at a designated site, which includes any cathedral church or papal basilica, during the week of the pilgrimage.

(For more information, contact Carolyn Noone at 317-236-1428 or 800-382-9836 ext. 1428, or by e-mail at [cnoone@archindy.org](mailto:cnoone@archindy.org).) †



This photo captures the Cathedral of Orvieto and part of the old city of Orvieto. The cathedral was built in the 13th century.



Mangia Tower, built in the 14th century, overlooks Piazza del Campo, the main square in Siena, Italy.

# CLUES

continued from page 1

"established the ground rules for how papal conclaves will operate in selecting the pope," said Birk, who teaches history at Smith College in Northampton, Mass.

The formal process used for centuries to select a new pope, a process that generally follows the death of a pope, is actually the model St. Celestine established for "how to select a pope after a resignation," he said.

Before Pope Celestine, the selection process was "less formalized" and often operated much differently from one papal selection to the next, he said.

"Celestine is the one who really lays down the papal bulls establishing the rights of the conclave and how they'll act under these circumstances" of a vacant see, he said.

Just as Pope Celestine's bold move carried with it important and lasting norms and traditions, so may Pope Benedict's decision usher in a new approach, the scholar said.

"For a pope that is generally viewed

as incredibly conservative and very traditionalist, this resignation actually shows a remarkable innovation on his part," Birk said.

While the idea of resignation may have been bandied about with other popes, only Pope Benedict has really embraced it with the "modern understandings of health, illness and the abilities of modern science to prolong life even in times of sickness," he said.

"The innovation Benedict has shown in resigning may give the College of Cardinals more leeway and may allow them to be more innovative and perhaps more forward-thinking in their selections," he said.

It is difficult to evaluate the problems caused directly by Pope Celestine's resignation and those caused by his successor, Pope Boniface VIII, the historian said. Boniface imprisoned his predecessor out of fear his many political enemies might "use Celestine against him," try to set him up "as an antipope or even make the argument that Celestine's resignation is illegitimate and that Boniface isn't exactly pope."

The Church will have to grapple with

what having a retired pope in the wings will mean, he said.

Though there is no danger of any harsh medieval treatment, the Church will have to simply look at "how this transfer is negotiated" or handled, and Celestine's case "can be tremendously useful for us to look at."

Birk said Pope Benedict felt a great affection for St. Celestine.

He declared a Celestine Year from August 2009 to August 2010 to commemorate the 800th anniversary of the saint's birth, and he visited the saint's relics twice during his pontificate. During a trip to L'Aquila in 2009, Pope Benedict placed the long woolen pallium that he received when he was elected on the saintly pope's casket and left it there as a gift.

Pope Celestine is mostly remembered for "his reluctance to take up this sort of burden of the Apostolic See," and "actually flees when he hears word he is going to be made pope," Birk said.

He was plucked at the age of 79 from his secluded life as a Benedictine monk and hermit and thrust into the pontificate after

the College of Cardinals broke a two-year-long deadlock and elected him in 1294.

While he never fled, Pope Benedict never kept his reluctance to become pope a secret.

The then-78-year-old pontiff told a group of German pilgrims the day after his installation in 2005 that he equated the growing consensus among cardinals to elect him pope as "an axe" getting ready to fall on his head. He had been looking forward to a life of peaceful retirement, and said he felt "inadequate" for a job that demanded great "dynamism" and strength. †

## Corrections

In the Feb. 15 issue of *The Criterion*, a photo caption on page 10 misidentified Mary Guynn as the mother of Anita Bardo. Guynn is Bardo's great aunt.

Also, in the Feb. 8 issue, Father Aaron Jenkins was misidentified in the page 6 photo caption concerning the Batesville Deanery Vocation Appreciation Dinner. †



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# Benedictine monk attends pope's last public liturgy

By Sean Gallagher

Benedictine Father Paul Nord, a monk of Saint Meinrad Archabbey in St. Meinrad, was a witness to history as he participated in the Ash Wednesday Mass on Feb. 13 in St. Peter's Basilica at the Vatican.

It was the last scheduled public liturgy celebrated by Pope Benedict XVI before he retires from leading the universal Church on Feb. 28.

Father Paul, who has lived in Rome since 2008 as a graduate student at the Pontifical Biblical Institute, distributed ashes and holy Communion during the Mass.

In an e-mail interview with *The Criterion*, Father Paul reflected on his participation in the historic liturgy.

Benedictine monks and Dominican friars ordinarily assist at the pope's Ash Wednesday Mass because it is traditionally celebrated at the Dominican Basilica of Santa Sabina in Rome, which is adjacent to Sant' Anselmo, a Benedictine monastery where monks from around the world come to live while studying in the city.

The Mass was moved to St. Peter's after the pope made his announcement because that church can hold more worshippers than Santa Sabina.

Father Paul didn't know that Pope Benedict had announced his resignation until late in the day on Feb. 11, learning about it on the Internet social media website Facebook.

That evening, a papal master of ceremony called Sant' Anselmo to tell the community that the Ash Wednesday Mass had been moved to St. Peter's.

"The historic nature of the day was clearly felt by all of us," Father Paul said.

He had attended several papal liturgies during his years in Rome, but felt from the start that this one was different.

"Often, there is a certain boisterousness in the crowd when the pope processes by, but this time there was a certain sacred somberness," said Father Paul of the opening penitential procession at the Ash Wednesday Mass. "Part of it was because it was Ash Wednesday, and part, I think, was a certain sadness that Pope Benedict would be [retiring from] the papal ministry."

The quiet solemnity shown by the congregation at the start of the liturgy gave way to prolonged applause for the retiring pontiff near the end of the Mass.

"As the applause grew, there was a sense in the crowd that we were not going to stop applauding in the normal way, without someone telling us to stop," Father Paul said. "After a couple minutes of sustained applause, the cardinals realized the tribute that the assembly was



Fr. Paul Nord, O.S.B.



Cardinals are seen in the foreground as Pope Benedict XVI celebrates Ash Wednesday Mass in St. Peter's Basilica at the Vatican on Feb. 13. The Mass was expected to be the last public liturgical event of Pope Benedict's papacy. The pope announced on Feb. 11 that he will resign at the end of the month. Benedictine Father Paul Nord, a monk of Saint Meinrad Archabbey in St. Meinrad, assisted at the Mass.

making, so they removed their miters in tribute to the pope. This only caused the applause to grow louder still.

"So the pope finally intervened [by saying], 'Thank you. Let us return to prayer.' That caused some hardy laughter from us priests who were behind the main altar because we know that the pope is very attentive to sacred, prayerful liturgy. So we obeyed and stopped applauding."

When Pope Benedict was elected in 2005, Father Paul was still a junior monk at Saint Meinrad in temporary vows.

"I remember watching the announcement in the monastery with my confreres," he said. "It was certainly an honor that he chose the name Benedict, in recognition of the role that St. Benedict and Benedictine monks played in the development of European culture and Christianity."

In the nearly eight years since that time, Father Paul has professed solemn vows, been ordained a priest and been sent to Rome to study Scripture in preparation to teach New Testament at Saint Meinrad Seminary and School of Theology in St. Meinrad.

"It really has been an amazing journey," Father Paul

said. "Studying in Rome, you see the Church from a very different perspective, a worldwide perspective. My classmates at the Pontifical Biblical Institute come from ... practically every country with a significant Catholic population."

He hopes to be in St. Peter's Square in the coming weeks when a new pope is introduced to the world.

"It is rare to have the opportunity to witness history like this," Father Paul said. "The last five popes were all participants at the Second Vatican Council, but the new pope will not have that experience. Thus, it will be a real generational transition."

In the meantime, Father Paul said that he will pray regularly for Pope Benedict and the College of Cardinals.

"The cardinals have a sacred responsibility to choose wisely and prayerfully, to follow the guidance of the Holy Spirit," Father Paul said. "We all have a sacred responsibility to sustain the pope and the cardinals with our prayers during this important time. We petition heaven to give us a good and holy pastor to wisely guide the universal Church in the years to come." †

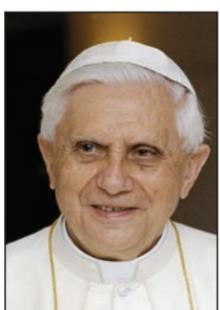
## Parishes and individuals encouraged to pray for Pope Benedict, cardinals

Criterion staff report

Archbishop Joseph W. Tobin is asking parishes across central and southern Indiana to pray in the coming weeks for Pope Benedict XVI as his Feb. 28 resignation approaches, and for the College of Cardinals as they prepare to elect a new pontiff.

Father Patrick Beidelman, archdiocesan director of liturgy, has sent guidelines to all priests and parish life coordinators in the archdiocese to help them lead their communities in praying for Pope Benedict and the voting cardinals.

Pope Benedict will continue to be mentioned at Mass in the eucharistic prayer in the usual way until 2 p.m. E.S.T. on Feb. 28, the time and date at which the



Pope Benedict XVI

pontiff's resignation will take effect.

Until that time, it would also be appropriate to pray for the pope and his successor during the Prayer of the Faithful.

Following 2 p.m. on Feb. 28 and until a new pope is named, the intercession for the pope in the eucharistic prayer is omitted.

Archbishop Tobin has granted permission for the celebration of a Votive Mass or Mass for Various Needs and Occasions on Lenten weekdays, which may be offered for the cardinals preparing to gather to elect the next pope. The Mass readings of the day should be retained.

Intercessions for the next pope and for the cardinals preparing for the election should be included in the Prayer of the Faithful at Mass, as well as other times that parish communities or larger groups of the faithful come together for prayer.

Catholics across the archdiocese are encouraged to pray for the future pope in their own personal prayer. Parishes that have times of exposition of the Blessed Sacrament, perpetual adoration chapels or other times of devotional prayer should also keep the next pope as an intention for those taking part in these times of prayer.

After the conclave has begun, Archbishop Tobin will offer a Mass for the election of the pope at SS. Peter and Paul Cathedral in Indianapolis. Ordinarily a Votive Mass or Mass for Various Needs or Occasions like this is not allowed during Lent. Archbishop Tobin has granted priests in the archdiocese permission to offer such a Mass and has asked each to do so.

Archbishop Tobin has also

granted permission for this Mass to be offered on the day of the opening of the conclave. It may not be celebrated on a Sunday, but instead on the Lenten weekday closest to the opening of the conclave.

Intercessions for the next pope and for the cardinals meeting at the conclave should be included in the Prayer of the Faithful at all Masses until the next successor of Peter is elected.

During the time of the conclave, Catholics across central and southern Indiana are encouraged to offer their private prayers, works and almsgiving for the successful election of a new pontiff.

Upon the election of the new pope, Archbishop Tobin will offer a Mass for the newly elected pontiff. Priests in every parish and community should also offer such a Mass. Archbishop Tobin has given permission to priests in the archdiocese to offer such a Votive Mass or Mass for Various Needs or Occasions during Lent.

It should not, however, be celebrated on a Sunday in the seasons of Lent or Easter.

Parishes are encouraged to ring their church bells when the new pope is named. They may also wish to place yellow and white bunting around the main door of the church to celebrate the election. Yellow and white are the papal colors.

Upon the announcement of the next pope, the mentioning of the name of the newly-elected pontiff in the eucharistic prayer is to be reinstated.

Intercessions for the newly-elected pope should be included in the Prayer of the Faithful at Mass, and at other times that parishes or other larger groups of the faithful come together for prayer.

Once the new pontiff has been announced, Catholics across the

archdiocese should give thanks to God for his election and pray for him using such prayers as the Our Father, Hail Mary, Glory Be and the *Te Deum*. The newly elected pope can also be remembered in the praying of the rosary.

(For more information, call Father Patrick Beidelman at 800-382-9836, ext. 1480 or 317-236-1480, or send him an e-mail at [pbeidelman@archindy.org](mailto:pbeidelman@archindy.org).) †

### Prayer for the Church in Anticipation of the Vacancy of the See of St. Peter

(courtesy of the Knights of Columbus)

**O Lord Jesus Christ, Supreme Pastor of your Church, we thank you for the ministry of Pope Benedict XVI and the selfless care with which he has led us as Successor of Peter, and your Vicar on Earth.**

**Good Shepherd, who founded your Church on the rock of Peter's faith and have never left your flock untended, look with love upon us now, and sustain your Church in faith, hope, and charity.**

**Grant, Lord Jesus, in your boundless love for us, a new Pope for your Church who will please you by his holiness and lead us faithfully to you, who are the same yesterday, today, and forever. Amen. †**



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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## Editorial

# The Catholic press and new media

The Catholic Press Association has long observed February as Catholic Press Month, when it hopes to impress on Catholics the importance of the Catholic press in their lives.

Lately, though, the association has been giving greater emphasis to “the media” rather than just to “the press” because it recognizes that other media are quickly becoming more popular, especially among the younger generations.

Pope Benedict XVI recognizes that fact, too. On Jan. 24, the feast of St. Francis de Sales, the patron of the Catholic press and of journalists, the pope released his message for World Communications Day, which will be observed on the feast of the Ascension. The title of the message is “Social Networks: Portals of Truth and Faith; New Spaces for Evangelization.”

Auxiliary Bishop Christopher J. Coyne of Indianapolis has been taking advantages of the new digital media, mainly on Facebook, YouTube and Twitter.

That led to his selection in the Dec. 30 issue of the national Catholic weekly *Our Sunday Visitor* as one of “nine Catholics who have been outstanding examples of leadership, service and witness in the past year.”

He was praised for “leading the flock in the digital world” and, the article said, “Among bishops, Bishop Coyne is the clear online leader.”

We at *The Criterion* joined the digital age long ago with our online edition. You can access it at [www.CriterionOnline.com](http://www.CriterionOnline.com) each Wednesday to see what stories and features are in that week’s printed issue. If you can’t wait until your copy is delivered, you can read the stories, the editorial and some columns on Thursdays.

For years now, newspapers and other periodicals have been experiencing declining readership. Many, perhaps most, young people now get their news from the digital media. People who still read secular newspapers have seen them shrink in size.

The Catholic press has experienced the same thing. *Our Sunday Visitor*, which had a circulation of nearly a million back in the 1960s, now has a circulation of 38,000. *National Catholic Register* is at 24,706 and *National Catholic Reporter* at approximately 35,000.

The Catholic press isn’t dead though. According to the 2012 Catholic Press Association Directory, there were still 139 Catholic newspapers in the United States, with a total circulation of 5,098,010.

Most Catholic magazines have also seen their circulation shrink. One exception is the devotional magazine *Magnificat*, which has a circulation of 240,000.

We are not ready to give up on print media. We thank you who are reading this for continuing to support this newspaper.

We are convinced, as the U.S. bishops said in 1974, that a Catholic newspaper “remains the least expensive way of conveying comprehensive Catholic-oriented news and views on a regular basis to the

File photo by Mary Ann Gahner



Auxiliary Bishop Christopher J. Coyne smiles as he types a Twitter message on his cell phone during a break between speakers at a National Catholic Youth Conference press conference for local media on Oct. 19, 2011, at the Indiana Convention Center in Indianapolis.

largest number of Catholics.”

As you read this week’s issue of *The Criterion*, consider whether you could get the stories, columns and features from any other source. You certainly wouldn’t get them from the secular media or from most of the digital media, or even from your parish bulletin, as vital to parish life as that is.

Speaking of parish life, we have all seen statistics that tell us that the number of people who attend Mass on weekends has declined considerably. Of course, we hardly need those statistics when we contrast the number of people at Masses on Christmas and Easter with the number at regular weekend Masses.

These Catholics perhaps need the Catholic press the most. Where else are they getting any religious formation? We are reminded of the situation in Germany, where the circulation of Catholic periodicals is greater than the number of people who attend Mass.

When Catholics don’t get their news from their diocesan newspaper, they don’t understand what is going on in this country regarding their Church. This has been painfully obvious in the issue of restriction of religious freedom when polls showed that most Catholics had no idea what the fight was about.

When polls show that many Catholics favor redefining marriages or are cohabiting instead of marrying, you know that they aren’t getting their formation from the Catholic Church, including the Catholic press.

The Church must keep the Catholic press strong while finding new ways to use the news media to spread its teachings.

—John F. Fink

## Making Sense Out of Bioethics/Fr. Tad Pacholczyk

# Debating birth control in the public square

Gov. Bobby Jindal of Louisiana, in a Dec. 13, 2012, op-ed piece in *The Wall Street*



*Journal*, argues that the cost of birth control could be reduced by eliminating the required doctor’s visit to get a prescription—making contraception available “over the counter.” If it were made available this way, it would no longer be reimbursable

by health insurance, and people could simply purchase it on their own.

Jindal posits that this approach would result in “the end of birth control politics.” He relies on several simplistic assumptions and inadequate moral judgments, however, as he tries to advance this argument.

First, he misconstrues the objective. The goal should not be to remove birth control from political debate, but rather to arrive at reasonable medical, ethical and constitutional judgments about birth control and public policy. Contraception is an important topic for public discussion because it touches on basic human and social goods, such as children, family and sexual fidelity.

Indeed, laws about contraception have always been based upon concerns for the public good and public order, as in the case of the state of Connecticut, which in 1879 enacted strong legislation outlawing contraception, specified as the use of “any drug, medicinal article or instrument for the purpose of preventing conception.” This law, similar to the anti-contraception laws of many other states, was in effect for nearly 90 years before it was overturned by the U.S. Supreme Court in 1965.

These laws codified the long-standing public judgment that contraception was harmful to society because it promoted promiscuity, adultery and other evils. It relied on the nearly universal conviction that children should be seen as a gift and a blessing to society and that, in the words of one social commentator, “a healthy society, however tolerant at the margins, must be based on the perception that sex is essentially procreative, with its proper locus in a loving family.”

Yet Jindal fails to engage these core concerns, and instead retreats behind a common cultural cliché when he goes on to say, “Contraception is a personal matter—the government shouldn’t be in the business of banning it or requiring a woman’s employer to keep tabs on her use of it.”

If it is true that contraception is often harmful to individuals and families, to marriage and to women’s health, then it clearly has broader public policy implications, and is, objectively speaking, not merely a “personal matter.”

Consider just a few of the health issues. Contracepting women have increased rates of cardiovascular and thromboembolic events, including increased deep vein thrombosis, strokes, pulmonary emboli (blood clots in the lungs), and heart attacks. Newer third and fourth generation combination birth control pills, which were supposed to lower cardiovascular risks, may actually increase those risks, and recently there have been class action lawsuits brought against the manufacturers of Yaz, Yasmin and Ocella because women have died from such events.

In seeking to serve the public interest, the government may determine to become involved in such matters, as it did back in 1879, through specific legislative initiatives or through other forms of regulatory oversight.

Indeed, the recent deployment of the U.S. Department of Health and Human Services’ (HHS) contraceptive mandate, as a component of Obamacare, reflects an awareness of the public ramifications of this issue, even though the mandate itself is profoundly flawed and ultimately subverts the public interest.

It compels Americans, unbelievably,

to pay for the sexual proclivities of their neighbors, not only by requiring employers to cover costs for the Pill in their health plans, but also to pay for other morally objectionable procedures, including direct surgical sterilizations and potential abortion-causing drugs like the “morning-after” pill.

Jindal goes on to argue, “As an unapologetic pro-life Republican, I also believe that every adult [18 years old and over] who wants contraception should be able to purchase it.” Yet Jindal is really quite apologetic—and inconsistent—in his pro-life stance by arguing in this fashion.

Contraception can never be pro-life. It regularly serves as a gateway to abortion, with abortion functioning as the “backup” to failed contraception for countless women and their partners.

Abortion and contraception are two fruits of the same tree, being anti-child and, therefore, anti-life at the root.

Certain “emergency” contraceptives, like Plan B and the new morning-after pill known as EllaOne, also appear able to function directly as abortifacients. Intrauterine devices (IUD’s) can function similarly, making the uterine lining hostile for an arriving human embryo, and forcing a loss of life to occur through a failure to implant.

Jindal, a committed Catholic, should not be minimizing the medical and moral risks associated with promoting contraceptive use, nor lessening social vigilance by promoting “over the counter” availability.

Committed Catholics and politicians of conscience can better advance the public discourse surrounding contraception by avoiding such forms of circumlocution and, instead, directly addressing the medical and ethical evils of contraception and the unacceptability of the coercive HHS mandate itself.

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

## Letters Policy

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

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

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

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

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

Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

# Church supports health coverage expansion for low-income residents

By Brigid Curtis Ayer

Improved access to health care coverage for low-income Indiana residents is not only the right thing to do morally, but a new study shows could likely be very good for state economic development.

Two Indiana legislative panels approved legislation to expand health care coverage for low-income residents in the House and Senate on Feb. 13. The proposed legislation closes a gap between coverage made available by the federal government in the Affordable Care Act and Medicaid eligibility provided by Indiana. The Church supports the expansion.

Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), who serves as the official spokesman on state and federal issues for the Church in Indiana, testified in support of health care expansion before both the House and Senate panels.

“The Church’s approach to health care is shaped by a fundamental principle that every person has a right to adequate health care. This right comes from the fact that every human being has dignity because human life is created in the image of God,” Tebbe said. “Since 1917, the Catholic bishops in the United States have consistently called for access to quality and affordable life-giving health care for all in a manner that respects life and religious freedom.

“As universal as our Church is, Pope Benedict XVI even talked about the importance of health care at a meeting with health care workers, and indicated that good health care needs to be defended and achieved for all people, not just for those who can afford it.

“The Indiana Catholic Conference supports making health care more readily available and affordable to all Hoosiers,” Tebbe continued. “At its core, health care

choices are not just political, or economic, or technical, they are really a moral choice. They are about life and death. Because of the moral imperative, we support the author and others who are seeking to provide for these families and individuals. We ask all legislators to work together for a solution.”

Rep. Ed Clere, R-New Albany, author of House Bill 1591 to expand health care coverage, said, “House Bill 1591 is an attempt to cover hundreds of thousands of more Hoosiers in a responsible fashion. It is a proposal that raises expectations for accountability across the entire Indiana Medicaid program, and requires a cost-sharing for all folks who would be eligible under the expansion.

“Indiana has been at the forefront of innovation in Medicaid by seeking high-quality care, paired with an ongoing focus on cost savings while seeking to ensure program members understand the cost of the care they receive,” he added. “Personal responsibility is the cornerstone of Hoosier values, and that we should all have skin in the game when it comes to health care.”

Clere said the proposal takes the best ideas from programs the state has created so far and applies them to Medicaid members with the greatest need and also the highest costs.

A similar proposal, Senate Bill 551, authored by Senator Patricia L. Miller, R-Indianapolis, passed the Senate Health and Provider Services Committee, and was recommitted to Senate Appropriations. Both the House and Senate health care expansion measures received hours of testimony.

Rep. Ed Clere

The Medicaid



*‘The Church’s approach to health care is shaped by a fundamental principle that every person has a right to adequate health care. This right comes from the fact that every human being has dignity because human life is created in the image of God.’*

—Glenn Tebbe

expansion proposals aim to cover low-income residents who have an estimated annual income between \$5,000 and \$35,000. Clere said the state has estimated there are between 300,000 to 500,000 uninsured people in this income category who would be helped by the health care coverage expansion proposal.

Tim Kennedy, representing the Indiana Hospital Association (IHA), testified in support of the expansion, calling the plan an “opportunity to bring taxes we are already paying to the federal government back to Indiana.”

A 2013 study conducted by the University of Nebraska’s Medical Center for Health Policy, commissioned by IHA, indicated a Medicaid expansion in Indiana could generate \$3.4 billion in economic activity and finance 30,000 jobs for Indiana through the year 2020. These funds could result in at least \$108 million in additional local and state tax revenue, officials said.

In addition to the ICC, David Sklar of the Jewish Community Relations Council, and Mike Oles III of the United Methodist Church of Indiana Conference supported the measure on moral grounds.

Representatives from the medical community also support the expansion.

Dr. Aaron Carroll, associate professor of pediatrics and director of the Center for Health Policy and Professionalism Research at the I.U. School of Medicine, said he supports the expansion because research shows that Medicaid improves the health of uninsured people, and expansion allows medical providers to recoup some of their loss for unreimbursed medical care they provide.

Leaders from the business sector testified in support of the expansion including Mike Ripley of the Indiana Chamber of Commerce.

Gov. Mike Pence and Republican lawmakers have indicated they do not want to expand Medicaid under the Affordable Care Act unless they can do so with their current Healthy Indiana Plan and Hoosier Healthwise programs developed in Indiana over the past several years, which provide member accountability and co-pays. To do so, Indiana must receive federal approval from the U.S. Department of Health and Human Services (HHS).

Indiana is awaiting federal approval.

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

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## Events Calendar

### February 22

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Charismatic Mass, praise and worship, 7 p.m. Information: 317-846-0705.

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

### 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](mailto: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](mailto: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](http://stmarysnavilleton.com).

### February 27

St. Luke Church, Fr. Courtney Room, 7575 Holliday Drive East, Indianapolis. **Lenten Speaker Series**, Roy Schoeman speaks on Passover Seder in the Light of Christ, 7 p.m., preceded by 5:30 Mass and then soup supper. Information: 317-259-4373 ext. 256, or [dcarollo@stluke.org](mailto:dcarollo@stluke.org).

### February 28

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **Lenten program, "Season of Life,"** Benedictine Sister Angela Jarboe, 7-8:30 p.m. Information: 317-466-3369 or [spxparish.org](http://spxparish.org).

Fairview Presbyterian Church, 4609 N. Capitol Ave., Indianapolis. **Catholic Charities Indianapolis, caregiver support group**, 5:30-7 p.m. Information: 317-261-3378 or [mwoodsworth@archindy.org](mailto:mwoodsworth@archindy.org).

### March 1

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

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

[stmarysnavilleton.com](http://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](mailto:bminut_stb@yahoo.com).

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

### March 3

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

St. Simon the Apostle Church, 8155 Oaklondon Road, Indianapolis. **"Reflections for your Healing Heart,"** Tami Briggs, harpist, 3 p.m., free-will offering.

Information: 317-826-0086 or [jeleenpaige518@gmail.com](mailto:jeleenpaige518@gmail.com).

### March 4

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

### March 7

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

### March 9

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

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

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

### March 12

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

## St. Louis School donations



During Catholic Schools week in January, first-graders at St. Louis School in Batesville made blankets for the residents of The Waters of Batesville nursing home. First graders pose with a resident who received one of the blankets.



Students present a check to Anne Baran of the Batesville Food Pantry on Feb. 6. In February, students and teachers conducted a fundraiser called "Change for a Change" to raise money for the Batesville Food Pantry to purchase diapers. By collecting loose change for one week, and with a \$200 donation from Batesville Tool and Die, they collected \$1,088.

## Retreat and Conference Center sponsors trip to see Dead Sea Scrolls in Cincinnati

The Benedict Inn Retreat and Conference Center in Beech Grove is sponsoring a day trip to the Cincinnati Museum Center in Cincinnati to see the Dead Sea Scrolls exhibit on March 4. The trip will be led by Benedictine Sister Angela Jarboe and Annie Endris.

The Dead Sea Scrolls contain biblical texts dating to approximately 50-100 A. D. They were discovered between 1947-56 in caves near Khirbet, Qumran, on the northwestern shores of

the Dead Sea in Israel. The exhibit also includes more than 600 other artifacts.

The cost for the trip is \$95. It covers transportation, lunch, snacks, entrance fee and audio guide fee. The group will depart for Cincinnati by bus from the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove, at 9 a.m. and return around 6 p.m.

For more information, contact the Benedict Inn Retreat and Conference Center at 317-788-7581, or e-mail [BenedictInn@BenedictInn.org](mailto:BenedictInn@BenedictInn.org). †



## Spell Bowl champs

The St. Pius X School spell bowl team in Indianapolis won the North Deanery Spell Bowl held at Bishop Chatard High School in Indianapolis during Catholic Schools Week. The winning team is, left, Margaret Nickerson, eighth grade; Katie Nickerson, seventh grade; Emma Murphy, sixth grade; Lottie Ogorek, fifth grade; and Rhiannan Braeger, fourth grade.



# WEDDING ANNOUNCEMENTS

### Chavarria-Santoyo

Jenny Chavarria and Jose Luis Santoyo, Jr. will be married on Sept. 21 at St. Patrick Church in Indianapolis. The bride is the daughter of Rocio Silva and Abel Chavarria. The groom is the son of Jose Luis Santoyo and Gloria Mireles.



### Giltz-Salatin

Carrie Marie Giltz and Clint Robert Salatin were married on Oct. 13, 2012, at St. Louis Church in Batesville. The bride is the daughter of Michael and Lori Giltz. The groom is the son of Glenn and Janet Salatin.



### Hartkorn-Andrews

Elizabeth L. Hartkorn and Philip J. Andrews will be married on Aug. 31 at St. Barnabas Church in Indianapolis. The bride is the daughter of Tim and the late Karla Hartkorn. The groom is the son of Robin and the late Karl Andrews.



### Heger-Dwenger

Jessica Lynn Heger and Joseph A. Dwenger II will be married on May 25 at St. Maurice Church in Napoleon. The bride is the daughter of Larry and Melinda Heger. The groom is the son of Joseph and the late Lori Dwenger.



### Israel-Averyanov

Elizabeth Susan Israel and Dmitriy Averyanov will be married on June 7 at the Basilica of the Sacred Heart in Notre Dame. The bride is the daughter of Kevin and Susan Israel. The groom is the son of Eduardo and Elvira Averyanov.



### McClure-Scott

Alyssa Fay McClure and Sean Matthew Scott will be married on May 25 at St. Joseph Church in Shelbyville. The bride is the daughter of Gary and Pam McClure. The groom is the son of David and Maggie Scott.



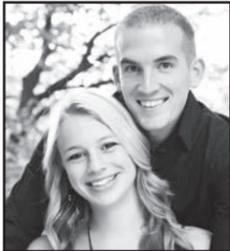
### O'Bryan-McCusker

Elizabeth Anne O'Bryan and Kevin Thomas McCusker will be married on April 20 at St. Luke the Evangelist Church in Indianapolis. The bride is the daughter of Larry and Nancy O'Bryan. The groom is the son of Denis and Susan McCusker.



### Stephens-Sullivan

Claire Elise Stephens and Michael Jerome Sullivan will be married on April 6 at Sacred Heart Cathedral in Knoxville, Tenn. The bride is the daughter of Dr. Gary and Diane Stephens. The groom is the son of Michael and Peggy Sullivan.



### Weigel-Klosterkemper

Ann Elizabeth Weigel and Jarrad Lee Klosterkemper will be married on June 8 at St. Mary Church in Greensburg. The bride is the daughter of David and Linda Weigel. The groom is the son of Mark and LaChrista Klosterkemper. †

## Pre Cana Conference, Tobit Weekend and One in Christ program prepare engaged couples for marriage

Three marriage preparation programs offered in the archdiocese—the Pre Cana Conference, Tobit Weekend and One in Christ—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life.

Pre Cana Conference programs are scheduled during 2013 on March 3, April 7, May 5 and 19, June 2, July 21, Aug. 25, Sept. 8, Oct. 6 and 20 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

The program, sponsored by the archdiocesan Office of Catholic Education, is presented by a priest and trained volunteer couples. It begins with check-in at 1:15 p.m. and concludes at 6 p.m. on the Sundays listed above.

Registration is required. A \$46 fee per couple helps pay for a workbook, other materials and refreshments. The registration fee is non-refundable. To register, log on to [www.archindy.org/fatima](http://www.archindy.org/fatima).

Tobit Weekend retreats are scheduled at Our Lady of Fatima Retreat House during 2013 on May 17-19, May 31-June 2, July 26-28 and Sept. 13-15.

The registration fee of \$292 includes the program presented by trained facilitators, meals and overnight accommodations for the weekend.

Registration is required. A \$150 non-refundable deposit is required at the time of registration. To register, log on to [www.archindy.org/fatima](http://www.archindy.org/fatima).

One in Christ three-day marriage programs are scheduled for April 6, 7 and 13 at St. Luke Parish in Indianapolis; June 22, 23 and 29 at Holy Rosary Parish in Indianapolis; and Oct. 26, 27 and Nov. 2 at St. Monica Parish in Indianapolis. The first and third days are from 8 a.m. to 5 p.m., and the second day is from 10:30 a.m. to 6 p.m.

The cost is \$220 and covers meals and materials.

For more information call 317-495-1901, e-mail [info@OICIndy.com](mailto:info@OICIndy.com), or log on to [www.OICIndy.com](http://www.OICIndy.com).

Early registrations are recommended because the marriage preparation programs fill up quickly. †

## Couples may announce engagement or marriage

Engagement announcements for couples that are planning to be married at a Catholic church during the late summer, fall or winter months will be published in the July 20 issue of *The Criterion*.

Couples who were married at a Catholic church in recent months may announce their marriage if an engagement announcement was not published before the wedding date.

The wedding announcement form is available online at [www.criteriononline.com](http://www.criteriononline.com) by clicking on the "send us information" link then the "weddings" link.

An engagement or wedding photo may be submitted by e-mail. Digital photos must be clear, high-resolution color images.

There is no charge for the engagement or marriage announcements. †

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## Indianapolis North and West deaneries welcome Archbishop Tobin



Photo by Natalie Hoeller

During the reception following the Indianapolis West Deanery welcome Mass at St. Malachy Church in Brownsburg on Feb. 12, Archbishop Joseph W. Tobin talks with Nicholas and Maddy Donald, children of Christy and Bryan Donald of St. Malachy Parish. The liturgy was the 10th in a series of Masses that Archbishop Tobin celebrated in each of the archdiocese's 11 deaneries to worship with and get to know Catholics across central and southern Indiana.



Photo by John Shaughnessy

Archbishop Joseph W. Tobin reads a prayer at the beginning of the Indianapolis North Deanery welcome Mass on Feb. 11 at St. Joan of Arc Church in Indianapolis. Altar server Matt Collier of St. Joan of Arc Parish holds the missal for the archbishop while Deacon Kerry Blandford watches. The liturgy was the ninth in a series of Masses that Archbishop Tobin celebrated in each of the archdiocese's 11 deaneries to worship with and get to know Catholics across central and southern Indiana.



Photo by John Shaughnessy

Archbishop Joseph W. Tobin shares a sign of peace with Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, during the Indianapolis North Deanery welcome Mass on Feb. 11 at St. Joan of Arc Church in Indianapolis.



Photo by Natalie Hoeller

Ladonna Mitchell, a member of Holy Angels Parish in Indianapolis, greets Archbishop Joseph W. Tobin during the reception following the West Deanery welcome Mass at St. Malachy Church in Brownsburg on Feb. 12.



Photo by Natalie Hoeller

Members of the St. Malachy Children's Choir sing at St. Malachy Church in Brownsburg during the West Deanery welcome Mass on Feb. 12.



Photo by John Shaughnessy

Archbishop Joseph W. Tobin shares a moment of humor during his homily at the Indianapolis North Deanery welcome Mass on Feb. 11 at St. Joan of Arc Church in Indianapolis.



Photo by Natalie Hoeller

Mary Jo Thomas Day, director of religious education at St. Monica Parish in Indianapolis, presents Archbishop Joseph W. Tobin with a scrapbook created by the children of the religious education classes at St. Monica School during the reception following the West Deanery welcome Mass at St. Malachy Church in Brownsburg on Feb. 12.



Photo by John Shaughnessy

Providence Sister Marilyn Herber chats with Archbishop Joseph W. Tobin during a reception following the Indianapolis North Deanery welcome Mass on Feb. 11 at St. Joan of Arc Church in Indianapolis.

# Honor Choir brings deanery's young voices together

By Amy Clere

Special to *The Criterion*

NEW ALBANY—The grade school students in the New Albany Deanery Honor Choir were nervous yet ready as they prepared to sing before the New Albany Deanery's welcome Mass for Archbishop Joseph W. Tobin on Jan. 29.

Not only was the archbishop listening at St. Mary-of-the-Knobs Church in Floyd County, but there were also 1,000 worshippers from across the deanery in attendance.

"We had to get the kids used to singing in a church where the acoustics are different," said Erica Pangburn, co-director of the choir. "They had to perform the music more slowly."

The choir also sang beautifully in just their second performance since forming in late 2012. The group was started to showcase the musical talents of fifth- through eighth-grade students across the deanery.

"It helps the kids develop friendships, and helps them develop musically," said Pangburn, who is music teacher at Holy Family School in New Albany and Most Sacred Heart of Jesus School in Jeffersonville.

She noted that the idea for the choir came from Richard Rebilas, music director at Providence Jr./Sr. High School in Clarksville. Rebilas views the choir as a way to invite younger students to perform at the high school.

"It opens the dialogue between the deanery schools and teachers," Rebilas



Members of the New Albany Deanery Honor Choir perform before the New Albany Deanery's welcome Mass for Archbishop Joseph W. Tobin on Jan. 29.

said. "[It also fosters] fellowship with the talented deanery music students, parents and faculty."

The first New Albany Deanery choir combines grade school students from St. Joseph School in Corydon, St. Mary-of-the-Knobs School in Floyd County, St. Paul School in Sellersburg, Our Lady of Providence Jr./Sr. High School in Clarksville, Most Sacred Heart of Jesus School in Jeffersonville, and Holy Family School, Our Lady of Perpetual Help School and St. Mary's Catholic Academy, all in New Albany.

"I think it's very exciting to be

working with all the new people," said Aurora Robinson, a sixth-grade student at Holy Family School.

Her classmate, Elizabeth Hallal, agreed. "I think it's nice to get together with lots of other people from all the other schools to sing together with lots of different voices."

The choir practices every week. The singers have also had to learn Latin for some songs.

"They taught us how to pronounce it and what it means," noted Hannah Clere, a sixth-grade student from Holy Family School. "It's something special to learn to

*'It opens the dialogue between the deanery schools and teachers. [It also fosters] fellowship with the talented deanery music students, parents and faculty.'*

— Richard Rebilas,  
music director at  
Providence Jr./Sr. High School  
in Clarksville and co-chair  
of the New Albany Deanery  
Honor Choir

do that."

The choir will have at least one more opportunity to sing during this school year at the New Albany Deanery Fine Arts Fair at Providence Jr./Sr. High School on May 5.

For her part, Pangburn enjoys teaching the choir.

"I just love singing" said Pangburn, a member of St. John the Baptist Parish in Starlight. "And I love it when the kids learn from an experience like this."

(Amy Clere is a world languages teacher at Holy Family School in New Albany.) †

## 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. 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. 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. 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. 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 †



Father Thomas Fusco, pastor at St. Edward the Confessor Parish in Syosset, N.Y., listens to a penitent's confession during a Catholic men's conference at Holy Trinity Diocesan High School in Hicksville, N.Y., in 2012. Each Lent parishes and dioceses across the U.S. invite inactive Catholics to return to church and to take advantage of the sacrament of reconciliation.

## Lenten activities available online

Be sure to visit *The Criterion's* Lenten Web page at [www.archindy.org/lent](http://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. †

# 40 Days for Life spring campaign begins in Indianapolis

By Natalie Hoefler

Scott Cunningham's voice remained mostly steady as he told the story of a young woman, a junior at Indiana State University in Terre Haute, who became pregnant.

His voice held as he told how, with the support of her family, a couple was found to adopt the baby. The baby, a boy, was born on July 4, 1969.

At that point, Cunningham paused. His voice choked as he continued.

"He is the man speaking before you now. And I would not be speaking before you and praying with you if that woman and her family had not believed in the sanctity of life."

Cunningham, state secretary for the Indiana Knights of Columbus, spoke before more than 200 people gathered at the Movie Buff Theater in Indianapolis on Feb. 10. They were there to watch *October Baby*, a film that tells the story of a young woman who discovers she is the survivor of a failed abortion attempt.

The showing of the movie was sponsored by St. Monica Knights of Columbus Council #11927 as part of the 40 Days for Life spring campaign kickoff. The actual campaign runs from Ash Wednesday, Feb. 13, through Palm Sunday, March 24.

Timothy O'Donnell, a member of St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese, is a member of the 40 Days for Life leadership team. He explained the 40 Days for Life spring campaign. "We're coordinating efforts around prayer, fasting and community outreach . . . about abortion, trying to activate people, to engage people and parishes for this prayer vigil for the next 40 days."

Praying—not protesting—at an abortion center is one of the key elements of the campaign.

"I think some people think we come out here to protest, and that's not correct," said Jane Pollom, 40 Days for Life coordinator at St. Pius X Parish in Indianapolis. "We

are here to pray, to be a loving presence, to change hearts."

Todd Kowinski, grand knight of Knights of Columbus Council #11927, agreed. "We're not going to stop the abortion industry at home by ourselves. We can only do that as a community. When we speak as a community, people take us seriously."

The need for a community to present a prayerful presence is made obvious by statistics cited by 40 Days for Life volunteer Jim Recasner before the film.

According to Recasner, the Center for Disease Control lists the highest cause of death as heart disease, taking about 600,000 lives a year. However, the loss of life to abortion in one year in the U.S. is more than double that number—1.3 million unborn babies.

Planned Parenthood is the largest abortion provider in Indiana. The Planned Parenthood facility at 86th Street and Georgetown Road in Indianapolis is the focal point of the 40 Days for Life prayer vigil. Many people who watched the film joined a prayer procession from the theater to the abortion center. A short prayer and song service at Planned Parenthood followed the march.

Among the marchers were Zach, Owen and Lauren Duckett, members of Our Lady of the Most Holy Rosary Parish in Indianapolis and the children of Jackie and Zach Williams. They are participating for the third year in the 40 Days for Life spring kickoff and campaign. The children attend Cardinal Ritter Jr./Sr. High School in Indianapolis.

Zach, a high school junior, summarizes the importance of his involvement in the pro-life movement.

"I think life is a very important thing to defend, from conception to death," he said. "Without life, nothing else matters."

(For more information about the 40 Days for Life spring prayer vigil in central Indiana, log on to the campaign's website at [www.40daysforlife.com/indianapolis](http://www.40daysforlife.com/indianapolis).) †

Photo by Natalie Hoefler



Pro-life advocates process and pray from the Movie Buff Theater at 86th Street and Michigan Road to the Planned Parenthood facility at 86th Street and Georgetown Road in Indianapolis to launch the 40 Days for Life spring campaign on Feb. 10.

Submitted photo by William J. Manning III



Scott Cunningham, state secretary for the Indiana Knights of Columbus, speaks before the showing of *October Baby* on Feb. 10 at the Movie Buff Theater in Indianapolis.

Photo by Natalie Hoefler



Cardinal Ritter Jr./Sr. High School junior Zach Duckett, right, prays the rosary during the march from the Movie Buff Theater at 86th Street and Michigan Road to the Planned Parenthood facility at 86th Street and Georgetown Road in Indianapolis.

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## Reconciliation shows importance of forgiveness to Christianity

By David Gibson

Will a person attempting for the first time to learn what Catholicism is all about discover that it considers forgiveness of the essence? The Church regards forgiveness as a dynamic force able to change lives.

The Catholic Church, of course, puts the forgiveness it considers so central into practice in the sacrament of reconciliation. It is no secret, though, that the number of people participating in this sacrament today is not what it once was.

In a study released in 2008, 30 percent of adults in the United States who identify themselves as Catholics said they went “to confession less than once a year,” and 45 percent said they “never do so.”

Twenty-six percent participated in the sacrament “once a year or more often,” while just 2 percent participated “once a month or more.”

The study was commissioned by the Department of Communications at the U.S. Conference of Catholic Bishops, and conducted by the Center for Applied Research in the Apostolate at Georgetown University in Washington.

New York Cardinal Timothy M. Dolan spoke about this situation in his November 2012 presidential address during the national meeting of the U.S. Catholic bishops in Baltimore.

“What an irony that despite the call of the Second Vatican Council for a renewal of the sacrament of penance, what we got instead was its near disappearance,” he said.

The cardinal asked, “How will we make the Year of Faith a time to renew the sacrament of penance, in our own lives and in the lives of our beloved people?”

The Church’s current Year of Faith concludes on Nov. 24, 2013.

I know someone who stayed away from the sacrament of reconciliation for a long time, but eventually returned. By “a long time,” I mean at least two decades.

I am not at liberty to identify this person. And for my purposes here, this person’s complex reasons for seeking out the sacrament of reconciliation do not need to be known.

It matters here, however, that this person very much wanted an experience

of the sacrament that was warm, welcoming, insightful and forgiving. And for this person, as for so many others, that is just how the sacrament was experienced.

Reflecting on this, I recalled Blessed John Paul II’s 2002 Holy Thursday letter to the world’s priests. It is important that in the sacrament of reconciliation that people “have an intense experience of the face of Christ the Good Shepherd,” the pope wrote (#4).

He stressed that those who seek this “ministry have already been touched by a mercy that works from within” (#6).

Then he added, “Please God, we shall know how to cooperate with the mercy that welcomes and the love that saves” (#6).

Pope John Paul urged that in the sacrament of reconciliation penitents be led “to some grasp of the way in which God is mercifully reaching down to them, stretching out his hand, not to strike, but to save.”

Catholic leaders today so often speak of forgiveness and mercy as powerful forces for good in our world.

But would someone hearing about Catholicism for the first time, someone entirely unfamiliar with it, be impressed to learn that the Church considers forgiveness of central importance?

Maybe, but maybe not.

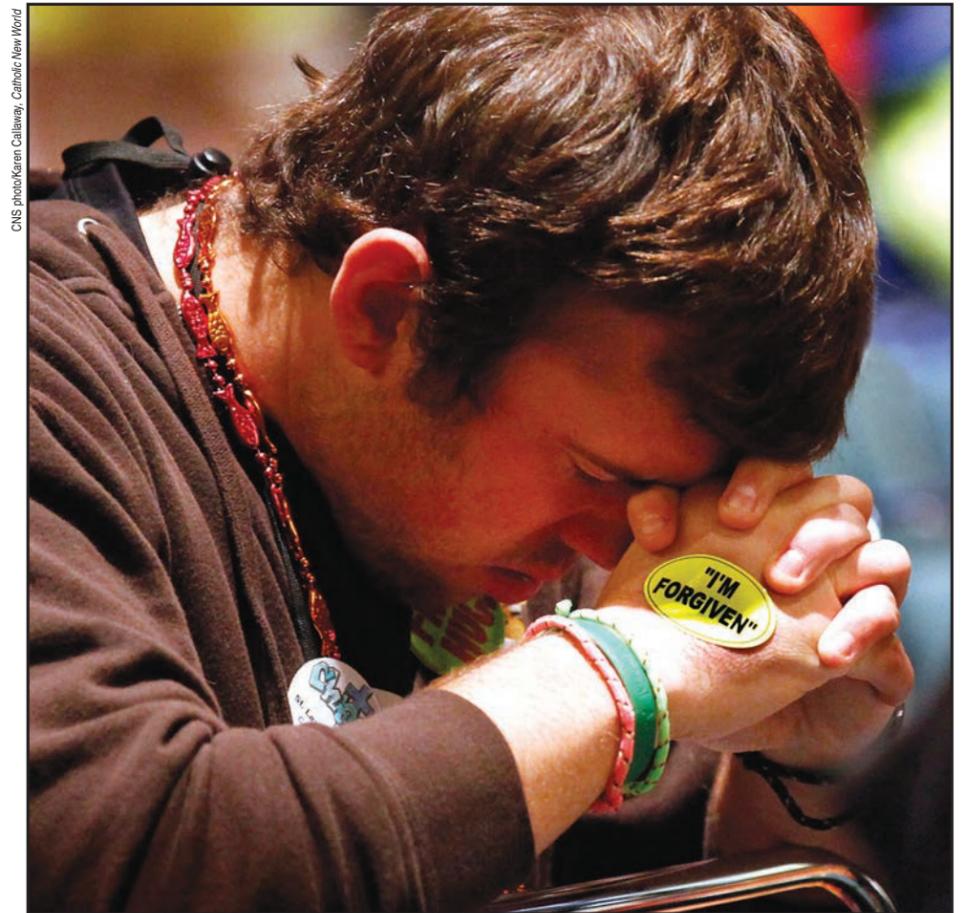
If, from early childhood, this person learned to honor grudges and follow the ways of vengeance, he might be amazed to hear that Christians are instructed by the Gospel to:

- Love their enemies and “pray for those who persecute you” (Mt 5:44).
- “Go first and be reconciled” with a brother before offering a gift at the altar (Mt 5:23-24).

Possibly this person would conclude that Catholics are odd or that their faith fosters weakness. Yet, he might be relieved to hear that there is another way to live, one in which animosities or hostilities never constitute the last word.

In any event, provided this newcomer is observant and visits communities at worship, that person will discover that forgiveness and mercy rank among the basics for Catholics.

After all, he or she is bound to



CNS photo/Karen Callaway, Catholic New World

A young man prays after receiving the sacrament of reconciliation during the National Catholic Youth Conference held in November 2011 in Indianapolis. The fact that reconciliation is raised to the dignity of a sacrament in the life of the Church demonstrates the importance of forgiveness to the Christian faith.

hear them ask God in the Lord’s Prayer to forgive their trespasses, a petition immediately followed by words calling believers to extend the forgiveness they receive to others who “trespass against” them.

In that way, the Lord’s Prayer shows that forgiveness through reconciliation is meant to become a way of life—a powerful force in human relationships.

That is a point often made by Church leaders and educators when the forgiveness found in the sacrament of reconciliation is discussed.

Pope Benedict XVI has said, for example, that this sacrament “has the power to reconcile us with God and with our neighbor.”

Pope Benedict even suggested in his 2012 apostolic exhortation on the Church in the Middle East that the spirit of reconciliation flowing from the sacrament of penance could foster peace in violent places.

“More frequent confession will surely help to form consciences and foster reconciliation, thus dispelling various forms of fear and combating violence,” the pope explained (#81).

Sacramental forgiveness, then, extends beyond the given moment in which it is received by an individual and into the web of life.

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

## God cleanses and showers sinners with mercy through sacrament of confession

By Allan F. Wright

God’s mercy and forgiveness are consistent themes throughout Scripture. In Psalm 51, the prayer of King David speaks to the condition of the human heart before God.

“Have mercy on me, God, in accord with your merciful love; in your abundant compassion blot out my transgressions. Thoroughly wash away my guilt; and from my sin cleanse me. For I know my transgressions;



Priests hear confessions in Parque del Retiro during World Youth Day in Madrid on Aug. 17, 2011. Pilgrims could take advantage of the 200 temporary open-air confessionals constructed in Madrid’s equivalent to Central Park.

my sin is always before me” (Ps 51:3-5)

In David’s prayer for forgiveness, he first must acknowledge his sin as he seeks God’s merciful love, abundant compassion and cleansing. His prayer for forgiveness is not much different from prayers uttered today by people who acknowledge their sin and the one they have offended—God.

The desire to be forgiven is in itself a movement of the Holy Spirit. The *Catechism of the Catholic Church* reminds us in #1428 that “this endeavor of conversion is not just a human work. It is the movement of a ‘contrite heart,’ drawn and moved by grace to respond to the merciful love of God who loved us first.”

In the Gospels, this mercy, compassion and ability to cleanse of sin is incarnated, “made flesh,” in the person of Jesus.

In Luke, we read of a “sinful woman” who enters the house of Simon where Jesus has been invited for a meal (Lk 7:36-50). This woman, who has been forgiven, loves Jesus not only by providing water for his feet in her tears, but she pours perfume upon them.

This “pouring out” is an outward sign of conversion for she will no longer need the perfume, which was vital for her former way of life.

What may we need to “pour out” on the feet of Jesus? Which actions, omissions and attitudes?

Like the sinful woman, when we “pour out” our sins in the confessional, we experience the forgiveness

of Christ as expressed through the words of Jesus himself through the priest. Archbishop Fulton J. Sheen remarked, “Once you have surrendered yourself, you make yourself receptive. In receiving from God, you are perfected and completed.”

Gospel examples of God’s forgiveness are many. Jesus’ encounter with Zacchaeus (Lk 19:1-10), the woman caught in adultery (Jn 8:2-11) and with Peter after he denied Jesus three times (Jn 21:15-19) are perhaps the most recognized.

One of the most profound miracles connects forgiveness with healing. In the story of the friends of the paralytic in Mark 2:1-12, Jesus first forgives the paralyzed man of his sin and then healing takes place.

There is a connection between forgiveness and healing. The fact that this story takes place in the home and not in the temple or in a synagogue suggests that the home may be the place to begin to forgive so healing can take place.

The benefits and graces are still being poured out in the sacrament of penance and reconciliation, which is a conduit for God’s mercy and love. These passages reveal a God who is still seeking to forgive, heal and cleanse us from sin.

(Allan F. Wright is the academic dean for evangelization at St. Paul Inside the Walls: The Catholic Center for Evangelization of the Diocese of Paterson, N.J.) †

From the Editor Emeritus/John F. Fink

## Year of Faith: Spiritual help for busy people

During Lent, the Church encourages Catholics to be more fervent in their prayers, fasting and almsgiving. While not meaning to neglect the latter two, I'm going to write four columns on prayers. This series for the Year of Faith is meant to include Catholic practices as well as doctrine.

It's hardly the first time that I've written about prayer. In fact, I wrote a whole book about it. It's called *Letters to St. Francis de Sales: Mostly on Prayer* (St. Pauls, \$9.95).

Perhaps it's just my imagination, but I believe that many people realize the need for prayer today and that the number of people who pray is growing.

It's encouraging, in fact, that surveys indicate that most people do pray every day. I'm not sure that everyone has the same idea of what prayer is—and I wouldn't be at all surprised if most people pray prayers of petition almost exclusively—but at least people



John F. Fink

are praying.

One of the places I see more people praying is in our parish's adoration chapel. We are fortunate to have perpetual adoration at our parish, with people assigned to spend an hour at a time in the chapel before the exposed consecrated host in a monstrance—24 hours a day, seven days a week, every day of the year except Good Friday and Holy Saturday. People are welcome to pray on those two days, but the consecrated host is removed.

Besides those who are assigned to certain hours, numerous other people stop in for short visits throughout the day and night as their schedules permit.

The people who come to the adoration chapel are doctors, lawyers, businessmen and women, tradesmen, married men and women, single people, mothers and fathers, the old, middle-aged and young. It really is quite inspiring to see such a variety of people. They live busy lives and understand their need for spiritual help as they go into today's secular world.

Prayer seems to be a universal action, a natural aspiration. We know of no culture

in the history of the world that didn't include prayer of one type or another. Prayer is an important element of every religion be it Christian, Jewish, Muslim, Hindu, Buddhist or whatever.

Many of those religions have things to teach us Christians. Indeed, it's interesting that Thomas Merton, who knew and wrote a great deal about prayer, was trying to learn more about Eastern methods of contemplation before he died accidentally while he was in Bangkok.

Nevertheless, it seems to me that the Catholic Church has the most to offer when it comes to prayer. Above all, of course, it has the Mass, during which Jesus himself becomes truly present in the Eucharist. But the Catholic Church offers much more besides.

It offers the other sacraments, the Liturgy of the Hours, and devotions to the Blessed Virgin and other saints. It proposes certain rhythms of praying throughout the day. And its liturgical year, with its various feasts, provides opportunities for prayer.

I will say more about prayers next week. †

Faith and Family/Sean Gallagher

## Learn a lesson in humility from Pope Benedict XVI

Earlier this winter, my 5-year-old son, Victor, looked out our living room window and saw snow falling quickly from the sky.



Sean Gallagher

He then asked when he would be able to go out and shovel the snow off our driveway. Ah, the enthusiasm of youth.

I told him that it wouldn't be necessary because a weather forecaster said that we would only get an inch of the white

stuff. Without missing a beat and with total innocence, Victor replied, "How does he know? Was he just guessing?"

Victor's words made me chuckle, considering that a lot of jaded adults feel the same way about weather forecasters.

But later on, what Victor said gave me pause. He reminded me that we often take for granted that certain things will take place or continue to exist in the future. We take this for granted even though history in general and the history of our own lives show us just the opposite.

In reality, there is no certainty in the conclusions we make about living here or there, working in this job or that, or even being alive at a certain point in the future. All of these conclusions are just our best guesses. In the end, weather forecasters might actually have a better grasp on tomorrow's weather than we do of what will happen in our lives in a week, month or year.

St. James warned against such guessing in his New Testament letter and called it by its real name—arrogant boasting.

"Come now, you who say, 'Today or tomorrow we shall go into such and such a town, spend a year there doing business, and make a profit.' You have no idea what your life will be like tomorrow. You are a puff of smoke that appears briefly and then disappears. Instead you should say, 'If the Lord wills it, we shall live to do this or that.' But now you are boasting in your arrogance. All such boasting is evil" (Jas 4:13-16).

We Catholics were recently given a shocking reminder of the uncertain nature of the future when Pope Benedict XVI announced on Feb. 11 that he would resign as leader of the world's 1.2 billion Catholics effective on Feb. 28. The announcement stunned even some of the pope's closest co-workers because a pope had not resigned in some 600 years.

But Benedict's choice showed forth one of the main features of this man with so much spiritual authority—his humility. He looked honestly at his declining energy, at what was needed by the pope at this time in history and humbly concluded, after much deep prayer, that God was calling him at this time to step aside.

A man more driven by pride might have resisted such a call and instead held on tightly to the papal throne. But not Benedict. He didn't even add drama to his announcement. It came simply at the end of a small meeting of cardinals who minister in Rome.

Pope Benedict is a spiritual father for all of us. And in his resignation, he has taught us all a valuable lesson in humility.

As I pondered what I as a father could learn from him, I playfully thought at first that maybe I should step down after I've had one too many hard days taking care of my four rambunctious boys and live a life dedicated to prayer. I think my wife, Cindy, might want to tag along with me.

But in all seriousness, we parents would do well to foster a spirit of humility in our homes—one that is imbued with prayer woven into our loving service of one another.

When we live that way, we'll more and more enjoy the sweetness of the present moment, look forward to its fulfillment in heaven and not yearn for a future that may never happen. †

Cornucopia/Cynthia Dewes

## We can't take much credit for a satisfactory life

Sometimes I wonder how a person can evaluate how his or her life is turning out

because there are so many variables that contribute to it. For example, there is the genetic factor.

We may be born with a congenital handicap or a tendency to have a serious illness or health condition. It

may be in the cards for us to develop diabetes or colon cancer, thanks to genes from earlier generations carrying those things. Or we might be prone to clinical depression, high blood pressure or macular degeneration. And, of course, we'd also love to blame genetics for weight gain.

On the other hand, we may be luckier. We may inherit strong bones, good teeth or lots of energy. Maybe we can take aspirin or eat anything we like without wreaking havoc on our bodies. Maybe we're very intelligent or articulate or artistically gifted. Maybe we have common sense or are "good with our hands," knowing how to plan, make or fix things.

Of course, some of these qualities are

gained from the way we are raised, as well as what our genes may predict. And that's another facet of life over which we have little control—the nurture, or lack of it, that we experience growing up. Do the parents who teach us by word and example demonstrate what it is to be a man or a woman, to be happy in a relationship or to be good parents ourselves? Do they give us proper nutrition and a feeling of security?

Then, there is opportunity. We need to find, or be given, chances to learn and develop. And this is one area which we can control. Besides requiring encouragement to discern what we want from life and what it takes to get it, we need the will to do it. This means getting an education or training, working to support ourselves, and expanding our ideas of possibility.

Then, in addition to all these factors that contribute to living a life, we need hope, indeed faith that we can achieve satisfaction. Unlike what much of our culture teaches, real fulfillment can only come from faith in ourselves, faith in the goodness of others, and faith in the love of a benevolent God who is in charge of the world.

Hope may be hard to come by when the actual world in which we exist seems

anything but benevolent. We may be living in poverty, ignorance, abusive domination, or ill health and malnutrition. We may see no way to get out of it, no possibility of a happy future. This is where faith must kick in.

In faith, we believe in ourselves, believe that we can and will gain health, financial stability or whatever we are aiming for. We will prepare ourselves with whatever tools it will take to get there.

In faith, we'll believe in the goodness of others. We'll ask for shelter, advice, comfort or anything that might enable us. We'll expect others to be good to us, as we, in turn, will be good to them. Sometimes we'll be disappointed, but we'll keep trying.

Most of all, in faith we will know we live in a world controlled by a God who loves us. We can be confident that when we ask, our prayers will be answered. Maybe not exactly the way we expect, but always with the right answers.

Having faith is not a cop-out or an easy formula for making life satisfying. Rather, it's the essential element in it.

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

Emmaus Walk/Debra Tomaselli

## What a difference a day makes ... or sometimes just a moment

I slowed my car, glanced over my shoulder, and decided not to change lanes. Normally, I'd sprint through my early

morning commute, but not today. Today, there was no rush. No urgency. Today, I couldn't concentrate on the traffic.

My mind was elsewhere, remembering fun times with my mom.

I recalled the day she and I were sunbathing at the beach with Gloria, a friend of mine. I was stretched out on my lawn chair, eyes closed, slathered in suntan oil. Gloria was reading a magazine, and Mom was watching the waves roll in when they started chatting. After a while, they decided to walk to a nearby refreshment truck.

Mom grabbed her wallet. "Would you like a hot dog?" she asked.

"No, thank you," I said without even looking up. "I'm not hungry now."

Instead, I rested, soaking in the sunshine. Minutes later, they returned. As I

listened to them rip into crinkly bags of chips, pop sodas and munch hot dogs, I reconsidered.

"Maybe I will have a hot dog after all," I announced.

Mom and Gloria burst into laughter. Indignant, I sat up, opened my eyes, and stared at them.

"What's so funny," I demanded.

Giggling, Gloria could only point in the direction of the food truck. Mom was laughing so hard she couldn't speak. I looked, only to see the sole refreshment truck pulling away. Business was closed for the day.

Mom and I retold that story numerous times, chuckling with each recount. But now, after losing her short battle with cancer, Mom wasn't around to laugh with. As traffic slowed for a red light, tears stung my eyes.

"I miss you so much, Mom," I whispered.

The enormity of the loss overwhelmed me. I gripped the steering wheel and cringed, knowing she wouldn't dance at my upcoming wedding, snuggle with future grandchildren, or offer words of wisdom in times of trouble.



Debra Tomaselli

Second Sunday of Lent/Msg. Owen F. Campion

# The Sunday Readings

Sunday, Feb. 24, 2013

- Genesis 15:5-12, 17-18
- Philippians 3:17-4:1
- Luke 9:28b-36

The Book of Genesis is the source of the first reading. It is a story about Abraham, whom the Jews regard as the father of their race. In addition, Abraham is seen as the spiritual father of all who know and honor the one God, hence he is a special figure in the religious traditions of Christians and Muslims.

Scholars believe that Abraham was an actual person. He is not the figment of imagination, nor a figure constructed in some literary effort. He actually lived.

Several points are important in hearing, or reading, this passage. The first is that God communicates with Abraham, so God is in Abraham's world. God, however, is above and beyond Abraham's world. So Abraham does not relate to God as if God were an equal.

Requiring Abraham to sacrifice an offering, God establishes both the divine distance from humans and the divine intimacy with humans. Humans must acknowledge God's supremacy, and so they offer sacrifice. Yet, God is with them.

Abraham himself is human. He is vulnerable. The sun sets. He is terrified. Without God, he is at risk, powerless before the elements, helpless before whatever might come. Not only does God protect Abraham but gives him, and his descendants, the security of a land of their own when possession of land was the only genuine safeguard.

The second reading is from St. Paul's Epistle to the Philippians. Philippi was one of those cities, Greek by background, its name honoring the father of Alexander the Great, in which a Christian community had formed. Paul wrote to these early Christians to give them direction and encouragement. His encouragement and guidance rested solely in Jesus, so he expanded the Philippians' knowledge of Jesus. He challenged them to be more

loyal and fervent disciples.

St. Paul says in this reading that human beings are imperfect, even without their willful sinning. Human bodies are "lowly," the Apostle declares. Christ elevates and restores humans. In Jesus, by the grace of God, human beings never die if they earnestly follow the Lord.

St. Luke's Gospel provides the last reading, Luke's brilliant and powerful story of the Transfiguration, a story found also in Mark and Matthew. Certain terms were highly meaningful to the Jews who first heard this story. Brightness was a symbol of divinity. So was the cloud. Standing between the great prophets, Jesus appears thoroughly rooted in the long tradition of God's care, direction and protection in relationship with the Chosen People.

It all signals the eternity and sublimity of God—now reposing in the Lord.

Peter, James and John were with Jesus. They knew Jesus. They interacted with Jesus. They certainly saw the human characteristics of Jesus. Yet in this situation, they saw the divinity of Jesus because the Lord showed them this divinity. On their own, they were unable to see it.

## Reflection

We progress in Lent. The Church offers us several important lessons to strengthen us in our Lenten resolve, and ultimately in our Christian commitment.

Before truly learning anything about Jesus, before fully absorbing the meaning of the Transfiguration, we must come to the basic conclusion that we humans are limited, even though coming to this conviction is difficult. It is a flaw that settled upon human nature with Original Sin. In our human limitation, we are shortsighted, even blind very often. Ultimately, no human escapes the final limitation. We all shall die.

God does not leave us, as God never left Abraham. God is neither distant nor impersonal. He comes to us in Jesus. He loves us in Jesus, the Son of God. Jesus is our only hope, our only access to true and eternal life. God reveals the wonder of divine love in Jesus.

Do we respond? Lent is the opportunity to ponder and to respond. †



## Daily Readings

Monday, Feb. 25

Daniel 9:4b-10  
Psalm 79:8-9, 11, 13  
Luke 6:36-38

Tuesday, Feb. 26

Isaiah 1:10, 16-20  
Psalm 50:8-9, 16bc-17, 21, 23  
Matthew 23:1-12

Wednesday, Feb. 27

Jeremiah 18:18-20  
Psalm 31:5-6, 14-16  
Matthew 20:17-28

Thursday, Feb. 28

Jeremiah 17:5-10  
Psalm 1:1-4, 6  
Luke 16:19-31

Friday, March 1

Genesis 37:3-4, 12-13a, 17b-28  
Psalm 105:16-21  
Matthew 21:33-43, 45-46

Saturday, March 2

Micah 7:14-15, 18-20  
Psalm 103:1-4, 9-12  
Luke 15:1-3, 11-32

Sunday, March 3

Third Sunday of Lent  
Exodus 3:1-8a, 13-15  
Psalm 103:1-4, 6-8, 11  
1 Corinthians 10:1-6, 10-12  
Luke 13:1-9

Question Corner/Fr. Kenneth Doyle

## The Church allows for some leniency regarding work on Sunday

Q My grown children often work on Sunday, and I believe that they don't think that it is sinful. Sometimes they ask me to baby-sit their children while they work—anything from farm work, remodeling their house, mowing the lawn, etc.

Am I guilty of aiding and abetting them if I baby-sit or am I exempt from guilt because they don't think they're sinning? I'm a little scrupulous and worry a lot about this. (Morrilton, Ark.)



A The Church's Code of Canon Law is rather general in its description of the Sabbath rest and leaves room for personal judgments. It says simply in #1247 that, in addition to going to Mass, Catholics should "abstain from those works and affairs which hinder the worship to be rendered to God, the joy proper to the Lord's day, or the suitable relaxation of mind and body."

The Catechism of the Catholic Church is a bit more elaborate in #2184, saying that everyone should "enjoy adequate rest and leisure to cultivate their familial, cultural, social and religious lives," and in #2186 that "Sunday is a time for reflection, silence, cultivation of the mind and meditation which furthers the growth of the Christian interior life."

The catechism does make allowance in #2186 for people who need to work on Sundays because of poverty and #2187 for necessary public services.

If I were you, I would be rather lenient in judging family. I am not aware of their economic situation or of the rhythms of life on a farm, but it may be that they view some of their work as necessary. It could be, too, that they find remodeling their house to be recreational and a welcome diversion. (I can't say, though, that I've ever had a lot of fun mowing the lawn!)

What you could do—although you needn't feel obliged to—is to suggest sometime that you would be even happier to baby-sit for them on Sundays if they took part of the day off just to relax and enjoy each other's company because even God rested on the Sabbath.

Q When I was a teenager I discovered masturbation, and it has been a problem for me ever since. Believing it to be a mortal sin, I would go to confession every week or two. I am now in my 60s, and recently a priest told me that it was not a mortal sin.

Maybe he meant that it wasn't a mortal sin for me because I have had a great deal

of difficulty controlling those urges for such a long time. Can you resolve my confusion? (St. Louis, Mo.)

A Referencing the consistent teaching of the magisterium over time, the Catechism of the Catholic Church states in #2352 that "masturbation is an intrinsically and gravely disordered action." The reason is that sexual intimacy is intended by God to unite a married man and woman in an outward expression of their total love for each other. As a solitary action turned inward for self-pleasure, masturbation can never fulfill that purpose.

It must be noted, though, that gravity of matter is only one of the three conditions that must be present for mortal sin. The catechism in #1859 notes that, in addition to gravity of matter, mortal sin requires full knowledge and complete consent and goes on to explain that this "presupposes knowledge of the sinful character of the act, of its opposition to God's law" as well as "a consent sufficiently deliberate to be a personal choice."

It may be that certain circumstances—the immaturity of adolescence, for example, or psychological imbalance or even the "force of acquired habit" (specified in #2352)—can diminish the level of moral guilt. This is not, of course, to condone the practice of masturbation, but the degree of personal responsibility can vary.

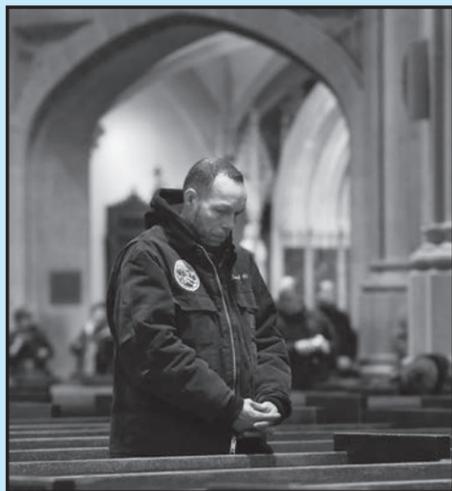
The best course of action is always to entrust oneself to a regular confessor who can understand the psychological makeup of the penitent—with the hope that over time, by consistent effort and the grace of the sacrament, one can conquer this disordered behavior.

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

## My Journey to God

# The Ear of My Heart

By Thomas J. Rillo



The ear of my heart  
Enables me to feel compassion  
To see the tears of the world  
My heart overflowing with sorrow  
Feeling the struggles of the anguish.

The ear of my heart  
Hears the cries of abused children  
Perceives the unfed and unloved  
Senses pain for the unwanted  
Hears the screams of the unborn.

The ear of my heart  
Hears the quiet voice of God  
Clarifying the need for love  
For the dead and the dying  
Resonating with the stain of racism.

The ear of my heart  
Holds the voices of the poor  
The despair of the unemployed  
The piercing pain of divorce  
Feels the agony of injustice for the weak.

The ear of my heart  
Requires silence to hear God  
Telling of optimism and hope  
Rationale for the agony of the world  
Trust in Him and grow ever closer.

Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. A man prays during Mass at St. Patrick's Cathedral in New York on Feb. 11, the day Pope Benedict XVI announced he would resign at the end of the month.

## 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](mailto: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.

**ARMBRUSTER, Melvin**, 85, St. Lawrence, Lawrenceburg, Jan. 26. Grandfather of two.

**BIRD, Mary A.**, 96, St. Augustine Home for the Aged, Indianapolis, Jan. 19. Aunt of several.

**BLANCHARD, Armand J.**, 88, Most Holy Name of Jesus, Beech Grove, Jan. 26. Father of Vivian Troville, Carol VanSlyke, Christopher, Gregory, Michael and Patrick Blanchard. Grandfather of 17. Great-grandfather of several.

**BRENNAN, Richard H.**, 95, St. Michael the Archangel, Indianapolis, Jan. 17. Father of Victoria Cheshire, Karen Domogalik, Richard Jr. and Shawn Brennan. Grandfather of 23. Great-grandfather of 37. Great-great-grandfather of 18.

**BURTON, Catherine Louise**, 84, St. Mark the Evangelist, Indianapolis, Jan. 18. Mother of Jack Sr., Jeffery and Michael Burton Sr. Grandmother of three. Great-grandmother of five.

**COLLINS, Nikki**, 32, St. Vincent de Paul, Bedford, Jan. 22. Wife of Cory Collins. Mother of Cruze, Griffin, Mia and Oakley Collins. Daughter of Dominic and Karen Bell. Sister of Dominic Bell IV. Granddaughter of Ruth Bell and Gayle Ackerman.

**CRUMP, Maryellen F.**, 73, Holy Spirit, Indianapolis, Jan. 19. Mother of Kate Andrews, Beth Tyrell, Brian, Joe and John Crump. Sister of Janet Giesting, John and Kevin Farrell. Grandmother of 12. Great-grandmother of three.

**DE OLIVERIRA, Vicente M.**, 66, St. Bartholomew, Columbus, Jan. 19. Husband of Ana Maria De Oliveira. Father of Karolina, Livia and Daniel De Oliveira.

**DIERCKMAN, Milton**, 84, St. Louis, Batesville, Dec. 16. Husband of Marie Dierckman. Father of Joyce Kessens, Ginny Lows, Ed, Jerry and Ron Dierckman. Brother of Cleora Kuntz, Elmer, Joseph and Ralph Dierckman. Grandfather of 15. Great-grandfather of 22.

**DOLL, Doris M.**, 78, St. Anthony of Padua, Morris, Jan. 23. Wife of Alois Doll. Mother of Karen Bedel, Deborah Higham, Alan, Kurt, Dan, David, Eric, Jerome and Randall Doll. Sister of Melly Allgeier, Jackie Armbruster, Barb Lecher, Rosie Weisenbach, Martha and Frank

Simmermeyer. Grandmother of 32. Great-grandmother of three.

**FULLER, Arvina (Haboush)**, 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 24. Sister of Alfred Haboush.

**GRAF, Marilyn**, 81, Holy Guardian Angels, Cedar Grove, Jan. 23. Wife of Albert Graf. Mother of Yvonne Brandes, Shelly Lunsford, Trisha Rosenberger, Rena Sacksteder, Alan, Don, Greg and Lee Graf. Grandmother of 24. Great-grandmother of 30.

**GRAGSON, Charlene A. (Brutscher)**, 86, St. Augustine, Jeffersonville, Jan. 25. Mother of Nancy Elrod, Janie Reschar and Bud Bodenbender. Grandmother of seven.

**HARDEBECK, Tammy (Morgan)**, 42, Holy Spirit, Indianapolis, Jan. 23. Wife of David Hardebeck. Mother of Mary Hardebeck. Daughter of Robert Morgan and Judith Sheets. Stepdaughter of Timothy Sheets and Sandy Morgan. Sister of Michele Colbert, Amy Demske and Scott Morgan. Granddaughter of Dorothy Phillips.

**HEYOB, Rita**, 92, Holy Guardian Angels, Cedar Grove, Jan. 22. Mother of Linda O'Nan, Joan, Chris and Robert Heyob. Grandmother of 12. Great-grandmother of 16.

**HOLTHOUSE, Melanie (Baird)**, 48, Holy Family, Richmond, Jan. 26. Wife of Jeff Holthouse. Mother of Holly and David Baird. Daughter of Glen and Jackie Campbell. Sister of Faith Berning, Hope Campbell, Glenna Skaggs, Sally Whirfield and Micheline Wright.

**KAVANAUGH, Donald E.**, 79, Most Holy Name of Jesus, Beech Grove, Jan. 25. Husband of Helen Kavanaugh. Father of Karen, Kenny and Kevin Kavanaugh. Brother of Franciscan Sister Timothy, Howard, Leo and Tommy Kavanaugh. Grandfather of six. Step-grandfather of five.

**MAGINN, Rosemary (Boyle)**, 88, St. Therese of the Infant Jesus (Little Flower), Jan. 26. Mother of Peggy Lamott, Jeannie Zimmerman and Tim Maginn. Sister of Clair Wise. Grandmother of nine. Great-grandmother of two.

**MEIER, Arthur**, 100, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 15. Father of Donna Selm and Daniel Meier. Brother of Ethel Rosenberger, Edith, Mary and Frank Meier. Grandfather of six. Great-grandfather of three.

**MILLS, Mable Marie (Graddy)**, 90, St. Anne, New Castle, Jan. 22. Mother of Elaine Beasley, Beth Cooper, Donna Jackson, Martha, Daniel, Paul and Thomas Mills. Grandmother of 16. Great-grandmother of 12.

**MOENTER, June**, 90, St. Louis, Batesville, Jan. 26. Mother of Brenda Moorman, Eric, Keith, Kurt and Ron Moenter. Grandmother of nine. Great-grandmother of 11.

**MOONEY, Mary E.**, 94, Holy Family, New Albany, Jan. 23. Mother of Maureen Shirely, Peggy Uskert, Christopher, Mary Pat and Thomas Mooney. Sister of Paul Graf. Grandmother of eight. Great-grandmother of two.

**MOORMAN, Elvira**, 91, St. Michael, Brookville, Jan. 15. Mother of Beverly Archer, Karen Dumais, Marilyn Pence, Diana Trabel, Gerald and Michael Forthofer. Sister of Marie Connolly and Edna Lamppert. Grandmother of 14. Great-grandmother of 24. Great-great-grandmother of three.

**OTTE, Ronald G.**, 67, St. Christopher, Indianapolis, Jan. 27. Husband of Margaret Otte. Father of Julie Otte-Rash. Brother of John Otte. Grandfather of two.

**PERRY, Norva**, 76, St. Bartholomew, Columbus, Jan. 26. Husband of Pat (Spanik) Perry. Father of Shannon, Jay, Shawn and Tad Perry. Grandfather of 10.

**POLING, Robert**, 85, St. Teresa Benedicta, Bright, Jan. 25. Husband of Marian (Gilkey) Poling. Father of Nancy Fahringer. Grandfather of eight. Great-grandfather of 27. Great-great-grandfather of two.

**RISCH, Lawrence M.**, 87, St. Gabriel, Connerville, Jan. 27. Father of Nancy Barr, Joann Borders, Rosemary Brown, Helen Edwards, Karen Lippincott, Dr. Judy Smith, Shirley Wise, Lois, Eddie, and Lowell Risch. Brother of Mary Ann Snyder and Eugene Risch. Grandfather of 21. Great-grandfather of 17.

**ROSALES, Miguel**, 75, St. Therese of the Infant Jesus (Little Flower), Jan. 22. Father of Raquel, Theresa, Gerardo, Javier, Miguel and Salvador Rosales. Grandfather of several.

**RUSSELL, Helen Frances**, 92, St. Michael the Archangel, Indianapolis, Jan. 23. Mother of Helen Friedli, Patricia Hohn, Mary Susott, Donna Venturini, Marilyn Young, Barbara, Kathleen, Donald, James, Joseph, Michael, Richard and William Russell. Sister of Mary Mauser. Grandmother of 19.

**SAULEY, Dorothy A. (Staublin)**, 83, Prince of Peace, Madison, Dec. 29. Wife of William Sauley. Mother of Susan Patterson, Kerry and Kevin Sauley. Sister of Paul and William Staublin. Grandmother of four. Great-grandmother of two.

**SCHNEIDER, Anna Mae**, 88, Holy Family, Oldenburg, Jan. 21. Mother of Carol, Andrew, Stanley and Stephen Schneider. Sister of John and Louis Bedel. Grandmother of 10. Great-grandmother of 13.

**SCHNEIDER, Ronald**, 73, St. Mary, Rushville, Jan. 26. Husband of Mary (Hoeing) Schneider. Father of Kate DeCleene, Karen Giesting and Michael Schneider. Son of Mary Schneider. Brother of Dan Schneider. Grandfather of four.

**SEMONES, Paul A.**, 81, Sacred Heart of Jesus, Jeffersonville, Jan. 1. Father of Ruth Byrdak, Helen Epstein, Therese Hladney, Maria Shepard, Margrith Troutman and Anthony Semones. Brother of Joan Landrum, Charles and Theodore Semones Jr. Grandfather of 12.

**SHIELDS, Carroll W.**, 69, St. Mary, Mitchell, Jan. 21. Brother of Wanda Brinkerhoff.

**SMERDEL, Joseph, Jr.**, 91, Annunciation, Brazil, Jan. 20. Husband of Marie Smerdel. Father of Dave Smerdel. Grandfather of one.

**SMITH, Florence (King)**, 90, Holy Spirit, Indianapolis, Jan. 21. Mother of Betsy Bergmeyer, Peggy Collins, Mary Pharis,



## Swiss Guard in the making

A child dressed as a Swiss Guard stands in St Peter's Square at the Vatican on Feb.12.

Jim and Mike King. Sister of Betty Hull. Grandmother of 16. Great-grandmother of nine.

**VEERKAMP, Jerry E.**, 63, Immaculate Conception, Millhousen, Jan. 22. Husband of Sue Veerkamp. Father of Kendra and Randy Holt and Sherrie and David Veerkamp. Brother of Roberta Crusier, Joan Mullis and Carol McKinley. Grandfather of seven.

**WEILER, Donald**, 83, St. Mary, Rushville, Jan. 26. Husband of Lucille (Schwegman) Weiler. Father of Karen Jenkins, Melissa Lee, Darlene Marlow, Marilyn Weiler-Koster, Kevin and Ron

Weiler. Grandfather of 12. Great-grandfather of eight.

**WEYER, Mary Lee**, 76, Most Sacred Heart of Jesus, Jeffersonville, Jan. 24. Mother of Cheryl Herrington and Kathy Smith. Sister of Linda Landis, Herman and Junior Sickbert. Grandmother of five. Great-grandmother of two.

**WHITTAKER, Donna**, 82, St. Andrew, Richmond, Jan. 25. Wife of Paul Whittaker. Mother of Karen McKinley and Judith Miller. Grandmother of four.

**WILLIAMS, Betty A.**, 80, Christ the King, Indianapolis, Jan. 27. Mother of Tracey Bish,

Amy Hayes, Karen Neligh and Scott Williams. Sister of Carolyn Laudick and Marion McIntire. Grandmother of seven.

**WILSON, Shirley (Finley)**, 79, St. Pius X, Indianapolis, Jan. 26. Wife of Don Wilson. Mother of Cindy Mattingly, Chuck and Matt Wilson. Grandmother of five.

**WURZ, Alvina (Bauman)**, 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 6. Mother of Diane Gray, Maryellen Szentesy, Janet Wilkerson and Jay Wurz. Sister of Floretta Burton and Raymond Bauman. Grandmother of six. Great-grandmother of six. †

## Providence Sister Sharon Thompson was educator and parish minister

Providence Sister Sharon Thompson died on Dec. 21 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 81.

The Mass of Christian Burial was celebrated on Jan. 4 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Sharon Lee Thompson was born on Aug. 27, 1931, in Evansville, Ind.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1949, and professed final vows on Jan. 23, 1957.

During 63 years as a Sister of Providence, she ministered for 27 years in Catholic schools

in Indiana, Illinois and California. In the archdiocese, she was involved in pastoral ministry at St. Mary Parish in Indianapolis from 1970-72 and taught at St. Philip Neri School in Indianapolis from 1972-76.

Beginning in the 1980s, she ministered in various capacities at the motherhouse except for a five-year period in which she was assigned to St. Charles Borromeo Parish in Peru, Ind., in the Lafayette Diocese.

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. †

## St. Joseph of Carondelet Sister Mary Alexandra Kuhn taught for 43 years

St. Joseph of Carondelet Sister Mary Alexandra Kuhn died on Jan. 25 at Nazareth Living Center in St. Louis. She was 102.

The Mass of Christian Burial was celebrated on Jan. 31 at the Nazareth Living Center chapel. No burial followed as Sister Mary Alexandra chose to donate her body to science.

Sister Mary Alexandra was born on Aug. 14, 1910, in Indianapolis.

She entered the Sisters of St. Joseph of Carondelet in St. Louis on Sept. 8, 1928, and professed final vows on Aug. 15, 1934.

Sister Mary Alexandra earned a bachelor's degree in chemistry at Fontbonne College in Clayton, Mo., in 1947 and a master's degree in life science from St. Mary College in Winona,

Minn., in 1967.

During 84 years as a Sister of St. Joseph, Sister Mary Alexandra ministered as an educator for 43 years at Catholic schools in several states across the country. In the archdiocese, she taught at the former Sacred Heart Central High School from 1965-70.

In 1980, she became a staff member at her order's provincial house in St. Louis. In 1993, she retired and resided at her order's Nazareth Living Center, also in St. Louis.

Memorial gifts may be sent to the Sisters of St. Joseph of Carondelet, St. Louis Province, 6400 Minnesota Ave., St. Louis, MO 63111-2899. †

## Anne V. Krieg operated Krieg Brothers Catholic Supply House for 29 years in Indianapolis

Anne V. Krieg, a longtime member of Immaculate Heart of Mary Parish in Indianapolis, died on Feb. 11 at St. Vincent Hospital in Indianapolis. She was 92.

Visitation was held on Feb. 17 at Feeney-Hornak Keystone Mortuary, 2126 E 71st St., in Indianapolis. The Mass of Christian Burial was celebrated on Feb. 18 at Immaculate Heart of Mary Church in Indianapolis. Burial followed at Holy Cross Cemetery in Indianapolis.

A native of Hugo, Minn., Krieg was born on Sept. 4, 1920. She earned a bachelor's degree in dietary science at the College of St. Teresa in Winona, Minn., and later worked at Cook

County Hospital in Chicago and St. Vincent Hospital in Indianapolis.

Krieg was the owner and operator of Krieg Brothers Catholic Supply House in Indianapolis from the time of the death of her husband, Louis Krieg, in 1982 until 2011 when the retail store closed.

Surviving are her children, Louanne Holladay and Greg Krieg; siblings, Frank Latendresse and Betty Stahl; and three grandchildren.

Memorial contributions may be sent to the donor's favorite Catholic charity or organization in Krieg's name. †

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# Archbishop asks House to extend conscience provision to HHS mandate

WASHINGTON (CNS)—The chairman of the U.S. bishops' Ad Hoc Committee for Religious Liberty has urged the House of Representatives to extend long-standing federal conscience protections to the Affordable Care Act's new coverage mandates for private health plans.

Archbishop William E. Lori of Baltimore made the request in a Feb. 15 letter to members of the House.

Saying the tradition of conscience rights in health care "has long enjoyed bipartisan consensus, but is now under greatly increased pressure," Archbishop Lori asked legislators in his letter to attach the conscience provision to upcoming appropriation bills for the departments of Labor and Health and Human Services.



Archbishop William E. Lori

"I urge Congress to address this problem when it considers proposals for continued funding of the federal government in the weeks to come," he said.

"While the mandate for coverage of abortion-causing drugs, contraceptives and sterilization is hailed by some as a victory for women's freedom, it permits no free choice by a female employee to decline such coverage for herself

or her minor children, even if it violates her moral and religious convictions," Archbishop Lori added.

He detailed precedents dating back 40 years on conscience rights in health care:

- The Church amendment of 1973 to shield individual and institutional health care providers from forced involvement in abortion or sterilization.
- A 1974 alteration to protect conscientious objection to other health services.
- An opt-out from coverage of "abortion or other services" for those with a moral or religious objection in former Sen. Daniel Moynihan's failed 1994 health care reform bill.
- A congressional exemption in 1999 for both insurers and federal employees with religious objections to contraceptive coverage in health benefits.
- A 2000 appropriations provision instructing the District of Columbia to exempt those with moral or religious objections if it wished to approve a contraceptive mandate for its citizens.

The 1999 and 2000 provisions have been renewed annually since.

"It can hardly be said that all these presidents and Congresses, of both parties, had been waging a war on women," Archbishop Lori said.

"I have seen no evidence that such laws, showing respect for Americans' conscientious beliefs, have done any harm to women or to their advancement in society. What seems to be at issue instead is a new, more grudging attitude in recent years toward citizens whose faith or moral principles are not in accord with the views of the current governing power."

Archbishop Lori also asked for a protection in current appropriations talks that clarifies current nondiscrimination laws to improve protection of individuals and institutions that decline involvement in abortion, allowing the victims of discrimination to vindicate their rights in court.

The amendment "places the Hyde/Weldon amendment, approved every year since 2004 as part of the Labor-HHS [Health and Human Services] appropriations bill, on a firmer legal basis by merging it with an older law against forced involvement in abortion training, the Coats-Snowe amendment of 1996," he said.

"The Obama administration has said it supports both these laws and President Obama has signed Hyde-Weldon into law several times since 2008," Archbishop Lori added. "We assume no one in Congress opposes the idea that people whose civil rights have been violated have a right to go to court. So this provision should be accepted without serious controversy." †

## What was in the news on Feb. 22, 1963? A cardinal asks to revise the definition of Church, and an uproar over a university's decision on speakers

By Brandon A. Evans

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

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

- Private school aid possible, justified, House group told



- Asks revised definition of Church

"ST. LOUIS—The Cardinal-Archbishop of St. Louis has called for a new definition of the

Church to help make it possible to achieve a greater degree of Christian unity. Cardinal Joseph Ritter said while there can be only one Church of Christ, it can and should take on a spirit of newness to make it more acceptable to

'our separated brethren.' Other Christians are 'essential' and 'necessary' to constitute the true Church of Christ, the Archbishop of St. Louis said ... before the St. Louis Advertising Club [on Feb. 12]. He stressed repeatedly in speaking to the mixed Protestant-Catholic audience that all Christians are 'essential members of Christ's Church.' "

- Three Providence nuns to launch Peru mission
- 4 theologians 'barred': Catholic U. criticized for speakers' blacklist

"WASHINGTON, D.C.—A controversy has broken out on the campus of the Catholic University of America over action by its administration in banning from a student-sponsored campus lecture series four nationally-known Catholic theologians. The four, whom a university spokesman said it 'preferred not to invite' at the present time while debate of the Second Vatican Council is stirring Catholic circles, include two noted Jesuits, Father Gustave A. Weigel and Father John Courtney Murray. The other

two were Father Hans Kueng of Germany, a member of the University of Tübingen faculty, and Father Godfrey Diekmann, prominent Benedictine scholar who is vice-president of the National Catholic Liturgical Conference."

- Consumer magazines: The wonder and waste
- Japanese girl is Woods art major
- Council may act on anti-semitism
- Training in religions parental obligation
- Bishops' senate suggested
- Larger percentage in poll back private school aid
- Catholic Sisters erect plaque on Episcopal church
- Stevenson hails pope's guidance in ND speech
- Beatification date set for Mother Seton

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# FRIENDSHIP

continued from page 1

Often overwhelmed by his new surroundings, Charlie was hesitant to look anyone in the eyes or let people get near him. He resisted going to school Masses in the gym because he didn't like the crowd, the noise and the lights.

Charlie's freshman year was also Roberts' first year of implementing the Certificate of Completion Program at Roncalli. To help Charlie and the other students in the program, Roberts talked to the entire freshman class during its orientation, stressing the peer mentoring part of the program—and the power that students have as peers. She also looked for students who had an ease about them and an interest in eventually being friends with her students.

Enter David Saling, an outgoing guy whose time at Roncalli has led him to be one of the four presidents of the school's student council in his senior year. He is also involved in the school's musicals and Comedy Sportz program.

"My mom and Mrs. Roberts know each other," David recalls. "I've always been interested in helping people with special needs. I have a couple of cousins and I work with someone who has special needs. Mrs. Roberts asked me to sit with Charlie at Mass. I thought, 'Here's someone who can use a friend right now.' I wanted to make it happen."

The connection wasn't an immediate success. Besides avoiding Masses in the gym, Charlie didn't look at David in the hall when David said hello to him. David acknowledges that he became frustrated. Roberts stressed patience.

"The friendships I'm working on in freshman year, I'm hoping they will flourish in junior and senior year," Roberts says.

David stayed involved. So did Allison Kelly. During her freshman year, she sat next to Charlie in one of their classes. Allison has her own challenges as a student because of dyslexia and attention deficit disorder, but she is able to pursue a high school diploma. A member of the school's choir, she also has a welcoming smile and a friendly personality. Still, she couldn't reach Charlie.

"I felt I was doing everything wrong," Allison says. "I wasn't connecting with him. It made me think, 'Do I really want to be a special ed teacher?'"

Roberts kept working with Charlie, one of five students in the program this year. She also kept working with David, Allison and the other peer mentors. She knew the difference they eventually would make because she has seen what happens when no one steps forward to make a difference.

"I'm a Catholic school girl," says Roberts, a 1987 graduate of Bishop Chatard High School in Indianapolis. "We had a neighbor growing up who was so big, and kids were so mean to him. I hated that, and it stuck with me. I knew I wanted to teach. It seemed like my skills would work well in special education. In college, I worked at a group home for adults with disabilities. It just made me feel good."

She wants the same feeling for Charlie and the other students in the program.

"I want all people with disabilities to have the respect they've earned by simply being born," she says. "It goes back to 'Respect life.' We don't need to pity these students because they're not going to college. We don't need to patronize them. We want to be open to them."

Allison found one of her best opportunities to be open



Michelle Roberts oversees the efforts of Charlie Springman, a senior at Roncalli High School in Indianapolis, who is part of the school's Certificate of Completion Program that allows students with intellectual disabilities to have a Catholic high school experience.

to Charlie during a football game at Roncalli.

### 'People can surprise you'

Allison is president of a group at Roncalli called the Band Aides, a group that assists the school band during performances by helping them with their instruments during halftime and bringing them water during breaks. At one of the first football games in the fall of 2011, she realized that the group needed more help. She also thought, "Charlie can do this."

She approached Mrs. Roberts first. When she received the teacher's support, Allison talked to Charlie. He thought about the crowd, the noise and the lights, and he hesitated. Allison persisted. Charlie finally agreed to give it a try.

"It was kind of scary," Charlie recalls. But he worked alongside Allison. Then he decided to stay and watch the game even as the crowd roared around him.

Asked to describe his feeling at the end of the game, Charlie smiles and says, "Not too shabby."

Allison smiles, too.

"I'm seeing total growth from freshman year up to now," Allison says about Charlie. "Before finals [in December, 2012], Charlie asked me to go to a basketball game with him. We sat together. He starts conversations with me now. He loves NASCAR, going to the beach and pizza."

David also notices the difference.

"In freshman year, he'd keep his head down when I talked to him in the hall," David says. "In sophomore year, he'd say 'Hi' with his head down. In junior year, it was 'Hi, David.' Now in senior year, he says, 'Hi, David,' and he looks me in the eye."

Allison and David have also noticed changes in themselves.

"I've become more patient with people," David says. "When I first sat with Charlie in freshman year, I was getting frustrated. I didn't think I was helping him. It's

[180 degrees different] now. It's taught me to take my time with people and get to know them. It's taught me that people can surprise you. I didn't think Charlie would be doing the things he's doing now."

Allison nods in agreement and adds, "This has really opened my eyes to special needs. Being a special needs student myself, it's taught me to love and care in a different way. I didn't know I could love and care in the way I do."

As David and Allison share their thoughts, Roberts becomes overwhelmed with emotion, and the tears flow down her face. It's the moment when she also says, "They're doing the work for me in a way that's real and relevant. That's where the real magic happens."

After she wipes away the tears, Roberts talks about the other parts of Charlie's education—learning how to do laundry, shop at a grocery store, prepare healthy meals, get ready for job interviews and handle situations at work. She listens as Charlie describes his current job.

"I go to Dairy Queen to work there," he says. "I clean the tables, take out the trash."

Roberts nods and notes, "My goal is to support my students in their efforts to maximize their independence and their participation in the world around them—to give them the skills they need whether it's academic, social or work-related. I also want to give them an understanding of who they are. They have a voice. They have opinions."

They also have the ability to melt her heart with a smile. Charlie is flashing one of those smiles now. The freshman who didn't want people near him, who always kept his eyes down, is now sandwiched between two of his closest friends, smiling directly at a camera that tries to capture the moment forever.

"It feels like we're on the right track," Roberts says. "It's why I'm here. The academics are important. Getting Charlie a job is important. But seeing students who struggle to make connections, and then see them make connections, I love that. It makes what we're doing worth it." †

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