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

By John Shaughnessy

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

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

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

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

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

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

“I was excited to see Ruth and asked her about what she had been up to. In the 10 months since I had last seen her, she became married and secured a job, a vehicle and a place to stay,” Costello says. “That encounter was a defining moment in my ministry because I saw very specifically how God had used me to be an instrument of peace in this person’s life. Although I did not contribute anything specifically how God had used me to be an instrument of peace in this person’s life.”

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

Father Lombardi also announced that the Sistine Chapel, where the conclave will take place, is officially closed to tourists beginning the afternoon of March 5.
Andrew Costello talks with a homeless person on the streets of downtown Indianapolis on Feb. 21. Costello leads a group of young adult Catholics from St. John the Evangelist Parish in Indianapolis who provide food, clothing, and information about housing to people who live on the city’s streets.

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

The importance of being present

Operation Leftover also reflects Costello’s desire to “be present” to people who are homeless. “I’ve learned that just being present to people seems to have an impact on their lives,” says Costello, a member of St. John of the Evangelist Parish in Indianapolis. “We provide food, clothing, and fellowship for the people we encounter on the streets. We provide information about housing and programs. And we follow up on people to see how they’re doing.”

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

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

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

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

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

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

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

“Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

Later that same day, he told a friend about his experience, “After work that Friday, I walked through downtown Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.
Pope Benedict begins emeritus life; cardinals begin ‘sede vacante’ jobs

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

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

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

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

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

The most symbolic tasks were carried out by Cardinal Tarcisio Bertone, the camerlengo or chamberlain of the Holy Roman Church, and his assistant.

The most symbolic tasks were carried out by Cardinal Tarcisio Bertone, the camerlengo of the Holy Roman Church, and his assistant.

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

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

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

“Dear friends, I am happy to be with you, surrounded by your presence, your friendship, which does me so good,” he told them.

“You know that for me, today is different than the previous days; before today I could have gone, but not after that. I am a simple pilgrim who begins the last stage of his pilgrimage on this earth,” he said.

The period when there is no pope, known as “sede vacante,” is a time of being a “simple pilgrim who begins the last stage of his pilgrimage on this Earth.”

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

Benedict XVI

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

By Sean Gallagher

Cardinal Sodano wrote to each of the world’s 207 cardinals, from the Vatican and rode by car to the Basilica of St. John Lateran, the pope’s cathedral, with a seal.

Aide, using a hot wax gun, pressed it onto the ribbon’s knot and flattened it with a seal.

Cardinal Sodano, who has begun his papacy describing himself as a “humble servant in the Lord’s vineyard,” described his retirement as a time of being a “simple pilgrim who begins the last stage of his pilgrimage on this Earth.”

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

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

The pope is responsible for the papal residence. As they waited inside, the guard carrying the ferialis, a red velvet-covered staff in a brief prayer to God: “Give your Church a pope acceptable to you.”

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

After watching two news programs, Pope Benedict turned off the television news and strolled through the lake-view gardens, praying his rosary, in the afternoon.

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

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

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

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

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

“The midst of all of those folks, it’s a place where we can rekindle in them their faith actively and intentionally.”

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

—Pope Benedict XVI

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

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

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

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

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

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

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

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

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

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

Father Patrick Beidelman appointed to lead spiritual life and worship secretariat

By Sean Gallagher

Archbishop Joseph W. Tobin has appointed Father Patrick Beidelman as executive director of the archdiocesan Secretariat for Spiritual Life and Worship. The appointment took effect on March 1.

Father Beidelman succeeds Charles Gardener, who retired last December after leading the secretariat for many years.

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

“It’s humbling and exciting to work with Archbishop Tobin, who has begun his ministry as our archbishop in such a prayerful and faith-filled way, and in a way that’s been such a very fine beginning,” said Father Beidelman of his new appointment.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—Pope Benedict XVI
OPINION

Reflection/Daniel Conway
Saying farewell to Pope Benedict XVI: A good steward of the good news

I first encountered Joseph Ratzinger in 1974 when I was a graduate student at St. Meinrad School of Theology in southern Indiana. I was preparing to write my master’s thesis in systematic theology, and I was reading some really “heavy” theologians. When I first began reading Introduction to Christanity, I discovered that Ratzinger was an exception.

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

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

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

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

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

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

Looking back, I see that I was convinced then that Cardinal Ratzinger was much more like Jesus than he was like anyone else. He was certainly not what his critics accused him of being. That was true in the 1980s and is even more so in 2013.

As much as I admired Cardinal Ratzinger, I was surprised when the cardinal electors chose him to succeed Blessed John Paul II. Cardinal Ratzinger as pope? It seemed incredible. John Paul set the bar incredibly high, even in his declining years. We expected scholars who advised the charismatic pope, and who was so controversial, rightly or wrongly, seemed to me to be unlikely choice.

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

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

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

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

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

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

But he is not quitting. As a good steward of the Good News, he will retire to a monastery to pray and, I hope, to continue his work as a writing, Ad multos annos.

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

Cardinal electors by region

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

Four types of family culture

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

However, a new three-year study by the University of Virginia’s Institute for Advanced Studies in Culture shows just how divided our families are. Its “Culture of American Families Project” identified four types of family culture.

They labeled them the “Faithful,” the “Engaged Progressives,” the “Detached” and the “American Dreamers.”

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

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

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

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

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

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

The “Faithful,” the report says, comprise 20 percent of parents. They “adhere to a divine and timeless morality, handed down through Christianity, Judaism or Islam, giving them a strong sense of right and wrong.”

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

Obviously, the greatest contrast is between the “Faithful” and the “Engaged Progressives.” It is reflected in the responses to the statement that “as long as we don’t hurt others, we should be able to live however we want.” Over half of the “Engaged Progressives” agreed with the statement, while 91 percent of the “Faithful” rejected it.

The “Engaged Progressives,” the most highly educated and wealthiest cohort in the study, are generally part of the American establishment, which should give us some indication of why our culture has become so secularized.

Besides dividing American families into these four categories, the study also identified some major trends in parenting and family culture.

American parents of all stripes want their children to develop into honest and responsible adults of high moral character,” it said—hardly a trend to be alarmed about.

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

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

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

—John F. Fink

(Catholic News Service)
Early childhood programs to assist low-income families advance

By Brigid Curtis Ayer

Indiana lawmakers passed a pilot program initiative to grant 1,000 low-income children access to a high quality prekindergarten education. The proposal, House Bill 1004, passed the Indiana House of Representatives by a 94-3 vote, and is expected to also pass the Senate by the end of April. The Church supports the measure.

"We have done a lot in moving education and education reform forward. The greatest need where we have not done a lot is the area of early childhood education," Behning said. "There is no question. Indiana is behind in the area of early childhood education, especially to children of poverty. Low-income families who are scheduled to be ordained through their priestly formation.

Tucci, a member of Holy Family Parish in New Albany, said, "He has shaped my life as a young man and seminarian in so many ways. He is a pastor and teacher, and his love for Jesus Christ is an example for all of us." Deacon Rodriguez was amazed to see the size of the crowd, and said that a CBS film flowed out of the square well down the Via della Conciliazione. "Like the Holy Father said in his speech, it was a sign that 'the Church is alive,'" he said. "There were people [of all ages, from all kinds of backgrounds, and we were all there to say 'Thank you' and 'We will miss you.'] It was very touching when the whole crowd stood up clapping at the end of his speech. None of us wanted to stop clapping because we wanted to show how much we love and appreciate Pope Benedict."

Tucci saw in the massive crowd a sign of the Church around the world. "The universal Church is so alive," he said. "I would like to see a microcosm of the whole world in St. Peter's Square tomorrow. Holy Father was an inspiring sight." Deacon Marcotte and Rodriguez, who are scheduled to be ordained as priests in May, have been inspired by Benedict over the course of many years through their priestly formation.

"He is certainly a great theologian, whose first pope I ever felt like I really 'knew,'” said Deacon Marcotte. "Tucci truly was an inspiration to me as I have studied the ministry and the priesthood. I also wanted to take advantage of any opportunity to see history. "Pope Benedict was really the first pope I ever thought of as an elder in the faith," said Deacon Marcotte. "He is certainly a great theologian, whose first pope I ever felt like I really 'knew,'” said Tucci. "I have been inspired and motivated by his witness to prayer and humility has been an inspiration and challenge," said Deacon Marcotte. That inspiration continued for Deacon Rodriguez right through the retired pontiff’s speech at the final general audience when the pope emeritus spoke about trusting that Christ was always leading the Church, even when it is buffeted by many trials and hardships and the faithful might then think that he is somehow asleep and oblivious to their concerns. "Personally, I can relate to that statement in my own vocation because there have been moments of difficulty and challenge, times when I also thought that the Lord was asleep, but in reality Christ was totally aware of what was happening. "I certainly pray for our next pope," Tucci said. "I don't go, Benedict! Don't leave us!" Deacon Rodriguez said. "We have started a novena for the cardinals so that they may listen to the Holy Spirit in their decisions." Deacon Rodriguez hopes to be in the conclave the next time the pope is introduced to the world. "I sure hope to be at the square for that big event," he said. "The college has even arranged late dinners for those who might be down there every evening [during the conclave] if necessary."
Events Calendar

March 8
St. Lawrence Catholic Church, Fr. Conen Hall, 4641 E. 46th St., Indianapolis. Lenten Fish Fry, 5:30-7:30 p.m., $7 dinner ($6 if age 64+) includes: one entrée (baked fish, hand battered fish, fish or grilled cheese), two sides, French fries, biscuit w/aiple butter, iced tea or lemonade; $4.00 dinner includes pizza or grilled cheese, French fries and one side. Children 2 years and under are free. Contact church office at 317-546-4065.

Our Lady of Lourdes Parish, 30 S. Downey Ave., Indianapolis. Fish fry, fish or shrimp dinner, $7 per person, 5-8 p.m. Information: 317-365-7291.

March 9
St. Roch Parish, Family Life Center, 3801 N. Meridian St., Indianapolis. Single Seniors Lenten fellowship, 1 p.m., age 50 and over. Information: 317-546-2477.

March 10
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. St. Joseph’s Table, 11 a.m.-2 p.m. $15 adults, $4 children. Information: 317-632-3174 or juliem@att.net.

Northside Knights of Columbus, 2110 E. 71st St., Indianapolis.

March 10-13
St. Malachy Parish, 9833 E. County Road 780 N., Brownsburg. Lenten Mission, “Where Is God These Days?” 7:30-9 p.m., freeadmission. Information: 317-852-5091, ext. 7004 or mkaloney@stmalachy.org.

March 12
St. Paul Hemitage, 510 N. 17th Ave., Brazil. Ave Maria Guild, Mass for deceased members, 11 a.m., meeting, 12:30-3 p.m. Information: 317-685-1910 or jwyer7@comcast.net.

March 13
St. Luke Church, Fr. Courtney Room, 775 Halliday Drive East, Indianapolis. Lenten Speaker Series, Rosemary Hune speaks on “The Spiritual Practice of Simplicity: It begins with putting God in the center of our lives,” 7 p.m., preceded by a soup and sandwich. Information: 317-259-4373 ext. 256, or ssohr@stlfk.org.

March 14
St. Patrick Parish, 7200 Sartor Drive, Indianapolis. Lenten program, “Living the Faith through Spirituality,” Father Jim Farrell, presenter, 7:30 p.m. Information: 317-466-3859 or peygray@archindy.org.

Our Lady of Mount Carmel Parish, 14958 Oakridge Road, Carmel (Diocese of Lafayette, Ind.). Catholic Professional Business Club, Mass, “Faith’s Inner Compas,” Allison Melanton, president of the Indianapolis Sports Corporation, presenter, breakfast, 6:30 a.m., freeadmission. Information: 317-236-1560 or 800-382-8936, ext. 1569.

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

March 17
St. John the Baptist Parish, 25743 State Route 1, Dover. All-You-Can- Eat breakfast, adults, $8, children 10 years old and younger $4.75 a.m., noon-3 p.m. Information: 812-576-4302 or stjohnindiana.org.

March 19
Legacy Cinema Theatre, 2347 W. Main St, Greenfield. St. Michael Parish, movie, “Restless Heart/The Confessions of Augustine,” 7:30 and 7:05 p.m., $5 per person, $8 students. Information: 317-338-4111.

March 20

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

March 23
Benidict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Shop INN-spired, sping sale, 9 a.m.-3 p.m. Information: 317-788-7561 or benidettinnc@archindy.org.

March 27
Miami University, theater, 3200 Cold Spring Road, Indianapolis. Global Studies Speaker Series, “Making Peace in Diane’s Cultures and Nations: The Vision of a Young Conunfessor,” Benitaを取り扱ってください、Oncheta and Krysztof Urbanski, presenters, 7 p.m.†

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

A music ensemble from Indiana University will present a free program of choral and organ music at 3 p.m. March 9 in the St. Meinrad Archabbey Church in St. Meinrad. The evening will include the archdiocesan Office of Family Ministries offers a divorce and beyond program for six consecutive Monday evenings beginning April 8 through May 13.

The peer ministry program will be held at St. Luke the Evangelist Parish, 775 Halliday Drive, Indianapolis. Meetings will be the process of divorce, self-image, stress, anger, blame, guilt, loneliness and forgiveness.

The cost is $30, which includes program materials. For more information or to register, please contact the Office of Family Ministries at 317-236-1386 or 800-382-8936, ext. 1586, or e-mail favange@archindy.org Registration forms may also be obtained online at www.archindy.org/family/divorce.html†

Office of Family Ministry offers Divorce and Beyond program

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

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

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

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

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

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

Lenten fellowship

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

†

†

†
In friend-of-court brief, Justice Department argues Windsor had to pay $363,000 in federal benefits to legally wed same-sex couple. In the second case is a challenge to California’s ban on same-sex marriage, the Justice Department has urged the Supreme Court to strike down that voter-approved amendment to the California constitution and laws in June. The USCCB brief in the DOMA case says there is no “fundamental right” to marry a person of the same sex. … Specifically, civil recognition of same-sex relationships is not deeply rooted in the nation’s history and tradition—quite the opposite is true.” On Feb. 20, 2013, Chief Justice John Roberts denied the appeal, saying, “I have no idea and I am not interfering with ourselves by giving ourselves too much in this process, particularly when we’re not a party to the case.” Archbishop Salvatore J. Cordileone of San Francisco, chairman of the U.S. Bishops’ Subcommitte for the Promotion and Defense of Marriage, has called for renewed efforts to strengthen and protect traditional marriage. The meaning of marriage … cannot be redefined because it lies within our very nature,” he said. A concurrent issue in the Windsor case is whether House Republicans properly have standing to defend the Defense of Marriage Act. On Feb. 22, attorneys for the lawmakers, challenging themselves the Bipartisan Legal Advisory Group of the U.S. House of Representatives, said that it serves standing, an assertion dismissed by the U.S. Conference of Catholic Bishops in the DOMA case.

**Philipine typhoon recovery slows as aid workers fear ‘donor fatigue’**

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

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

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

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

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

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

**In friend-of-court brief, Justice Department argues**

**Philipine typhoon recovery slows as aid workers fear ‘donor fatigue’**

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

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

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

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

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

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

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

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

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

The U.S. Conference of Catholic Bishops (USCCB) filed separate briefs in those challenges including, an assertion dismissed by the USCCB in the DOMA case. The case says there is no “fundamental right” to marry a person of the same sex. … Specifically, civil recognition of same-sex relationships is not deeply rooted in the nation’s history and tradition—quite the opposite is true.”

On Feb. 20, 2013, Chief Justice John Roberts denied the appeal, saying, “I have no idea and I am not interfering with ourselves by giving ourselves too much in this process, particularly when we’re not a party to the case.”

Archbishop Salvatore J. Cordileone of San Francisco, chairman of the U.S. Bishops’ Subcommitte for the Promotion and Defense of Marriage, has called for renewed efforts to strengthen and protect traditional marriage. The meaning of marriage … cannot be redefined because it lies within our very nature,” he said. A concurrent issue in the Windsor case is whether House Republicans properly have standing to defend the Defense of Marriage Act. On Feb. 22, attorneys for the lawmakers, challenging themselves the Bipartisan Legal Advisory Group of the U.S. House of Representatives, said that it serves standing, an assertion dismissed by the White House.

**Our Lady of Fatima Retreat House**

5551 E. 56th Street
Indianapolis, IN 46226
(317) 545-7848
(317) 514-0895
www.archindy.com/fatima

Our Lady of Fatima Retreat House is pleased to offer each of you several opportunities for silence during Lent and this Year of Faith.

March 18-19: Lenten Silent Directed Retreat Choose from 3, 4, or 5-day options Directors for this retreat include: Fr. Peter Marshall, Fr. John McCastlin, Julie Paavola, Kathleen Sisk, Mary Schaffner.

March 22-27: Holy Week Silent Directed Retreat Choose from 3, 4, or 5-day options OR create your own silent self-guided retreat by combining one or more days and nights. Directors for this retreat include: Fr. Jeff Godecker, Julie Paavola, Margaret Hendricks, Mary Schaffner.

Full details for all of our retreats can be found by visiting our website, scanning the QR code to the left, or by giving us a call!
stomach dropped out of me.”
Firefighters found a flag, hymnals and Lenten booklets burning in the back of the church. Indianapolis arson investigators have determined that the fire was intentionally set. They also estimate the damage at as much as $400,000, but Eric Atkins, archdiocesan director of management services, said there is no official damage estimate yet. Atkins also said the archdiocese is continuing to review the extent of the damage and is seeking bids on restoration work.
The parish’s regular 12:10 p.m. Mass on Feb. 27 was cancelled while the crime was investigated and preliminary clean-up work was done. No arrests had been made by time of publication.

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

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

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

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

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

“One of our jobs is to help them come back to that goodness,” Father Nagel said. “Our job is to invite whoever has fallen, whoever is away from God, whoever is distant from him, back to [a] personal relationship with their Savior, Jesus, through his holy Church. I encourage us to allow God to heal anything that’s broken, so that we can move to forgiveness.

“The fire was a true April 25, attended the Feb. 28 Mass. She frequently participates in young adults events at St. John.

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

Joe Maguire, 57, is a member of St. John who works nearby as a lawyer. His son was married in the church.

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

“God is so good.” †

Archbishop Tobin to celebrate Mass at start of papal conclave

The beginning of the conclave to elect the next Pope will begin in the coming days.
If it begins on a weekday, Archbishop Joseph W. Tobin will celebrate a Mass for the election of the pope at noon on that day at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

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

All are welcome to attend the Mass and pray with Archbishop Tobin for the cardinal electors as they begin the process to choose a new pope. †
Academy Award-winning movie depicts various faith elements

By Sean Gallagher

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

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

The movie was an adaptation of the 1857 musical of the same title. In it, turn, was based on the 1862 novel by French author Victor Hugo.

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

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

Father Denis Robinson, who has valued the story of *Les Miserables* over the years recently spoke about the award-winning motion picture adaptation, and how, at times, both highlights and short-changes the Catholic faith.

‘The conversion element’

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

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

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

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

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

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

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

“He’s the conversion element,” said Bishop Coyne.

“The story of Jean Valjean doesn’t move forward without somebody convincing him of his humanity, and the fact that he is beloved of God even in his wretchedness, that there is goodness in him, that there’s a potentiality to turn his life around in the face of Jesus Christ.”

Although the story of *Les Miserables* later focuses on a student uprising in Paris that seeks to overturn the government, Benedictine Father Denis Robinson thinks the bishop is a key element.

“Sometimes a small gesture at the right moment can create a dramatic change in a character’s life,” said Father Denis, president rector of Saint Meinrad Seminary and School of Theology in St. Meinrad.

“I think an entirely new world was created for Jean Valjean and for all of those whose lives he touched because of this one act of charity.

“To me, that’s Hugo’s real emphasis—a single good deed can change the world. I think that’s the revolution he was trying to bring out.”

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

“The Church is so desperate sometimes for positive images of Christianity, and the positive effect of Christianity to be portrayed in film that it may latch on to something that, while it is positive, by the same token could ultimately have some problems as well,”

Father Denis said. “If *Les Miserables* is used as a vehicle for expressing the new evangelization, what is ultimately the image of the Church that it will express?”

Law and grace

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

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

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

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

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

“It’s emphasized in the lyrics from the very first line when the prisoners echo one another to look down and don’t look him in the eye,” he said. “Javert has really placed himself in the position of God.”

Javert’s worldview comes crashing down, however, when Valjean has a chance to kill him, but spares his life.

He later has a chance to arrest Valjean, but lets him go. Not comprehending how, in his mind, an unredeemable criminal can act with mercy, Javert kills himself by jumping off of a bridge into the Seine River in Paris.

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

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

Seeing the face of God

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

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

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

—Bishop Christopher J. Coyne

The Catholic News Service classification is A-III—adults. The Motion Picture Association of America rating is PG-13—parents strongly cautioned. Some material may be inappropriate for children under 13.
Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following list of services was reported to The Criterion.

**Batesville Deanery**
- March 12, 7 p.m. for St. Denis, Jennings County; St. Maurice, Napoleon; and Immaculate Conception, Millhousen, at Immaculate Conception, Millhousen
- March 20, 7 p.m. for St. Joseph, Shelbyville; and St. Vincent de Paul, Shelby County, at St. Vincent de Paul, Shelby County

**Bloomington Deanery**
- March 19, 7 p.m. at St. Agnes, Nashville

**Connersville Deanery**
- March 19, following 5:30 p.m. Mass for Richmond Catholic Community at St. Mary, Richmond
- March 20, 7 p.m. at St. Rose of Lima, Knightstown

**Indianapolis East Deanery**
- March 12, 7 p.m. at St. Mary
- March 13, 6:30 p.m. at St. Rita
- March 14, 7:30 p.m. at St. Michael, Greenfield
- SS. Peter and Paul Cathedral Parish in Indianapolis will have reconciliation the remaining Sundays during Lent (March 10, 17 and 24) from 4 to 5 p.m. Vespers will follow at 5 p.m.

**Indianapolis North Deanery**
- March 10, 2 p.m. at St. Thomas Aquinas
- March 11, 7 p.m. at St. Thomas Aquinas

**Indianapolis South Deanery**
- March 10, 2 p.m. at Good Shepherd
- March 11, 7 p.m. at St. Roch
- March 12, 7 p.m. at St. Jude
- March 13, 7 p.m. at St. Mark the Evangelist
- March 20, 6 p.m. at St. Barnabas
- March 25, 7 p.m. at Our Lady of the Greenwood, Greenwood
- March 27, 6 p.m. at St. Barnabas

**Indianapolis West Deanery**
- March 12, 7 p.m. at St. Gabriel the Archangel
- March 14, 7 p.m. for Holy Angels at Marian University Chapel
- March 20, 6:30 p.m. at St. Susanna, Plainfield
- March 20, 7 p.m. at St. Joseph
- March 23, 9:30 a.m. to 5 p.m. at St. Michael the Archangel
- St. Christopher Parish in Indianapolis will have reconciliation each Wednesday during Lent from 5:30 p.m. to 7 p.m. except during Holy Week. All attending should enter through the Day Chapel side door.

**New Albany Deanery**
- March 11, 7 p.m. at St. Joseph, Sellersburg
- March 12, 7 p.m. at St. Mary, Lanesville
- March 12, 8 a.m. to 8 p.m. at Our Lady of Perpetual Help, New Albany (individual confession)
- March 20, 7 p.m. at St. Michael, Charlestown
- March 21, 6:30 p.m. at St. Paul, Sellersburg
- March 24, 1 p.m. at St. John the Baptist, Starlight

**Seymour Deanery**
- March 10, 2 p.m. for Holy Trinity,

- March 13, 7 p.m. at St. Thomas Aquinas
- March 12, 7 p.m. at St. Thomas Aquinas

**Indianapolis South Deanery**
- March 10, 2 p.m. at Good Shepherd
- March 11, 7 p.m. at St. Roch
- March 12, 7 p.m. at St. Jude
- March 13, 7 p.m. at St. Mark the Evangelist
- March 20, 6 p.m. at St. Barnabas
- March 25, 7 p.m. at Our Lady of the Greenwood, Greenwood
- March 27, 6 p.m. at St. Barnabas

**Indianapolis West Deanery**
- March 12, 7 p.m. at St. Gabriel the Archangel
- March 14, 7 p.m. for Holy Angels at Marian University Chapel
- March 20, 6:30 p.m. at St. Susanna, Plainfield
- March 20, 7 p.m. at St. Joseph
- March 23, 9:30 a.m. to 5 p.m. at St. Michael the Archangel
- St. Christopher Parish in Indianapolis will have reconciliation each Wednesday during Lent from 5:30 p.m. to 7 p.m. except during Holy Week. All attending should enter through the Day Chapel side door.

**New Albany Deanery**
- March 11, 7 p.m. at St. Joseph, Sellersburg
- March 12, 7 p.m. at St. Mary, Lanesville
- March 12, 8 a.m. to 8 p.m. at Our Lady of Perpetual Help, New Albany (individual confession)
- March 20, 7 p.m. at St. Michael, Charlestown
- March 21, 6:30 p.m. at St. Paul, Sellersburg
- March 24, 1 p.m. at St. John the Baptist, Starlight

**Seymour Deanery**
- March 10, 2 p.m. for Holy Trinity,

**Indianapolis South Deanery**
- March 10, 2 p.m. at Good Shepherd
- March 11, 7 p.m. at St. Roch
- March 12, 7 p.m. at St. Jude
- March 13, 7 p.m. at St. Mark the Evangelist
- March 20, 6 p.m. at St. Barnabas
- March 25, 7 p.m. at Our Lady of the Greenwood, Greenwood
- March 27, 6 p.m. at St. Barnabas

**Indianapolis West Deanery**
- March 12, 7 p.m. at St. Gabriel the Archangel
- March 14, 7 p.m. for Holy Angels at Marian University Chapel
- March 20, 6:30 p.m. at St. Susanna, Plainfield
- March 20, 7 p.m. at St. Joseph
- March 23, 9:30 a.m. to 5 p.m. at St. Michael the Archangel
- St. Christopher Parish in Indianapolis will have reconciliation each Wednesday during Lent from 5:30 p.m. to 7 p.m. except during Holy Week. All attending should enter through the Day Chapel side door.

**New Albany Deanery**
- March 11, 7 p.m. at St. Joseph, Sellersburg
- March 12, 7 p.m. at St. Mary, Lanesville
- March 12, 8 a.m. to 8 p.m. at Our Lady of Perpetual Help, New Albany (individual confession)
- March 20, 7 p.m. at St. Michael, Charlestown
- March 21, 6:30 p.m. at St. Paul, Sellersburg
- March 24, 1 p.m. at St. John the Baptist, Starlight

**Seymour Deanery**
- March 10, 2 p.m. for Holy Trinity,

**Indianapolis South Deanery**
- March 10, 2 p.m. at Good Shepherd
- March 11, 7 p.m. at St. Roch
- March 12, 7 p.m. at St. Jude
- March 13, 7 p.m. at St. Mark the Evangelist
- March 20, 6 p.m. at St. Barnabas
- March 25, 7 p.m. at Our Lady of the Greenwood, Greenwood
- March 27, 6 p.m. at St. Barnabas

**Indianapolis West Deanery**
- March 12, 7 p.m. at St. Gabriel the Archangel
- March 14, 7 p.m. for Holy Angels at Marian University Chapel
- March 20, 6:30 p.m. at St. Susanna, Plainfield
- March 20, 7 p.m. at St. Joseph
- March 23, 9:30 a.m. to 5 p.m. at St. Michael the Archangel
- St. Christopher Parish in Indianapolis will have reconciliation each Wednesday during Lent from 5:30 p.m. to 7 p.m. except during Holy Week. All attending should enter through the Day Chapel side door.

**New Albany Deanery**
- March 11, 7 p.m. at St. Joseph, Sellersburg
- March 12, 7 p.m. at St. Mary, Lanesville
- March 12, 8 a.m. to 8 p.m. at Our Lady of Perpetual Help, New Albany (individual confession)
- March 20, 7 p.m. at St. Michael, Charlestown
- March 21, 6:30 p.m. at St. Paul, Sellersburg
- March 24, 1 p.m. at St. John the Baptist, Starlight

**Seymour Deanery**
- March 10, 2 p.m. for Holy Trinity,
Faith

Humility means serving others, following Christ’s example

Lent means repentance, and one definition of repentance is to humble oneself before the Lord. While we forego the sackcloth of the Old Testament, we still begin the Lenten season with ashes on our forehead as a sign of humility. But we need to stop here and correct a common misconception. Lots of people think that humility means being down on who we are, shrinking from a challenge or being shy, retiring and soft-spoken. In the Catholic tradition, it means nothing of the sort. Rather, belief in women are designed for greatness. As beings created in the image of God, we have incomparable dignity. Even the ancient philosophers, without the benefit of revelation, knew that we human beings have an irrepressible desire to accomplish great deeds and “become someone.” St. Thomas Aquinas and the entire Catholic tradition agree that the desire for excellence and achievement is natural and good, not sinful and proud. So it was not wrong for James and John (Mt 10:35) to ask to sit at Jesus’ right and left. In Mt 20:20, it is their mother who does the lobbying—can you relate? The problem is, they are clueless about what sitting at Jesus’ right and left side means. So Jesus tells them:

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

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

When the human race is taken captive by sin, the second person of this Holy Trinity empowers himself of divine glory and joins himself forever to a human nature in the person of a virgin. The greatness of this love means that the omnipotent one now allows himself to become helpless, the infinite one now becomes small, the one who has no needs now becomes vulnerable. In his 33 years, Jesus does many great deeds. He heals the incurable, he drives out demons, he even raises the dead. But the greatest deed he left us with, to follow as an example, was to offer himself as a ransom so that all humanity could be released from its bondage (Is 53:11).

Divine love: “agape” (Greek) — the very word that true greatness lies. When divine love encounters human need and suffering, it will stop at nothing to meet that need and relieve that suffering. Even if it means washing feet or changing a soiled diaper—a contemporary equivalent of foot-washing—or dying on a cross.

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

Humility often receives humiliating consequences. It’s not a retreat into passivity or inactivity. Humility helps us to see ourselves in relation to others and God in a truthful way. St. Paul exemplifies this kind of honesty when he explains himself and defends his ministry to the early Christian communities. We find examples of this in 1 Cor 15:9-11 and 2 Cor 10-11. We also see this in a story Jesus tells about the humble heart of a tax collector, in contrast to a Pharisee. Humility moves the tax collector to declare his dependence on God and opens him to receive divine mercy (Lk 18:9-14).

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

Humility gives us the strength to let God be God, and to realize that we are not God. I once heard humility described as “taking up just the right amount of space.” We show how true this is when we claim only what we deserve and let others do the same for themselves. Like all the virtues, humility is a manifestation of the love of Christ for us that enables us to love others. St. Paul lists humility as one of the “fruits of the Spirit,” that is, as a sign that we are living in Christ (Gal 5:22-23).

To live as Christ lived is to offer service, especially to the least among us. Humility lies at the heart of such service. Jesus demonstrated this when he washed the feet of his disciples during his last Passover supper with them. Humility transforms love into action through the service to others. St. Paul reminds the Colossians that their service in the community will mean bearing with one another, forgiving one another, letting peace and grace infuse all they do (Col 3:12-13).

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

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

By Marcello D’Ambrosio

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

FaithAlive!

By Marcello D’Ambrosio

Humility often receives humiliating treatment in modern culture. People often see it as a sign of weakness and equate it with low self-esteem. No one conveys this image better than Charles Dickens with his portrayal of the greasing clerk Uriah Heep in David Copperfield. Heep continually describes himself as entirely humble. But his cloying insincerity only calls attention to himself, and thus contradicts his desire to be seen as truly humble.

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

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

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

First, humility directs us outward, not inward. It is more about our relationships with others and with God and less an attitude about ourselves. Second, humility is an active virtue with behavioral consequences. It’s not a retreat into passivity or inactivity.

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

By H. Richard McCord

A stained-glass window depicts the Old Testament figure Job at Sacred Heart Church in Dubuque, Iowa. Job is considered an example of the biblical understanding of humility.
Friendship began in the Garden of Eden between God and us.

Recently, a club to which I belong had a meeting focused on the subject of friendship. As we talked about the idea of friendship, I thought of the approaching Ides of March when poor old Julius Caesar cried, “Et tu, Brute!” as he realized that his friend Brutus had not only betrayed him, but had probably even poisoned him. Happily, most friendships don’t end that way. Friendship is one of the many ways to express love. Of course, from infancy we love our parents, siblings and other relatives. And as we grow, we come to love for whom our parents show respect and affection, i.e. neighbors and family friends.

During our club’s friendship meeting, we discussed the differences between men’s and women’s friendships. What we concluded agreed with a book I once read titled Men are from Mars, Women are from Venus. We men see friends as people with whom we can discuss intellectual topics, such as books, music, religious or ideas in general.

With others, it’s talking about what’s going on in the parish and who’s winning at dinner. We share stories about our kids, our current problems, our plans for vacation. With some friends, we can talk about anything.

Friendship is one of the major ways to know others. As we grow, we make our selections: a club, a seat in church, a team. We select groups of people who are credibly accused of sexual abuse. But it made him few friends. If only more people had listened.

In 1992, Bishop D’Arcy declined to attend the University of Notre Dame’s commencement—his alma mater. During the South Bend—the because the university was giving an award to then-Sen. Daniel Moynihan, who everyone in the catwalk was leaning over like an 88-year-old woman, who was he a lonely voice among the Boston Church hierarchy. Decrying the process of picking friends and choosing certain interests like work or sports. But women’s success in school or in their profession, for a happy marriage, for all the things we believe we need to make us happy. Perhaps such prayers are not as exalted as prayers of adoration, but so what? We are acknowledging our relationship, our dependencies, our underlying need for prayer. Bishop D’Arcy declared that prayer with Father, if you are willing,” which should be the way we begin all our prayer, “What are you praying for?”

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

It seems today that the whole concept of prayer is synonymous with petition. “What are you praying for?”

I attended his funeral in 2009, when Notre Dame gave Bend—because the university was giving an award to then-Sen. Daniel Moynihan, who everyone in the catwalk was leaning over like an 88-year-old woman, who was he a lonely voice among the Boston Church hierarchy. Decrying the process of picking friends and choosing certain interests like work or sports. But women’s success in school or in their profession, for a happy marriage, for all the things we believe we need to make us happy. Perhaps such prayers are not as exalted as prayers of adoration, but so what? We are acknowledging our relationship, our dependencies, our underlying need for prayer. Bishop D’Arcy declared that prayer with Father, if you are willing,” which should be the way we begin all our prayer, “What are you praying for?”

It seems today that the whole concept of prayer is synonymous with petition. “What are you praying for?”

Balding men in bars coasts wiped their eyes with fat fingers. Mothers holding little babies cried. So did high school kids wearing letter jackets. After kneeling for a moment, people walked past the open casket on their way out of the church. Everyone who showed up, not only those who knew and everyone in the catwalk was leaning over like an 88-year-old woman, who was he a lonely voice among the Boston Church hierarchy. Decrying the process of picking friends and choosing certain interests like work or sports. But women’s success in school or in their profession, for a happy marriage, for all the things we believe we need to make us happy. Perhaps such prayers are not as exalted as prayers of adoration, but so what? We are acknowledging our relationship, our dependencies, our underlying need for prayer. Bishop D’Arcy declared that prayer with Father, if you are willing,” which should be the way we begin all our prayer, “What are you praying for?”

It seems today that the whole concept of prayer is synonymous with petition. “What are you praying for?”

Balding men in bars coasts wiped their eyes with fat fingers. Mothers holding little babies cried. So did high school kids wearing letter jackets. After kneeling for a moment, people walked past the open casket on their way out of the church. Everyone who showed up, not only those who knew and everyone in the catwalk was leaning over like an 88-year-old woman, who was he a lonely voice among the Boston Church hierarchy. Decrying the process of picking friends and choosing certain interests like work or sports. But women’s success in school or in their profession, for a happy marriage, for all the things we believe we need to make us happy. Perhaps such prayers are not as exalted as prayers of adoration, but so what? We are acknowledging our relationship, our dependencies, our underlying need for prayer. Bishop D’Arcy declared that prayer with Father, if you are willing,” which should be the way we begin all our prayer, “What are you praying for?”

It seems today that the whole concept of prayer is synonymous with petition. “What are you praying for?”

Balding men in bars coasts wiped their eyes with fat fingers. Mothers holding little babies cried. So did high school kids wearing letter jackets. After kneeling for a moment, people walked past the open casket on their way out of the church. Everyone who showed up, not only those who knew and everyone in the catwalk was leaning over like an 88-year-old woman, who was he a lonely voice among the Boston Church hierarchy. Decrying the process of picking friends and choosing certain interests like work or sports. But women’s success in school or in their profession, for a happy marriage, for all the things we believe we need to make us happy. Perhaps such prayers are not as exalted as prayers of adoration, but so what? We are acknowledging our relationship, our dependencies, our underlying need for prayer. Bishop D’Arcy declared that prayer with Father, if you are willing,” which should be the way we begin all our prayer, “What are you praying for?”

It seems today that the whole concept of prayer is synonymous with petition. “What are you praying for?”
Much of the parable is self-evident, even to us in the 21st century. Certainly quite clear is the uncompromised, constant love of the father, who is a symbol of God. However, some powerful messages may be lost until we consider the context. For example, theProdigal Son was not the older son. As such, he was not his father’s heir. The father owed him little or nothing. It was his by preference for male heirs. The older son received in no way would be entitled to everything. It was his by right. What he received in no way would be the father’s gift.

Visually important to the story is theProdigal Son’sconversion and return to the father. Accepting this repentant son, the father sets aside every convention in his father’s presence. To bring them with him into the joy of the Father’s presence.

Reflection

The Church is excited and joyful. Salvation is near. Few Gospel passages among Christians than the story of theProdigal Son.

God’s love and mercy literally shine. No one can fail to see them. Yet, accustomed to American laws and customs of heredity one can fail to see them. Yet, accustomed to American laws and customs of heredity to American laws and customs of heredity.

Your question is a very good one, and the answer is far more complicated than one might think. In fact, for the past 1,500 years, Christian moralists have debated what the right answer should be. In the theological history of the Church, two diverse opinions have been given. One comes from St. Augustine, who held that, “A lie consists in speaking a falsehood with the intention of deceiving.” For Augustine, lying was always morally wrong, regardless of the circumstances. But for other theologians—Origen and St. John Chrysostom come to mind—the definition of lying was more nuanced, and it involved factoring in the questioner’s right to know the truth.

Q: Do you agree with this approach?

A: Yes, I do. I believe that truth is a fundamental need of every human being.

Q: How do you reconcile this with the idea that Jesus descended into hell?

A: In the creed, Jesus descended into hell for two reasons. First, to rescue the just who had already died, and second, to bring them with him into the joy of the Father’s presence.

The Church is excited and joyful. Salvation is near. Few Gospel passages among Christians than the story of theProdigal Son.

God’s love and mercy literally shine. No one can fail to see them. Yet, accustomed to American laws and customs of heredity to American laws and customs of heredity.

Your question is a very good one, and the answer is far more complicated than one might think. In fact, for the past 1,500 years, Christian moralists have debated what the right answer should be. In the theological history of the Church, two diverse opinions have been given. One comes from St. Augustine, who held that, “A lie consists in speaking a falsehood with the intention of deceiving.” For Augustine, lying was always morally wrong, regardless of the circumstances. But for other theologians—Origen and St. John Chrysostom come to mind—the definition of lying was more nuanced, and it involved factoring in the questioner’s right to know the truth.

Q: Do you agree with this approach?

A: Yes, I do. I believe that truth is a fundamental need of every human being.

Q: How do you reconcile this with the idea that Jesus descended into hell?

A: In the creed, Jesus descended into hell for two reasons. First, to rescue the just who had already died, and second, to bring them with him into the joy of the Father’s presence.

The Church is excited and joyful. Salvation is near. Few Gospel passages among Christians than the story of theProdigal Son.

God’s love and mercy literally shine. No one can fail to see them. Yet, accustomed to American laws and customs of heredity to American laws and customs of heredity.

Your question is a very good one, and the answer is far more complicated than one might think. In fact, for the past 1,500 years, Christian moralists have debated what the right answer should be. In the theological history of the Church, two diverse opinions have been given. One comes from St. Augustine, who held that, “A lie consists in speaking a falsehood with the intention of deceiving.” For Augustine, lying was always morally wrong, regardless of the circumstances. But for other theologians—Origen and St. John Chrysostom come to mind—the definition of lying was more nuanced, and it involved factoring in the questioner’s right to know the truth.

Q: Do you agree with this approach?

A: Yes, I do. I believe that truth is a fundamental need of every human being.

Q: How do you reconcile this with the idea that Jesus descended into hell?

A: In the creed, Jesus descended into hell for two reasons. First, to rescue the just who had already died, and second, to bring them with him into the joy of the Father’s presence.
Prayers from Africa

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


WEIDLAND, Kara, 50, St. Andrew, Richmond, Feb. 10. Daughter of George Weiland and Patricia Friedunsch. Sister of Dwan Doherty.†

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

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

The Mass of Christian Burial was celebrated on Feb. 23 at the St. Paul Hermitage in Beech Grove, where he was a resident since 2005.†

He was the son of Michael and Mary (Rafferty) Gallagher of Northside. He was born Jan. 25, 1931, in Indianapolis. He had a master’s degree in business administration from the University of Notre Dame in northern Indiana. And a master’s degree in business administration from the University of Notre Dame in northern Indiana.

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

He was the son of Robert Sherer and the late Dolores Popp. He was the brother of Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bob, Larry, Roger and Tom Sherer.

He was the brother of Robert and Donald, Ronald, Bo...
Shoes, stamps, serenades, field art are among creative tributes to pope

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

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

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

Young people in the Archdiocese of Campinas, Brazil, launched a campaign on Facebook asking people to “wear red shoes in homage to Pope Benedict on Feb. 28.” People were encouraged to take a picture of themselves wearing the color and upload it to their Facebook accounts.

In a final tribute, the Swiss Guard gathered with candles under a nearly 100-foot-tall Christmas tree in St. Peter’s Square at the pope’s window the day before his departure, singing Bach’s “Stay with us, O Lord.”

A total of 200,000 people attended those events and expressed their thoughts from afar with cheers and homemade signs.

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

“Papal fans,” one Twitter user wrote. “We are sad to see you go.”

The Swiss Guard was offering special commemorative stamps, envelopes, stamps and collectors’ packs, envelopes, stamps and collectors’ packs, envelopes, stamps and collectors’ packs, with discounts available online.

People pray and sing religious songs as they pay tribute to Pope Benedict XVI in St. Peter’s Square at the Vatican on Feb. 27, the eve of the pope’s resignation.
Birthline is beacon of light for low-income women, infants

By Mary Ann Garber
Special to The Criterion

Babies without blankets, clothing, infant formula and diapers.

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

Archdiocesan Birthline coordinator Jená Hartman and a dedicated team of 41 phone and office volunteers are, sadly, accustomed to helping new mothers and their babies who desperately need emergency assistance.

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

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

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

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

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

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

“Birthline is a service for pregnant women in crisis and young mothers who have recently given birth,” Arthur said. “Birthline volunteers also welcome new mothers who are in need of material assistance. … Each week, volunteers distribute layettes, maternity clothing and other material items to as many as 42 mothers and their babies who are in need.

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

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

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

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

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

“16-year-old unwed mother, a very sweet girl, came in recently with her precious baby, only 4 days old, nestled to her heart,” she said. “The mother only had a receiving blanket for her baby and it was cold outside. We had a [winter] bunting in the layette that we prepared for her, and blankets and other warm things for her baby. The girl is living with her grandmother, and she was sincerely grateful.”

“Our Lady of Lourdes parishioner Kathy McCoy of Indianapolis, a trained breast-feeding instructor, volunteers on the telephone,” Arthur said. “Trained telephone counselors take the time to help them cope with financial, emotional and spiritual issues that need to be addressed during a crisis pregnancy.

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

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

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

“It means the world to me that we can help them.”

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

Bishops and the government are required to collaborate closely with the Church. Yet even more importantly, it reflects what the people think. Even before independence, the people invited Pope John Paul II to come to our independent country. So this desire for a closer relationship has been there for quite a while,” he said.

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

A move by South Sudan’s Catholic bishops to break away from their colleagues in Sudan and form a separate episcopal conference was squelched by the Vatican last year. After months of tension, a compromise left Cardinal Gabriel Zaberi Wako, archbishop of Khartoum, the Sudanese capital, as the conference president, and conference offices were relocated to Juba.

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

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

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

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

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

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

Vatican and South Sudan establish diplomatic links

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

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

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

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

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

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

A move by South Sudan’s Catholic bishops to break away from their colleagues in Sudan and form a separate episcopal conference was squelched by the Vatican last year. After months of tension, a compromise left Cardinal Gabriel Zaberi Wako, archbishop of Khartoum, the Sudanese capital, as the conference president, and conference offices were relocated to Juba.

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

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

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

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

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

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

©2013 Hardee’s Food Systems, Inc.

2 FREE CHARBROILED ATLANTIC FISH SANDWICH

$2.50* CHARBROILED ATLANTIC FISH TACO

*Offer valid through 2/28/13 at participating restaurants.

FREE CHARBROILED ATLANTIC FISH SANDWICH

Charbroiled Atlantic Cod Fish Sandwich

CHARBROILED ATLANTIC COD FISH SANDWICH

2 FREE CHARBROILED ATLANTIC FISH SANDWICH

©2013 Hardee’s Food Systems, Inc.

2 FREE CHARBROILED ATLANTIC FISH SANDWICH

Charbroiled Atlantic Cod Fish Sandwich

CHARBROILED ATLANTIC COD FISH SANDWICH

2 FREE CHARBROILED ATLANTIC FISH SANDWICH

©2013 Hardee’s Food Systems, Inc.

2 FREE CHARBROILED ATLANTIC FISH SANDWICH

Charbroiled Atlantic Cod Fish Sandwich

CHARBROILED ATLANTIC COD FISH SANDWICH

2 FREE CHARBROILED ATLANTIC FISH SANDWICH

©2013 Hardee’s Food Systems, Inc.

2 FREE CHARBROILED ATLANTIC FISH SANDWICH

Charbroiled Atlantic Cod Fish Sandwich

CHARBROILED ATLANTIC COD FISH SANDWICH

2 FREE CHARBROILED ATLANTIC FISH SANDWICH

©2013 Hardee’s Food Systems, Inc.

2 FREE CHARBROILED ATLANTIC FISH SANDWICH

Charbroiled Atlantic Cod Fish Sandwich

CHARBROILED ATLANTIC COD FISH SANDWICH

2 FREE CHARBROILED ATLANTIC FISH SANDWICH

©2013 Hardee’s Food Systems, Inc.