Sisters overjoyed at approved miracle that paves way for beatification

By Sean Gallagher

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

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

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

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

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

She learned about the decree on Holy Thursday.

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

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

“All the sisters have prayed for this special occasion,” Sister M. Angela said. “They’re just so excited. It’s been a long time in the making. It’s just been a wonderful, wonderful experience.”

Sister Madeleine said. “But it was just so beautiful that we have a great intercessor. We’ve always believed she was in heaven. But it was just so beautiful that we have a great intercessor.”

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

Member of the order’s ultimate spiritual reason was known as Mother Maria Theresa Bonzel.

The saying notes, “To teach is to touch a child—a saying that still guides 75-year-old Carmen Eliasson in her 50th year of teaching.

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

The saying notes, “To teach is to touch a child—a saying that still guides 75-year-old Carmen Eliasson in her 50th year of teaching.”

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

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

The other framed photo, prominently displayed at the edge of her desk, captures a boy. His look of innocence doesn’t hint of the tragedy that ended his life, and overwhelmed everyone who knew him in grief and sorrow.

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

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See BEATIFICATION page 8

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

By John Shaughnessy

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

The saying notes, “To teach is to touch a child—a saying that still guides 75-year-old Carmen Eliasson in her 50th year of teaching.”

That’s a favorite one of mine,” Eliasson says, smiling. “It’s what we do as teachers.

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

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See ELIASSON page 2

Tom Crean will speak at Spirit of Service Awards Dinner

By John Shaughnessy

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

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

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

Catholic Charities Indianapolis served 44,331 people during the past year.
Local Argentinian Catholics respond to election of former Argentinian bishop as pope

By Natalie Hoefer

When 93-year-old Argentinian Olmipla Barbera heard that Bishop Jorge Mario Bergoglio from her native country had been elected pope, she became very emotional.

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

Barbera shares such enthusiasm:

“[Pope Francis]’ family emigrated from Italy to Buenos Aires, but most of the Borgoglos came to Cordoba. I know many of them there—although the generation I knew may not still be alive,” the 93-year-old added.

Dr. Patricia Garcia, also a Catholic native of Argentina who now lives in Indianapolis, lived in Buenos Aires from 1987 to 1992, the year Jorge Mario Bergoglio was named bishop.

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

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

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

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

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

Garcia noted with interest the presence of Argentine president Cristina Fernandez de Kirchner at the pope’s inaugural Mass. “President Cristina Fernandez de Kirchner, who had ignored the many requests of Bishop Bergoglio to meet with her, was present in the Vatican [for the inaugural Mass]. I believe he was critical of the president [while bishop],” said Garcia.

Barbera shares such enthusiasm:

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

Eliasson

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

by Carmen Eliasson

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

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

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

On the day she was interviewed for this story, Eliasson considered a “statement of intent” form that she had received from principal Albertson. The form, which was given to all teachers at the school, essentially asked her if she planned to return to teach for the 13-14 school year.

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

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

“It’s just being with the kids.”

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

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

“I love the fact that Pope Francis espouses and behaves in ways so important for the head of the Catholic Church.”

Eliasson was born in Buenos Aires, but most of the Borgoglos came to Cordoba, Argentina, where her parents emigrated from Italy before she was born.

“Pope Francis’ family emigrated from Italy to Buenos Aires, but most of the Borgoglos came to Cordoba. I know many of them there—although the generation I knew may not still be alive,” the 93-year-old added.

Dr. Patricia Garcia, also a Catholic native of Argentina who now lives in Indianapolis, lived in Buenos Aires...
At Rome’s cathedral, Pope Francis celebrates God’s patience

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

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

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

“He does not abandon Thomas in his stubborn disbelief,” Pope Francis said. “He does not close the door, he waits.

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

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

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

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

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

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

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

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

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

Pope names head of Franciscans to Vatican office overseeing religious

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

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

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

Archbishop-designate Rodriguez’ appointment comes as the congregation is wrapping up an apostolic visitation of women’s religious orders in the United States. Begun in 2009, its aim was to study the community, prayer and apostolic life of the orders to learn why the number of religious women in the United States had declined sharply since the 1960s.

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

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

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

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

“However, ‘it comforts me to keep working for the life I love,’ both the life of a religious and Franciscan, he said in the letter.

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

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

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

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

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

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

He served as president of the Union of Franciscan Provincial Ministers of Europe from 1995 to 1997. In 2003, he was elected Minister General of the Order of Friars Minor—the 119th successor of St. Francis of Assisi. He was re-elected for another six-year term in 2009, overseeing about 15,000 Franciscans who work in 113 countries.

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

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

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

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

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

— Pope Francis, Homily for Palm Sunday

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

Joy is not something we experience every day. Joy is not the same thing as happiness or contentment or even enjoyment. We can enjoy a nice dinner with friends without being joyful. Joy is something different. It’s more profound. Parents experience joy when a son or daughter returns from Iraq or Afghanistan unharmed. We can experience joy at the wedding or ordination of a close friend. Joy can surprise us—when we discover something precious that we thought was lost forever. Or joy can deepen gradually over many years and finally express itself at a golden jubilee celebration. Joy comes when mankind is released from captivity; and when love and fidelity are victorious over evil. This is Easter joy—the Lord’s triumph over sin and death, the forgiveness of our sins, and the opening up of the gates of heaven to all God’s children.

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

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

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

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

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

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

Easter joy should give us the confidence we need to overcome the negative voices that are inside us and around us in our daily lives.

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

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

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

—Daniel Conway

Reflection

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

Someday, there will be another Pope. But until then, the media seems to prefer the one currently occupying the Chair of St. Peter. Not only do most US journalists enjoy a good relationship with Pope Francis, but also they like him a lot personally. Will this affection last forever? I don’t think so.

I would like to thank you for publishing Kevin Chaffer’s “Be Our Guest” column in the March 15 issue of The Criterion. In his letter, he discusses the evidence giving that to the poor may be creating dependency and doing more harm than good. He supported his thesis with a book reference, Toxic Charity: How Churches and Charities Hurt Those They Help (And How to Reverse It), by Robert D. Lupton. Chaffer’s statements are supported by Father Joseph M. Esper in his book, Spiritual Dangers of the 21st Century. He states, “A growing underclass in our nation has been corrupted by the ‘welfare mentality’ in which it becomes increasingly difficult or even unacceptable for disadvantaged persons to take responsibility for their own material and spiritual well-being.” They have learned to avoid work and devote themselves to leisure activities.

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

Chaffer’s points should be taken seriously by addressing the genuine issues of poverty which should come from the pulpit, charities and government. The Church teaches us to take care of the poor, and most people would not challenge this responsibility, but the real question is by what means we do it.

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

John W. O’Neal
Terre Haute

Letters to the Editor

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

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Letters to the Editor

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content. Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” The Criterion, 1800 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.
Catholics join push for immigration reform legislation

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

They urged an end to deportation policies that separate families. They also sought to reverse a nationwide push by immigration-focused advocacy groups to change immigration laws. They wanted the United States to make sure the voices of Hoosiers are heard in Washington.

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

“Strong families are critical to economic growth,” but more importantly, he added, “it’s a moral value. Immigration policy must recognize that employment and family reunification are integrated,” Trumka said.

During an April 6 march and rally in Miami’s Little Havana neighborhood, many signs urged U.S. Sen. Marco Rubio of Florida, one of the Republican members of the “gang of eight,” to be sure to protect families in the legislation. Also on April 6, an estimated 7,000 people were reported at an immigration rally at Liberty State Park in Jersey City, N.J.

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

Grassroots coalition promotes immigration reform in Indiana

By Brigid Curtis Ayer

A grassroots alliance of faith groups, law enforcement and business leaders has reached a consensus on immigration reform legislation and announced a project of the National Catholic Campaign, called “Bibles, Badges, and Business,” a project of the National Immigration Action Network, held an April 3 forum at the Marion County Central Library in Indianapolis.

Participants included members of the forum heard from distinguished panelists from the business, faith and agricultural communities who discussed the effects that a broken immigration system has on the immigrant communities.

Mike Murphy, a former Indiana state representative who most recently supported immigrant rights legislation as an unincorporated audience member, described Indiana’s recent legislative history impacting the undocumented immigrants as “un-Hoosierish.” Murphy, a Republican, vehemently opposed anti-immigration legislation during his 12-year tenure as a member of the Indiana General Assembly.

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

Zoeller has been a voice for reasonable immigration reform since signing on to the Indiana compact in 2010 during a press conference at the Statehouse with then-Indiana Archbishop Daniel Buechlein and other members of the faith, human services and business communities.

Glen Tebbe, Indiana Catholic Conference executive director, a former Catholic parishioner, said, “We face a labor shortage in the agricultural sector, and the current system is broken.”

She noted that laws that create a barrier to education for those who were already attending college when the law was passed, makes it ever more difficult for those students who through no fault of their own were brought to this country as children.”

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

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

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

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

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

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

By Brandon A. Evans

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

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**Pope John gives world a blueprint for peace**

**“The encyclical also declared that justice, reason and humanity urgently demand that the arms race cease, that nuclear weapons be banned and that ‘agreement should eventually be reached about progressive disarmament and an effective method of control’”**

**“A true story of pioneer days: Easter on the wagon train**

**“Theologian plans r**

(Read all of these stories from our April 12, 1963, issue by logging on to our archives at www.CriterionOnline.com)
April 12
St. Bartholomew Church, 1306 27th St., Columbus. Healing Mass, Father Clem Davis, celebrant, 7 p.m. Information: 812-378-9353.

April 13
Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. Mini-retreat, “Matthew Kelly: Passion and Purpose,” 8-10:30 a.m., $39 per person, reservations limited to the first 800 attendees. Information: 317-694-6979 or schallent@aol.com.

St. Roch Parish, Family Life Center, 3605 S. Meridian St., Indianapolis. Single Seniors meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

April 14
St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. Catholic Charities Indianapolis, caregiver support group, 5:30-7 p.m. Information: 317-267-3378 or mswoodworth@archindy.org.

April 15
St. Mary Parish, 1233 W. Stop Six Blvd., Indianapolis. St. Mary Parish in Greensburg will host “Yourself Heal When Someone Dies: Dr. Alan Wolfelt’s presentation “Helping the Next Generation Become Our Future Leaders,” Joe Heid, President of Providence Divorce and Beyond program offered by St. Gabriel Parish, 7-9 p.m. at St. Gabriel Parish, 335 S. Meridian St., Indianapolis. Helpings the Next Generation Become Our Future Leaders,” Joe Heid, President of Providence

April 17
Calvary Cemetery, Mausoleum Chapel, 435 W. Trow Ave., Indianapolis. Mass, 2 p.m. Information: 317-784-4349 or www.catholiccemeteries.cc.

St. Luke the Evangelist Parish, Father Courtney Room, 7575 Holliday Drive, East, Indianapolis. Ministry on Church History, “The Primitive Church to Medieval Times,” Rick Tinkle, presenter, 7-8:30 p.m. Information: 317-259-4373 or drrollie@stlukedavie.org.

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

St. Michael Parish, 11400 Farmers Lane N.E., Greenwood. Desert Card Party, 6-9:30 p.m., $5 per person. Information: 317-364-4289 or garesen@juno.com.

April 18
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Havrewood Street, Indianapolis, Mass, 2 p.m. Information: 317-574-8998 or www.catholiccemeteries.cc.

St. Luke the Evangelist Parish, Father Courtney Room, 7575 Holliday Drive, East, Indianapolis. Ministry on Church History, “The Primitive Church to Medieval Times,” Rick Tinkle, presenter, 7-8:30 p.m. Information: 317-259-4373 or drrollie@stlukedavie.org.

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April 19
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Catholic Business Exchange, Mass, breakfast and program. “Helping the Next Generation Become Our Future Leaders,” Joe Heid, President of Providence

April 20
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Catholic Business Exchange, Mass, breakfast and program. “Helping the Next Generation Become Our Future Leaders,” Joe Heid, President of Providence

April 21
Catholic Community of Richmond, 701 N. “A” St., Richmond. Charismatic prayer group, 7 p.m. Information: dickoncept@parallax.ws.

April 25
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, Card party and Quilt Raffle, 11 a.m.–2:30 p.m. Information: 317-865-0910 or lucy.crandall@archindy.org.

Fairview Presbyterian Church, 4609 N. Capitol Ave., Indianapolis. Catholic Charities Indianapolis, caregiver support group, 9-11 a.m. Information: 317-261-3378 or mvoodworth@archindy.org.

April 27
St. Gabriel Parish, 1276 W. Georgia St., Indianapolis. Rose procession, 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithfulcitizen2016@gmail.com and Benedict Inn Retreat and Conference Center.

15th Annual Earth Day Celebration at Saint Mary-of-the-Woods The Sisters of Providence and their ministry, White Violet Center for Eco-Justice, will host their annual Earth Day celebration April 20 from 11 a.m. to 3 p.m. on the grounds at Saint Mary-of-the-Woods in Saint Mary-of-the-Woods, located just 10 minutes from downtown Terre Haute. The celebration will feature live performers, children’s activities, educational exhibits and food from local vendors.

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

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

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

The speaker-time lineup includes: Mike Crosweller, president and CEO of the Indianapolis Zoo; Brooke Olzendam, host of “C B Bosslady” radio program; and The B.J. Killian Foundation. St. Meinrad Archabbey, St. Meinrad, Indiana. Jimmy Matis will serve as emcees. The event also serves as a fundraiser to help needs-based Catholic families continue their children’s faith-based education at the parochial school of their choice. Individual tickets are $100. For more information, contact Info@indycbp.com or www.indycbp.com for more information or to register. For questions or to register, contact Anita Navarra at 812-663-8427, ext. 204 or email smarycarees@yahoo.com.

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

A six-session Divorce and Beyond program has been scheduled for Fridays from 7-9 p.m at St. Gabriel Parish, 232 W. 96th Street, Connersville beginning April 19 through May 24. The topics for discussion in this peer-ministry group include the process of divorce, self-image, stress, anger, blame, guilt, loneliness and forgiveness.

The cost of the six-week session is $30, which includes materials and a book. For more information or to register, contact the archdiocesan Office for Family Ministries at 317-236-1586 or e-mail dvanvelse@archindy.org. Registration forms can also be obtained online at www.archindy.org/family/divorce.html. Many thanks for your support, Dr. Wolfelt showed how the bereaved experience grief and loss. On April 20 the performance will continue at Roncalli High School.

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

Eight deacons ordained at Saint Meinrad

Saint Meinrad Archabbey, St. Meinrad, will host the National Players, America’s longest running classical touring company, as it presents plays on April 19 and 20. On April 19, the actors will perform William Shakespeare’s Romeo and Juliet. On April 20 the performance will be adapted to include George Orwell’s novel 1984. Both performances are free and open to the public.

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

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National Players to perform Romeo and Juliet and Animal Farm

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For more information, contact Mary Jane Schumacher at 812-357-6501.
Readers open their heart, share what they love about the faith

(One in a continuing series)

By John Shaughnessy

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

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

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

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

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

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

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

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

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

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

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State attorneys general urge wider exemption for contraceptive mandate

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

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

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

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

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

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

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

The new proposed rules would widen the exemption for religious organizations but will not be finalized until August. The proposed rules remove three conditions that defined religious organizations as groups whose purpose is the inculcation of religious values, who primarily employ persons of the same faith and who serve those of the same faith. The fourth condition that a group be “of a non-profit religious organization under specific sections of the Internal Revenue Code.”

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

Until the final rules on the mandate are implemented, the Obama administration has in place a “safe harbor” period that protects employers from immediate government action against them if they fail to comply with the mandate.

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

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

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

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

Devotion to the Blessed Mother

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

The sharing of the faith

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

A feeling in the heart

“What drives me as a Catholic is the way I feel in my heart,” says Brenda Martin, a member of St. Paul Parish in Tell City. “First and foremost is how I am in awe of the Eucharist. I love that we have a connection through Jesus through the Eucharist. I love that I have a connection with God.”

A sense of belonging

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

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

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

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

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

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

“The decision by U.S. District Court Judge Edward Korman in Brooklyn, N.Y., said that within 30 days, the Food and Drug Administration approved over-the-counter sales of ‘emergency’ contraceptives.†

†Administration to set the age limit on

Advertising over-counter sales of contraceptives to all ages ‘simply wrong’

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

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

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

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

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

Sister Marla Kolbe Elstro, O.S.F.
Sister M. Angela Mellody, O.S.F.
Sister M. Madeleine Schumacker, O.S.F.
Central African Republic Church leaders ask world to help restore order

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

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

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

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

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

Insurgent groups calling themselves Seleka ("Alliance") launched a rebellion against the government in early December, accusing President Francois Bozize of attempting to introduce a new constitution and announce the establishment of a caretaker government on March 31.

In his March 31 homily in Bangui’s Catholic cathedral, Archbishop Nzapalainga said Easter celebrations had been disrupted and scheduled for daylight hours because of insecurity, but urged Catholics not to renounce their "Christian values of love, fraternity, respect, justice, tolerance, reconciliation, unity and peace."

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

"However, the biblical text recalls that the breath of God blew over the waters, and God himself intervened to bring order and create harmony through his word," he said.

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

Msgr. Doumalo told CNS the Church in the Central African Republic had been invited to send a delegation to the 97-member Transitional Council, which is expected to act as a legislative body, drafting a new constitution for approval in a national referendum and preparing for the election of new president in 2016.

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

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

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

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

Arguably the nation’s best-known film critic, Ebert, 70 — who had written for the Chicago Sun-Times since 1967 and had hosted TV programs for decades — died on April 4 of the salivary gland and thyroid cancer that cost him his lower jaw and his ability to speak in 2006.

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

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

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

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

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

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

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

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

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

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

Corrado Clini, Italy’s environment minister, has been working with the foundation, the Pontifical Council for the Laity, the Brazilian government and the Rio Church’s World Youth Day organizers to promote the reflection of young people on the importance of biodiversity and protecting the environment. He also is working to encourage cooperation between several Italian and Brazilian companies to reduce the energy and water used at WYD and to recycle as much of the refuse they produce as possible.

At April 4-6 youth conference at the Vatican, Clini said that the youth gathering will take place one year after the international community gathered for Rio +20—a U.N. sponsored conference on sustainable development—is a great opportunity to rally the passion that Catholic youths have for protecting the world God created.

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

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

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

WYD 2013 is scheduled for July 23-28. The special reflection on the environment is scheduled for the second day of the gathering. Clini, his Brazilian counterpart, scientists, theologians, U.N. officials and members of Catholic groups devoted to safeguarding creation will lead the reflection with young people.

At the end of the gathering, the youths are expected to issue a manifesto for safeguarding creation, which will be drafted with assistance from Conventional Franciscan friars from Assisi, Italy.

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

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

Some of his most vivid allegories as pope include his urging the world’s priests to be “shepherds living with the smell of sheep” by bringing Christ to people far from the faith; and his telling cardinals that all Catholic elders need to share with the young their insight and wisdom, which are like “fine wine that gets better with age.”

Metaphors did not come to Pope Francis with the papacy. As archbishop of Buenos Aires, he used similar figures of speech to get simple, yet powerful, ideas across to his listeners.

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

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

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

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

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

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

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

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

“Flying a kite resembles the approach you need to take regarding a person’s growth: sometimes you need to give them some slack because they are ‘waverin.”

In other words, it is necessary to give them time. We have to be able to set limits at the right moment, but other times we need to know how to look the other way and be like the father of the parable [The Prodigal Son] who lets his son move out and squandered his fortune so that he learns from experience.”

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

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

“It’s one thing to hear about a boy who was drowning in a river and the person who jumped in to save him: it’s another to have personally been at the scene and lent a hand; and even another for it to have actually been you who was drowning while someone jumps in the water to save you.”

• Only we big sinners have this grace: of knowing what salvation really means.

• Sin is a stain only Jesus can remove: “Sin is not a stain that I must wash out. What I need to do is ask forgiveness and reconcile myself, not go to the drycleaners. … I have to go encounter Jesus who gave his life for me.”

• God’s patience is “comfortable and tough”:

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

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

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

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

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

† Pope Francis

Papal elections emphasize the importance of freedom of conscience

By Fr. David K. O’Rourke, O.P.

Faith

Pope Emeritus Benedict XVI taught us a number of lessons in the very fact that he left his life and ministry as pope by free choice. Many of the lessons are obvious, particularly that heavy responsibilities are draining, that hard work demands strong people and that fulfilling the responsibility of office is more important than the man who occupies the position.

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

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

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

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

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

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

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

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

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

We write the full name on a blank paper, fold it so that the writing can’t be seen, place it in a chalice—a symbol of the religious importance of free choice. Then two of the electors chosen for the task open and announce the names on the ballot and then burn them.

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

We live in a world in which many people do not have this freedom. In our world, we tend to downplay the importance of individual conscience and the conscientious right to make a free choice.

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

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

(Dominican Father David K. O’Rourke is a senior fellow at Santa Fe Institute in Berkeley, Calif.)
Year of Faith: Natural law and the Ten Commandments

Pope Emeritus Benedict XVI spoke frequently about the natural law. What is the natural law? For Paul it expressed itself most simply when he wrote to the Romans: “What does not pass in the Law, on those who have not heard of the Law of Moses, the Ten Commandments, still know what is right and wrong because the Law requires is written on their hearts. (Rom 2:15).

The standard by which human beings know, by the use of reason, what actions are right and which actions are wrong is the natural law. St. Thomas Aquinas explains: “Church says, “The natural law expresses the original moral sense which enables man to discern between good and evil, the truth and the lie” (#1954).

The United States Catholic Catechism for Adults adds, “Through our human reason, we can come to understand the true purpose of the created order. The natural law is thus our rational appreciation of the divine plan. It expresses our human dignity, and is the foundation of our basic human rights and duties. This law within us led us to choose the good that it reveals.” (p. 327).

When S.C. Lewis was putting together his book, Mere Christianity, he began with a discussion of right and wrong. His first broadcast, and largest, first chapter was titled, “The Law of Human Nature.” He said, “This law was called the Law of Nature because people who have never known it by nature and did not need to be taught it.” (p. 327)

She said that although civilizations sometimes had different moralities, “these have never amounted to anything like a true code of morals for the trouble to compare the moral teaching of, say, the ancient Egyptians, Babylonians, Hebrews, and Romans, what will really strike him will be how very like they are to each other and to our own.” Yes, some of those civilizations practiced human sacrifice to its gods, which seems contrary to natural law—as do suicide bombings today—but generally all societies have committed murder, adultery, robbery, and injustices of all types.

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

God’s plan for human’s morality was revealed in the Old Testament by the Ten Commandments that he gave to Moses. The Catechism of the Catholic Church describes the Ten Commandments as “the privileged expression of the natural law” (#2303) because we believe that the prohibitions of the Commandments, as well as such positive Commandments as “Honor your father and your mother,” are also part of the natural law.

The Ten Commandments, though, are more than part of the natural law. They are also laws that God revealed to us. We Catholics believe that Jesus fulfills the natural law, and God’s plan as revealed in the Old Testament.

From the Editor Emeritus/Karen Fink

Two things/mother Grace Capacci

Faith of our fathers: Deep roots and online ancestry

Recently, while many of my peers tuned into the finale of ABC’s “The Bachelor,” a three-hour episode in which our reality show’s ratings-minded host, I delved into some real history. I joined a genealogy website to follow the paths of my family—specifically, the people and subscribed to the genealogy website of a website that had the surname “Osborne.”

No, I don’t fit the typical demographic of silver-haired—like in my 20s, the curiosity sprang up. If the charge of early adulthood is to develop better understanding of who one is and where one comes from, then exploring my heritage seems a logical pursuit.

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

I entered all the information I had, working off research gathered by my dad’s cousin. In less than a second, 47 matches for my great-great grandma Teresa Romagnoli, born in 1841, when Gregory XVI was pope. She married a fellow Florentine, Joseph Capacci, who died three years later, leaving one child, Teresa Outlawed Joseph by 44 years.

Their son grew up and fell in love with and married a woman named Blanche. They hid a Jewish-Italian family in their attic during World War II, and enjoyed a happier retrofuture, settling into their 70s and dying three days apart of natural causes.

Another great, great grandfather, meanwhile, fell in love with and married a woman named Helen. They had a daughter, Brenda, at an Irish seminary, ultimately abandoning his view of priesthood and setting sail to America. The couple had seven children—three bachelors, three married parents, raising multiple children, cross- Atlantic voyages, ancestors from both sides settling into the same St. Paul ward and attending Mass for the sounds and smells of home.

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

They hid a Jewish-Italian family in their attic during World War II, and enjoyed a happier retrofuture, settling into their 70s and dying three days apart of natural causes.

I love that my heritage and my faith are inextricably linked. For Catholics, family traditions were both religious and cultural. St. Patrick’s Day, St. Lucia’s Day. The same christening gowns and recipes were held dear and passed down. The people at genealogy websites—men and women of all stripes, from the people and subscribed to the genealogy website of a website that had the surname “Osborne.”

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

(Karen Osborne writes for Catholic News Service.)

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

English majors like Garrison Keillor and me are just crazy about April. Lots of English poetry has been written about April. "In If April comes, can spring be far behind?" George Gordon, Lord Byron set his pilgrimage in that month in his English poetry has been written about April. "In If April comes, can spring be far behind?" George Gordon, Lord Byron and T.S. Eliot, on the other hand, called it the "cruelest month." "April is the cruellest month, breeding/ Lice out of ladies' faces..." The Wasteland." But then, he was kind of a sourpuss anyway. And yes, he did spell the word "cruelest." "Cruelest" is not a word. My English teacher would have been appalled.

In April, we think of beginnings and newness in general. It’s that spring thing, with plants budding and blooming, and warm sunny days, and all those pleasures of nature. We plant vegetables and flowers and veggies and flowers and veggies and flowers...and veggies...and flowers...and veggies...and flowers...and veggies...and flowers...

It doesn’t matter. If we’re not April, we’ll probably be a pretty gloomy bunch. Imagine the year stretching ahead with only bare trees, cold weather and rainy days, without the springtime to look forward to. People need some stimulation in life, some wake-up events to keep us alert. Even in climates without a change of season, we need perking up.

The seasons of the Church year are cleverly arranged along the calendar.

In her book, April appears, so does Easter, which also brings joy and hope and anticipation culmination of whatever went before April. April is a glorious time to look ahead and anticipate whatever of whatever will be That’s certainly far beyond the reach of "cruelest." (Christina Capacci is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReachChristina.com)
Music is the Voice of the Church

By Thomas J. Rillo

Music is the voice that expresses the soul of a people. It is a means through which we communicate our faith to one another. The psalms, for example, are a collection of song texts that express the emotions and experiences of the Hebrew people. They are a way for us to connect with God and each other.

We all cry out to the Lord with song. No one song is too short or too long. The psalms are like a mosaic of colors that create a beautiful tapestry of sound. They act like a mirror, reflecting the beauty of the soul.

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

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

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

My Journey to God

We are all on a journey to find our true self. It is a journey that we undertake to find our purpose in life. Each day we take steps towards a better understanding of who we are and what we want to become.

We can rely upon his testimony and his guidance. †

We can question the sincerity of Anglicans. But after considerable research, no reason could be uncovered for reversing the findings of Leo XIII’s time.

In a papal document in 1998 (together with its associated revalidation by the Vatican’s Congregation for the Doctrine of the Faith), the issue was laid to rest, and the invalidity of Anglican orders was held by the Catholic Church to be a settled matter. As a corollary to that theological position, today when Anglican clergy wish to become Roman Catholic priests, they are ordained once more in a new ceremony. In the past few years, this ordination has often occurred within ordinaries established under rules set forth by Pope Eunemer Benedict XVI that allows groups of Anglicans to enter the full communion of the Catholic Church while maintaining many elements of their Anglican spiritual heritage. There is such an ordinate established for the United States and Canada.

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

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


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


Brother of James and Thomas Morrison. Uncle of several.

For more information on The Criterion, please visit www.svdpindy.org.
WASHINGTON (CNS)—As Georgetown University law professor Michael Gottesman put it, the people who lined up outside the Supreme Court for days to be able to watch a legal argument about the redefinition of marriage must have been surprised to find half the court devoted to debating legal standing, jurisdiction and states’ rights versus federalism.

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

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

Instead, in Hollingsworth v. Perry the court may rule on California’s Proposition 8, which banned non-traditional marriage, on the basis of whether it was proper for the people who put the initiative on the ballot to do so.

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

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

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

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

DOMA was challenged over another provision, which says for the purposes of federal benefits and obligations, the term marriage applies only to heterosexual pairs. The lawsuit arose when Edith Windsor’s spouse, Thea Spyer, died and Windsor was held liable for $363,000 in inheritance taxes. Had her spouse been male, there would have been no tax.

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

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

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

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

In the oral arguments, justices who otherwise seemed to have clear opinions about whether non-traditional marriage should be legal seemed less convinced that a decision about it for the whole country is theirs to make—at least not yet. That was another lengthy thread of debate in both cases, whether there is a clear enough sense of the nation’s will on non-traditional marriage for the court to step in and rule for the whole country.

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

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

St. Matthew Parish is seeking a director for its Music Ministry. Duties include the effective preparation, coordination, performance, and leadership of music within the liturgical celebrations of the parish’s liturgy. Candidates will be a Catholic in good standing, have a minimum of two years experience in Catholic liturgy and sacred music, and a minimum of a Bachelor’s Degree in a related field. The Director should have knowledge of keyboard, guitar, vocal, and choral techniques and be proficient in at least one of those areas.

Please send a cover letter, résumé, references and salary requirements by April 23, 2013. Submissions may be sent by email to:

ahaa@saintmatt.org or mailed to: Music Ministry Search Committee St. Matthew Church 4100 East 56th Street Indianapolis, Indiana 46220

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

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

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

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

- **Favorite city:** “I love where I live. I love Buenos Aires.”

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

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

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

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

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

- **Favorite dance style:** Tango, which he said he loves “very much. It’s something that comes from within.” He said he danced the tango when he was young “even though I professed the pious conclusion,” which is an older form of tango with a faster rhythm.

- **Favorite movie:** *Babette’s Feast* because it shows the transformation of a group of people who took denial too far and didn’t know what happiness was, he said. The sumptuous meal helps free them from their fear of love, he said.

The Pope also keeps tucked safe between its pages “I’m very attached to my breviary. It’s the book that...”

- **Things he would rescue in event of a fire:** His breviary.

- **Typical reaction to unexpected announcements:** He keeps tucked safe between its pages “I'm very attached to my breviary. It's the book that...”

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

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

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

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

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

In the second weekly public audience of his pontificate, Pope Francis resumed a series of catechetical talks on the creed begun by Pope Benedict XVI in January. Commenting on the words, “rose again on the third day in accordance with the Scriptures” (1 Cor 15:4), the pope noted that the New Testament gives women a “primary, fundamental role” as witnesses of Jesus’ resurrection. He cited the passage in Mark Chapter 16 in which women find an empty tomb and an angel who tells them that Jesus is alive.

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

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

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

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

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

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

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

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