



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Twenty Something

Columnist Christina Capecchi reflects on the deep roots and online ancestry of faith, page 12.

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Sisters overjoyed at approved miracle that paves way for beatification

By Sean Gallagher

Members of the Sisters of St. Francis of Perpetual Adoration received an early Easter gift when Pope Francis approved a decree of the Vatican's Congregation of the Causes of the Saints that verified a miracle attributed to their foundress, Mother Maria Theresia Bonzel.

The approval of that decree on March 27—Wednesday of Holy Week—paved the way for the beatification of Mother Theresia on Nov. 10 in Paderborn, Germany in the diocese in which she established her community in 1863.

Twelve years later, she sent a group of sisters to Lafayette, Ind. to establish a hospital there. They now operate 14 hospitals across the Midwest, including Franciscan St. Francis Health facilities in Indianapolis and Mooresville.

The motherhouse of those sisters who minister in central and southern Indiana is now in Mishawaka, Ind., in the Fort Wayne-South Bend Diocese.

Franciscan Sister M. Madeleine Schumacker, previously a member of St. Louis Parish in Batesville, is a year away from making perpetual vows in the community and currently ministers in the community's motherhouse.

She learned about the decree on Holy Thursday.

"It made it kind of hard for Good Friday to be a somber and solemn day," Sister Madeleine said. "But it was just so beautiful that we have a great intercessor. We've always believed she was in heaven. But the Church has finally made it official."

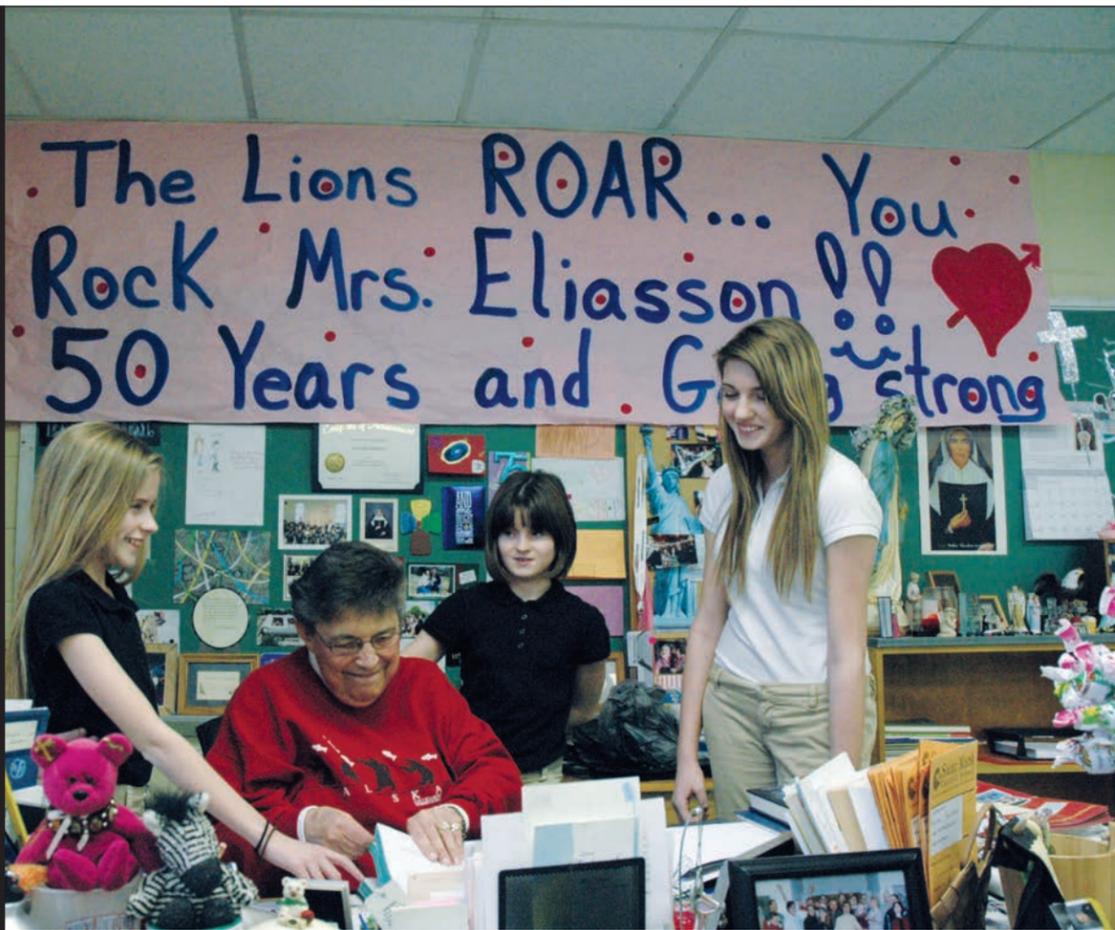
Franciscan Sister M. Angela Mellady was pleased at the timing of the decree for various reasons—as well as the fact that it was the first miracle approved by Pope Francis, who took the name of the order's ultimate spiritual father, St. Francis of Assisi.

"The sisters have prayed for this special
See BEATIFICATION, page 8

Photos by John Shaughnessy



'They bring a lot of joy to my life'



In her 50th year of teaching, Carmen Eliasson shares a fun teaching moment with three of her students at St. Mark School in Indianapolis—Maddie Man, left, Taylor Allen and Megan Pearsey.

Teacher still adds fun and faith to students' lives after 50 years

By John Shaughnessy

It's a simple yet profound saying about the influence that a teacher can have on a child—a saying that still guides 75-year-old Carmen Eliasson in her 50th year of teaching.

The motto is inscribed on some of the numerous gifts that Eliasson has received from students through the years, gifts that fill the top of her desk and overflow onto window sills, cabinet tops and other parts of her classroom at St. Mark School in Indianapolis.

The saying notes, "To teach is to touch a life forever."

"That's a favorite one of mine," Eliasson says, smiling. "It's what we do as teachers.

We rub off on kids. I know that because of the feedback I get from my students. A part of me goes with them, and certainly a part of them stays with me."

The depth of that mutual influence comes to life when the religion teacher for the school's junior high students picks up the framed photos of two former students from her desk.

The first photo shows a smiling girl. As Eliasson shares the picture, she reads the message that the girl wrote on the back of the frame: "Every once in a while when you're having a rough day, look to me for a smile, and I will help to brighten your day."

The other framed photo, prominently displayed at the edge of her desk, captures a boy. His look of innocence doesn't hint

of the tragedy that ended his life, and overwhelmed everyone who knew him in grief and sorrow.

"He died in a swimming accident during the summer between his fifth- and sixth-grade years," she says softly. "The class was just so broken up by his death. I know I helped them. Many of them told me they wouldn't have made it through sixth grade without me." She pauses and adds, "I try to help them along their path in life, their path to God."

'Her faith is really in her heart'

That desire creates a noticeable bond with students who are at least 60 years younger than her, students who

See ELIASSON, page 2

Tom Crean will speak at Spirit of Service Awards Dinner

By John Shaughnessy

Indiana University's men's basketball coach Tom Crean will be the featured speaker at the Spirit of Service Awards Dinner on April 18 at the Indiana Roof Ballroom in Indianapolis.

Crean's talk will cap the celebration that will honor four individuals for dedicating their lives in a spirit of service to others—Gary Ahlrichs, Paul Corsaro, Adonis Hardin and Amanda Rulong, the recipient of the first-ever Youth Spirit of Service Award.

The awards dinner will also benefit and celebrate the efforts of Catholic Charities Indianapolis to help people in need. The event begins with a reception at 5:30 p.m., and dinner is at 6 p.m.

During the 2012-13 season, Crean led the Hoosiers to a regular season Big Ten championship and the Sweet 16 of the NCAA Men's Basketball Tournament.

"We are very excited that Tom Crean has accepted our invitation to speak at this year's

Spirit of Service Awards Dinner," said David Bethuram, agency director of Catholic Charities Indianapolis. "He models the importance of service to the community.

"He is also a great motivator so I'm sure those in attendance will be encouraged to take leadership roles in promoting the importance of providing for the needs of the poor and vulnerable in our community—by participating as both a volunteer and a donor."

Tables for eight for the Spirit of Service Awards Dinner can be purchased at these levels—\$10,000 for a benefactor, \$5,000 for a patron, \$1,750 for a partner, and \$800 for a parish table sponsor. Individual tickets are \$250.

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

Catholic Charities Indianapolis served



Tom Crean

44,331 people during the past year.

To make reservations for the dinner, call Valerie Sperka at 317-592-4072 or e-mail her at vsperka@archindy.org. The deadline for reservations is Monday, April 15. †

ELIASSON

continued from page 1

smile when they talk about the ways she connects with them, including at their games in the Catholic Youth Organization (CYO).

“She comes to all our games,” says Tony Davis, 14, an eighth-grade student at St. Mark’s. “She’s usually our biggest cheerleader in the crowd. And before the game, she’ll lead our prayers.”

Eighth-graders Jacob Fryar and Joe Burns also share how she uses guided meditation to draw students deeper into their relationship with God. Both youths mention one memorable meditation exercise in which Eliasson has students put their heads on their desktops, close their eyes and visualize following a pink ball of string that eventually leads them to a place where Jesus waits for them.

“You see Jesus there, and then she asks you to talk to Jesus—‘What would you talk to him about? What would he say to you?’” Jacob, 13, recalls. “It really connected with me. It shows how Jesus loves us. And it shows how Mrs. Eliasson cares about all of us, in each grade.”

Her care and commitment to her students flow from her care and commitment to her faith, says St. Mark principal Rusty Albertson.

“Carmen just really reaches the kids’ hearts,” Albertson says. “Her love for kids stands out to me. She is also very direct with them. She doesn’t sugarcoat, especially with their faith. She teaches the Catholic faith. The kids know what their Catholic faith is. For her, it’s about your relationship with God. Her faith is really in her heart. It’s nice to see how the other staff members look up to her. She still has the desire every day. She gives of herself to the school.”

‘It’s just being with the kids’

Eliasson begins each class with 10 minutes of Scriptures. She stresses the power of prayer, and has created a prayer board in her classroom. Students can add the name of anyone they want to be remembered. Eliasson adds names to the prayer board, too, from a former student who served in the U.S. Navy Seals to a former student who wrote her a letter and asked if she remembered him. (She did.)

“What I try to give my students is a sense of their own holiness and spirituality,” she says. “Prayer is so important. That’s the main thing I stress—their prayer life. Which leads to their spiritual life.”

On the day she was interviewed for this story, Eliasson considered a “statement of intent” form that she had received from principal Albertson. The form, which was given to all teachers at the school, essentially asked her if she planned to return to teach for the 2013-14 school year.

As she scanned the form, Eliasson



In her 50th year of teaching, Carmen Eliasson prides herself on having a good relationship with her students. Here, she enjoys a laugh with three of her students at St. Mark School in Indianapolis—Joe Burns, left, Jacob Fryar and Tony Davis.



‘What I try to give my students is a sense of their own holiness and spirituality. Prayer is so important. That’s the main thing I stress—their prayer life. Which leads to their spiritual life.’

—St. Mark teacher Carmen Eliasson

looked back on 50 years of teaching that took her to Missouri, Illinois and California before she returned home to Indianapolis in 1993 to be closer to family and to teach at St. Roch School—before coming to St. Mark School in 1999.

She signed the form, stating her intent to continue as a teacher, the profession that defines her life.

“It’s just being with the kids,” she says, her face lighting

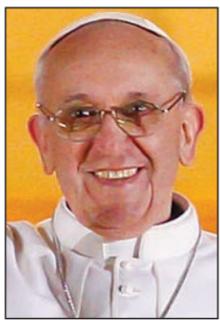
up. “They keep you young. I’m 75, but I don’t think of myself as 75. I’ve always been involved with my students’ sports, and I love that. But it’s the interaction with them that I love the most. I’ve never had discipline problems with them. I’ve been able to relax around them, and they relax around me. It’s the kids.

“They bring a lot of joy to my life.” †

Local Argentinian Catholics respond to election of former Argentinian bishop as pope

By Natalie Hoefler

When 93-year-old Argentinian Olimpia Barbera heard that a bishop from her native country had been elected pope, she became very emotional.



Pope Francis

“I didn’t know an Argentinian might be pope. I cried and cried,” said the member of St. Paul Catholic Center in Bloomington.

The Argentinian native grew up in Cordoba, Argentina, where her parents emigrated from Italy before she was born.

“[Pope Francis’] family emigrated from Italy to Buenos Aires, but most of the Borgoglios came to Cordoba.

I knew many of them there—although the generation I knew may not still be alive,” the 93-year-old added.

Dr. Patricia Garcia, also a Catholic native of Argentina who now lives in Indianapolis, lived in Buenos Aires

from 1987 to 1992, the year Jorge Mario Bergoglio was named bishop.

While she does not recall much of then-Bishop Borgoglia from the time she lived in Buenos Aires, she enjoyed learning more about him during her visit to La Plata, Argentina, to visit with family days after the pope was elected. Together they watched the pope’s inaugural Mass on March 19.

“The bells tolled at noon in many—if not all—of the Catholic churches in the country to celebrate his election,” said Garcia in an email from Argentina.

Her on-the-ground observations were positive.

“People in general, and my friends and family in particular, are very excited because Pope Francis is perceived as a breeze of fresh air for the Catholic Church. Overall, there is a sense of excitement in the country for his election. Talking with friends and family, the consensus has been he is a very humble, unassuming man who lives in a frugal way,” said Garcia.

“My first thought when he was elected was related to social causes and my hope he would continue the path he followed in Argentina in this regard.”

The role that politics played on the need for social justice in Argentina is not lost on Garcia or Barbera.

Despite moving to Indiana with her Hoosier husband in 1969, Barbera has kept up with affairs in Argentina.

“The political situation in Argentina is not good, so to have an Argentinian pope is very good for the country.”

Garcia noted with interest the presence of Argentinian president Cristina Fernandez de Kirchner at the pope’s inaugural Mass.

“President Cristina Fernandez de Kirchner, who had ignored the many requests of Bishop Bergoglio to meet with her, was present in the Vatican [for the inaugural Mass]. I believe he was critical of the president [while bishop],” she stated in her email.

Nevertheless, the pope personally greeted Kirchner at the Mass.

“I love the fact that Pope Francis espouses and behaves in ways so important for the head of the Catholic Church—with humility, dedication, commitment and of course, compassion,” said Garcia.

Barbera shares such enthusiasm:

“My heart is with him. I am the proudest woman.” †

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At Rome's cathedral, Pope Francis celebrates God's patience

ROME (CNS)—Celebrating his first Mass in the cathedral of Rome, Pope Francis called on Christians to trust in God's endless patience and mercy.

"God always waits for us, even when we have left him behind! He is never far from us, and if we return to him, he is ready to embrace us," the pope said in his homily on April 7 at the Basilica of St. John Lateran.

The pope commented on the Gospel reading (Jn 20:19-31) for Divine Mercy Sunday, in which the risen Christ appears to St. Thomas and lets him touch his wounds, dispelling the apostle's doubts about Jesus' resurrection.

"Jesus does not abandon Thomas in his stubborn unbelief," Pope Francis said. "He does not close the door, he waits."

"God is patient with us because he loves us, and those who love are able to understand, to hope, to inspire confidence," the pope said. "They do not give up, they do not burn bridges, they are able to forgive."

In response, Pope Francis said, the faithful must show the "courage to trust in Jesus' mercy, to trust in his patience, to seek refuge always in the wounds of his love."

"How many times in my pastoral ministry have I heard it said: 'Father I have many sins,'" the pope said. "I have always pleaded: 'Don't be afraid, go to him, he is waiting for you, he will take care of everything.'"

The Mass was the occasion for Pope Francis to take formal possession of the "cathedra" (chair) of the bishop of Rome. Shortly after the start of the liturgy, Cardinal Agostino Vallini, papal vicar for Rome, read a profession of obedience to the pope on behalf of the diocese.

Then the pope sat on the raised marble chair in the basilica's apse, where he received representatives of his flock, including clergy and laypeople. The pope exchanged a few words with each, taking a bit of extra time with a Franciscan friar and married couple accompanied by their four children.

Following the late-afternoon Mass, the pope appeared at the balcony in the basilica's facade, where he briefly addressed a crowd of several thousand people, wishing them a good evening and urging all to "go forward together ... in the joy of the Resurrection."

Before the Mass, Pope Francis was joined by Rome's mayor, Gianni Alemanno, in a brief ceremony rededicating the square on the west end of the basilica in memory of Blessed John Paul II.

Also on April 7, the pope led a crowd in St. Peter's Square in praying the "Regina Coeli" at noon. Speaking from the window of his private office in the Apostolic Palace, the pope commented on the day's Gospel reading, observing how the Apostles had taken courage from the Resurrection.

"May we too have more courage to testify to faith in the risen Christ!" he said. "We should not be afraid to be Christians and live as Christians. We should have this courage, to go and announce the risen Christ, because he is our peace, he has made peace, with his love, with his forgiveness, with his blood, with his mercy." †

Pope names head of Franciscans to Vatican office overseeing religious

VATICAN CITY (CNS)—In his first appointment to the curia, the Vatican offices which assist the pope in his ministry, Pope Francis named the superior of the Franciscans as secretary of the Vatican office that oversees the world's religious orders.

Archbishop-designate Jose Rodriguez Carballo, 59, will hold the number two post at the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, which is led by Brazilian Cardinal Joao Braz de Aviz.

The Spanish-born minister general of the Order of Friars Minor fills a post left vacant in October 2012 when U.S. Redemptorist Archbishop Joseph W. Tobin was appointed to lead the Archdiocese of Indianapolis.

Archbishop-designate Rodriguez's appointment comes as the congregation is wrapping up an apostolic visitation of women's religious orders in the United States. Begun



Franciscan Father Jose Rodriguez Carballo is pictured at the Franciscan general curia offices in Rome in 2010. The superior general of the Order of Friars Minor has been appointed by Pope Francis as secretary of the Vatican office that oversees the world's religious orders. It was the new pope's first curial appointment.



Above, Pope Francis greets a family as he celebrates Mass at the Basilica of St. John Lateran in Rome on April 7. The pope formally took possession of the basilica, his seat as bishop of Rome.

Left, Pope Francis and Cardinal Agostino Vallini, papal vicar for Rome, attend the dedication of a piazza named after Blessed John Paul II outside the Basilica of St. John Lateran in Rome on April 7.

in 2009, its aim was to study the community, prayer and apostolic life of the orders to learn why the number of religious women in the United States had declined so sharply since the 1960s.

The congregation has been reviewing and drawing up responses to the findings of the Vatican-appointed apostolic visitor as well as at least 400 other reports from the sisters who visited each community and from many of the communities themselves.

In a letter addressed to his brother Franciscans around the world, and released on the order's website when the Vatican announced his appointment on April 6, Archbishop-designate Rodriguez said the nomination brought him both "joy and sadness."

Joy because it showed God's continued trust in him and because Pope Francis entrusted him with "a great responsibility to serve religious and consecrated life." He said it was also a sign of the pope's "confidence in me and the Order" of Friars Minor.

He added that he was sad to leave behind his fellow friars, their communal life and moments of prayer together.

However, "It comforts me to keep working for the life I love," both the life of a religious and Franciscan, he said in the letter.

In a similar letter to the Poor Clares, which includes all monasteries of cloistered nuns professing the Rule of St. Clare as well as the Sisters of the Annunciation and the Conceptionists, he said he believed "in the importance and necessity of your contemplative mission in the Church and in the world."

"I believe in you, since I know the holiness that hides behind the walls of your monasteries. Count on me as I count on you," he wrote.

He said Italian Cardinal Tarcisio Bertone, Vatican secretary of state, was scheduled to be the principle consecrator at his episcopal ordination on May 18, the eve of Pentecost, in Santiago de Compostela, Spain.

The archbishop-designate headed the Friars Minor since 2003, and since 2012 had been serving as president of the Union of Superiors General, the international organization for the heads of men's religious orders.

Born in Lodoseo, Spain, in 1953, he joined the Franciscans in 1970 and was ordained a priest seven years later at the age of 23, according to his biography on the order's website.

He studied at the Studium Biblicum Franciscanum in Jerusalem and the Pontifical Biblical Institute in Rome, then taught Scripture studies at the major seminary in Vigo, Spain, and for the theological faculty of Santiago de Compostela. He also taught theology of consecrated life and served as formation director for young religious.

He served as president of the Union of Franciscan Provincial Ministers of Europe from 1993 to 1997.

In 2003, he was elected Minister General of the Order of Friars Minor—the 119th successor of St. Francis of Assisi. He was re-elected for another six-year term in 2009, overseeing about 15,000 Franciscans who work in 113 countries.

After his re-election, he told reporters Franciscans see their role as being guardians of hope, messengers of the culture of life, and bridge-builders linking cultures and religions.

Franciscans "cannot turn our backs on the world, especially on the poorest," he said, explaining that members of the order demonstrate their love for the world by being fully engaged in it, and by serving the needs of all people.

"The world is not just a battlefield; it is above all an opportunity to bring the Gospel to society" and God's love to all people, he added.

In a world suffering from human rights' violations, a global economic meltdown, environmental disaster in many regions and forced migration, the Gospel can provide responses, he said. †



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Editorial



Pope Francis greets the faithful as he leaves after celebrating the Easter Vigil in St. Peter's Basilica at the Vatican on March 30.

Easter is the season of joy

"Ours is not a joy that comes from having many possessions, but it comes from having encountered a Person, Jesus, who is among us. ... Follow Jesus! We accompany, we follow Jesus, but above all we know that he accompanies us and carries us on His shoulders. This is our joy, this is the hope that we must bring to this world of ours."

— Pope Francis, Homily for Palm Sunday

This is the season of Easter joy. Pope Francis tells us that the source of our joy is Jesus Christ risen from the dead. Ours is not a joy that comes from possessions or pleasure or power. Our joy comes from having a personal encounter with God's only begotten Son, a man like us in all things but sin, who suffered death and rose again for our sake!

Joy is not something we experience every day. Joy is not the same thing as happiness or contentment or even enjoyment. We can enjoy a nice dinner with friends without being joyful. Joy is something different. It's more profound.

Parents experience joy when a son or daughter returns from Iraq or Afghanistan unharmed. We can experience joy at the wedding or ordination of a close friend. Joy can surprise us—when we discover something precious that we thought was lost forever. Or joy can deepen gradually over many years and finally express itself at a golden jubilee celebration.

Joy comes when many years of suffering and adversity are overcome; when an extended battle with cancer appears to be won; when a forgiving father welcomes home a prodigal son; when a political prisoner is finally released from captivity; and when love and fidelity are victorious over evil. This is Easter joy—the Lord's triumph over sin and death, the forgiveness of our sins, and the opening up of the gates of heaven to all God's children.

The Gospels tell us that Jesus' friends experienced many mixed emotions at the time of his Passion, death and resurrection. They were afraid, bitterly disappointed, hopeless, full of doubt and uncertainty. And then came the joy of the Resurrection.

For some, like the women who went

to the tomb on Easter morning, the experience of joy was immediate—even if it was mixed with confusion about what really happened.

For others, like the disciples on the road to Emmaus, joy came more slowly—after they experienced the Lord's presence in the breaking of the bread and in his teaching.

For Peter and most of the disciples, the joy of Easter was intermittent. It came and went with Jesus' appearances in the upper room and in Galilee. It was not until they received the Holy Spirit at Pentecost that the joy of Christ's resurrection became deeply rooted in their hearts.

What is this Easter joy that is so special and so closely tied to the Lord's Passion, death and resurrection? How do we experience it today—more than 2,000 years later? What difference does—or should—this season of joy make in the way we feel and in the way we live as disciples of Jesus Christ?

The joy of Easter springs from our gratitude to God for his saving grace, for his forgiveness of our sins, and for his presence in our lives. "Shout for joy!" the Scriptures tell us. "Rejoice and be glad!" the angels sing. "Alleluia! Praise God!" the saints tell us by their words and example.

Easter joy should give us the confidence we need to overcome the negative voices that are inside us and around us all the time.

Our faith should bring us lasting joy. As the Holy Father teaches, "we accompany, we follow Jesus, but above all we know that he accompanies us and carries us on his shoulders. This is our joy, this is the hope that we must bring to this world of ours."

Things are not awful. God has reached out to us and loved us. We are not doomed to a disastrous fate; Christ died for us and set us free. We are not alone; we are the gathering of God's people, the Church, united in Christ. We do not need to be afraid; he is with us always. Our sins have not damned us; the grace of Christ has saved us.

Happy Easter! May this season of grace bring us lasting joy. May we share this joy generously with others during this Easter time and always!

—Daniel Conway

Reflection/Stephen Kent

When will the media's honeymoon with Pope Francis end?

Somewhere, there must be the assignment editor who harbors the wish of finding Pope Francis at an outdoor table of a sidewalk cafe on the Via Fosse di Castello enjoying a dish of spaghetti carbonara with a cardinal or two. That would be an ultimate achievement in the pope-as-a-regular-guy exercise of the past few weeks.

We can be grateful for the coverage in newspapers, television and on websites. But the media is as likely to fall out of love as quickly as they were to fall in love with the new pope. This will come when Pope Francis does something seen as conservative or heavy-handed, perhaps reaffirming a doctrine of the faith.

Here are some clues, gleaned from the experience of more than a few decades in the secular press of how to evaluate this star quality image associated with our new pope.

The media creates characters and personalities, and then supports them by coverage. The pope's turn came more rapidly than experienced by other world leaders, athletes or entertainers.

Soon after he first appeared on the balcony, it was decided that Pope Francis was a touch more informal than his predecessors. Soon there were reports about him as a man who pays his own hotel bills, makes his own telephone calls, chooses to live in an apartment rather than a palace, moves into crowds and kisses babies.

Other things he does as a "normal person" will be reported to add to this public personality. But the time will come when he acts against this media-created personality. Eventually Pope Francis will "disappoint."

Headlines about the pope's washing of feet of men and women resulted in headlines such as "Pope disregards Church law" and "Pope breaks Church law." He did not. There are laws, and there are

customs and traditions, the Holy Thursday liturgy being one of the latter. But the coverage portrayed something revolutionary.

So it must follow that a man who can do this can surely tackle same-sex marriage, celibacy of priests and women's ordination to the satisfaction of the trendsetters.

Failure to do this makes him act against his character of the nice guy.

The Church is not an easy institution to report. In fact, Pope Francis remarked on this reality in a talk to thousands of journalists shortly after his election.

"The Church is certainly a human and historical institution with all that that entails, yet her nature is not essentially political but spiritual: the Church is the people of God, the holy people of God making its way to encounter Jesus Christ. Only from this perspective can a satisfactory account be given of the Church's life and activity," he said.

"It is important, dear friends, to take into due account this way of looking at things, this hermeneutic, in order to bring into proper focus what really happened in these days."

In other words: You have to know what you are reporting.

The media, fascinated by what he did on Holy Thursday, was intrigued by the huge crowds at his first Easter Mass and "urbi et orbi" (to the city and the world) address. It did make one cringe to hear a network television correspondent say Pope Francis "delivered" Mass to a quarter million people.

Pope Francis urged people to join him in praying to be transformed by the power of God's love and mercy and to help "change hatred into love, vengeance into forgiveness, war into peace."

Those three changes urged by the pope should receive more attention than his actions.

(Stephen Kent is the retired editor of archdiocesan newspapers in Omaha and Seattle.) †

Letters to the Editor

We must address genuine issues of poverty from the pulpit, charities and government

I would like to thank you for publishing Kevin Chaffer's "Be Our Guest" column in the March 15 issue of *The Criterion*.

In his letter, he discusses the evidence that giving to the poor may be creating dependency and doing more harm than good. He supported his thesis with a book reference, *Toxic Charity: How Churches and Charities Hurt Those They Help (And How to Reverse It)*, by Robert D. Lupton.

Chaffer's statements are supported by Father Joseph M. Esper in his book, *Spiritual Dangers of the 21st Century*. He states, "A growing underclass in our nation has been corrupted by the 'welfare mentality' in which it becomes increasingly difficult or even unacceptable for disadvantaged persons to take responsibility for their own material and spiritual well-being." They have learned to avoid work and devote themselves to leisure activities.

Furthermore, Father Robert Sirico of the Acton Institute indicates that we must teach economics in our seminaries in order for priests to understand how the free market encourages and even produces prosperity for all.

Chaffer's points should be taken seriously by addressing the genuine issues of poverty which should come from the pulpit, charities and government. The Church teaches us to take care of the poor,

and most people would not challenge this responsibility, but the real question is by what means we do it.

Pope Francis said during his recent inaugural Mass that the role of the pope is to protect all of humanity. Successful resolution of the problem centers around finding the correct strategy which will free the impoverished from dependency and assist them in meeting their responsibilities by fulfilling their roles to be productive citizens.

John W. O'Neal
Terre Haute

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

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Catholics join push for immigration reform legislation

WASHINGTON (CNS)—Thousands of people in Miami, New Jersey, Boston, California, Illinois and other places gathered in early April to call for immigration reform legislation.

They urged an end to deportation policies that separate families. They also sought to open a nationwide push for immigration-focused changes aimed at Congress and the White House.

Those events—several of them held on April 6 and 7—led up to an April 10 rally on the West Lawn of the U.S. Capitol. There, tens of thousands of people were expected to call on Congress to move faster on comprehensive immigration reform legislation that is seen to have the best chance for passage since the 1980s.

The so-called “gang of eight,” a bipartisan panel of senators working on an immigration reform bill intended to appeal to both parties, had hoped to release their draft legislation as soon as they returned from a two-week break on April 8. Advocates working with the senators and their staffs on the bill told reporters on April 8 that the bill wasn’t quite ready, but that perhaps it would be introduced by the end of the week. It’s estimated to be about 1,500 pages long.

“We’ve been here before,” said Gustavo Torres, executive director of the social services organization CASA de Maryland, who helped organize the April 10 rally.

In 2006, massive rallies and marches around the country drew hundreds of thousands of people to call attention to a then-pending immigration bill that ultimately went nowhere.

“But this time it’s different,” said

Torres. He cited the November election results in which Latino voters helped re-elect President Barack Obama and provided a crucial margin in electing other Democrats as well.

“Politicians learned in the last election cycle, you ignore Latinos and immigrants at your own peril,” he said.

In a teleconference the previous week in which faith and labor leaders focused on how families are affected by current policies, Kevin Appleby, director of migration policy for the U.S. Conference of Catholic Bishops, said that keeping families together is a crucial social element of the immigration system.

“We need to be mindful that family unity strengthens the social backbone” of the country, he said.

A proposal to require immigrants already in the United States to go home in order to legalize their status, for example, would be one more way the immigration system separates families, Appleby said.

“If the goal here is to get people regularized, we shouldn’t put up barriers to making that happen,” he said. “If we give people a half loaf, this issue is going to fester into the future.”

During that same teleconference, AFL-CIO president Richard Trumka noted that labor and business leaders had come to a consensus about how to expand the number of visas available annually. But, he added, “Family reunification is a core tenet of our immigration policy in the labor movement.”

“Some are trying to pit economic interests against families,” Trumka said, as if the value of admitting a worker’s brother, sister or child is less important



Deportees check immigration documents after they arrive in San Pedro Sula, Honduras, on an immigration flight from the United States in late March. As the U.S. Senate returns after break and tens of thousands plan a rally, Washington lawmakers focus on immigration reform.

than another worker.

“That’s backward,” Trumka said.

“Strong families are critical to economic growth,” but more importantly, he added, it’s a moral value.

“American immigration policy must recognize that employment and family reunification are integrated,” Trumka said.

During an April 6 march and rally in Miami’s Little Havana neighborhood, many signs urged U.S. Sen. Marco Rubio of Florida, one of the Republican members of the “gang of eight,” to be sure

to protect families in the legislation.

Also on April 6, an estimated 7,000 people were reported at an immigration rally at Liberty State Park in Jersey City, N.J.

Among the events scheduled in Washington on April 10 was a Mass at St. Aloysius Church, a few blocks from Capitol Hill. A number of Catholics from parishes in Virginia, Washington and Maryland were also expected to participate in the April 10 rally at the U.S. Capitol. †

Grassroots coalition promotes immigration reform in Indiana

By Brigid Curtis Ayer

A grassroots alliance of faith groups, law enforcement and business leaders have reached a consensus supporting immigration reform including a repeal of the resident tuition rate ban for undocumented college students.



The local and national campaign, called “Bibles, Badges, and Business,” a project of the National Immigration Network, held an April 3 forum at the

Marion County Central Library in Indianapolis.

Participants who came to the forum heard from distinguished panelists from the business, faith and agricultural communities who discussed the effects that a broken immigration system has on the immigrant community at large and Indiana’s future economy.

Mike Murphy, a former Indiana state representative who moderated the panel discussion, described Indiana’s recent legislative history impacting the undocumented immigrants as “un-Hoosierish.” Murphy, a Republican, vehemently opposed anti-immigration legislation during his 12-year tenure as a member of the Indiana General Assembly.

Indiana’s attorney general Greg Zoeller encouraged panelists and participants to continue working on immigration reform saying, “Keep up your efforts and make sure the voices of Hoosiers are heard in Washington.”

Zoeller has been a voice for reasonable immigration reform since signing on to the Indiana compact in 2010 during a press conference at the Statehouse with then

Indianapolis Archbishop Daniel Buechlein and other members of the faith, human services and business communities.

Glenn Tebbe, Indiana Catholic Conference executive director, a panelist at the forum said, “The Catholic Church has been asking the federal government for at least 20 years for comprehensive immigration reform. The immigration issue affects all of us. It comes down to a moral and humanitarian issue.”

Tebbe noted that current policies and practices prohibit undocumented immigrants, including many who are working toward legal citizenship, from fully participating in society.

“From a legal status, they are aliens, but they are not aliens to our human family,” Tebbe said.

Megan Ritter, public policy director for the Indiana Farm Bureau, said, “We face a labor shortage in the agricultural sector, and the current system is broken.” She noted that laws that create a barrier to education “create an underclass that doesn’t need to be there.”

Mike O’Connor, director of state government affairs for Eli Lilly & Company said, “Businesses don’t like to take positions on controversial issues,” but Lilly executives decided the issue was too important to remain on the sidelines.

“Historically, we have benefited from immigrants’ ingenuity, their innovations, and their different thought processes,” O’Connor said. “We want to welcome these great minds. As a community, we need to make sure the welcome mat is out.”

Angela Smith Jones, public policy director for the

Greater Indianapolis Chamber of Commerce, said, “Employment openings exist in Indiana that require highly-skilled workers, but Indiana lacks enough highly-skilled people to fill them. A highly-skilled workforce benefits the entire community.”

Jones noted that it didn’t make any sense from a business perspective to put educational roadblocks in front of young, hardworking college students who will be “future Hoosier taxpayers and skilled workers.”

Tebbe, who has worked on behalf of the Church to defeat anti-immigration legislation in Indiana, said he is hopeful that state lawmakers will repeal a ban on resident tuition rate for college students, a goal contained in a Senate Bill 207.

“Senate Bill 207 is a moral issue, and it’s the right thing to do for these students who through no fault of their own were brought to this country as children,” Tebbe said. “For those who were already attending college when the law passed, it makes finishing cost-prohibitive.”

Senate Bill 207, authored by State Sen. Jean Leising, R-Oldenburg, would grandfather undocumented college students who were already enrolled in college when the law changed. The bill passed the Senate 35-15, and was heard in the House Education committee on April 3. Less than a week earlier, a portion of Indiana’s controversial 2011 anti-immigration law was struck down by U.S. District Court Judge Sarah Evans Barker.

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information on pending legislation the Church is following, log on to www.indianacc.org.) †

What was in the news on April 12, 1963? The pope issues an encyclical on peace

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 April 12, 1963, issue of *The Criterion*:

• Pope John gives world a blueprint for peace



“VATICAN CITY—Peace is a problem of morals, not of power, His Holiness Pope John XXIII said in his newest encyclical, urging ‘all men of good will’ to

strive for a peace based on love rather than on fear.’ Pacem in Terris is the first encyclical addressed not only to Catholics but also to all men of good will. The closely-reasoned 11,000-word papal letter calls for elimination of racism, encouragement of ethnic

minorities and voluntary establishment of a world authority capable of dealing with problems of the universal common good on a worldwide scale. The encyclical also declared that justice, reason and humanity ‘urgently demand that the arms race should cease,’ that stockpiles of arms should be reduced, that nuclear weapons should be banned and that ‘agreement should eventually be reached about progressive disarmament and an effective method of control.’ ... Dated April 11, Holy Thursday, but issued on April 10, Pope John’s eighth encyclical analyzes the nature of peace, the means of attaining it and practical suggestions for insuring it.”

- Allegation in *Time* hit by Cardinal
- Says freedom is vital in Church leadership
- Hits asphyxiation theory: Disputes the cause of Christ’s death
- Spencer parishioners, pastor hold paschal supper
- 12 years ago: Fordham center stirred winds of unity

- Adherence to doctrine called a spur to unity
- Editorial: Follow the Pope
- ‘Religion in action’ urged to fight bias
- Urge ‘ecumenical civics’
- Lay board to aid bishop
- Beatniks, riffraff early converts, Bible scholar says
- Excavators discover earliest inscription of name of Jerusalem
- Scholars study ancient letter alleging that Pilate tried to save Christ’s life
- A true story of pioneer days: Easter on the wagon train
- ‘Unfinished business’: Cardinal Bea likes U.S., planning return visit

(Read all of these stories from our April 12, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

Events Calendar

April 12

St. Bartholomew Church, 1306 27th St., Columbus. **Healing Mass**, Father Clem Davis, celebrant, 7 p.m. Information: 812-379-9353.

April 13

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. **Mini-retreat, "Matthew Kelly: Passion and Purpose,"** 9-1:30 p.m., \$39 per person, reservations limited to the first 800 attendees. Information: 317-694-6397 or schallertn@aol.com.

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.

April 15

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

April 17

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

St. Luke the Evangelist Parish, Father Courtney Room, 7575 Holliday Drive, East, Indianapolis. **Mini-series on Church History, "The Primitive Church to Medieval Time,"** Rick Tinkle, presenter, 7-8:30 p.m. Information: 317-259-4373 or dcarollo@stluke.org.

Marian University, 3200 Cold Spring Road, Theatre, Indianapolis. **Global Studies Speaker Series, "The Situation in South Sudan,"** Dan Griffin, Program/Advocacy Officer for Catholic Relief Services, 7 p.m.

St. Michael Parish, 11400 Farmers Lane N.E., Greenville. **Dessert Card Party**, 6-9:30 p.m., \$5 per person. Information: 812-364-4289 or

gigeswein@aol.com.

April 18

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

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Catholic Cemeteries Association and The Office of Family Ministries, "Mission Day: The Pastoral Care of a Family's Journey through Death and Recovery,"** 9 a.m.-4 p.m., \$30 per person. Information: 317-236-1586, 800-382-9836, ext. 1586 or dvanvelse@archindy.org.

April 19

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Helping the Next Generation Become Our Future Leaders," Joe Heidt, President of Providence

Cristo Rey High School, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

April 20

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

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

April 21

Catholic Community of Richmond, 701 N. "A" St., Richmond. **Charismatic prayer**

group, 7 p.m. Information: dicksoncorp@parallax.ws.

April 25

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Marie Guild**, Card party and Quilt Raffle, 11 a.m.-2:30 p.m. Information: 317-865-0910 or cjtoshoe@comcast.net.

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.

April 27

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.

Benedict Inn Retreat and Conference Center,

1402 Southern Ave., Beech Grove. **Our Lady of Grace Academy, Class of 1963, 50-year reunion**, 3 p.m., \$15 per person. Information: 317-787-3287, ext. 3022 or Antoinette_46107@yahoo.com.

Oldenburg Academy, 1 Twister Circle, Oldenburg. **"Holly's Road to Education," 5K walk/run**, registration 9 a.m., walk/run, 10 a.m., \$20 per person pre-registration, \$25 per person day of event. Information and registration: 513-382-1922 or HBWalk2011@yahoo.com.

May 1

Ritz Charles, 12156 N. Meridian St., Carmel. **St. Augustine Guild and Little Sister of the Poor, "Hats Off to Spring" luncheon and style show**, 11 a.m., \$40 per person. Information: 317-965-8279 or pad041343@att.net. †

15th Annual Earth Day Celebration at Saint Mary-of-the-Woods

The Sisters of Providence and their ministry, White Violet Center for Eco-Justice, will host their annual Earth Day celebration April 20 from 11 a.m. to 3 p.m. on the grounds at Saint Mary-of-the-Woods in Saint Mary-of-the-Woods, located just 10 minutes from downtown Terre Haute. The celebration will feature

live performers, children's activities, educational exhibits and food from local vendors.

The free-will offering event promises fun for all ages while promoting care for all God's creation. See schedule at www.WhiteViolet.org or contact 812-535-2932 or rmorton@spwmw.org for more information. †

Divorce and Beyond program offered at St. Gabriel Parish in Indianapolis

A six-session Divorce and Beyond program has been scheduled for Fridays from 7-9 p.m. at St. Gabriel Parish, 232 W. 9th Street, Connerville beginning April 19 through May 24.

The topics for discussion in this peer-ministry group include the process of divorce, self-image, stress, anger, blame, guilt, loneliness and forgiveness.

The cost of the six-week session is \$30, which includes materials and a book.

For more information or to register, contact the archdiocesan Office for Family Ministries at 317-236-1586 or 1-800-382-9836, ext. 1586, or e-mail dvanvelse@archindy.org. Registration forms can also be obtained online at www.archindy.org/family/divorce.html. †

Southside Catholic Business Professionals "Inspirational Insights" meeting on April 18 features impressive speakers

The Southside Catholic Business Professionals (SCBP) invites all business leaders who enjoy sharing their Catholic faith with other like-minded business leaders to attend their "Inspirational Insights" meeting from 8:30-11:30 a.m. on April 18 at the Indianapolis Colts Complex, 7001 W. 56th St. in Indianapolis.

The speaker line-up includes Mike Crowther, president and CEO of the Indianapolis Zoo; Brooke Olzendam, host and sideline reporter for Indiana Pacers Sports and Entertainment; and Bob Tully, vice president of mission and ministry at Roncalli High School.

Channel 13 Sunrise reporter Kim Kirschner and Indianapolis Colts

sponsorship sales account manager Jimmy Matis will serve as emcees.

During the event, the SCBP's "Catholic Person of the Year" will be announced. A continental breakfast will be offered, and time will be allowed for networking.

The event also serves as a fundraiser to help needs-based Catholic families continue their children's faith-based education at the parochial school of their choice.

Individual tickets are \$100. For more information or to register, contact Info@indyscbp.com. To make a donation to the SCBP's cause, visit www.indyscbp.com/inspirational-insights.html and click on the Donate button. †

St. Mary Parish in Greensburg offers workshop for the bereaved

The Bereavement Ministry of St. Mary Parish in Greensburg will host Dr. Alan Wolfelt's presentation "Helping Yourself Heal When Someone Dies: Loving from the Outside in, Mourning from the Inside out" from 7-9 p.m. on April 24 at the Greensburg Junior High Auditorium, 505 East Central Ave., Greensburg.

Dr. Wolfelt is one of North America's leading grief counselors and author of

many best-selling books on healing in grief. This compassionate program will support those grieving and assist others who want to learn more about helping a family member or friend who is experiencing grief and loss.

The program is free, but reservations are requested.

For questions or to register, contact Anita Navarra at 812-663-8427, ext. 204 or email stmarycares@yahoo.com. †



Eight deacons ordained at Saint Meinrad

Benjamin Syberg kneels before Archbishop Joseph W. Tobin during the diaconate ordination liturgy on April 6 in the Saint Meinrad Archabbey Church. Others ordained as deacons include Daniel Bedel, David Marcotte, and Timothy Wyciskalla, all of the Archdiocese of Indianapolis; Gwang-Woo (Elijah) Cho and Chul-Min (Michael) Moon, Diocese of Busan, South Korea; Mauricio Abeldano Flores, Diocese of Memphis; and Xavier Raj Yesudasan, Diocese of Palayamkottai, India. As part of a special relationship between the Archdiocese of Indianapolis and the Archdiocese of Palayamkottai in India, Deacon Xavier Raj will minister for a few years in the Archdiocese of Indianapolis after being ordained a priest.

National Players to perform *Romeo and Juliet* and *Animal Farm*

Saint Meinrad Archabbey, St. Meinrad, will host the National Players, America's longest-running classical touring company, as it presents plays on April 19 and 20.

On April 19, the actors will perform William Shakespeare's *Romeo and Juliet*. On April 20 the performance will be *Animal Farm*, adapted from George Orwell's novel by Ian Wooldridge. Both performances are free and open to the public.

The performances will be held in the Forest Park High School auditorium, 1440 Michigan St. in Ferdinand. Both performances will begin at 7 p.m. central time/8 p.m. eastern time.

Known for its talent and commitment to excellence, National Players has brought literature to life for 64 years, from the White House to global areas isolated geographically or economically.

There is no need for reservations. The programs will serve as tickets and will be distributed beginning 30 minutes before show times.

The National Players' performances hosted by Saint Meinrad are made possible through a grant from the B.J. Killian Foundation.

For more information, contact Mary Jeanne Schumacher at 812-357-6501. †

Readers open their heart, share what they love about the faith

(One in a continuing series)

By John Shaughnessy

The invitation came from a young man when Claudia Pfeiffer was in college, a time when she was still trying to find her place in the world.

At the time, she didn't know that her decision to accept his invitation would change her life so dramatically, including embracing a faith that she had never known.



Now, years later, his invitation and her acceptance are parts of the love story that Pfeiffer shares.

"I grew up in a home with no religion. By high school, I felt something was missing from my life," says Pfeiffer, a member of Christ the King Parish in Indianapolis.

"In college, I met a young man who told me to go to a different church each weekend and wondered which church I'd like to attend with him. I said I had always been afraid but fascinated by the Catholic Church, so that is where we went. I was enthralled so I began instructions. My questions were being answered. It was obvious I was a convert as I stood and knelt at all the wrong times and said the prayers wrong. Yet I was received with great friendship and caring.

"It wasn't until later that I learned the young man who had taken me to that church had been born a Catholic and went to that church every Sunday.

"We later were married and had a family. We ended up sharing almost 50 years together before he died and went peacefully to our Lord.

"I am a 71-year-old widow now and love my Church more than ever. It sustains me in my sorrow, elates me in my joy and lives with me every day. I feel faith is the greatest gift God has given me."

Pfeiffer shared her story in response to *The Criterion's* invitation to Catholics across the archdiocese to answer the question, "What do you love about being Catholic?" The question stems from Pope Emeritus Benedict XVI's announcement that a special Year of Faith began on Oct. 11, 2012.

Other Catholics in the archdiocese have shared their own stories and thoughts concerning that question. Here are some of their responses.

The presence of Christ

"I'm inspired most by the sacraments," says Christina Smith, a member of St. Ambrose Parish in Seymour. "The two that are most important to me are reconciliation and the Eucharist. Those two really draw me close to my Catholic faith. The sense of knowing the true presence of Christ in the Eucharist makes me one with my faith."

A relationship with God

"Some religions foster a fear of a vengeful deity, preaching fire and brimstone," says Carmen Henson, a member of St. Lawrence Parish in Indianapolis. "In my Catholic faith, there is forgiveness and God welcoming me back whenever I ask pardon when my human frailties overcome my good sense.

"My religion encourages a personal relationship with God, giving him not only adoration and worship, but sharing my life's tribulations and successes. People and even friends can leave, but he is always there for me in the Eucharist. While visiting at eucharistic adoration, I can tell him my needs and wants, and thank him for his blessings—just like talking to a very good friend.

"And he does listen. Coming out of adoration, a feeling of peace pervades."

The bond of the universal Church

"I love sharing my faith in Jesus with others," says Steve Hesse, a member of Prince of Peace Parish in Madison. "I love the fact that I can go anywhere in the country and in the world when I'm on vacation, and it's the same Mass, and we're all part of the same Catholic family."

Devotion to the Blessed Mother

"I love to pray the rosary," says Dodie Fleming, a member of St. Michael Parish in Greenfield. "It's one of the best ways you can pray. I have a devotion to the Blessed Mother."

The sharing of the faith

"The most important part is receiving Jesus at Mass," says Becky Floyd, a member of St. Vincent de Paul Parish in Bedford. "Being a teacher and then a principal, I also get to share my faith with the children and teach them about what it means to be Catholic. I especially enjoy celebrating Mass together."

A feeling in the heart

"What drives me as a Catholic is the way I feel in my heart," says Brenda Martin, a member of St. Paul Parish in Tell City. "First and foremost is how I am in awe of the Eucharist. I love that we have a connection with Jesus through the Eucharist. I also love the fact that we have saints who are intercessors for us."

A sense of belonging

"I love the total community of faith that I live in," says Diane Hauswald, a member of Most Precious Blood Parish in New Middletown. "I also love the calming effect I receive when sitting in church, praying to God."

(If you would like to share your thoughts and stories concerning "what you love about being Catholic" submit them to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St. Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.) †

State attorneys general urge wider exemption for contraceptive mandate

WASHINGTON (CNS)—Thirteen state attorneys general asked the federal government to expand the religious exemption under the Affordable Care Act's contraceptive mandate to private companies.

They said in a March 26 letter to Health and Human Services (HHS) Secretary Kathleen Sebelius that the exemption should be extended beyond religious institutions.

Business owners who object on religious grounds to contraception should not be forced to pay for it through the health insurance offered to their employees because doing so violates religious freedom, the attorneys general said.

The attorneys general of Alabama, Colorado, Florida, Georgia, Idaho, Kansas, Montana, Nebraska, Ohio, Oklahoma, South Carolina, Texas and West Virginia signed the letter.

The group weighed in during the 60-day comment period established by HHS after new proposed rules to implement the mandate under the Affordable Care Act were released on Feb. 1. The deadline for comments was April 8.

The HHS mandate requires employers to cover

contraceptives, abortion drugs and sterilization procedures in their health plans. It has been subject to several lawsuits not only from Catholic and other religious entities, but also from private businesses on grounds that the exemption for those who object to it on moral or religious grounds should be expanded.

A bill has been introduced in the U.S. House of Representatives—the Health Care Conscience Rights Act—that is designed to protect conscience rights of employers and workers.

The new proposed rules would widen the exemption for religious organizations but will not be finalized until August. The proposed rules remove three conditions that defined religious employers—as groups whose purpose is the inculcation of religious values, who primarily employ persons of the same faith and who serve those of the same faith. The fourth criterion remains: what is a nonprofit organization under specific sections of the Internal Revenue Code.

No exemption will be given to individual employees or for-profit secular employers morally opposed to such coverage.

Until the final rules on the mandate are implemented,

the Obama administration has in place a "safe harbor" period that protects employers from immediate government action against them if they fail to comply with the mandate.

Numerous lawsuits by religious organizations, many of them Catholic, have been filed against the mandate. Many have been dismissed as not ripe for judicial review because the organizations have not yet shown they are harmed by the mandate because they are covered by the "safe harbor" period and because the government has not implemented the final rules on compliance with the mandate.

In December, a U.S. District Court judge ruled that the lawsuit mandate filed by the Archdiocese of New York and two other Catholic entities can move forward.

Sixteen companies whose owners have moral objections to the mandate have been granted a temporary injunction while their lawsuits are pending, according to the Beckett Fund for Religious Liberty, which is representing many of those who have sued over the mandate.

The Catholic Church teaches that the use of artificial contraception is a sin. †

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Paul Zielinski, State Advocate

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BEATIFICATION

continued from page 1

gift for 52 years,” Sister Angela said. “As we approached 2013, our jubilee celebration of 150 years as a congregation, we thought, ‘What a special joy it would be to have Mother Maria Theresia beatified during this jubilee year which has also been declared the Year of Faith by Pope Emeritus Benedict XVI.’ And for this we are most grateful.”

Franciscan Sister M. Marlene Shapley entered the community in 1965, just four years after they started promoting the cause of their foundress.

The regional vice president of mission integration for Franciscan St. Francis Health in Indianapolis, Mooresville and Carmel, Ind., Sister Marlene said she has prayed for the beatification of her community’s foundress every day over the course of her 48 years in the community.

When she had been a sister for 25 years, she visited her community’s motherhouse in Germany and prayed at the tomb of Mother Theresia.

“We have a medal with Mother’s picture on it,” Sister Marlene said. “I put my medal on her grave, and I wear that medal every day, hoping that she will keep me faithful to the Church and our rule and constitution, faithful to what she intended for us. I truly believe that my vocation is a gift from God and have the responsibility to nurture that vocation every day.”

While she was happy to share the joy of the upcoming beatification with her fellow sisters, Sister Marlene was especially pleased to share the news by e-mail with the employees of the hospitals where she ministers. In a short time, she received dozens of congratulatory e-mails in reply and personal visits by overjoyed co-workers.

“It was heartwarming and overwhelming and made me so proud to be part of this family,” Sister Marlene said.

Franciscan Sister Maria Kolbe Elstro is much newer to the community than Sister Marlene. Previously a member of St. Andrew Parish in Richmond, she joined the community in 2009 and professed her first vows last year.

“I ask [Mother Theresia] to pray for me,” said Sister Maria Kolbe, who currently ministers at Franciscan St. Anthony Health in Michigan City, Ind., in the Gary Diocese. “At night, especially, I pray to certain saints



The Sisters of St. Francis of Perpetual Adoration have a long history of providing health care throughout Indiana and the near-Chicago area. In the Archdiocese of Indianapolis, they first established Franciscan St. Francis Health (formerly St. Francis Hospital) in Beech Grove in 1914. From left, Franciscan Sisters M. Aline Shultz, M. Madeleine Schumacker and M. Marlene Shapley view historic images of the facility in 2012 on the eve of its consolidation of patient services to its Indianapolis campus.

and she’s one that I mention, [asking her] to pray for me to get to heaven.”

Part of the path to heaven that she is walking on now is facing the challenges to religious freedom that religious orders, dioceses, private Catholic employers and others are facing in the abortifacient, sterilization and contraceptive mandate of the federal government’s Health and Human Services Administration (HHS), she said.

Sister Maria Kolbe noted how Mother Theresia sent sisters to Indiana in 1875 because the German government at the time was placing severe restrictions on the ministry of the Church there in what is called the “*Kulturkampf*.”

That included the community being prohibited from accepting new members. So when interested women sought entry, they were sent to the United States.

“She and the sisters came over during the time of the *Kulturkampf*,” Sister Maria Kolbe said. “I find it interesting because in the year that she’s going to be beatified is also a year here in the United States in which our religious freedoms are being challenged.”

Mother Theresia made three

trips to Indiana and other places in North America where the order had spread before she died in 1905. The first hospital founded by the order in the Archdiocese of Indianapolis, located in Beech Grove, was founded nine years later.

Sister Angela sees the growth of the order in the United States as being directly related to the persecution it faced in Germany. And the courage that Mother Theresia showed in the face of that injustice inspires her and her fellow sisters today.

“Without her courage and perseverance to live out our charism in spite of persecution from the [German] government, the foundation in America would not exist,” Sister Angela said. “She has been a powerful intercessor for us in recent times with the HHS regulations which threaten our religious liberty.”

“Mother Theresia’s motto was, ‘All as God wishes. He leads. I follow.’ We must follow in her footsteps and, trusting in divine providence, remain committed to our charism of perpetual adoration and the works of mercy, despite persecutions we may encounter and wherever that may lead us in the future.”

Although Mother Theresia



Sr. Maria Kolbe Elstro, O.S.F.



Sr. M. Angela Mellady, O.S.F.



Sr. M. Madeline Schumacker, O.S.F.

was committed to defending her community and its ministries, she was not sure what God’s will was for her as a young adult.

She sought to join a Salesian women’s order, but a health crisis that arose the night before she was to enter their convent prevented her from doing so.

Later, she was a founding member of another fledgling community. But when it decided to live by another rule other than one in the spirit of St. Francis of Assisi, she left it and was encouraged by the bishop of Paderborn to found her own community.

She followed his advice, and the Sisters of St. Francis of Perpetual Adoration was established in 1863.

Sister Madeleine thinks that

Mother Theresia’s difficulty in discerning God’s will for her—yet her faithfulness throughout this trying time—can help today’s young adult Catholics identify with this religious sister who lived in Germany 150 years ago.

“She trusted and she let God lead her on the path,” Sister Madeleine said. “She stayed faithful to prayer and daily Mass. She frequented the sacraments and entrusted herself to the advice of her spiritual director.

“When the roadblocks came, she saw them as God’s will, took it to prayer and found where God was leading.”

(For more information on the Sisters of St. Francis of Perpetual Adoration, log on to www.ssfpa.org.) †

Allowing over-the-counter sale of contraceptives to all ages ‘simply wrong’

WASHINGTON (CNS)—An April 5 decision by a New York federal judge to lift age limits on purchases of over-the-counter emergency contraceptives should be “appealed and overturned,” according to an official of the U.S. Catholic Conference of Bishops (USCCB).

“No public health consideration justifies the unregulated distribution of such drugs to children,” said Deirdre McQuade, spokeswoman for the USCCB’s Secretariat for Pro Life Activities.

“Many studies have shown that wider access to ‘emergency contraception’ among young people does not reduce pregnancy or abortion rates, but can contribute to higher rates of sexually transmitted disease,” she said in a statement.

The ruling by U.S. District Court Judge Edward Korman in Brooklyn, N.Y., said that within 30 days, the Food and Drug Administration must make emergency contraceptives available to women of all ages.

Korman said the case wasn’t about the

potential misuse by 11-year-olds of the contraceptive called “the morning-after pill” or “Plan B.” He said the number of girls that age likely to use the drugs was minuscule.

Plan B, known generically as levonorgestrel, uses large doses of birth-control pills to prevent conception up to 72 hours after unprotected sex.

In 2006, the Food and Drug Administration approved over-the-counter sales of Plan B to women 18 and older; three years later, a court ruling made it available to women 17 and older without a prescription. Until Korman’s ruling, anyone younger still needed a prescription.

According to McQuade, “Plan B does not prevent or treat any disease, but makes young adolescent girls more available to sexual predators.”

She said the court’s action “undermines parents’ ability to protect their daughters from such exploitation and from the adverse effects of the drug itself.”

Sean Fieler, chairman of the Pro-Life Commission of the Archdiocese of



‘Plan B does not prevent or treat any disease, but makes young adolescent girls more available to sexual predators.’

—Deirdre McQuade, spokeswoman for the USCCB’s Secretariat for Pro-Life Activities

New York, similarly disapproved of the decision saying it takes away from parents “their legitimate rights to know what medical care and medications their children are receiving.”

“As a society, we properly regulate the decisions that children can make on their own, and so a child can’t be given an aspirin without parental supervision, get an ear pierced, or, here in New York, even use a tanning bed! But now young

girls can be given these strong, dangerous, abortion-inducing drugs without a parent’s approval, or even a doctor’s supervision. This is very sad and simply wrong,” he said.

Korman’s decision came in a lawsuit filed by the Center for Reproductive Rights over a decision by the Obama administration to set the age limit on over-the-counter sales of emergency contraceptives. †

Central African Republic Church leaders ask world to help restore order

OXFORD, England (CNS)—Church leaders in the Central African Republic appealed for international help in restoring order after a wave of attacks on Catholic clergy and churches.

“Parishes, churches and communities of nuns have been pillaged and ransacked by rebel units, losing their cars and other possessions,” said Msgr. Cyriaque Gbate Doumalo, secretary-general of the Catholic bishops’ conference in the country. “Although the rebels have promised order here in the capital, this has broken down completely in the provinces, where Christians face danger and uncertainty. We appeal to the international community not to forget us, but to help restore peace and security.”

In an April 8 interview with Catholic News Service, the priest said Archbishop Dieudonne Nzapalainga of Bangui, the nation’s capital, would meet with heads of other Christian communities to plan a national day of prayer for peace.

However, he added that an interparty Supreme Transitional Council, set up by the rebel forces, had so far failed to stem an active campaign of attacks on churches, rectories and convents.

“From what we can see, this has been organized systematically—although the Church has nothing to do with the state, it’s seen as a public institution,” Msgr. Doumalo said. “Security measures have been put in place, but these are not proving effective, since the transitional authorities aren’t controlling the different rebel elements.”

Catholics make up around 30 percent of the 4.4 million inhabitants of the Central African Republic, which is one of the world’s poorest countries, with high child mortality and malnutrition rates.

Insurgent groups calling themselves Seleka (“Alliance”) launched an offensive against the government in early December, accusing President Francois Bozize of reneging on 2007 and 2008 peace deals to share government posts and integrate rebel forces into the national army.

The alliance, composed partly

CNS photo/Mario Anzuoni, Reuters



Armed rebel fighters calling themselves Seleka (“Alliance”) patrol the streets in pickup trucks to stop looting in Bangui, Central African Republic, on March 26. Church leaders in the Central African Republic appealed for international help in restoring order after a wave of attacks on Catholic clergy and churches.

of Arab-speaking Islamists, seized Bangui in late March, suspending the country’s government, parliament and constitution, after the latest agreement collapsed with Bozize, who fled to neighboring Cameroon.

However, at a meeting in Chad on April 3, neighboring heads of state refused to recognize Seleka leader Michel Djotodia, who declared himself president and announced the establishment of a caretaker government on March 31.

In his March 31 homily in Bangui’s Catholic cathedral, Archbishop Nzapalainga said Easter celebrations had been disrupted and scheduled for daylight hours because of

insecurity, but urged Catholics not to renounce their “Christian values of love, fraternity, respect, justice, tolerance, reconciliation, unity and peace.”

“The current context of our country resembles the primordial chaos which preceded God’s intervention: destruction of the social fabric, displacement of the population, the pillaging of goods, abductions, robberies, generalized panic, exactions, distrust, betrayal, distress, doubt about the future, violence, suspicion, resentment, revenge, terror—in a word, total desolation,” the archbishop said at the Mass, which Djotodia attended.

“However, the biblical text recalls that the breath of God blew

over the waters, and God himself intervened to bring order and create harmony through his word,” he said.

U.N. sources said on April 5 that 37,000 refugees had left the Central African Republic since the start of Seleka’s rebellion in December, with a further 173,000 internally displaced, adding that the numbers had increased sharply since late March.

Msgr. Doumalo told CNS the Church in the Central African Republic had been invited to send a delegation to the 97-member Transitional Council, which is expected to act as a legislative body, drafting a new constitution for approval in a national referendum and preparing for the

election of new president in 2016.

He added that the bishops’ conference was also seeking talks with the provisional government to make its concerns and expectations known and would stress that there were “no quarrels” between Christians and Muslims, who could “rebuild mutual peace and harmony.”

“But reparations must be made for what has been destroyed and stolen, preventing us from doing our work,” Msgr. Doumalo said. “The public institutions are not functioning, and the hospitals have been ransacked and closed, leaving the sick and destitute without care. This is why we urgently need help in restoring and maintaining peace.” †

Roger Ebert’s closing credits include wrestling with belief in God

NEW YORK (CNS)—In the end, Roger Ebert’s doubts about his Catholic faith may not have been what really mattered. Chicago’s Holy Name Cathedral was, after all, the chosen venue for his April 8 funeral Mass, and it was packed to the rafters.

Arguably the nation’s best-known film critic, Ebert, 70—who had written for the *Chicago Sun-Times* since 1967 and had hosted TV programs for decades—died on April 4 of the salivary gland and thyroid cancer that cost him his lower jaw and his ability to speak in 2006. He continued to write until April 2, when he announced that he would take a “leave of presence” and write fewer movie reviews because the disease had recurred.

When he knew he was dying, Ebert wrote about his



Film critic Roger Ebert is seen during the 2006 premiere of “The Night Listener” at the Sundance Film Festival in Park City, Utah. The Pulitzer Prize-winning critic, who was raised Catholic, died on April 4 at age 70 in Chicago. Ebert had been dealing with a series of health struggles since being diagnosed with papillary thyroid cancer in 2002.

CNS photo/Mario Anzuoni, Reuters

religious upbringing in the same unsparingly frank style that had endeared him to the many fans of his reviews. He made it clear that, all along, his readers had been encountering a specifically Catholic outlook. Yet he was just as straightforward in expressing his uncertainties.

“I consider myself Catholic, lock, stock and barrel, with this technical loophole: I cannot believe in God,” he wrote in a March 1 blog post entitled “How I Am Catholic.” He added, “I refuse to call myself an atheist, however, because that indicates too great a certainty about the unknowable.”

In a 2009 blog post, “How I Believe in God,” he said he hated easy labels: “I am not a believer, not an atheist, not an agnostic. ... I am more content with the question than I would be with an answer.”

“All my life,” wrote Ebert, who won the Pulitzer Prize for his criticism in 1975, “I have deplored those who interpret something only on its most simplistic level.”

He received what he called his “core moral and political principles” from the Dominican nuns who taught at the now-closed St. Mary’s Grade School in Westville, Ill. “Many of them involved a social contract between God and man, which represented classical liberalism based on empathy and economic fairness. We heard much of (Pope) Leo XIII’s encyclical ‘*Rerum Novarum*’ (‘On Capital and Labor’).”

In March, he wrote of his early education during the era before the Second Vatican Council: “The morning hour in religion was my favorite class. As we advanced through the grades, it began simply, in memorizing chapters from the *Baltimore Catechism*, and concluded in eighth grade with the four lives of Christ as told in the New Testament.”

A study of the Book of Genesis “led us toward the

theory of evolution, which in its elegance and blinding obviousness became one of the pillars of my reasoning, explaining so many things in so many ways. It was an introduction not only to logic but to symbolism, thus opening a window into poetry, literature and the arts in general,” Ebert noted.

In 2010, he wrote about being an altar boy at St. Patrick Church in Urbana, Ill. “I believe I could serve Mass to this day. There was something satisfying about the sound of Latin.” He once observed, in response to a blog comment, “The words ‘*Miserere nobis*’ (‘Have mercy on us’) really strike a chord within me.”

Ebert’s father, Walter, was an inactive Lutheran until a deathbed conversion to Catholicism. His mother, Annabel, about whom he often wrote, nourished a profound Catholic faith. She “believed in the faith until the hour of her death. In her final days, she lapsed into a comatose state. ... Under her breath, barely audible, she repeated the ‘Hail, Mary’ over and over.”

Ebert began co-hosting “Sneak Preview” with Gene Siskel, film critic of the *Chicago Tribune*, in 1975 on public television. It was on this program that the pair introduced the simple, but highly effective, “thumbs up” or “thumbs down” for movies—assessments that became their copyrighted trademark. Retitled “Siskel and Ebert at the Movies,” the half-hour program went into national syndication in 1982, bringing the duo their widest audiences.

After Siskel’s 1999 death, Ebert continued the show with other co-hosts. Following his jaw surgery, Ebert was replaced by Michael Phillips, film critic of the *Chicago Tribune*. The series stopped airing in 2008. A 2011 revival—in which Ebert’s reviews were spoken by others—was not successful. †

Safeguarding creation expected to be major theme at WYD

VATICAN CITY (CNS)—When hundreds of thousands of young Catholics gather with Pope Francis in Rio de Janeiro in the summer, reflections on safeguarding the environment will be part of the program.

Like earlier editions of World Youth Day (WYD), the July celebration in Rio de Janeiro will include morning catechetical sessions and afternoon cultural events.

“From the beginning of planning—under Pope Benedict XVI—we thought that a major theme in Brazil, known as ‘the lungs of the world,’ would have to be the environment,” said Marcello Bedeschi, president of the John Paul II Foundation for Youth, a Rome-based organization that assists with World Youth Day planning.

“We did not know that there would be a new pope and that in his first three major addresses, he would speak about safeguarding creation, not in political or ideological terms, but as a Christian obligation,” Bedeschi said.

Corrado Clini, Italy’s environment minister, has been working with the foundation, the Pontifical Council for the Laity, the Brazilian government and the Rio Church’s World Youth Day organizing team to promote the reflection of young people on the importance of biodiversity and protecting the environment. He also is working to encourage cooperation

between several Italian and Brazilian companies to reduce the energy and water used at WYD and to recycle as much of the refuse they produce as possible.

At an April 4 news conference at the Vatican, Clini said the fact that the youth gathering will take place one year after the international community gathered for Rio +20—a U.N. sponsored conference on sustainable development—is a great opportunity to rally the passion that Catholic youths have for protecting the world God created.

As the United Nations attempts to draft and build consensus around a set of “Sustainable Development Goals” as a follow-up to the conference, “grass-roots support and participation is essential,” Clini said.

“World Youth Day is the best context for expanding this vision of global solidarity,” which includes a commitment by industrialized nations to moderate their consumption habits, promote development in poor countries and share with them the knowledge and technology they need to build their economies without threatening the environment.

The Catholic Church can have a big impact on promoting the goals because it has an ability to bring moral teachings—including those about safeguarding creation—into the hearts, minds and daily lives of its faithful, the minister said.

WYD 2013 is scheduled for July 23-28. The special reflection on the environment is scheduled for the second day of the gathering. Clini, his Brazilian counterpart, scientists, theologians, U.N. officials and



Youths hold up a banner with a message of welcome for Pope Francis during Palm Sunday Mass in Rio de Janeiro’s cathedral on March 24. The new pope will travel to Rio in July to take part in the international World Youth Day gathering.

members of Catholic groups devoted to safeguarding creation will lead the reflection with young people.

At the end of the gathering, the youths

are expected to issue a “manifesto for safeguarding creation,” which will be drafted with assistance from Conventual Franciscan friars from Assisi, Italy. †

Master of metaphor: In talks, teachings, Pope Francis can weave a vivid tale

VATICAN CITY (CNS)—Metaphors are used extensively in the Bible, and they pop up just as often in Pope Francis’ talks and teachings.

Some of his most vivid allegories as pope included his urging the world’s priests to be “shepherds living with the smell of sheep” by bringing Christ to

people far from the faith; and his telling cardinals that all Catholic elders need to

See related story, page 16.

share with the young their insight and wisdom, which are like “fine wine that gets better with age.”

Metaphors did not come to Pope

Francis with the papacy. As archbishop of Buenos Aires, he used similar figures of speech to get simple, yet powerful, ideas across to his listeners.

The following are some metaphors that appear in the book, *Pope Francis: Conversations with Jorge Bergoglio*. The book, by Sergio Rubin and Francesca Ambrogetti, is a series of interviews originally published in 2010 under the title *El Jesuita (The Jesuit)*. The book is currently unavailable in English.

- Priests and the stink of sheep: The future pope said, “A Church that limits itself to just carrying out administrative duties, caring for its tiny flock, is a Church that in the long run will get sick.

The pastor who isolates himself is not a true pastor of sheep, but a ‘hairstylist’ for sheep who spends his time putting curlers on them instead of going to look for others.”

He said the situation today is the mirror opposite of the biblical parable of the shepherd who leaves his 99 sheep to find the one that is lost. “Today we have one in the pen and 99 we need to go looking for.”

- The need to mature in life like fine wine: The future pope tells a story of being in an airport and seeing an older, very well-known, successful businessman waiting at baggage claim. He said it is common to see young people be impatient, but it came as a surprise to see an older gentleman get “infuriated because his bag was late.

“It made me sad to see a person who wasn’t able to enjoy the wisdom of old age. Instead of improving [with age] like a fine wine, he had gone sour like a wine gone bad.”

- Knowing how to let children grow and go is like flying a kite: The future pope tells a story of flying kites in his neighborhood when he was a child.

“There’d come the moment when the kite would begin making a ‘figure 8’ and begin falling. In order to keep that from happening, you mustn’t pull the string. The kids who knew more than us would scream, ‘Give it some slack, it’s wobbling!’

“Flying a kite resembles the approach you need to take regarding a person’s growth: sometimes you need to give them some slack because they are ‘wavering.’ In other words, it is necessary to give them time. We have to be able to set limits at the right moment, but other times we need to know how to look the other way and be like the father of the parable [the Prodigal Son] who lets his son move out and squander his fortune so that he learns from experience.”

- Salvation from sin is like being saved from drowning: Being upfront and honest about one’s sinful nature actually helps create a more authentic encounter with God, the future pope said.

“There are people who believe they are righteous, follow the catechism well enough and abide by the Christian faith, but they don’t have the experience of having been saved.

“It’s one thing to hear about a boy who was drowning in a river and the person who jumped in to save him; it’s another to have personally been at the scene and lent

a hand; and even another for it to have actually been you who was drowning while someone jumps in the water to save you.

“Only we big sinners have this grace” of knowing what salvation really means, he said.

- Sin is a stain only Jesus can remove: “Sin is not a stain that I must wash out. What I

need to do is ask forgiveness and reconcile myself, not go to the drycleaners. ... I have to go encounter Jesus who gave his life for me.”

- People need to learn from the “shipwreck culture” and salvage the past to build the future: “The shipwrecked castaway faces the challenge of survival with creativity,” he said.

“He needs to begin building a hut using the boards from the sunken ship, together with new things found on the island he’s washed up on.

“In every new era, one can apply the image of the shipwreck because there are things that we no longer need, temporary things, and [eternal] values that get expressed in another way.”

- Pain versus resentment: “Resentment is like a full house with lots of people crammed inside so they can’t see the sky, while pain is like a city in which there are still lots of people, but at least you can see the sky. In other words, pain is open to prayer, tenderness, the company of a friend and thousands of things that offer dignity. That’s why pain is a healthier situation” than resentment.

- Optimism versus hope: “It’s best to not confuse optimism with hope. Optimism is a psychological attitude toward life. Hope goes further. It is an anchor that one hurls toward the future, it’s what lets you pull on the line and reach what you’re aiming for” and head in “the right direction.” Hope is also theological: “God is there, too.”

- God’s patience is “comfortable and sweet like a summer’s night.”

- Death, who is “eager,” knocks daily; “I run from it, but it smiles at me inviting me to accept it.” †

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Papal elections emphasize the importance of freedom of conscience

By Fr. David K. O'Rourke, O.P.

Pope Emeritus Benedict XVI taught us a number of lessons in the very fact that he left his life and ministry as pope by free choice.

Many of the reasons are obvious, particularly that heavy responsibilities are draining, that hard work demands strong people and that fulfilling the responsibility of the office is more important than the man who occupies the position.

But I think there is another very important lesson that can be lost sight of in all the eye-catching ceremony that is so much a part of the weeks in which a new pope is chosen.

The election of the pope is a free election with secret ballots. It is a secret ballot that publicly enshrines the basic importance of freedom of conscience. It comes as part of a tradition of free elections using secret ballots. It is several centuries old, and may be the oldest tradition of secret ballots in the world.

Pope Benedict was elected by this secret ballot. So was his predecessor, Blessed John Paul II, and the men before them. The same will be true for the next pope. The details of the elections are wonderful examples of the importance of the individual's conscientious choice, such as the one Pope Benedict also made when he decided to vacate the office.

This is an extraordinary act of trust and faith in the conscience of an individual. During elections, each cardinal solemnly says he is acting in good conscience as he deposits his ballot in an urn in the Sistine Chapel. On the ballot, he has written the name of the man that he truly believes is best suited to be the next pope.

After all the cardinals have voted, the ballots are opened by a small group chosen for the task. It is up to them to announce the totals and then the ballots are burned. There is a reason for the burning. No one is allowed to see the ballot and, with it, the electors' handwriting. In this way, no one can know who voted for whom.

We know that there is a signal given to the people outside letting them know by the color of the smoke whether someone has been selected. If a pope has been chosen, then an additive placed inside the stove helps to make the smoke white. If a pope has not been chosen, an additive helps to make the smoke black.

The most important reason for the burning, however, is to destroy the marked ballots in order to preserve the tradition of a secret ballot.

I am a member of a religious order—the Dominicans—that has been using this very same system of free elections to choose our leader since we were founded 800 years ago, and the details of our elections are much the same. They can be inconvenient.

We write the full name on a blank paper, fold it so that



Stoves used to burn ballots during a papal conclave are seen in the Vatican's Sistine Chapel on March 8. The election of the pope is a free election with secret ballots.

the writing can't be seen, place it in a chalice—a symbol of the religious importance of free choice. Then two of the electors chosen for the task open and announce the names on the ballot and then burn them.

Burning a pile of ballots in a room with a smoke detector can be tricky business, but they have to be burned openly, with everyone watching. Unlike the Sistine Chapel, there is no iron stove in the corner where we can light a fire, so we have to hold our elections usually in a room with a fireplace. I learned this early on when an unusually smoke-filled election brought fire trucks roaring up to the house.

We live in a world in which many people do not have this freedom. In our world, we tend to downplay the profoundly religious character of a free, human decision, and our ability to vote or make a decision to step down, such as Pope Emeritus Benedict's, with our conscience before God, with no one looking over our shoulder.

I knew a Dominican sister from Bavaria many years ago. The first civil election that she participated in was in

1938. There was one name on the ballot. It was Hitler's, which was placed open on a table and an armed guard was there to make sure that you made your check mark next to his name. That sad reality is still the lot of so many people in the world.

The cardinals who traveled to the Vatican to pick a pope arrived from all over the world. Some came from countries that have no free elections. And what we see, on perhaps the world's greatest stage, is an extraordinary example of the value of individual choice in the election of the leader of the Church. And now, we have the example of a leader who also has the freedom to step away from it.

That is Pope Emeritus Benedict's gift to the Church and the world. It is a statement of the primacy of individual conscience and the conscientious right to make a free choice.

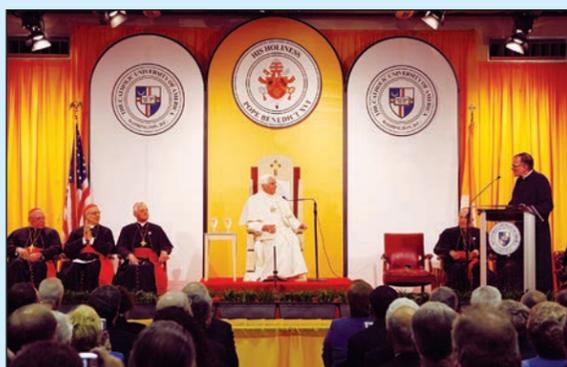
(Dominican Father David K. O'Rourke is a senior fellow at Santa Fe Institute in Berkeley, Calif.) †

Pope Emeritus Benedict XVI encouraged theologians to serve the whole Church

By Joseph Kelly

Pope Emeritus Benedict XVI was a well-known theologian at the time of and following the Second Vatican Council (1962-65). His writings were required reading in Catholic seminaries and graduate programs. His writings reflected his genius, his range of knowledge and his commitment to the Church.

Like all theologians, Father Joseph Ratzinger drew



Vincentian Father David M. O'Connell, at the time the president of The Catholic University of America, welcomes Pope Benedict XVI to a gathering of Catholic educators at the university in Washington on April 17, 2006. In his nearly eight years of leading the Church, Pope Emeritus Benedict emphasized how the work of theologians should be directed to the service of all the faithful.

constantly from his predecessors. That is because Catholic theology is part of a grand tradition, stretching ultimately back to the earliest days of the Church. Over the centuries, numerous theologians contributed to the tradition, making their marks and shaping Catholic understanding of important doctrinal matters.

Pope Emeritus Benedict knows the grand tradition well, and one particular theologian played a major role in his own thought. That was St. Augustine of Hippo (354-430), a North African Christian who lived during the decline of the Roman Empire in western Europe. Augustine wrote on a wide variety of topics, and some of his works, such as *De Trinitate* ("On the Trinity") are classics.

But Augustine was not just a theologian. He also was a bishop with demanding pastoral responsibilities. This dual role for Augustine explains much of what made him important for Pope Emeritus Benedict.

Today, theologians are mostly academics teaching in seminaries or universities. They are also specialists. For example, to receive a doctorate in scriptural studies, theologians must learn ancient languages, such as Hebrew and Greek, the languages of the Bible.

Furthermore, they must stay abreast of their fields for their entire careers via research and writing, which other scholars evaluate.

These academic demands can give theologians a narrow view, seeing themselves responsible only to other scholars and not to the entire people of God.

Augustine once had to rebuke a biblical scholar

whose new translation of the Bible upset Augustine's congregants. The scholar took the classic academic attitude: "I did my work, and that is that." But Augustine rightly insisted that the scholar is first and foremost a member of the Church and must care about the other faithful. Augustine prized good scholarship but only in the service of the Church.

If Augustine's attitude sounds familiar, it is because Pope Emeritus Benedict shared it during his ministry in leading the Church. His writings as pope always had the entire people of God in mind. Yes, his writings could be demanding, but he always strove for clarity, wanting his ideas to reach the faithful.

Perhaps many Catholics did not read his writings. In any case, his words were clear enough to be explained from the pulpit or in the classroom. This was a significant gift to the Church.

Can academic theologians learn from him? Absolutely. They can learn humility, recognizing that their scholarship has no value if it does not serve the Church. On a practical level, they could write books not just for scholars but also for general audiences.

They could lead adult religious education in parishes. They could offer workshops for diocesan educators and staff to keep them abreast of new scholarly developments. Such service would demonstrate to theologians the value of their work for the whole people of God.

(Joseph Kelly is professor of theology at John Carroll University in Cleveland.) †

From the Editor Emeritus/John F. Fink

Year of Faith: Natural law and the Ten Commandments

Pope Emeritus Benedict XVI spoke frequently about the natural law.



What is the natural law? St. Paul expressed it most simply when he wrote to the Romans that even those who have not heard of the law of Moses, including the Ten Commandments, still know what is right and wrong because “what the law requires is written on their hearts” (Rom 2:15).

It’s the standard by which human beings know, by the use of their reason, what actions are right and what actions are wrong. The *Catechism of the Catholic Church* says, “The natural law expresses the original moral sense which enables man to discern by reason the good and the evil, the truth and the lie” (#1954).

The *United States Catholic Catechism for Adults* adds, “Through our human reason, we can come to understand the true purpose of the created order. The natural law is thus our rational appreciation of

the divine plan. It expresses our human dignity, and is the foundation of our basic human rights and duties. This law within us leads us to choose the good that it reveals” (p. 327).

When C.S. Lewis was putting together broadcasts that eventually became *Mere Christianity*, he began with a discussion of right and wrong. His first broadcast, and later first chapter in the book, was titled “The Law of Human Nature.” He said, “This law was called the Law of Nature because people thought that everyone knew it by nature and did not need to be taught it.”

He said that, although civilizations sometimes had different moralities, “these have never amounted to anything like a total difference. If anyone will take the trouble to compare the moral teaching of, say, the ancient Egyptians, Babylonians, Hindus, Chinese, Greeks and Romans, what will really strike him will be how very like they are to each other and to our own.”

Yes, some of those civilizations practiced human sacrifice to their gods, which seems contrary to natural law—as do suicide bombings today—but generally all

societies have condemned murder, adultery, robbery, and injustices of all types.

However, we cannot rely solely on the natural law when it comes to doctrines of our faith. We cannot reason our way to truths of our faith that have been revealed by God—the Trinity, Incarnation and Redemption, for example, or belief in Jesus’ presence in the Eucharist. The natural law applies primarily to morality and not at all to revealed doctrine.

God’s plan for humans’ morality was revealed in the Old Testament by the Ten Commandments that he gave to Moses. The *Catechism of the Catholic Church* describes the Ten Commandments as “the privileged expression of the natural law” (#2070) because we believe that the prohibitions in the Commandments, as well as such positive Commandments as “Honor your father and your mother,” are also part of the natural law.

The Ten Commandments, though, are more than part of the natural law. They are also laws that God revealed to us.

We Catholics believe that Jesus fulfills the natural law, and God’s plan as revealed in the Old Testament. †

Cornucopia/Cynthia Dewes

In my book, April is not ‘the cruelest month’ but a glorious time

English majors like Garrison Keillor and me are just crazy about April. Lots of



English poetry has been written about it, as in “If April comes, can spring be far behind?” Geoffrey Chaucer even set his pilgrimage in that month in his *Canterbury Tales*.

T.S. Eliot, on the other hand, called it “the cruelest month” in his poem “The Wasteland.” But then, he was kind of a sourpuss anyway. And yes, he did spell the word “cruellest.” Go figure.

In April, we think of beginnings and newness in general. It’s that spring thing, with plants budding and blooming, and warm sunny days, and all those pleasures of nature. We plant vegetables and flowers and fertilize the lawn. If we’re really fired up, we may even clean the garage or deal with the compost pile.

We prepare for big events like graduations and weddings, which point to the future. Also looking to the future, we plan summer vacations. In former days, my husband and I would plan our vacations down to the last detail, figuring how much money we could afford to spend, how many historical or other

interesting sights we could cram into our allotted time, and which relatives we were obliged to visit.

I’d plan the exact number of shorts and pajamas and swimsuits we could cram into one station wagon already loaded with eight people, several of whom squirmed constantly. Later on, it involved packing the latest issues of *Mad* magazine from which we’d take turns reading aloud as we drove along.

Finally, we graduated from sleeping wedged together in one tent to serious camping equipment. And once in a great while, thanks to my dad when he was along, we’d spend a night in a motel (oh, joy!). In any case, we looked forward to the vacation and summer.

If it weren’t for April, we’d probably be a pretty gloomy bunch. Imagine the year stretching ahead with only bare trees, cold weather and same old, same old routines to look forward to. People need some stimulation in life, some wake-up events to keep us alert. Even in climates without a change of season, we need perking up.

The seasons of the Church year are cleverly arranged to serve such needs.

About the time April appears, so does Easter, which also brings joy and optimism. The liturgical year moves ahead

to Pentecost and the ordinary time when we work to make our Lenten change of heart a reality.

Beginnings morph into “continuings.” We water and weed our gardens, then harvest the produce they bring, and finally eat or freeze or can or arrange bouquets from the bounty. All in all, it’s a satisfying process that brings contentment and joy.

We also continue to harvest our Lenten change of heart by applying it to daily life. Maybe we’re more patient with people who are annoying, or we make an effort to help someone financially, or just listen to them when they need to.

Maybe we get out of our comfort zone by working directly with the poor in a soup kitchen or homeless shelter, instead of just throwing money and fancy talk at the problem. And maybe, just maybe, we turn more to God for help rather than behaving as though we are in charge of the universe and responsible for controlling everything.

April is a glorious time to look ahead and anticipate culmination of whatever is good. That’s certainly far from being “cruel.”

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

Coming of Age/Karen Osborne

Learning the limits of information shared and found online

Once upon a time, in a land full of parachute pants and neon paint-splatter clothing, the coolest boy band in the universe was New Kids on the Block. Like the other girls in my class, I really loved



them. I had pictures of band member Jordan Knight in my binder, and my friends and I listened to their music all the time.

While some roll their eyes at today’s boy bands such as One Direction, the Wanted and Super Junior, I understand why they are so popular.

One of the truest maxims is this: “The more things change, the more things stay the same.” Boy bands have been around for as long as popular music. My mom rocked out to the Beatles, and my best friend in college to NSYNC. Teenage girls in 1770s Austria probably giggled and goggled whenever teen heartthrob Wolfgang Amadeus Mozart walked into the room.

When I liked New Kids on the Block, they had gatekeepers. We only got to know them in the shallowest of ways, through

television and teen magazines.

These days, you can access your favorite stars’ thoughts on blogs and Twitter, and get a window into their personal lives by watching their Instagram feeds. In some ways, it’s really cool that you can get to know the real people behind all the choreography and flashing lights. You can get to know them as friends, and it can feel a lot more intimate than it really is.

That’s the dangerous part.

This fake familiarity is partially responsible for the craziness involving One Direction and the hundreds of death threats the singers and their girlfriends have been getting lately on Twitter. Even band member Liam Payne’s puppy received threats from jealous fans.

This is unacceptable, but it’s happening more often as people place their entire lives online and create environments where this superficial intimacy is possible.

The Internet allows access to others’ lives that is unprecedented. I’m not sure we’re ready for this. I shouldn’t know about one of my favorite writer’s intimate relationships, but I do. Even though we’ve never met, I could have a long conversation about it with her over a meal made of her favorite tea, wine, chicken dish and dessert.

When you think about it, it’s weird.

There’s one actor I could follow all over Los Angeles if I lived there because he checks in on Foursquare wherever he goes. A few decades ago, we’d call this type of behavior creepy. That behavior was reserved for the craziest stalkers. Now we call it normal.

We’re all having problems adjusting to this new lack of privacy, but drawing a line between public and private life is an important skill for teens to learn, whether they’re talking about their lives or someone else’s.

Everyone, from pariah to pop star, deserves to live without jealousy and interference. We need to respect others’ privacy and choices—whether it’s the life of a singer or your best friend.

We also need to have respect for ourselves and guard against unwanted attention by not placing anything on a social networking site that we don’t want everyone in the world to know.

Now is the time to learn what’s good to share and what’s oversharing and potentially dangerous.

(Karen Osborne writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

Faith of our fathers: Deep roots and online ancestry

Recently, while many of my peers tuned into the finale of ABC’s “The Bachelor,” a three-hour event dubbed “historic” by the show’s ratings-minded host, I delved into



some real history. I joined more than 2 million people and subscribed to the genealogy website www.Ancestry.com.

No, I don’t fit the target demographic of silver-haired bird watchers, but somewhere in my 20s, the curiosity sprang up. If the

charge of early adulthood is to develop a better understanding of who one is and where one comes from, then exploring my heritage seems a logical pursuit.

I began with the ancestor who has loomed largest—the great grandpa who emigrated from Florence, Italy, to St. Paul, Minn., in 1906, a 17-year-old who didn’t speak English and broke his mother’s heart.

I entered all the information I had, working off research gathered by my dad’s cousin. In less than a second, 47 matches for my great grandpa appeared—census data, his death certificate, a passport application and his World War I draft card.

Suddenly I was studying his pointed cursive and reading his self-assessments—a brown-haired, gray-eyed sculptor with no missing limbs and a dependent wife and child. I could almost see his fingerprints.

After three hours and one call to Mom, I had grafted six generations to my family tree. The work wasn’t loaded with flashy discoveries, but I found a rhythm. And I felt connected, rooted. These were my people. I liked saying their names. On the Italian side, a host of lyrical monikers—Pacifico, Gaspero, Angelo. On the Irish side, sturdy single syllables—Frank, James, George.

The farthest back I traced was my great, great, great grandma Teresa Romagnoli, born in 1841, when Gregory XVI was pope. She married a fellow Florentine, Joseph Capecchi, who died three years later, giving her one child. Teresa outlived Joseph by 44 years.

Their son grew up and fell in love with and married the daughter of a charcoal salesman. They hid a Jewish-Italian family in their attic during World War II, and enjoyed a happier romantic fate, reaching their 70s together and dying three days apart of natural causes.

Another great, great grandfather, meanwhile, five years older, played the fiddle and studied at an Irish seminary, ultimately abandoning his vision of priesthood and setting sail to America.

Their stories amaze me—teenaged brides, parents burying multiple children, cross-Atlantic voyages, ancestors from both sides settling into the same St. Paul ward and attending Mass for the sounds and smells of home.

How improbable it is that we’re here, that each of us was conceived and survived, that all the pilgrims who could have met or missed each other crossed paths exactly as they did.

I love that my heritage and my faith are inextricably linked. For Catholics, family traditions were both religious and cultural—St. Patrick’s Day, St. Lucia’s Day. The same christening gowns and recipes were held dear and passed down. The people at www.Ancestry.com understand this, archiving the funeral Mass cards that served as placeholders in missals and history.

“To be deep in history,” Blessed John Henry Newman once said, “is to cease to be Protestant.” Beyond 1517, when Martin Luther nailed down his 95 Theses for Christians, it’s all Catholic—incense and sacrament, monks who preserved the Bible, nuns who taught children and ran hospitals, whose faith-filled pupils and patients produced the world’s great cathedrals. Somewhere in their midst—across the alley, around the river—two people met and married, forging the lineage that leads to you.

Our job is to let their stories speak, anchoring us to a deeper faith and buoying us with a greater sense of adventure.

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

Third Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 14, 2013

- Acts of Apostles 5:27-32, 40b-41
- Revelation 5:11-14
- John 21:1-19

Again this weekend, the Church presents as its first reading for liturgy in Eastertide a passage from the Acts of the Apostles.

The mere composition of Acts is a lesson. It is actually a continuation of St. Luke's Gospel. Its underlying lesson is that the salvation achieved by the Lord Jesus did not end with the Ascension. The presence of Jesus in the world did not end with the Ascension. The Risen Lord—ascended into heaven before the eyes of the Apostles, absent the dead Judas—lives and acts through the Christian community, a community of visible structure with specific functions.

This reading reports a conflict between the Sanhedrin, led by the high priest, and the Apostles. The Sanhedrin was the official ruling council of Judaism at the time of Jesus. Its agenda was primarily religious, but its authority touched virtually every aspect of life. Again, and important to note, St. Peter is the spokesman for all the Apostles. He was their leader.

Ordered to stop preaching about Jesus, the Apostles boldly reaffirmed their intention to continue. No earthly power could deflect them in fulfilling their commission from the Lord. As was the case in earlier weekends, Peter offers here a capsulized story of the life and mission of Christ.

The Book of Revelation is the source of the second reading. Probably no other book of the New Testament, and few in the Old Testament, perennially leaves readers wondering as does Revelation.

Revelation is not the more ancient, nor literarily precise, term. The older, and better, term is Apocalypse. However, most English-speaking biblical scholars have adopted the better known name of Revelation.

Yet Revelation is clear. Again and again,

it refers to Jesus as the sinless lamb of God, the title used by John the Baptist for the Lord. It is an overpowering reference to the fact that Christians stand with one foot on Earth and the other in heaven, for they stand in and with Christ, Son of God and son of Mary, a woman.

St. John's Gospel supplies the last reading. It is a Resurrection narrative. It is wondrous and consoling. Jesus, risen from death, appears to the Apostles as, without luck, they are fishing on the Sea of Galilee. At dawn, recalling the time of the Resurrection, Jesus comes into their midst. He tells them exactly where to cast their nets. They obey, and a huge catch comes. The Beloved Disciple recognizes Jesus, but Peter is central to the story. He rushes to Jesus.

Then, at a meal, Jesus asks Peter if Peter really loves Jesus. It is a question put to Peter three times, with three affirmative responses. In ancient Jewish symbolism, three represented what was complete, final and absolute. To each answer, Jesus commissions to Peter to love and care for the Good Shepherd's flock. His commission is exact, final and unqualified. It sent Peter to continue the Lord's work.

Reflection

It would be difficult indeed to find three readings from the New Testament that individually are so beautiful, and so expressive, and that together teach such a marvelous lesson.

Setting the stage is the reading from Revelation. Disciples live with one foot on Earth, but the other in heaven, and nowhere else is this reality better seen than in the Eucharist.

The very combination of Acts with Luke's Gospel reminds us that the salvation accomplished by Christ is still unfolding. It continued with the early Christians in the Apostles. It is being worked in us with the help of the Apostle's successors, the bishops, and in the Church as a whole.

The trial before the Sanhedrin reminds us that Peter's fervor beside the sea, as Peter saw Jesus risen from the dead, never ended. After the betrayal, forgiven by Christ, Peter is worthy in his faith and love. We can rely upon his testimony and his guidance. †



Daily Readings

Monday, April 15

Acts 6:8-15
Psalm 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, April 16

Acts 7:51-8:1a
Psalm 31:3cd-4, 6ab, 7b, 8a, 17, 21ab
John 6:30-35

Wednesday, April 17

Acts 8:1b-8
Psalm 66:1-3a, 4-7a
John 6:35-40

Thursday, April 18

Acts 8:26-40
Psalm 66:8-9, 16-17, 20
John 6:44-51

Friday, April 19

Acts 9:1-20
Psalm 117:1-2
John 6:52-59

Saturday, April 20

Acts 9:31-42
Psalm 116:12-17
John 6:60-69

Sunday, April 21

Fourth Sunday of Easter
Acts 13:14, 43-52
Psalm 100:1-2, 3, 5
Revelation 7:9, 14b-17
John 10:27-30

Question Corner/Fr. Kenneth Doyle

The Catholic Church teaches that Episcopal ordinations are invalid

My wife is a serious Christian and a faithful churchgoer. She is a member of a reverent and active congregation. Her



pastor is a man who gave up a lucrative profession to become a priest. My wife receives the Eucharist every Sunday, and she believes fervently in the real presence.

As I understand my own Catholic Church's teaching, the Eucharist

my wife receives is invalid because she is an Episcopalian and her priest's ordination is invalid.

I have a hard time not believing that Christ is present in the bread and wine consecrated by an Episcopal priest. Jesus is supposed to be present when people gather in his name. Doesn't that apply to my wife's church service? (Lynchburg, Va.)

As is commonly known, the Catholic Church recognizes the validity of the sacrament of baptism when it is administered in many Christian traditions outside of the Catholic Church, including the various Orthodox Churches and most Protestant communities.

When someone from one of those traditions decides to enter the Catholic Church, no "rebaptism" is needed. All that is required is a profession of faith and acceptance into the Catholic Church.

With the Eucharist, though, it is a different matter. The sacrament of the Eucharist can be truly celebrated only by a priest. And so the validity of the Eucharist depends on the validity of that particular priest's ordination. And here, as you point out, is where the problem occurs.

The Catholic Church teaches that ordination to the priesthood according to the Anglican ritual is invalid. The Episcopal Church is the American branch of the worldwide Anglican Communion.

The history of this position is long and involved, but I will summarize it.

In the late 1800s, Pope Leo XIII established a commission to study the question. It concluded that in the 16th century when King Henry VIII broke with Rome, the bishops who first joined him had been Roman Catholic bishops and had clearly been ordained validly.

But under the reign of Henry's son, King Edward VI, the makeup of the Anglican ordination ritual took a decidedly Protestant swing. The intent of the ritual was no longer to confer the

sacrament of holy orders as the Catholic Church had viewed it from the time of the Apostles. The papal decree "*Apostolicae Curiae*" in 1896 confirmed that position.

In the late 20th century, under the impetus of the ecumenical energy generated by the Second Vatican Council, scholars began to revisit the issue with the encouragement of Blessed John Paul II.

But after considerable research, no reason could be uncovered for reversing the findings of Leo XIII's time.

In a papal document in 1998 (together with a companion elucidation by the Vatican's Congregation for the Doctrine of the Faith), the issue was laid to rest, and the invalidity of Anglican orders was held by the Catholic Church to be a settled matter. As a corollary to that theological position, today when Anglican clergy wish to become Roman Catholic priests, they are ordained once more in a new ceremony.

In the past few years, this ordination has often occurred within ordinariates established under rules set forth by Pope Emeritus Benedict XVI that allow groups of Anglicans to enter the full communion of the Catholic Church while maintaining many portions of their Anglican spiritual heritage. There is such an ordinariate established for the United States and Canada.

At the same time, it is important to note that the Church's teaching on the validity of orders is intended in no way to question the sincerity of Anglicans. God can minister his grace in all sorts of ways and through many channels. I have no doubt that the Lord is touching your wife's life though her participation in the Episcopal liturgy.

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

My Journey to God



Submitted photo by Thomas J. Rillo

Music is the Voice of the Church

By Thomas J. Rillo

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington. Franciscan Sister of the Eucharist Bernadone Rock leads a choir of seminarians singing during a March 21 Mass at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.)

We all cry out to the Lord with song
No one song is too short or too long
The notes like incense rise to the rafters
Heralding the journey to the hereafter.

Choir voices resound like those of an angel
Sounds of bell-like notes never to strangle
Freeing the soul to ascend closer to God
Helping faith to be true and not slipshod.

King David's instruments of lute and harp
Today replaced by brass and string guitar
Music praising God from mountains on high
The joy and beauty makes the listener sigh.

Music in the Church is a way of praying
The psalms come alive with the singing
Singing from the pews by the young and aging
All are united with God in musical praying.

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God,"

The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to critterion@archindy.org. †

Rest in peace

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

ALDRIDGE, Mary Louise, 82, St. Michael, Cannelton, March 15. Mother of Mary Bennett, Chris, Gina, Patti and Sarah Aldridge. Sister of Charles Mattingly. Grandmother of 10. Great-grandmother of 13.

BEGUE, William J., 81, Holy Spirit, Indianapolis, March 18. Father of Jane Irwin, Catherine and William Begue. Grandfather of one.

BLACK, David E., 62, Our Lady of Lourdes, Indianapolis, March 20. Husband of Rebecca Black. Son of Irene Black. Brother of Steven Black.

BROWN, Lisa, 53, Holy Family, Richmond, March 17. Wife of Michael Brown. Mother of Luke and Max Brown. Daughter of Leo and Jean Kruthaupt. Sister of Teresa Rosenberger, Daniel and Robert Kruthaupt.

CHANLEY, Joseph S., Jr., 84, Our Lady of the Greenwood, Greenwood, Jan. 21. Husband of Freida Chanley. Father of Sara Gormley, Mary Hayward, Rita Hoffman, Katy Stephens, Angela, Andrew and Joseph Chanley. Grandfather of nine. Great-grandfather of one.

CHAPPELL, Mark B., 62, St. Matthew the Apostle, Indianapolis, March 12. Father of Claire Gregory and Chris Chappell. Brother of Ann Moore, Kathleen Totten and John Chappell. Grandfather of one.

DEUBELBEISS, Anna, 87, Nativity of Our Lord Jesus Christ, Indianapolis, March 18. Mother of Lucy Bedwell, Doris Goodwin, Joanne Proefrock and John Deubelbeiss. Grandmother of 10. Great-grandmother of three.

ENTEMAN, Florence M., 97, St. Anthony of Padua, Clarksville, March 16. Mother of Jane Bleemel, June Board, Marilyn Gillenwatee, Carolyn Webb and Arthur Entenman. Sister of Frances Vissing. Grandmother of 16. Great-grandmother of 30. Great-great-grandmother of two.

FAULKNER, David Lee, 66, St. Ann, Indianapolis, March 13. Father of Christina Kendrick and Beth Ruble. Brother of Harold Faulkner. Grandfather of five.

FEGLEY, Brian M., 41, St. Pius X, Indianapolis, March 13. Son of Paul Fegley and LuAnn Lerchen. Brother of Michelle Light.

FRANKE, Mary E., 77, St. Christopher, Indianapolis, March 16. Wife of Rudi Franke. Mother of Heidi and Marlene Franke. Grandmother of two.

GIOVANONI, Joseph George, 91, St. Michael the Archangel, Indianapolis, March 11. Father of Sharon White and Terry Giovanoni. Brother of two. Grandfather of six. Great-grandfather of five.

HARRIS, Todd Christopher, 45, Our Lady of the Greenwood, Greenwood, Feb. 26. Son of Larry and Dianna Harris. Brother of Kellie Maker and Dawn Tester. Grandson of Edith DeLisle.

JACKSON, Elizabeth, 60, St. Jude, Indianapolis, March 12. Wife of Gregory Jackson. Mother of Christopher Jackson, Maria and Matthew Schwager. Grandmother of four.

KLEEMAN, Olive, 97, St. Paul, Tell City, March 19. Mother of Pat Payne and Regina Young. Grandmother of 10. Great-grandmother of 25. Great-great-grandmother of nine.

KRUTHAAPT, John J., 74, St. Anthony of Padua, Morris, March 18. Brother of Bernadine and Dolores Kunkel, James, Michael, Richard and Walter Kruthaupt.

LILLY, Virginia L., 82, St. Mary-of-the-Knobs, Floyds Knobs, March 26. Wife of Edward Lilly. Mother of Elaine Bailey, Virginia Stiles, Charles, Craig and Paul Lilly. Sister of Dr. Linda Magness and Tarassia Tharp. Grandmother of 10. Great-grandmother of 13.

McDONOUGH, Linda Jean (McWilliams), 66, St. Augustine, Jeffersonville, March 21. Wife of Thomas McDonough Sr. Mother of Tammy and Thomas McDonough Jr. Sister of Janet Johnson and Ann Kulwicki. Grandmother of three.

MOLLAUN, Jean, 90, Nativity of Our Lord Jesus Christ, Indianapolis, March 21. Mother of Judy Blacketer.

MONAHAN, Lawrence J., 74, St. Christopher, Indianapolis, March 19. Husband of Donna Monahan. Father of Ann Mucci, Christine Vaillancourt, Kimberlee Whitson, Laura and David Monahan. Brother of Rita Kottkamp. Grandfather of two.

MORRISON, Daniel O., 68, St. Paul Hermitage, Beech Grove, March 17.

Brother of James and Thomas Morrison. Uncle of several.

MORROW, Gary Lewis, 56, St. Rita, Indianapolis, March 15. Father of Lakisha and Shawna McQueen and Jerrell Morrow. Brother of Kenneth Spells, Denise, Jeffery and Steven Morrow. Grandfather of three.

NOBBE, Elmer J., 96, St. Mary, Greensburg, March 18. Father of Deborah Clarkston, Deidra and Nancy Cuskaden, Jeanne Daniel, Joan Greiwe, Kathleen Power, Norma, Gary and Tim Nobbe. Brother of Rose Denning and Bernadine VanGeison. Grandfather of 31. Great-grandfather of 45.

POPE, Marie C., 95, St. Agnes, Nashville, March 5. Mother of Michael Pope. Sister of Helen Craig and Dorothy Dvorak. Grandmother of two.

SCHAEFER, Alfred J., Jr., 85, St. Louis, Batesville, March 19. Husband of Betty Jo Schaefer. Father of JoAnn Butt, Kaye Darby, Debra Wright, Diane Smith and Greg Schaefer. Brother of Rosemary Conrad, Elmer, Harry, Lester, Ralph, Raymond and Robert Schaefer. Grandfather of five. Great-grandfather of six.

SCHMITT, Lawrence R., 64, Mary, Queen of Peace, Danville, March 15. Father of Chastity Ryan. Son of Mary Schmitt. Brother of Catherine Pitts and David Schmitt. Grandfather of two.

SHAFFER, Mary Gertrude, 91, St. Anne, New Castle, March 18. Mother of Kathleen Banks, Michael, Timothy and Wayne Shaffer. Grandmother of six. Great-grandmother of six.

SMITH, Alberta, 78, St. Michael, Brookville, March 16. Mother of Julie Hertel and Tammy Sharp. Sister of Donna Gesell, Shirley Helms, Joyce Lambert, Janet Miller, Karen Weir, Donald and Herbert Rosenberger. Grandmother of three. Step-grandmother of two.

STEVENS, John Robert, 83, St. Rose of Lima, Franklin, March 19. Father of Grace Hatfield and John Stevens. Grandfather of four. Great-grandfather of seven.

TAGGART, Martha, 97, St. Andrew, Richmond, March 21. Sister of Russell Lamm. Grandmother of three. Great-grandmother of three.

VUKOVITS, Jacqueline, 82, St. Matthew the Apostle, Indianapolis, March 20. Mother of Tina Johnson and Frank Vukovits Jr. Grandmother of four.

WAGNER, Teresa, 51, Nativity of Our Lord Jesus Christ, Indianapolis, March 7. Wife of Michael Wagner. Mother of Megan, Jennifer, Michelle and Jonathan Wagner. Daughter of Barbara White. Sister of John White. †



Praying before a predecessor

Pope Francis prays in front of the tomb of the late Blessed John Paul II in St. Peter's Basilica at the Vatican on April 2, the eighth anniversary of his death.

Providence Sister Agnes Eileen O'Brien ministered as an educator for 38 years

Providence Sister Agnes Eileen O'Brien died on March 23 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 97.

The Mass of Christian Burial was celebrated on April 2 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Eileen Nora O'Brien was born on May 20, 1915, in Chicago.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Aug. 21, 1933, and professed final vows on Jan. 23, 1941.

Sister Agnes Eileen earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in education at Ball State University in Muncie, Ind.

During 79 years as a Sister of Providence, she ministered as an educator for 38 years in Catholic schools in California, Illinois, Indiana, Oklahoma and Missouri. In the archdiocese, she taught in Indianapolis at St. Philip Neri School from 1936-38 and at St. Joan of Arc School from 1944-46.

In 1974, Sister Agnes Eileen joined the health care staff at the motherhouse and helped begin its physical therapy program. In 1982, she began service as an office assistant at Mother Theodore Guérin High School in River Grove, Ill. She returned to the motherhouse seven years later and dedicated herself to prayer in 1994.

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

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Special speaker

Archbishop Joseph W. Tobin, above left, was the keynote speaker at the Catholic Business Exchange's monthly meeting on March 15 at the Northside Knights of Columbus in Indianapolis. The archbishop celebrated Mass for the group, then delivered his talk about "The Power of the Sacraments" after breakfast. Pictured, above right, are, Ronni Miller, left, a member of St. Luke the Evangelist Parish in Indianapolis; Archbishop Tobin; Loraine Brown and Linda Carroll, employees of St. Vincent Health in Indianapolis.

Same-sex marriage cases may not provide game-changing rules

WASHINGTON (CNS)—As Georgetown University law professor Michael Gottesman put it, the people who lined up outside the Supreme Court for days to be able to watch a legal argument about the redefinition of marriage must have been surprised to find half the court's time devoted to debating legal standing, jurisdiction and states' rights versus federalism.



Michael Gottesman

Gottesman opened a March 27 panel discussion at the Georgetown Law Center about oral arguments in two cases related to the redefinition of marriage heard at the court that day and on March 26 by observing that both cases may well be decided over legal questions unrelated to marriage.

Gottesman opened a March 27 panel discussion at the Georgetown Law Center about oral arguments in two cases related to the redefinition of marriage heard at the court that day and on March 26 by observing that both cases may well be decided over legal questions unrelated to marriage.

That was surely surprising, Gottesman said, to the people who camped out for days to get seats at the arguments and the thousands of people on either side who rallied outside the courtroom. They may have been somewhat puzzled that what the public sees as the core issue—should same-sex couples have a uniform right to marry—barely came up at all.

Instead, in *Hollingsworth v. Perry* the court may rule on California's Proposition 8, which banned non-traditional marriage, on the basis of whether it was proper for the people who put the 2008 initiative on the ballot to appeal the federal District Court ruling that said the law is unconstitutional. Before Prop 8 passed in November 2008, about 18,000 same-sex couples got married, after the state Supreme Court ruled in June 2008 they had the right

to do so.

Because California's governor and attorney general declined to argue in support of Prop 8, the District Court and the 9th U.S. Circuit Court of Appeals allowed Dennis Hollingsworth and other proponents of the ballot measure to make the legal challenge.

If the court rejects Hollingsworth et al. as petitioners, that would mean the District Court's decision that Prop 8 is unconstitutional stands and same-sex couples in California may marry. Such an action would affect only California. And the Supreme Court would sidestep a ruling on whether there is a federal constitutional right for same-sex couples to marry. The same result could occur if the court said it was too hasty in taking the case—the terminology is "improvidently granted."

In *United States v. Windsor*, heard on March 27, the justices spent nearly an hour debating whether a group of members of Congress may legitimately argue in support of a law they passed, but which the executive branch of the federal government—the Obama administration decided it is unconstitutional—declined to support in court.

The Defense of Marriage Act, known as DOMA, is a 1996 law that says no state must recognize a same-sex marriage from another jurisdiction. So the 36 states that do not allow same-sex marriages need not acknowledge same-sex marriages from the nine states and the District of Columbia where they are legal.

DOMA was challenged over another provision, which says for the purposes of federal benefits and obligations, the term marriage applies only to heterosexual pairs. The lawsuit arose when Edith Windsor's spouse, Thea Spyer, died and Windsor was held liable for \$363,000 in inheritance taxes. Had her spouse been male, there would

have been no tax.

Though the federal government, as the Internal Revenue Service, imposed the tax, when a District Court and the 2nd U.S. Circuit Court of Appeals found in Windsor's favor, the Justice Department agreed with the ruling, but still asked the Supreme Court to weigh in on the case.

In arguments, Justice Anthony Kennedy said the administration's complex approach to the case "would give you intellectual whiplash."

As Gottesman said, the crux is: "The government threw in the towel" on both cases.

Should either or both of the cases survive those questions, and there are rulings on the merits of the underlying issues, it is quite possible that the court still will decide narrowly, staying away from that core question that the general public is expecting the justices to address.

In the oral arguments, justices who otherwise seemed to have clear opinions about whether non-traditional marriage should be legal seemed less convinced that a decision about it for the whole country is theirs to make—at least not yet.

That was another lengthy thread of debate in both cases, whether there is a clear enough sense of the nation's will on non-traditional marriage for the court to step in and rule for the whole country.

As Justice Samuel Alito put it in the Hollingsworth argument:

"You want us to step in and render a decision based on an assessment of the effects of this institution which is newer than cell phones or the Internet? ... We do not have the ability to see the future. On a question like that, of such fundamental importance, why should it not be left for the people, either acting through initiatives and referendums or through their elected public officials?" †

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Homebody, soccer fan, tango-lover—some papal pastimes revealed

VATICAN CITY (CNS)—Here are a few of Pope Francis' favorite things, which he revealed in a series of interviews granted while he was archbishop of Buenos Aires.

The interviews are in the book, *Pope Francis: Conversations with Jorge Bergoglio* by Sergio Rubin and Francesca Ambrogetti, which was originally published in 2010 under the title *El Jesuita (The Jesuit)*. It is not yet available in English.

- Favorite sports: When he was young, the future pope played basketball, but he loved going to the stadium to watch soccer with his whole family to see their favorite team, San Lorenzo. He lamented that the fan scene is not what it used to be. At the worst, "people would yell at the referee that he was a bum, a scoundrel, a sellout ... nothing in comparison to the epithets they use today," he said.

- Favorite city: "I love where I live. I love Buenos Aires." He has traveled in Latin America and parts of Europe, including Ireland, "to improve my English." However, he said, "I always try to avoid traveling ... because I'm a homebody" and got homesick easily.

- Favorite way to stay informed: Newspapers. He said he turned on the radio only to listen to classical music. He had thought he would probably start using the Internet like his predecessor, the late-Cardinal Juan Carlos Aramburu of Buenos Aires, did—"when he retired at 75."

- Favorite mode of transport as cardinal archbishop of Buenos Aires: The subway, which he would always take to get around "because it's fast. But if I can, I prefer the bus because that way I can look outside."

- Favorite pastime: As a boy, he liked to collect stamps. Today, "I really like reading and listening to music."

- Favorite authors and books: "I adore poetry by [Friedrich] Holderlin," a 19th-century lyric poet; Alessandro Manzoni's *The Betrothed [I Promessi Sposi]*, which he said he has read at least four times; Dante Alighieri's *The Divine Comedy*; and anything by Fyodor Dostoevsky and Argentine writer Jorge Luis Borges.

The pope recalled that even though Borges was an agnostic, "he'd recite the 'Our Father' every evening because he had promised his mother he would, and died with a sense of 'religious comfort.'"

- Favorite music: "Leonore" Overture No. 3 by Ludwig van Beethoven conducted by the late-Wilhelm Furtwangler, "who, in my opinion, is the best conductor of some of [Beethoven's] symphonies and works by Wagner."

- Favorite dance style: Tango, which he said he loves "very much. It's something that comes from within." He said he danced the tango when he was young "even though I preferred the milonga," which is an older form of tango with a faster rhythm.

- Favorite movie: *Babette's Feast* because it shows the transformation of a group of people who took denial too far and didn't know what happiness was, he said. The sumptuous meal helps free them from their fear of love, he said. He also likes Italian neorealism films, which often confronted the social, economic and moral consequence of World War II, but added that as archbishop he didn't have much time to go to the movies.

- Favorite painting: "The White Crucifixion" by Marc Chagall. The scene "isn't cruel, rather it's full of hope."



Argentine Cardinal Jorge Mario Bergoglio, right, now Pope Francis, is pictured traveling by subway in Buenos Aires, Argentina, in 2008. In a book published in 2010, then-Cardinal Bergoglio said he enjoyed travelling by subway or bus.

'The virtue of love, to make room for others with a gentle approach. Meekness entices me enormously! I always ask God to grant me a meek heart.'

—Then-Cardinal Jorge Mario Bergoglio discussing his favorite virtue in the 2010 book *El Jesuita (The Jesuit)*

It shows pain full of serenity. I think it's one of the most beautiful things Chagall ever painted."

- Favorite person: His grandmother Rosa, who helped raise him when he was little, taught him his first words of Italian and passed on her deep religious sensibility.

- Favorite saint he turns to in time of need: St. Thérèse of Lisieux. He kept a photo of her on his library shelf with a vase of white roses in front of it. "When I have a problem I ask the saint, not to solve it, but to take it in her hands and help me accept it."

- Favorite virtue: "The virtue of love, to make room for others with a gentle approach. Meekness entices me enormously! I always ask God to grant me a meek heart," he said.

- Worst vice to avoid: "The sin that repulses me most is pride," and thinking of oneself as a big shot. He said when it has happened to him, "I have felt great embarrassment, and I ask God for forgiveness because nobody has the right to behave like this."

- Typical reaction to unexpected announcements: He

freezes. When Pope Francis was elected pope and appeared at the central balcony of St. Peter's Basilica, many noticed he looked rather stiff. It turns out that is how he reacted when he was named auxiliary bishop in 1992, and how he reacts "to anything unexpected, good or bad, it's like I'm paralyzed," he said.

- Things he would rescue in event of a fire: His breviary and appointment book, which also contains all of his contacts, addresses and telephone numbers. "It would be a real disaster to lose them."

"I'm very attached to my breviary. It's the first thing I open in the morning, and the last thing I close when I go to sleep."

He also keeps tucked safe between its pages his grandmother's letters and her last words to her grandchildren before she died. She said that in times of sadness, trouble or loss, to look to the tabernacle, "where the greatest and noblest martyr is kept," and to Mary at the foot of the Cross so that they may "let fall a drop of salve on the deepest and most painful wounds." †

Pope Francis says women's love makes them privileged witnesses of Christ

VATICAN CITY (CNS)—Women have a privileged role in the Church because of their ability to pass on the faith through love, Pope Francis said.

"Women have had and still have a special role in opening doors to the Lord, in following him and communicating his face, because the eyes of faith always need the simple and profound look of love," the pope told an estimated 50,000 people in St. Peter's Square on April 3.

"This is the mission of women, of mothers and women, to give witness to their children and grandchildren that Christ is risen," he said. "Faith is professed with the mouth and heart, with the word and love."

In the second weekly public audience of his pontificate, Pope Francis resumed a series of catechetical talks on the creed begun by Pope Benedict XVI in January. Commenting on the words, "rose again

on the third day in accordance with the Scriptures" (1 Cor 15:4), the pope noted that the New Testament gives women a "primary, fundamental role" as witnesses of Jesus' resurrection. He cited the passage in Mark Chapter 16 in which women find an empty tomb and an angel who tells them that Jesus is alive.

"Here we can see an argument in favor of the historical truth of the Resurrection," Pope Francis said. "If it had been an invention, in the context of that time it would not have been linked to the testimony of women," since the Jewish law of the period did not consider women or children as "reliable, credible witnesses."

"This tells us that God does not choose according to human criteria," the pope said. "The first witnesses of the birth of Jesus are the shepherds, simple and humble people, and the first witnesses of the Resurrection are women."

Jesus' male Apostles and disciples "find it harder to believe in the risen Christ," the pope said. "Peter runs to the tomb, but stops before the empty tomb. Thomas has to touch the wounds of the body of Jesus with his own hands."

By contrast, the "women are driven by love and they know to accept this proclamation [of the Resurrection] with faith," the pope said. "They believe and immediately transmit it. They do not keep it for themselves."

"Let us also have the courage to go out to bring this joy and light to all the places of our lives," the pope said, eliciting cheers from the crowd, as at several other moments in his talk. "The Resurrection of Christ is our greatest certainty, it is our most precious treasure. How can we not share this treasure, this beautiful certainty with others?"

"Unfortunately, there have often been attempts to obscure faith in the Resurrection of Jesus, and doubts have crept in even among believers themselves," Pope Francis said, lamenting what he called a "rosewater"-like faith, diluted by superficiality, indifference, other priorities or a "purely horizontal vision of life."

Hope in the Resurrection, he said, enables Christians to "live everyday realities with more confidence, to face them with courage and commitment."

Following the audience, the pope spent about 45 minutes personally greeting prelates and other dignitaries, as well as members of the general public, including many small children and disabled people in wheelchairs.

In what has already become a common sight during his young papacy, a number of pilgrims, including a group of Jesuit deacons studying in Rome, broke Vatican protocol by embracing Pope Francis and kissing him on both cheeks. †



Pope Francis greets the crowd as he arrives to lead his general audience in St. Peter's Square at the Vatican on April 3.