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Criterion

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A lesson in faith

Students at St. Mary School in North Vernon hold mock conclave, page 15.



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'We have a pope!'



Argentine Cardinal Jorge Mario Bergoglio elected pope, chooses the name Francis

VATICAN CITY (CNS)—Argentine Cardinal Jorge Mario Bergoglio, 76, the leader of a large urban archdiocese in Latin America, was elected the 266th pope and took the name Francis.

He is the first pope in history to come from the Western Hemisphere and the first non-European to be elected in almost 1,300 years. The Jesuit was also the first member of his order to be elected pope, and the first member of any religious order to be elected in nearly two centuries.

The election on March 13 came on the second day of the conclave, on the conclave's fifth ballot. It was a

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surprisingly quick conclusion to a conclave that began with many plausible candidates and no clear favorite.

The new pope was chosen by at least two-thirds of the 115 cardinals from 48 countries, who cast their

ballots in secret in the Sistine Chapel.

His election was announced in Latin from the balcony of St. Peter's Basilica, to a massive crowd under the rain in the square below and millions watching around the world.

White smoke poured from the Sistine Chapel chimney at 7:05 p.m., signaling that the cardinals had chosen a successor to retired Pope Benedict XVI. Two minutes later, the bells of St. Peter's Basilica began pealing continuously to confirm the election.

At 8:12, French Cardinal Jean-Louis Tauran, the senior cardinal in the order of deacons, appeared at the basilica balcony and read out in Latin: "I announce to you a great joy: We have a pope! The most eminent and most reverend lord, Lord Jorge Mario, Cardinal of the Holy Roman Church, Bergoglio, who has taken for himself the name Francis."

The crowd in the square responded with cheers, applause and the waving of rain-soaked national flags.

Moments later, the new pope appeared. He sought prayers for Pope Benedict, and spoke of the journey the Church was about to begin.

"Now I would like to give my blessing. But first, I will ask a favor. Before the bishop blesses his people, he asks that you pray to the Lord to bless me, the

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Pope Francis appears for the first time on the central balcony of St. Peter's Basilica at the Vatican on March 13. Cardinal Jorge Mario Bergoglio of Argentina was elected the 266th Roman Catholic pontiff.

Archbishop reacts with joy to election of pope

By Sean Gallagher

Archbishop Joseph W. Tobin met with members of the local media to share his thoughts about the election of Cardinal Jorge Mario Bergoglio of Buenos Aires as Pope Francis, the 265th successor of St. Peter, shortly after the pontiff was introduced to a packed St. Peter's Square and the world on March 13 at the Vatican.



Archbishop Joseph W. Tobin

The press conference was held at the Archbishop O'Meara Catholic Center in Indianapolis. "We rejoice that the Lord has given us this holy and learned figure to lead the Church," Archbishop Tobin said. "And I

know that everyone in the archdiocese joins me in promising our obedience and our cooperation to Pope Francis."

He noted that he had met Pope Francis on several occasions, including during the 2005 Synod of Bishops when they were part of the same small discussion group.

"We sat next to each other for the better part of four weeks," Archbishop Tobin said.

He said the pontiff's reputation for simplicity—living in a small apartment, taking a bus to work, cooking his own meals—impressed his mother enough that she wanted him to be elected pope in 2005.

"I told the cardinal later on that he was my mother's candidate," Archbishop Tobin said. "He got quite a laugh out of that."

Archbishop Tobin saw that simplicity on display in the pontiff's first appearance on the balcony of St. Peter's Basilica as he asked the crowd in the square and people around the world to pray for him, and then bowed down to receive their blessing.

"The fact that he asked to pray a blessing on him showed a certain simplicity and humility that I think was genuine," Archbishop Tobin said. "In at least the times that I've met him, he had no airs or pretensions about himself."

Archbishop Tobin also noted that the new pope was previously a member of the Society of Jesus, an order known as the Jesuits, which operates Brebeuf Jesuit Preparatory School in Indianapolis.

"I hope they'll invite Pope Francis to visit it quickly," he said with a laugh.

Archbishop Tobin also reflected on the fact that Pope Francis is the first pontiff from the New World in general and Latin America in particular.

He said this could bring enthusiasm to his ministry.

"In Latin America, there's a certain vibrancy in the Church, despite all the problems the Church faces there,"

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POPE

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prayer of the people for the blessing of their bishop. Let's pray for me in silence," he said.

Celsa Negrini, an older woman from Rome, said the new pope's choice of name was "beautiful. Francis is the patron of Italy. It's a humble choice, a choice of one who will reach out to the poor."

Jesuit Father Federico Lombardi told reporters it was "beautiful that a Latin American was chosen."

"I don't know him well, even though we are part of same religious family," he said. "I greeted him the other day, but didn't expect to see him again dressed in white."

A respected Italian journal said Pope Francis had the second-highest number of votes on each of the four ballots in the 2005 conclave.

Pope Francis has had a growing reputation as a very spiritual man with a talent for pastoral leadership serving in a region with the largest number of the world's Catholics.

Since 1998, he has been archbishop of Buenos Aires, where his style is low-key and close to the people.

He rides the bus, visits the poor, lives in a simple apartment and cooks his own meals. To many in Buenos Aires, he is known simply as "Father Jorge."

He also has created new parishes, restructured the administrative offices, led pro-life initiatives and started new pastoral programs, such as a commission for divorced Catholics. He co-chaired over the 2001 Synod of Bishops and was elected to the synod council, so he is well-known to the world's bishops.

The pope has also written books on spirituality and meditation and has been outspoken against abortion and same-sex marriages.

In 2010, when Argentina became

the first Latin American country to legalize same-sex marriage, Pope Francis encouraged clergy across the country to tell Catholics to protest against the legislation because, if enacted, it could "seriously injure the family."

He also said adoption by same-sex couples would result in "depriving [children] of the human growth that God wanted them given by a father and a mother."

In 2006, he criticized an Argentine proposal to legalize abortion under certain circumstances as part of a wide-ranging legal reform. He accused the government of lacking respect for the values held by the majority of Argentines and of trying to convince the Catholic Church "to waver in our defense of the dignity of the person."

His role often forced him to speak publicly about the economic, social and political problems facing his country. His homilies and speeches are filled with references to the fact that all people are brothers and sisters and that the church and the country need to do what they can to make sure that everyone feels welcome, respected and cared for.

While not overtly political, Pope Francis has not tried to hide the political and social impact of the Gospel message, particularly in a country still recovering from a serious economic crisis.

After becoming archbishop of Buenos Aires in 1998, he created new parishes, restructured the administrative offices, taken personal care of the seminary and started new pastoral projects, such as the commission for divorcees. He mediated in almost all social or political conflicts in the city. Recently, ordained priests have been described as "the Bergoglio generation," and no political or social figure missed requesting a private encounter with him.

Jorge Bergoglio was born in Buenos Aires, Argentina's capital city, on Dec. 17, 1936.

He studied and received a master's degree in chemistry at the



Pope Francis addresses the world for the first time from the central balcony of St. Peter's Basilica at the Vatican on March 13. Cardinal Jorge Mario Bergoglio of Argentina was elected the 266th Roman Catholic pontiff.

University of Buenos Aires, but later decided to become a Jesuit priest and studied at the Jesuit seminary of Villa Devoto. The last pope to have belonged to a religious order was Pope Gregory XVI, a Benedictine elected in 1831.

He studied liberal arts in Santiago, Chile, and in 1960 earned a degree in philosophy from the Catholic University of Buenos Aires. Between 1964 and 1965 he was a teacher of literature and psychology at Inmaculada high school in the province of Santa Fe, and in 1966 he taught the same courses at the prestigious Colegio del Salvador in Buenos Aires.

In 1967, he returned to his theological studies and was ordained a priest on Dec. 13, 1969. After his perpetual profession as a Jesuit in 1973, he became master of novices at the Seminary of Villa Barilari in San Miguel. Later that same year, he was elected superior of the Jesuit province of Argentina.

In 1980, he returned to San Miguel as a teacher at the Jesuit school, a job rarely taken by a former provincial superior. In May 1992 he was appointed auxiliary bishop of Buenos Aires. He was one of

three auxiliaries and he kept a low profile, spending most of his time caring for the Catholic university, counseling priests and preaching and hearing confessions.

On June 3, 1997, he was named coadjutor archbishop. He was installed as the new archbishop of Buenos Aires on Feb. 28, 1998.

Some controversy had arisen over the position taken by Pope Francis during Argentina's 1976-1983 military dictatorship, which cracked down brutally on political opponents. Estimates of the number of people killed and forcibly disappeared during those years range from about 13,000 to more than 30,000.

Citing a case in which two young priests were detained by the military regime, critics say that the cardinal, who was Jesuit provincial at the time, did not do enough to support church workers against the military dictatorship.

Others, however, have said that he attempted to negotiate behind the scenes for the priests' release, and a spokesman for the cardinal, quoted in the daily newspaper *La Nacion*, called the accusation "old slander." †

Text of Pope Francis' remarks from balcony after his election

VATICAN CITY (CNS)—Here is the English translation of Pope Francis' remarks delivered from the balcony after his election as pope:

"Brothers and sisters, good evening. You know that the task of the conclave was to give Rome a bishop. It seems my brother cardinals went almost to the ends of the Earth to find one.

"I thank you for your welcome.

"The diocesan community of Rome has its bishop. Thank you.

"First of all, I would like to offer a prayer for our bishop emeritus, Benedict XVI. Let us all pray together

for him that the Lord bless him and that the Mother of God protect him. 'Our Father who art in heaven. ... Hail Mary, full of grace. ... Glory be to the Father ...'

"Now let's begin this journey, bishop and people, this journey of the Church of Rome, which is the one that presides in charity over all the churches—a journey of brotherhood, love and trust among us. Let us pray for one another. Let us pray for the whole world that there be a great brotherhood. I hope this journey of the church that we begin today—and I will be helped by my cardinal vicar, here present—will be fruitful for the evangelization of this so beautiful city.

"Now I would like to give my blessing. But first, I will ask a favor. Before the bishop blesses his people, he asks that you pray to the Lord to bless me, the prayer of the people for the blessing of their bishop. Let's pray for me in silence."

(He gave his blessing "*urbi et orbi*"—to the city and the world.)

"Brothers and sisters, I'll leave you. Thank you so much for the welcome. Pray for me. We'll see each other soon. Tomorrow I want to go to pray to Mary so she would watch over all of Rome. Good night. Have a good rest." †

New pope 'figure of unity' for all Catholics, says USCCB president

WASHINGTON (CNS)—Cardinal Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, congratulated the newly elected pope, Cardinal Jorge Mario Bergoglio of Buenos Aires, Argentina, who took the name Francis.

Pope Francis "stands as the figure of unity for all Catholics wherever they reside. The bishops of the United States and the people of our 195 dioceses offer prayers for our new leader and promise allegiance to him," Cardinal Dolan said.

Pope Francis was introduced to the Church and the world when he walked out on the balcony at 8:22 p.m. local time.

At the Vatican at 7:05 p.m., clouds of white smoke

poured from the chimney on the roof of the Sistine Chapel on March 13, indicating a pope had been elected on the conclave's fifth ballot.

The 115 cardinal electors, including Cardinal Dolan, who gathered to elect the 266th successor of Peter had taken one vote late on March 12 and two votes the next morning, resulting in clouds of black smoke. By the fifth ballot, they had selected the successor to Pope Benedict XVI, who retired on Feb. 28.

"Intense prayer from all around the world surrounded the election of Pope Francis. The bishops of the United States thank God for the guidance of the Holy Spirit and the inspired choice of the College of Cardinals," he said.

Cardinal Bergoglio, a 76-year-old Jesuit, was elevated to the College of Cardinals in 2001. He was born in Buenos Aires, Argentina's capital city, on Dec. 17, 1936. Ordained a priest on Dec. 13, 1969, he was appointed auxiliary bishop of Buenos Aires in May 1992. On June 3, 1997, he was named coadjutor archbishop. He was installed as the new archbishop of Buenos Aires on Feb. 28, 1998.

He was the cardinal with the second-highest number of votes on each of the four ballots in the 2005 conclave.

The election of the Argentine cardinal "marks a great milestone in our Church," Cardinal Dolan said in a statement released in Washington. "With joy in our hearts, we declare '*Ad Multos Annos!*'" ("For many years!") †



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Batesville Deanery recommendations to be considered by advisory boards

By Sean Gallagher

In a letter read in Batesville Deanery parishes on the weekend of March 9-10, Archbishop Joseph W. Tobin announced to Catholics in southeastern Indiana that the archdiocesan Management Council and Council of Priests will soon consider recommendations regarding the future status of faith communities in that deanery.

Archbishop Tobin will make final decisions regarding the recommendations after these groups discuss them, although he noted in his letter that parishes or groups of parishes may request an extension of time for the implementation of his decisions.

The recommendations are the result of the Connected in the Spirit process, which began in the Batesville Deanery in September 2011. Representatives from each faith community, including staff members and parishioners, participated in the process.

Archbishop Tobin met with representatives from parishes in southeastern Indiana on Feb. 9 at St. Mary Parish in Greensburg, and spoke with individual parishioners about the process on Feb. 19 at St. Louis Parish in Batesville after the deanery's welcome Mass with the archbishop.

During that reception, Archbishop Tobin met Catholics who were in tears about the future of their parishes and who, at the same time, expressed their trust in him.



Archbishop Joseph W. Tobin

"It reminded me of what a great responsibility it is," Archbishop Tobin said. "That trust that they displayed was [moving]. I went back and prayed that night with even more intensity, saying 'God, please help us understand what is your will.'"

Connected in the Spirit developed through a process carried out in the Terre Haute Deanery that resulted in the closure of four faith communities in west central Indiana in 2011 and 2012.

The goals of Connected in the Spirit are:

- To enhance the vibrancy of parish life in the Archdiocese of Indianapolis.
- To foster an appreciation for and participation in the Sunday Eucharist and the sacraments.
- To promote good stewardship so that parishes are financially viable now and into the future.
- To maximize the availability of quality Catholic school education throughout the archdiocese.
- To ensure that all parishioners have opportunities for quality lifelong Christian formation, including supporting new initiatives for youths and young adults and promoting vocations to ordained and lay ministry.
- To strengthen service to those who are marginalized.
- To build a greater sense of unity among the many cultures in the archdiocese.
- To realign parishes considering the number of priests available to serve, financial resources and demographics.
- To increase collaboration among all entities in the local, national and universal Church.
- To advocate for peace and justice in the Church and in the world.

But Archbishop Tobin emphasized that, at its core, Connected in the Spirit has a "positive thrust" and is not driven by negative considerations.

"What we hope to be able to do is align the parishes in such a way that we can carry out the mission that's been given to us," he said. "It's not so much a reductionist [approach] as a pruning where necessary to provide for future growth. I think that's the harder piece. And I understand."

Energizing the laity to take an active part in the proclamation of the Gospel is more at the heart of Connected in the Spirit, Archbishop Tobin said, than making parish life correspond to a declining number of priests.

"A process like this is not aimed simply at reducing the number of Masses that are celebrated because we don't have enough priests," he said. "Rather, we want to energize the parishes to respond even more effectively to the needs of the new evangelization." †

Photo by Sean Gallagher



Catholics from across southeastern Indiana fill St. Louis Church in Batesville on Feb. 19 as Archbishop Joseph W. Tobin and several priests and deacons who minister in the Batesville Deanery process into the church at the start of a welcome Mass with Catholics from the deanery and the recently installed archbishop.

Indianapolis deaneries to begin Connected in the Spirit next week

The 47 parishes that make up the four Indianapolis archdiocesan deaneries will begin their participation in Connected in the Spirit next week during meetings at the Archbishop O'Meara Catholic Center in Indianapolis.

Pastors, administrators, parish life coordinators and lay representatives from each parish that have been chosen to participate in the process can choose to attend meetings on either March 20 or 21.

Archbishop Joseph W. Tobin will speak about his expectations for Connected in the Spirit on March 20. A video of his remarks will be played

during the March 21 meeting.

Annette "Mickey" Lentz, archdiocesan chancellor, and Father Stephen Giannini, archdiocesan vicar for clergy and parish life coordinators: formation and personnel, will also be present for the meeting.

Helping to lead the deaneries through Connected in the Spirit will be staff members of The Reid Group, a Seattle-based consulting firm.

These meetings will help the parishes begin to examine their ministries, parish demographics and other important data that will guide them through the process. †

Archdiocesan seminarian proclaims first reading at Mass for the Election of a Pope

By Sean Gallagher

Seminarian Anthony Hollowell lives and receives his priestly formation at the Pontifical North American College (NAC) in Rome, which sits on a hill overlooking the Vatican.

From this setting, he has been a witness to the history that has been made there since Pope Emeritus Benedict XVI announced his resignation on Feb. 11.

A month later, his closeness to history was magnified.

Hollowell proclaimed the first reading at the Mass for the Election of a Pope celebrated on March 12 in St. Peter's Basilica at the Vatican by Cardinal Angelo Sodano, dean of the College of Cardinals, and concelebrated by the 115 cardinals who later that day began the conclave to elect the next bishop of Rome.

"Sitting in my chair before Mass, I was convinced of one thing: I didn't plan this," Hollowell said in an e-mail interview with *The Criterion*. "It was created by God, for some mysterious reason in his loving plan. There is a much bigger story going on in the world than the small perspective I can form in my own mind, and if I remain obedient to God, I will be able to play my part."

That part was given to him three days before the



CNS photo/Paul Haring

Seminarian Anthony Hollowell, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis, proclaims the first reading during the Mass for the election of the Roman pontiff in St. Peter's Basilica at the Vatican on March 12.

Mass when he was called to the office of the rector of the North American College.

"Fortunately, I wasn't being kicked out of the seminary," Hollowell humorously said. "He told me that someone from the Vatican called and asked if he could give a name of someone at the NAC to do the first reading for the Mass, and he gave them my name. So it was the rector's choice, and I told him, 'Of course, I'll do it! My mom is going to be so excited.' And she was."

As the Mass started, Hollowell considered some of the deepest beliefs of the Church.

"The procession of the cardinals into the church moved me to tears," Hollowell said. "God was showing me, 'This is how I remain in my covenant with humanity.' ... Today, I was able to see the living continuation of Christ's Church, his instrument for bringing the Good News of God's love and freedom to people so desperately in need of both."

The text assigned to Hollowell to proclaim during the Mass was Isaiah 61:1-3a, 6a, 8b-9. The beginning of that passage is what Christ is recorded as having proclaimed in a synagogue in Nazareth at the start of his public ministry (Lk 4:16-21).

Hollowell proclaimed it to a packed basilica, with the cardinal electors spread out before him—likely one of them being the next pope—and just feet away from the tomb of St. Peter.

The seminarian said he wasn't nervous at first when he went up to proclaim the reading.

"The opening line of my reading was 'The Spirit of the Lord has been given to me [Is 61:1],' " he said. "That line strengthened me, as I knew that the Spirit of the Lord would use me how he deemed worthy, and I had only to respond. I told myself that even if I went up there and tripped and fell, if that would glorify God in some way, I would be grateful to do it."

But the enormity of the moment seemed to overcome him as he continued.

"Midway through the reading, my legs were shaking," Hollowell said. "But I still felt God's peace—and I didn't trip."

Reflecting afterward on participating in the historic liturgy, Hollowell found it difficult to find words that fit the meaning of it for him.

"To know that Christ himself proclaimed these same words to a congregation," Hollowell said, "that he viewed these words as central to his mission, and to then proclaim it to so many of his shepherds gathered in that holy sanctuary—this touched my soul in a way that is ineffable."

Although he stood in the heart of St. Peter's Basilica at the Vatican during a historic moment in the life of the universal Church, Hollowell's mind still turned to his home in Indiana and the people he loves here and hopes in the future to serve as a priest.

"They were the only reason why I was nervous," he said jokingly. "I pictured my family watching me back home, and I didn't want to embarrass them."

Diane Hollowell learned about her son being a lector at the historic Mass while she was at a track meet. She and other members of their family woke up a little after 4 a.m. on March 12 to watch the liturgy live.

"I don't think it's totally soaked in yet," Diane said. "My mind could hardly grasp it. I'm going to have to ponder it in my heart for a while. It's just unbelievable."

Hollowell said that he "felt very close to home" before and during the Mass.

"I spent the hours before the liturgy thanking God for all the good people he has put into my life and who helped form me into the person I am today," he said.

He also looked forward to the priest that he may become in the future, seeing his service of proclaiming the Scriptures during the Mass as a symbol of what God may be calling him to do in ordained ministry.

"Ultimately, I feel drawn to proclaim the Gospel that was revealed in my reading, 'To bind up hearts that are broken, to proclaim liberty to captives, freedom to those in prison [Is 61:1],' " Hollowell said. "No matter where God calls me in life, I hope those words become engraved on my heart and embodied in my actions."

"I would die a very rich and happy man if those words could be said about me when I pass from this world."

(A link to watch a video of Hollowell proclaiming the first reading during the Mass for the Election of a Pope on March 12 at St. Peter's Basilica at the Vatican, is available at www.archindy.org/pope.) †

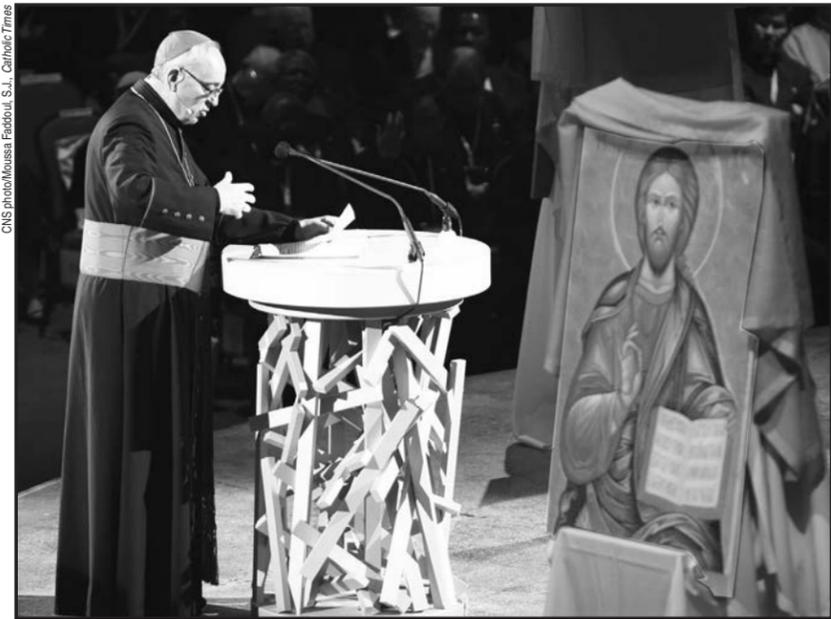


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Editorial



Then-Cardinal Jorge Mario Bergoglio, archbishop of Buenos Aires, Argentina, delivers a catechesis on June 18, 2008, during the Eucharistic Congress in Quebec City. He was elected pope by the College of Cardinals on March 13, and took the name Francis I.

Welcoming our new pope

With great joy, the Church in central and southern Indiana joins the Universal Church in welcoming our new pope.

His Holiness Pope Francis I, the former Cardinal Jorge Mario Bergoglio of Buenos Aires, becomes the latest—No. 265—in a very long line of popes to succeed to the ministry of St. Peter as Bishop of Rome and as the Vicar of Christ.

Our new pope has accepted a truly awesome responsibility as “the perpetual source and foundation of the unity both of the bishops and the whole company of the faithful” (*Catechism of the Catholic Church*, #882).

Unity in teaching, in the practice of the faith, in Church governance and in the celebration of the liturgy and the sacraments is both the blessing and the burden of the new pope’s ministry.

Left to our own devices, we human beings have a tendency to fragment and water down everything, including the great gifts that Christ gave us to help carry on his work on Earth.

The pope, in union with all the bishops throughout the world, is called to safeguard and foster our unity. He accomplishes this extraordinarily difficult task by teaching, sanctifying and governing the whole Church, but he cannot do this work all by himself.

To be successful, any pope, including Pope Francis, will have to be a man of prayer who is “close to God.” He will also have to teach faithfully the Word of God and proclaim with joy the Gospel of our Lord Jesus Christ. Our new pope will need to be a man of wisdom who listens attentively to his brother bishops and all the clergy, religious and lay faithful in order to understand more fully the needs of the Church he is called to unite.

Pope Francis may be a native son of Argentina, but he now belongs to the world, and he must show himself to be keenly aware of the diverse challenges facing people in very different situations and circumstances in every corner of our global community.

Pope Francis is the successor of St. Peter, but he is also the successor of all those who went before him. That means he carries on the work of holy

men like Blessed John XXIII, Paul VI, Blessed John Paul II and Benedict XVI—to mention only the most recent popes.

We are confident that our new Holy Father will bring his own distinctive style and personality to the position he has been given through the power of the Holy Spirit. We all have our own ideas about what his priorities should be—about what he should do or not do, emphasize or ignore, change or keep the same.

In the end, all any of us can do is extend to him our promise of obedience and prayerful support, which he so humbly requested in his first appearance to the people of Rome and the world. God walks with the pope—helping to make his burdens light and transforming his sorrows into joy.

Our job is to pray for the pope, to listen to his teaching and to walk with him on the journey of faith while we also try to be “close to God.”

The Archdiocese of Indianapolis is doubly blessed with a new pope and a new archbishop to serve our pastoral needs—while our former pope and our former archbishop continue to serve the Church as “emeriti” who sustain us by their prayer and example. We thank God for all these wonderful men, and for the selfless witness they offer us in Jesus’ name.

Archbishop Joseph W. Tobin has commented on how much he has come to appreciate the genuine “Hoosier hospitality” that he has experienced since coming to Indiana.

Let’s extend that same spirit of welcome to our new Holy Father. Let’s welcome him warmly and enthusiastically on behalf of all the Local Churches in Indiana and throughout the entire world!

Pope Francis, may the Lord bless you with his grace and his peace as you begin your ministry to the Universal Church. Unite us in faith, hope and love. Teach us to know, love and serve Christ and all our sisters and brothers throughout the world. Help us to be close to God and to one another always.

—Daniel Conway

Reflection/Tom Yost

Bubby and the cross

On the First Sunday of Lent, my wife, Sue, and I took our grandson to Mass with us. His name is Maximus Lombardy Rowe. We call him “Bubby”—at least for now. He is 11 months old.



Like most boys his age, he is wiggly, curious and focused on his immediate surroundings. I

found myself keeping a good hold on him through much of the Mass. While it was a little tiring, it was worth every moment.

I’ve heard that even very young children can have a keen sense for sign, symbol, movement and ritual. I experienced this in a particular way with Bubby on the First Sunday of Lent.

As Mass began with the procession of servers, deacon and priest, the processional cross lifted high coming down the center aisle really grabbed Bubby’s attention. He stretched his head and neck as much as he could to follow the cross down the aisle up the sanctuary past the altar until it disappeared into the sacristy.

At the conclusion of Mass, he once again caught sight of the cross lifted high, this time coming out of the sacristy and following it down the center aisle until it disappeared in the narthex of church.

Now, Bubby really has no idea of the meaning of the cross, but his focus on the cross has stimulated my own focus

or experience of taking up the cross and following Jesus. How do I follow Jesus who took up his cross and even died on it? Jesus even tells us that if we want to be his disciple, we must take up our cross and follow him. I struggle with what that means.

For me, I think taking up the cross means dying to myself and living for Christ. This “dying” usually consists of sacrifice for others and loving obedience to God. I’m not great at either, but I do believe they are genuine disciplines that lead us to holiness and eternal life with Christ.

I believe that the traditional Lenten practices of prayer, fasting and almsgiving reveal to us the fruits of sacrifice and obedience. Sacrifice and obedience in light of Christ and the cross are positive and life-giving rather than negative and burdensome as our culture would have us believe.

I hope to be more mindful of this not only during Lent, but for every day of my life.

Next time that Sue and I take Bubby to Mass, he may not show any interest in the cross. He might also surprise me.

But for one Mass, one little infant boy revealed something more, something deeper to his grandpa about the attraction of the cross that Jesus tells us to take up and follow him each and every day.

(Tom Yost is pastoral associate of Our Lady of Perpetual Help Parish in New Albany.) †

Be Our Guest/Kevin Chaffee

There is more to understanding poverty and its implications than many of us realize

I would like to comment on David Siler’s column “Understanding poverty and its implications” in the March 1 issue of *The Criterion*.

I too, agree that that we need to provide a safety net for those in society who will always be dependent—the intellectually or developmentally disabled, for instance.

I also used to think that we need to help those who are not disabled get back on their feet by providing direct assistance to them. As a small business owner and dedicated Catholic, I have contributed money, food, books, Christmas gifts and time over the years to help those living in poverty.

Then I heard about a book promoted in *Our Sunday Visitor* called *Toxic Charity: How Churches and Charities Hurt Those They Help (And How to Reverse It)* by Robert D. Lupton. Lupton has spent the past 40 years of his life working in inner-city Atlanta.

According to his biography, he left a budding business career to work with delinquent urban youths. He and his family sold their suburban home and moved into the inner city, where they have lived and served as neighbors among those in need. He is a Christian community developer, an entrepreneur who brings together communities of resource with communities of need.

I read his book and highly recommend it to anyone who gives to charity, participates in mission work, or spends time helping fight poverty. It will open your eyes to the harm we have been doing for years to the people we have been trying to help.

Lupton makes a convincing argument that direct assistance to others harms them by making them dependent on handouts. He asserts in his book that most of us have “good intentions” by giving generously. However, our giving might actually be doing more harm than good to the people we are giving to.

Lupton feels we are turning needy

people into “beggars,” thereby robbing them of their initiative and dignity and, thus, leaving them in far worse shape than they were before we ever gave to them.

He proposes that there should be an oath for compassionate service, similar to the Hippocratic oath, but including such elements as:

- Never do for the poor what they have the capacity to do for themselves;
- Limit one-way giving to emergency situations;
- Listen closely to those you seek to help;
- Above all, do no harm.

Lupton also discusses the typical Church mission trip to foreign countries. These trips typically make the Church people feel much better about themselves, but do little to help the people they are intended to benefit.

He points out how Church volunteers laid a tile floor—poorly!—in a mission church building while the local tile contractors stood unemployed in the village square watching their work—and wages—being taken from them. He also talks about successful projects that occur when you empower people to become involved in the outcome of the project instead of doing it for them.

Again, I would highly recommend that everyone who is involved in charity work or concerned about the poor read this book. It is available in bookstores or at www.Amazon.com.

I also want to say that I have no connection with the author or any financial interest whatsoever in this book. I just agree with the author that we can do more to help those in need than what is currently being done.

It reminds me of Albert Einstein’s quote. “Insanity: Doing the same thing over and over again, and expecting different results.”

(Kevin Chaffee is a member of St. Louis Parish in Batesville.) †

Retired pope addressed 'crisis of reason,' speaker says

By Sean Gallagher

On the night before then-Pope Benedict XVI became the first pontiff in nearly 600 years to resign the papacy, Catholics filled Priori Hall at Our Lady of the Most Holy Parish in Indianapolis to hear how Benedict sought to renew a "culture of reason" in the West.

Addressing this topic was Kenneth Howell, resident theologian and director of pastoral care for The Coming Home Network International, based in Zanesville, Ohio, which gives support to Christians, especially ministers, who seek to enter in full communion with the Church.

Howell, who previously taught Catholicism in the religion department at the University of Illinois in Urbana, Ill., served as a Presbyterian minister for 18 years before being received into the full communion of the Church in 1996 at St. Charles Borromeo Church in Bloomington.

His presentation was part of Holy Rosary's 13th annual "Spaghetti and Spirituality" Lenten speaker series.

Howell spoke at the start about how he watched a live broadcast of the Ash Wednesday Mass celebrated by Pope Benedict on Feb. 13 at St. Peter's Basilica at the Vatican, the last public liturgy of the retired pontiff.

"I began to cry because I began to realize the wonderful gift that this man has been to the Church during these times," Howell said.

Howell noted that in his nearly eight years of ministry as bishop of Rome, Pope Benedict sought to bolster the faith of Christians around the world by first restoring a culture of reason, which the pontiff argued had been weakened over the past several centuries.

This priority of the retired pope was highlighted especially, Howell said, in a speech he gave in 2006 in Germany at the University of Regensburg.

"We have trouble today not just in telling people about the Catholic faith, but even in reasoning with them about the Catholic faith because they don't

know how to use reason," Howell said. "They've got the ability. It's innate to them. But they haven't developed it."

Howell brought popular notions related to abortion as examples of conversation topics that Catholics might have with friends, relatives or co-workers that are hindered by a lack of the use of reason.

For example, he addressed the idea of believing that abortion is wrong, but that one should not impose such a view on other people.

"It's not that those things are against the Catholic faith," said Howell of this and other examples. "It's not that they're against any other kind of Christian faith. What's wrong with those statements is that they make no logical sense."

Howell went on to explain how, from the earliest times of the Church, it has sought to use reason to investigate the meaning of the Gospel and to proclaim it to others.

"The ancient Christian thinkers did not reject what was valuable and necessary from Greek and Roman philosophy," he said. "In other words, they weren't what we would call today fundamentalists."

"The early Church fathers saw that God was a rational being and that if God gave us reason and evidence in the physical world, we should use that to glorify God. ... They made it acceptable and even an obligation to use our minds and our reason to find truth."

Howell went on to say that this perspective on the purpose of the mind is not shared by many in higher education today.

"If you worked in universities as long as I did, you would know that at least half of the faculty doesn't believe that your mind is for finding truth," he said. "And they're passing that on to the young people."

This crisis of reason, Howell argued, is rooted in late medieval philosophies and theologies that were taken up by some leaders of the Protestant Reformation.

One of these is voluntarism, a way of thinking about God that focuses far more on his will than on his reason—a notion that Pope Benedict addressed in his



Kenneth Howell speaks on Feb. 27 at Our Lady of the Most Holy Rosary Parish in Indianapolis on how Pope Benedict XVI sought to address a "crisis of reason" in Western culture. Howell, resident theologian and director of pastoral care for The Coming Home Network International, previously taught courses on Catholicism in the religion department at the University of Illinois in Urbana, Ill.

Regensburg speech.

"This is what Benedict is bringing up in this lecture," Howell said. "Is God this pure will, who even if he commanded you to commit idolatry, it would be the right thing to do? Even if he commanded you to kill in his name, it would be the right thing to do?"

"Benedict places over this the Catholic idea that, in God, God's will and God's reason are one. God cannot act against his reason. So God would not command that which is immoral because it would be against his own nature to do so."

The separation of faith from reason, Howell argued, eventually led to the widely held view that religion is merely subjective and has no objective content. It also resulted in moral relativism and the "dictatorship of relativism" that Pope Benedict spoke about in his homily during the pre-conclave Mass at St. Peter's Basilica in Rome in 2005.

Howell said that the current effects of the crisis of reason include power

overriding reason, utility trumping truth, hedonism and self-aggrandizement prevailing over goodness, and ugliness dominating beauty.

"The abandonment of beauty will lead people away from God," Howell said. "The embrace of beauty will lead people to God. There's three transcendentals that, in God, are all one—truth, goodness and beauty. And Benedict knows this. And so he wants us to return to this culture."

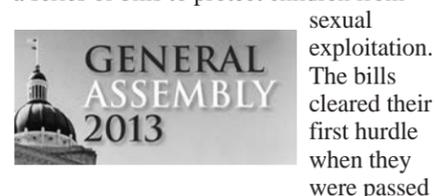
Near the end of his presentation, Howell gave some practical suggestions to help Catholics restore a culture of reason in society today. They included the study of logic and classical and scholastic philosophy in Catholic schools, and the setting up of forums for discussions with other Christians and non-believers and forums for the arts.

"It was the beauty of the Church [that drew me in]," said Howell of his conversion. "But as long as people are only accustomed to ugliness, they will never see that beauty." †

Bills to protect children from sexual exploitation clear first hurdle

By Brigid Curtis Ayer

State lawmakers are attempting to crack down on individuals who perpetrate sex crimes against Indiana minors by passing a series of bills to protect children from



sexual exploitation. The bills cleared their first hurdle when they were passed

by the Indiana Senate unanimously at the close of the first half of the session. The measures move to the Indiana House for further consideration.

The Indiana Senate voted 47-0 to pass legislation toughening Indiana's child seduction law.

State Sen. Phil Boots, R-Crawfordsville, author of Senate Bill 53, the child seduction bill, said, "Indiana's original child seduction law, though clearly well intentioned, was too limited in its scope and not fully protecting those it was designed to help."

"I thank my colleagues for supporting this common-sense initiative to close loopholes in the law, and help stop professionals from engaging in inappropriate conduct with young Hoosiers under their care and guidance."

The legislation was prompted by a situation involving a 16-year old adopted boy with emotional issues who was abducted by a 39-year-old woman, also the victim's counselor from whom he was receiving psychological treatment. The two engaged in sexual activity.

Vigo County prosecutor

Terry Modessitt, who testified before a Senate panel in support of the legislation, was approached by the boy's parents who wanted to press charges against the counselor.

To the prosecutor and parents' surprise, there were no charges to be filed. Indiana's current child seduction law only makes it illegal for school officials to have relations with minors over the age of 16. In Indiana, the charge of child molestation applies when the child is under the age of 14. Sexual misconduct only applies to teenagers under 16.

Modesitt told lawmakers the only charge that could be filed was "contributing to the delinquency of a minor," which is a misdemeanor. The prosecutor said he was frustrated by the lack of clear laws.

Senate Bill 53 makes it a crime for any adult who has a professional relationship with a 16- or 17-year-old to engage in sexual behavior with the teenager, even though the age of consent in Indiana is 16. The current child seduction law only applies to two specific professions—school officials and military recruiters.

Another measure to protect children from sex crimes expands the human trafficking ban Indiana passed last year.

Senate Bill 509, authored by Sen. John Waterman, R-Shelburn, which passed the Senate by a unanimous vote, builds on the current human trafficking law which was passed last year making it illegal to arrange for a person to participate in any forced sexual act or to arrange for a person younger than 16 to participate in any sexual act.

Waterman said his bill would expand the law's positive impact by increasing the age of protection from human trafficking to 18. He said this change will better align Indiana's law



Sen. Phil Boots



Sen. Randy Head



Sen. John Waterman



Glenn Tebbe

with those of other states and the nation.

"Last year's bill took crucial steps to address human trafficking in our state, and punish the individuals who commit these horrific crimes," Waterman said. "My bill strengthens the law to provide protection for 16- and 17-year-olds as well, sending a strong message that Indiana will not tolerate this type of activity in our communities."

Lawmakers placed the human trafficking ban on the fast track toward passage in 2012 because Indianapolis was hosting the Super Bowl and current law didn't adequately address the problem.

Protecting children from previous sex offenders via the Internet is the aim of another bill passed by the Senate.

Senate Bill 347, authored by Sen. Randy Head, R-Logansport, would make it illegal for certain sex offenders whose victims were children to communicate with a minor using a social networking site. It also would increase the penalty for child solicitation to a Class B felony if the person solicits a child online, and then travels to meet him or her or if

the person is a repeat offender for child solicitation.

"Communication is changing, and more young people are using the Internet to interact with their friends," Head said. "Because of that, people who intend to harm children are increasingly using social networking to find potential victims and talk to them. Ultimately, this legislation will help keep our kids safe—both on and offline."

Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), who serves as the official spokesman on state and federal issues for the Church in Indiana, is supportive of legislation to protect children from sexual exploitation.

"These bills offer a common-sense approach to protect children from these types of crimes," he said. "I fully expect the bills to pass the House in the coming weeks, and become law this year."

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

Events Calendar

March 15

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, Archbishop Joseph W. Tobin, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

Knights of Columbus Council 437, 1305 N. Delaware St., Indianapolis. **St. Patrick's Day celebration**, noon-midnight, food, drinks. Information: 317-631-4373 or tomheck74@gmail.com.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. **Lenten fish fry**, 5-7 p.m., \$7 adults, \$3 children. Information: 317-638-5551.

St. Lawrence Catholic Church, Fr. Conen Hall, 4644 E. 46th St., Indianapolis. **Lenten Fish Fry**, 5:30-7:30 p.m., \$7 dinner (\$6 if age 65+) includes: one entrée (baked fish, hand battered fried fish, pizza or grilled cheese), two sides, French fries, biscuit w/ apple butter, iced

tea or lemonade; \$4.00 dinner includes pizza or grilled cheese, French fries and one side. Children 2 years and under are free. Contact church office at 317-546-4065.

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

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Fourth annual Lenten speaker, **"A Mystery to be Believed: The Eucharist in Our Year of Faith,"** Benedictine Father Godfrey Mullen, presenter, 7 p.m. Information: 317-888-2861.

March 16

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Msgr. Paul Koetter, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life

Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

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

March 17

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Catholicism series, "The Ineffable Mystery of God-That Than Which Nothing Greater Can Be Thought,"** (English), 7 p.m. Information: 317-291-7014.

St. John the Baptist Parish, 25743 State Route 1, Dover. **All-You-Can-Eat breakfast**, adults \$8, children 10 years old and younger \$4, 7:30 a.m.-noon. Information: 812-576-4302 or stjohndover.org.

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

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

March 18

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

March 19

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Catholicism series, "The Ineffable Mystery of God-That Than Which Nothing Greater Can Be Thought,"** (English), 7 p.m. Information: 317-291-7014.

Legacy Cinema Theatre, 2347 W. Main St., Greenfield. St. Michael Parish, movie, **"Restless Heart-The Confessions of Augustine,"** 4:30 p.m. and 7:05 p.m., \$10 per person, \$8 students. Information: 317-318-8411.

March 20

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

www.catholiccemeteries.cc.

St. Luke Church, Fr. Courtney Room, 7575 Holliday Drive East, Indianapolis. **Lenten Speaker Series**, Dan Spencer speaks on "Predators in Your Home: Parenting the Internet Generation," 7 p.m., preceded by 5:30 Mass and then soup supper. Information: 317-259-4373 ext. 256, or dearollo@stluke.org.

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.cc.

March 22

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Marie Guild**, rummage sale, 8:30a.m.-2:30 p.m. Information: 317-865-0910 or cjtoshoe@comcast.net.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. **Lenten fish fry**, 5-7 p.m., \$7 adults, \$3 children. Information: 317-638-5551.

March 23

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INN-spired, spring sale**, 9 a.m.-3 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

Holy Name School, 21 N. 16th Ave., Beech Grove. **Altar Society Annual Spring Rummage Sale**, 8 a.m.-3 p.m. Information: 317-784-5454.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Rosary procession**, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: faithful.citizen2016@gmail.com

March 27

Marian University, theatre, 3200 Cold Spring Road, Indianapolis. **Global Studies Speaker Series, "Making Music Across Cultures and Nations: The Vision of a Young Conductor,"** Indianapolis Symphony Orchestra and Krzysztof Urbanski, presenters, 7 p.m. †

Retreats and Programs

March 15

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Girls' Night Out: Women helping women,"** 7-11 p.m., \$45 per person, a portion of the proceeds goes to the Julian Center to help in the fight against domestic violence. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 15-17

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Retreat, "Tuning Up for Easter,"** Benedictine Father Joseph Cox, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **The Passion retreat**, Franciscan Brother Bob Baxter, presenter. Information: 812-923-8817.

March 16

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Merton Lenten Retreat,"** Benedictine Sister Julie Sewell, presenter, 9 a.m.-4 p.m., \$55 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Divine Wine and Art with Heart,"** Katie Sahn, presenter. Information: 317-545-7681 or archindy.org/fatima.

March 20

Oldenburg Franciscan Center, Oldenburg. **"Contemplative Prayer,"** Franciscan Sister Olga Wittekind, presenter, 3-4:30 p.m., \$5 per session. Information: 812-933-6437 or oldenburgfranciscancenter.org.

March 22-27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Holy Week Silent Days and Nights,"** spiritual direction available. Information: 317-545-7681 or archindy.org/fatima.

March 24

Oldenburg Franciscan Center, Oldenburg. **"Palm Sunday RCIA Retreat: Know God's Love,"** Franciscan sister Clare Teixeira, presenter, 1-5:30 p.m., \$45 per person includes supper. Information: 812-933-6437 or oldenburgfranciscancenter.org.

March 27-31

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Holy Week Retreat, "Reflections on the Triduum,"** the Very Reverend Benedictine Father Denis Robinson, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

March 28-March 31

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A Triduum Retreat: Silent Monastic Holy Week,"** Annie Endris, facilitator. Information: 317-788-7581 or benedictinn@benedictinn.org.

April 5-7

Oldenburg Franciscan Center, Oldenburg. **"Retreat" Cosmology, Christ and Us,** Jesuit Father Ed Kinek, presenter. Information: 812-933-6437 or oldenburgfranciscancenter.org.

April 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Office of Family Ministries, Pre-Cana conference**, 1:15-6 p.m., registration required \$45 per couple. Registration: www.archindy.org/fatima. †

Our Lady of Grace Academy Class of 1963 hosting 50-year reunion on April 27

Members of Our Lady of Grace Academy's Class of 1963 are welcome to attend its 50-year reunion. The reunion will be held at the former academy—now the Benedict Inn Retreat and Conference Center at 1402 Southern Ave. in Beech Grove—at 3 p.m. on April 27.

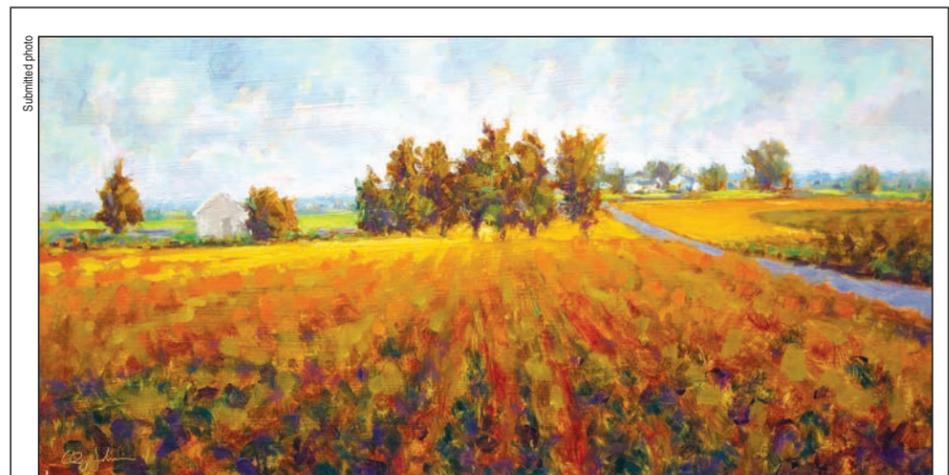
Cost is \$15 per person, and the deadline to register is April 15.

Help is needed to reach all students who were part of this class from 1959-63. If you know of someone,

please share this information with them or contact Sister Antoinette Purcell at antoinette_46107@yahoo.com or call her at 317-787-3287, ext. 3022.

For more information about the reunion, contact Sister Antoinette or e-mail Suzie Duell Collins at collins@purdue.edu.

Overnight accommodations are available for a donation. Contact Sister Sheila Marie Fitpatrick at sheilamarie@benedictine.com or call 317-788-7581 to reserve a room. †



Saint Meinrad exhibit

Saint Meinrad Archabbey Library Gallery in St. Meinrad is hosting an exhibit of landscape paintings in oil and mixed media prints by Philadelphia artist Clay Johnson. The exhibit will be on display through March 28. This photo shows Johnson's painting titled "Farm Field." For library hours, call 812-357-6401 or 800-987-7311 or visit the Archabbey Library's website at www.saintmeinrad.edu/library/hours/. The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time.



Seminary donation

On March 10, the Ancient Order of Hibernians held its 143rd annual St. Patrick's Day Celebration at the Indiana Roof Ballroom in Indianapolis. Part of the program was a fundraiser for the general scholarship fund at Saint Meinrad Seminary and School of Theology in St. Meinrad. The organization was able to collect \$2,610 for this year's donation. Pictured, from left, are Father Glenn O'Connor accepting the check from Ancient Order of Hibernian members Jason Tindall and Brian Gallagher.

Conscience-protection bill for HHS mandate introduced in House

WASHINGTON (CNS)—Three Republican members of the House of Representatives on March 5 introduced a bill to protect conscience rights for both workers in the health care industry and for employers in light of the federal mandate requiring employers to cover contraceptives, sterilization and abortion-inducing drugs.

One of the sponsors, Rep. Diane Black, R-Tenn., said it is possible that the bill, the Health Care Conscience Rights Act, could be folded into a continuing resolution being considered by the House to keep the federal government operating beyond March 27.

Two Catholic women who run businesses and who appeared at a March 5 news conference on Capitol Hill said they do not want to be forced to choose between their conscience or their business.

“Nobody should be asked to make that decision,” said Christine Ketterhagen, a co-owner of Hercules Industries, a heating and air conditioning company her father founded in Denver 50 years ago that now has operations in five states with 320 employees.

“We went to Catholic schools. Our children went to Catholic schools. Our grandchildren go to Catholic schools,” Ketterhagen told Catholic News Service (CNS) after the news conference. “We’re willing to pay for education,” she added, but not for contraceptives or other mandated health care coverage that goes against their Catholic faith.

Sister Jane Marie Klein, a Franciscan Sister of Perpetual Adoration who is chairperson of the board of Franciscan Alliance,

a Midwestern hospital group with 13 hospitals and 3,500 beds that provides an estimated \$171.5 million in charity care and community outreach, told CNS, “All I can say is that we will not violate our conscience.”

“I don’t want to deal with” the possibility that the health care network could be shut or sold, she added, saying she was counting on “good and faithful” people to “uphold our God-given rights.”

Franciscan Alliance operates two hospitals in the Archdiocese of Indianapolis, Franciscan St. Francis Health in Indianapolis and Franciscan St. Francis Health in Mooresville.

“God is good. He’s still in charge. I think he’s going to see us through this,” Sister Jane Marie added. “We have sisters who are praying 24 hours a day, seven days a week for this—along with the election of a new pope right now.”

The Health Care Conscience Rights Act would offer a full exemption from the U.S. Department Health and Human Services’ (HHS) mandate for individuals and health care entities that refuse to provide, pay for, or refer patients to abortion providers because of their religious beliefs. The bill had attracted 50 co-sponsors by the time of its introduction.

The bill would have given recourse to one Catholic nurse forced to participate in a 2009 abortion. Cathy Cenzone-DeCarlo was an operating room nurse in a New York hospital. “They threatened my job and my nursing license” if she did not participate in the abortion, she said.

“I still remember the 22-week-



Franciscan Sister Jane Marie Klein, who chairs the board of Franciscan Alliance, which includes Franciscan St. Francis Health in Indianapolis and Franciscan St. Francis Health in Mooresville, speaks during a March 5 press conference on Capitol Hill in Washington about proposed legislation to address religious freedom concerns about the Health and Human Services contraceptive mandate.

old baby,” Cenzone-DeCarlo said. “I had to account for its twisted arms and legs and feet. I’ve had nightmares.”

She filed suit in both state and federal courts, but was told that, even if her being forced to participate in the abortion was illegal, she had no standing to sue.

Other nurses have been victimized for their beliefs. “Because of my Christian beliefs, I have been laughed at, marginalized and had loss of employment,” said Susan Elliott, director of the nursing department at Biola University in California, at the press conference.

Rep. John Fleming, R-La., a co-sponsor of the bill, told the story at the news conference of nine nurses at an unnamed hospital who had lost their jobs for their refusal to participate in abortions. “The nine nurses got their jobs back,” Fleming said, “but only after help from their unions.”

“I welcome the Health Care Conscience Rights Act and call for its swift passage into law,” said a March 5 statement by Archbishop William E. Lori of Baltimore, chairman of the U.S. bishops’ Ad Hoc Committee

for Religious Liberty.

“While federal laws are on the books protecting conscience rights in health care, this act would make such protection truly effective,” Archbishop Lori said. “This overdue measure is especially needed in light of new challenges to conscience rights arising from the federal health care reform act.”

On Feb. 1, HHS issued proposed new rules on the mandate aimed at accommodating objections raised by Catholic institutions that, among others, the exemption for religious employers was too narrow and that most would be forced to stop providing employee health insurance because they object on moral grounds to the requirement they cover contraception, sterilization and abortion-inducing drugs.

HHS removed three conditions that defined religious employers—as groups whose purpose is the inculcation of religious values, who primarily employ persons of the same faith and who serve those of the same faith. The fourth criterion remains—what is a nonprofit organization under specific sections of the Internal Revenue Code.

No exemption, however, will

be given to “for-profit, secular employers” whose owners have moral objections to providing the coverage.

Catholic leaders are studying the new proposed rules, but many have said they do not go far enough. HHS is accepting comment on the new proposed rules until April. Final rules are expected by summer.

At the Capitol Hill news conference, the speakers all decried a threat to conscience rights. Sister Jane Marie said her order had come from Germany to the United States 130 years ago in part because of an invitation by a bishop, but also in part because of restrictions to religious freedom being applied then in Germany.

“In the Philippines, I grew up under the [Ferdinand] Marcos regime where people were afraid to voice their opinions,” said Cenzone-DeCarlo, adding she did not know until she woke up each day whether her father, a Marcos opponent, had been kidnapped.

Cenzone-DeCarlo became a U.S. citizen in 2011 because of the nation’s constitutional guarantees of religious freedom and freedom of conscience. But with the HHS mandate, she said, it is “not the America of my dreams.” †



‘I welcome the Health Care Conscience Rights Act and call for its swift passage into law. While federal laws are on the books protecting conscience rights in health care, this act would make such protection truly effective.’

— Archbishop William E. Lori of Baltimore, chairman of the U.S. bishops’ Ad Hoc Committee for Religious Liberty

Lenten penance services are scheduled at various archdiocesan parishes



At their fall 2012 meeting in Baltimore, the U.S. bishops issued a call to Catholics to take advantage of the sacrament of penance, especially those who have not gone to confession for some time. In a 2009 file photo, Bishop Michael O. Jackels of Wichita, Kan., hears confession during a youth rally in Washington.

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

Batesville Deanery

- March 20, 7 p.m. for St. Joseph, Shelbyville; and St. Vincent de Paul, Shelby County, at St. Vincent de Paul, Shelby County
- March 20, 6:30 p.m. for St. Anne, Hamburg; St. Maurice, Decatur County; and St. John the Evangelist, Enochsburg; at St. John the Evangelist, Enochsburg

Bloomington Deanery

- 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

- SS. Peter and Paul Cathedral Parish in Indianapolis will have reconciliation the remaining Sundays during Lent

(March 17 and 24) from 4 to 5 p.m. Vespers will follow at 5 p.m.

Indianapolis South Deanery

- 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 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 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 17, 3:30 p.m. at St. Patrick, Salem
- March 17, 5 p.m. at American Martyrs, Scottsburg
- March 25, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery

- March 17, 4 p.m. at St. Paul, Tell City †

Lenten activities available online

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

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

Area Catholics respond with surprise and hope to election of Pope Francis

By John Shaughnessy

Franciscan Brother Moises Gutierrez felt goose bumps rising on his skin as he watched the television on March 13 and learned the news that Cardinal Jorge Bergoglio of Argentina was elected as the new pope.

"This is very emotional because I wasn't expecting this," said a beaming Brother Moises, coordinator of Hispanic ministry for the archdiocese and a native of Mexico. "I was talking with people from different countries, and I knew how exciting it would be to have a pope from a different continent other than Europe. But I wasn't expecting someone from Latin America."

Brother Moises' smile grew even broader as he added, "I had goose bumps when I heard he was from Argentina. I think it will be beautiful for Latin America and the Americas in general. It will create a great enthusiasm for the Church. Now that this is real, I feel so much excitement and hope."

Catholics across the archdiocese greeted the news with a similar combination of surprise, excitement and hope.

The Franciscan sisters in Oldenburg were especially touched and thrilled that Cardinal Bergoglio chose the name of Francis as pope.

"Since he's the first pope to ever choose that name, we are very excited because St. Francis means so much to us," said Franciscan Sister Maureen Irvin, congregational minister of the Sisters of the Third Order of St. Francis in Oldenburg.

"The fact that he took the name Francis shows he seems to value humility, concern for the world and concern for the poor. St. Francis was told by Christ to rebuild his Church, so it makes us wonder if he feels the call to strengthen the Church—and what God may be asking the Church to be in this age we live in."

The new pope's behavior when he first appeared on the balcony of the Vatican after his selection impressed Sister Maureen.

"He seemed very humble, and I was impressed that he asked the people to pray for him before he gave his blessing," she said. "We all need to be praying for him."

Jesuit Father Jack Dennis of Brebeuf Jesuit Preparatory School in Indianapolis also expressed his enthusiasm for the new pope.

"Brebeuf Jesuit is thrilled to have the first Jesuit pope," noted Father Dennis, the school's president. "The Brebeuf Jesuit community promises our prayers and support." He also added that it's "wonderful to have a pope from Latin America."

At 15, Erin Weaver witnessed history unfold as she and 35 other students at Bishop Chatard High School in Indianapolis watched the introduction of the new pope on the Internet in a religion classroom.

"It was pretty cool to watch it live and experience seeing the new pope," said Erin, a sophomore and a member of St. Pius X Parish in Indianapolis. "It's cool because we never have had a pope from Argentina, and it shows how diverse the Church is—that the pope can come from anywhere."

Cyndi Poe felt a spiritual bond with Catholics around the world as she watched the announcement of the new pope in the offices of the Richmond Catholic Community.

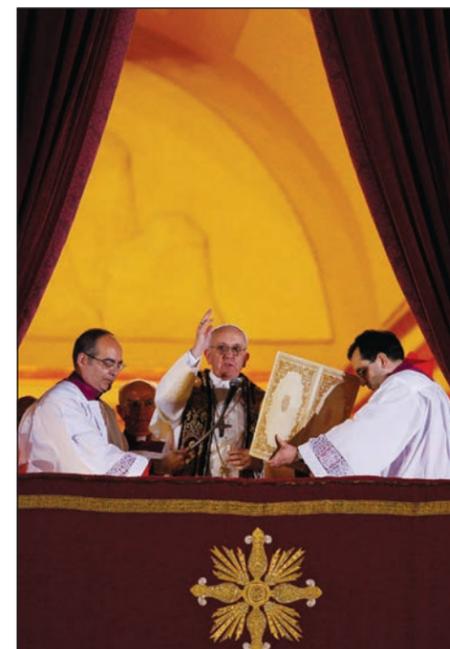
"I love the fact that there were all



The flag of Argentina is seen at left as people in St. Peter's Square react with cheers to hearing the name of the new pope—Cardinal Jorge Mario Bergoglio—on March 13 at the Vatican.



A girl reacts after the name of the new pope is announced in St. Peter's Square on March 13 at the Vatican.



Pope Francis delivers his first blessing from the central balcony of St. Peter's Basilica at the Vatican on March 13.

these Catholics united around the world today," said Poe, the secretary at Holy Family, St. Andrew and St. Mary parishes in Richmond. "That's awe-inspiring to know we're all praying for the pope. We all want the same thing—moving the Church forward. I pray that God grants him the wisdom to do that."

When Father Kenneth Taylor learned the news about the new pope, his first reaction was "Wow!"

"The fact that he's from Argentina is really shocking," said Father Taylor, pastor of Holy Angels Parish in Indianapolis and director of the office of multicultural ministry for the archdiocese. "The fact that we have our first pope from the Western Hemisphere is a great sign for the future of our Church moving forward. We always talk about ourselves as the universal Church—all nations and races, peoples and tongues—and now we have a visible sign of that in our leadership."

That sentiment was echoed by Benedictine Father Denis Robinson, president-rector of Saint Meinrad Seminary

and School of Theology in St. Meinrad.

"The exciting and revolutionary choice of a Latin American pope demonstrates the real catholicity of the Church," Father Denis noted. "It is an amazing day in the world mission of our Church. He has already spent a lifetime working for the marginalized. We pray for his ministry and for our new pope to speak the message of Christ to a world that longs to hear it."

Providence Sister Denise Wilkinson also viewed the selection of Pope Francis as a sign of hope for the Church.

"I'm very positive and very hopeful for all of us," said Sister Denise, general superior of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. "I hope that people worldwide in the Church will feel that the Church is alive, well and will listen to the concerns of the people. I hope he feels one with us, and we feel one with him."

Benedictine Sister Juliann Babcock is touched by the new pope's grace and humility.

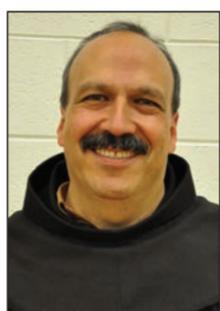
"As Benedictine women during this

historic time in our Church, we recommit ourselves to prayer, work and hospitality in service to God and the people of God," said Sister Juliann, prioress of the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove. "The Holy Father can depend upon our prayer as he leads us into a future Church that exemplifies the message of Jesus."

The election of Pope Francis is another memorable moment in the history of the Church, according to Little Sisters of the Poor Mother Mary Vincent Mannion.

"It was such a wonderful experience to see people waiting in the rain at the Sistine Chapel, and to have seen their joy when Pope Francis was announced," said Mother Mary Vincent, superior of St. Augustine Home for the Aged and the Little Sisters of the Poor in Indianapolis.

"We shared that joy with them here. We have such a beautiful gift in our Church. Jesus Christ is the center, and all love flows from him. We will pray each day that Pope Francis is supported by Jesus and constantly inspired by the Holy Spirit." †



'I had goose bumps when I heard he was from Argentina. I think it will be beautiful for Latin America and the Americas in general. It will create a great enthusiasm for the Church. Now that this is real, I feel so much excitement and hope.'

—Brother Moises Gutierrez, O.F.M., coordinator of Hispanic ministry for the archdiocese



'The fact that he took the name Francis shows he seems to value humility, concern for the world and concern for the poor. St. Francis was told by Christ to rebuild his Church, so it makes us wonder if he feels the call to strengthen the Church—and what God may be asking the Church to be in this age we live in.'

— Sister Maureen Irvin, O.S.F., congregational minister of the Sisters of the Third Order of St. Francis in Oldenburg

Archbishop Tobin celebrates Mass for election of new pope

By Sean Gallagher

At almost the same time that 115 cardinals from around the world solemnly processed into the Sistine Chapel at the Vatican to begin the conclave to select the 265th successor of St. Peter, Archbishop Joseph W. Tobin and several hundred Catholics prayed for the cardinals during a special Mass on March 12 at SS. Peter and Paul Cathedral in Indianapolis.

Cameras from various television stations across Indianapolis recorded the liturgy. And at the start of his homily, Archbishop Tobin joked about the attention that the conclave has drawn around the world.

“You are certainly aware of the great interest in this election,” he said. “The selection of a pope generates analysis from across the globe, a tsunami of tweets and, probably, some foolish bets in Las Vegas and with the bookies of London.”

In contrast, Archbishop Tobin said, Catholics praying for the cardinals “listen to the voice of the Good Shepherd, who never abandons his Church,” and seek “to do what he asked us to do the night before he died for us.”

Matt Schlimgen, a member of St. Simon the Apostle Parish in Indianapolis, was one of those Catholics whose focus was on God at the start of the conclave.

“I thought it was important as we begin a new era in the Church with a new pope and new leadership,” said Schlimgen of his motivation for attending the Mass. “My hope is that [the new pope] will be somebody who can make us all become one.”

In reflecting on the state of the Church and the world at the start of the conclave, Archbishop Tobin recalled the words of St. Alphonsus Liguori at the time of a papal election in 1774.

The saint, who then was serving as a bishop in “a backwater diocese in southern Italy,” recommended prayer above all to help bring about the election of a worthy man as pontiff.

St. Alphonsus said this was especially important at that time when “evils ... desolate the Church.”

Returning to 2013, Archbishop Tobin said that evil beset the Church today as it did in the late 18th century, “whether we speak of the scandals of sexual abuse or the stumbling blocks of factionalism, intrigue and discord.

“In many regions of the world, we are no longer successful in communicating to young people the beauty of the Christian life,” Archbishop Tobin said. “And as a result, the rich seed of the Gospel falls on barren soil.”

In response to this challenging situation, Archbishop Tobin said that Catholics should do what St. Alphonsus recommended in 1774—pray.

“This celebration and similar



Archbishop Joseph W. Tobin elevates the Eucharist during a March 12 Mass celebrated at SS. Peter and Paul Cathedral in Indianapolis. Concelebrating the Mass was Father Stephen Giannini. The liturgy was an opportunity for Catholics to pray with the archbishop for the 115 cardinals who gathered in the Sistine Chapel that day to begin the balloting to elect a new pope.

gatherings throughout the archdiocese are opportunities for us to make our voices heard, not as political parties or focus groups,” Archbishop Tobin said, “but as a ‘chosen race, a royal priesthood, a nation set apart,’ a people that God has called out of darkness into his wonderful light [1 Pt. 2: 9].

“We are praying with brothers and sisters across the world and, because of the communion of saints, our prayer extends across the vast river of time that flows into eternity. My brothers and sisters, prayer reminds us, especially today, that we are but one family in one, holy, catholic and apostolic Church.”

That universal nature of the Church was experienced in a special way at the Mass by Elizabeth White, 20, a member of St. Kilian Parish in Mission Viejo, Calif., who was in Indianapolis visiting friends.

“There’s such unity all across the world,” said White. “Everybody’s gathering together to pray for the conclave and for God’s will and the Holy Spirit to guide us. It’s beautiful that everybody’s praying for it.”

That universality is important to Father Stanley Pondo, archdiocesan vicar judicial. Eight years ago when Pope Benedict XVI was elected, Father Pondo was a graduate student in Rome studying canon law. He was able to be in the square with Catholics from around the world when the new pontiff appeared on the balcony of St. Peter’s Basilica for the first time.

This year, Father Pondo concelebrated the March 12 Mass at the cathedral. But he knew that similar prayers were being



Four seniors from Bishop Chatard High School in Indianapolis pray during the Mass. They are, from left, Bailey Butrum, Ashley Confer, Elizabeth Bower and Caroline Bussell.



Annie Ocampo, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, kneels in prayer during the March 12 Mass at SS. Peter and Paul Cathedral in Indianapolis.

offered by Catholics around the world.

“Even though there’s not the immediacy, we’re [praying] here in Indianapolis,” Father Pondo said. “People in New York, people in Prague, people in Warsaw are, at the same time or very nearly the same time, doing the same thing, joining together in prayer universally. That really does capture the catholic part of Catholicism, the one Church spread throughout the world.”

Archbishop Tobin concluded his homily by suggesting that prayer at the start of the conclave can be effective because “Jesus prays with us and for us.

“Because Jesus prays for his Church, we can believe that the Spirit will be present in the Sistine Chapel later today, when balloting begins,” Archbishop Tobin

said. “For our part, we beseech God to help those cardinals be sensitive to the Spirit, and to follow its urging. Many of the evils that afflict the Church today demonstrate a deafness to the Spirit and a preference for selfishness, fear or ambition.

“Let us beg our loving Father that the electors be moved to choose the candidate best disposed to lead the Church today, a shepherd in whose voice we will recognize the voice of the Good Shepherd, who alone gives us direction, light and peace.”

(To view a video of Archbishop Tobin’s homily at the March 12 Mass for the Election of a Pope at SS. Peter and Paul Cathedral in Indianapolis, log on to www.archindy.org/pope.) †

TOBIN

continued from page 1

Archbishop Tobin said. “John Paul II used to call Latin America, ‘el continente de esperanza,’ the continent of hope. And there is a certain hope there because of the



Archbishop Joseph W. Tobin speaks on March 13 at the Archbishop O’Meara Catholic Center in Indianapolis to members of the local media about the election of Cardinal Jorge Mario Bergoglio as the new pope, who took the name Francis.

vitality of the Church there. So he’s not going to come in kind of moping with a defeatist attitude. He’s coming from a very vibrant [Church].”

The relevance of a Latin American pope will have an effect on many Catholics in central and southern Indiana, Archbishop Tobin said.

“I think an immediate effect on people here in Indiana is going to be, ‘Oh my gosh, there’s a pope that speaks my mother tongue,’” Archbishop Tobin said. “That’s going to be an interesting effect on the archdiocese because we have a lot of people whose mother tongue is Spanish.”

Beyond simply appealing to Latino Catholics, Archbishop Tobin saw an emphasis on the universality of the Church in his election.

“I think the election of somebody who is from Latin America, who’s not a European, is a reminder of what Catholic means,” he said. “Catholic, in its original Greek sense, means ‘universal.’

“My hope is that Pope Francis will bring a certain universality to the Church, and remind us that it is a big tent. It’s open to all nations. That’s the glory of Christianity.”

The new pope also created another papal first by being the first pontiff to choose the name “Francis” as his papal name.

While waiting to hear from the pontiff himself as to why he chose that name, Archbishop Tobin suspect

that it had to do with St. Francis of Assisi’s “mystical experience” of Christ telling him to “rebuild my Church.”

Archbishop Tobin later said the new pope’s choice of name might relate to the Church’s priority on the new evangelization and re-enlivening the faith in areas where it was once a vital force in society, but is now struggling.

“Francis is seen as one of the great preachers of the Gospel,” Archbishop Tobin said. “Sometimes it’s attributed to him, but I think it’s a little inaccurate, that he said ‘Preach the Gospel at all times, but use words when necessary.’ In other words, walk the talk.

He also emphasized that Francis is an important European saint.

“Western Europe is certainly an area of great concern for the leadership of the Church, not only the Catholic Church,” Archbishop Tobin said, “but [other] churches and synagogues are losing any relevance in the life of many people.”

Archbishop Tobin does not plan on traveling to Rome for Pope Francis’ inaugural Mass, but looks forward to receiving his pallium, a symbol of the pastoral care for the people of God that he shares with the pope, on the feast of Sts. Peter and Paul on June 29 in Rome.

(To view a video of Archbishop Joseph W. Tobin’s press conference regarding the election of Pope Francis I, log on to www.archindy.org/pope.) †

Readers open their hearts to share what they love about the faith

(One in a continuing series.)

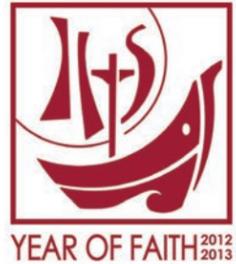
By John Shaughnessy

Jessica Eastridge chose one of the darkest times of her life to explain what she loves about being Catholic. "At the time of my baby girl's birth, I was devastated to realize that there was something wrong, and joy quickly turned to concern," recalls Eastridge, a member of St. Luke the Evangelist Parish in Indianapolis.

"She didn't cry or react to any stimuli. While she was perfectly formed, there was no expression on her little face. The doctor said I should prepare myself to accept my child had special needs."

Yet Eastridge wasn't prepared for what happened next.

"I cried all night," she says. "Then my faith strengthened me. In the morning, the priest came to give me holy Communion. A nun assisted him, carrying a candle. The candlelight reflected on the chalice, engulfing me in a brilliant light, resulting in giving me a peaceful serenity. I then realized that my baby was not a burden but a blessing. I was privileged to be her mother. She never made a sound, yet her silence spoke louder than any life event. "She was lent to me for just five



YEAR OF FAITH 2012-2013

months. I was desolate when she left me, but my Catholic faith assured me that we would meet again. Through her life, I learned patience—to be still and listen. Our loss was heaven's gain."

Eastridge shared her touching 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 then-Pope Benedict XVI's launching of a special Year of Faith that began on Oct. 11, 2012.

Deborah Roberts also responded to the question by referencing a time in her life when she experienced doubt and disillusionment in her faith.

"I am a cradle Catholic who went to Catholic grade school and high school, but really did not learn my faith," notes Roberts, a member of St. Luke the Evangelist Parish in Indianapolis. "I therefore got disillusioned with the Church, got involved in a non-denominational Bible study and was well on my way to becoming a 'fallen away Catholic.'"

"As Providence would have it, my husband did *get* his Catholic faith and, though tolerant of my struggles, he stood firm in his commitment to the Church and to raise our children in the Catholic faith.

"Our family got involved in Presentation Ministries, and I remember asking Father Al Lauer, 'What do I have to believe to be Catholic?'—thinking I could just pick and choose. He told me, 'You have to believe all of it.' So I went on a quest, delving into the *Catechism* [of

the Catholic Church], the Church fathers, the saints, encyclicals and apostolic letters of the popes with much prayer and asking the Holy Spirit to guide me."

That approach made her realize "this was the one true Church that Jesus had established." Just as crucial to her, Roberts realized something else.

"I fell in love with my Church," she says. That love has changed her.

"My husband and I are daily Mass attendees, and this very Mass which I used to find so boring has become the focal point of my day," she notes. "As I see the Eucharist lifted up right there in front of the Crucifix where Jesus is hanging, I am reminded of Calvary.

"My non-Catholic friends say that to keep him on the cross is to make him die again and again. But it is a daily reminder to me of his great love for me. He did not want us to forget what he did for us, and the Catholic Church gives us so many reminders—the Crucifix, the Eucharist, the pope and our priests, the Sorrowful Mysteries of the rosary, the Stations of the Cross. It is truly amazing."

She draws strength from the saints, viewing most of them as "just ordinary people like me who allowed God to work through their lives."

She finds peace and clarity from her relationship with the Blessed Mother.

She prays the rosary, "especially when I just don't know how to pray and know that it is a powerful weapon that storms the gates of heaven.

"I have an adoration chapel [at my parish] that I can come to any time of the day or

night, and talk to Jesus about my troubles or just sit with him and soak in his love," she says. "It has changed my life."



Deborah Roberts

Her faith journey has led her to view the Church as her home—even with the faults and imperfections of its members.

"I love the depth, the history, the richness, the oneness of my Church," she notes.

"I know it is not perfect, but I am so glad that my Church stands up for the sanctity and preciousness of every life, and doesn't change its doctrines and ideals just because someone thinks they are outdated or old-fashioned.

"Jesus said, 'Thou art Peter and upon this rock I will build my Church, and the gates of hell shall not prevail against it' [Mt 16:18]. I believe that is the Catholic Church, and I am very proud to be a Catholic."

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

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Let Lent be a spiritual pilgrimage to Holy Week and Easter

By Father Gerald O'Collins, S.J.

As we move further into the third millennium, more than a few challenges seem to be facing the Church. But pilgrimages, journeys of devotion to holy places, continue to flourish.

Once Christians became free under the Emperor Constantine in the fourth century, pilgrimages to the Holy Land and to the tombs of the Roman martyrs increased and never ceased.

Traditional and modern places of Christian pilgrimage have come to include Santiago de Compostela, Spain, and the Marian shrines of Aparecida, Brazil; Czestochowa, Poland; Fatima, Portugal; Guadalupe, Mexico; Loreto, Italy; and Lourdes, France.

The 40 days of Lent are nothing more or less than the entire Church being on a spiritual pilgrimage together toward Holy Week and Easter. We hope to move through these sacred days, and receive at journey's end a renewed communion with Christ and all his holy ones, both living and dead.

Fairly recently, audiences everywhere responded to *The Way*, a movie starring Martin Sheen about what the "camino"—or "way"—to Santiago de Compostela could be like and of the grace it could bring.

As a doctor coping with the unexpected tragedy of his son's death, he walked for several weeks across northern Spain to the shrine of St. James and shared a spiritual journey with other pilgrims. His three close companions brought with them an inner struggle or nagging problem that drove them to take on that pilgrimage.

In this Year of Faith, we recall the work of the Second Vatican Council. The first document the council promulgated, the "Constitution on the Sacred Liturgy" on Dec. 4, 1963, described our earthly worship as prefiguring the worship of God in the heavenly kingdom "toward which we journey as pilgrims" (#8).

A year later, the "Dogmatic Constitution on the Church," promulgated on Nov. 21, 1964, took up this theme, spoke of "the pilgrim Church," and spent a complete chapter spelling out what the "camino" of the entire Church should look like (#48-#51).

Vatican II reclaimed a theme found in the Acts of the Apostles, where the followers of Jesus are called "those of the way." In fact, pilgrimages reach back to the very origins of the whole Jewish-Christian story. Abraham and Sarah left Ur of the Chaldees and became nomads for God.

New Testament books, such as the Letter to the Hebrews and 1 Peter, see our human life as journeying to a final homeland. We are on the trail to heaven.

Like Martin Sheen and his fellow pilgrims in the movie, we all have problems that we should come to grips with. Practices of abuse and violence may even have



Pilgrims walk along the Way of St. James, known as the "camino," in the northern Spanish town of Burgos on July 24, 2011. Lent can be lived as a spiritual pilgrimage to a greater communion with God during Holy Week and Easter.

enslaved us.

On our journey, we can stumble or even fall. We may have become very confused about the direction we are meant to take. But there are always the other pilgrims to help and even guide us along the way.

One valuable feature of *The Way* is its sense that many pilgrims share the journey, but are not necessarily flooded with spiritual intensity. Yes, they are on the road to Santiago de Compostela, but not because they already feel themselves close to God and full of consolation. Yet they are only slowly reclaiming their lives and the freedom to be their real selves.

Centuries ago, Irish Catholics on pilgrimage called the shrines to which they were walking "thin places." Whatever the thoughts and fears that plagued them, at journey's end they experienced time and again close communion between God and themselves.

During Lent we can be like that, simply plodding along with our pain but trusting that the shrine of Holy Week and Easter will prove a "thin place." There we will feel our God to be lovingly close to us.

What I might propose for our Lenten journey is a three-point plan. First, taking part more often in the Eucharist will strengthen our sense that life is a pilgrimage.

We will feel our earthly worship to be a prelude to the glorious, heavenly worship that will fill our hearts with an ecstasy of joy.

Second, like Sheen's companions, let us help one another to find what is true, meaningful and important in our lives. Some words from Thomas Merton sum up how we always need one another to keep going, and never more so than during Lent. "Love is our true destiny. We do not find the meaning of life by ourselves alone—we find it with one another."

Third, we can receive light and strength for our Lenten pilgrimage from some spiritual reading, for instance, the First Letter of St. Peter and Chapter 11 of Hebrews. Or we could turn to Vatican II and take up that chapter on the pilgrim people of God. It thrusts at us a central and troubling question: How far do we realize in our lives the council's inspiring dream of our Catholic existence as sharing in a common pilgrimage?

When more and more of us generously take part in the Lenten "camino," we will reduce the burden of the problems that plague the whole Church.

(Jesuit Father Gerald O'Collins has taught theology at the Pontifical Gregorian University in Rome.) †

Shape the world that you want to live in during the season of Lent

By David Gibson

Isn't the world we inhabit simply handed to us, without any real choice on our part? Interestingly, the Church answers that question in both the affirmative and negative.

Yes, our visible world, the Earth, is given to us. It is a gift. No, we are not unreflective robots. In a world of worlds shaped by people's thoughts, words and deeds, we are called to decide which world to inhabit.



A volunteer distributes food at the Bank of the Poor in Valencia, Spain, on June 12, 2012. Lent can be a time in which Catholics can make choices through their thoughts, words and deeds about what kind of world in which they want to live.

Actually, this is a basic question of Lent. What world will you inhabit?

Lent is a reflective season. Christians assess their lives. They struggle to refocus on what matters most about life.

A tone is set for Lent by Jesus' 40 days in the desert. Usually, these are described as days of fasting and testing for him. Notably, however, he also expressed great clarity during this time about the kind of world he desired and the powers undergirding it.

In the Gospel of St. Matthew we read, "Then the devil took [Jesus] up to a very high mountain, and showed him all the kingdoms of the world," saying, "All these I shall give to you, if you will prostrate yourself and worship me" (Mt 4:8-9).

But Jesus said, "Get away, Satan! It is written: 'The Lord, your God, shall you worship and him alone shall you serve.'" (Mt 4:10).

The drama of this desert experience might prompt some to regard Jesus and Satan as sole focal points. But that overlooks the Holy Spirit's presence.

In the desert, Jesus surely heard more than Satan's recommendation of a world of reckless power plays. For, St. Luke's Gospel says, Jesus "was filled with the Holy Spirit" after John the Baptist baptized him, and then "was led by the Spirit into the desert" (Lk 3:27, 4:1).

Are two worlds not witnessed during this desert time, one of destructive, arrogant power, another of the Spirit of God?

Christians always have been asked to choose between

those worlds.

"The fruit of the Spirit," St. Paul explains, "is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, [and] self-control" (Gal 5:22).

However, another "world of unholy spirits" opposes the Spirit's "energies of self-giving love," Redemptorist Father Anthony J. Kelly writes in *God Is Love: The Heart of Christian Faith*.

Moreover, unhappy consequences result from choosing to inhabit a world of unholy spirits, the Australian theologian suggests. Its "self-destructive obsessions" promise "a spurious sense of power and control," while leading to "the sacrifice of others."

Pope Emeritus Benedict XVI described the impact of that kind of world, one lacking room for God.

In his 2012 homily for the Christmas midnight Mass at St. Peter's Basilica at the Vatican, Pope Benedict said a world that extinguishes God's light will not know peace.

Moreover, in such a world "the human creature would cease to be God's image, to which we must pay honor in every person," the pope cautioned. Choose a world instead, he exhorted worshipers, where people "make room" for the Lord within themselves and recognize him "in those through whom he speaks," including "children, the suffering, the abandoned, those who are excluded and the poor of this world."

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

From the Editor Emeritus/John F. Fink

Year of Faith: What good does it do to pray?

What good does it do for us to pray? I realize, of course, that there are



various types of prayer—adoration, praise, petition, intercession, contrition and thanksgiving. But for now, let's stick with petition and intercession, in which we ask God for something.

If we believe that God knows what is going to happen in the future, are our prayers going to make him change his mind? Furthermore, if God knows what we are going to do tomorrow, how can we say that we act freely?

These are questions that people have asked for centuries. It's hard to reconcile belief in the efficacy of prayer with God's omniscience. He already knows whether or not our prayers are going to be answered, so why bother to pray?

It has helped me reconcile those two concepts by trying to grasp another difficult concept—eternity. That, too,

is hard for us humans, with our finite minds, to understand since it means the absence of time.

For us, things happen moment after moment. What happened yesterday, or just a second ago, is past, and what will happen tomorrow, or the next year, is still in the future. But in eternity, where God lives, there is no past and future. Everything is simultaneous, in the present.

This is important if we are to consider the question of human freedom despite the fact that God knows everything that is going to happen. God does not *foresee* us doing something tomorrow anymore than he *saw* us doing something yesterday. He simply *sees* us doing it, whether past, present or future.

In God's eternity, both yesterday and tomorrow are eternally present. For you and me, yesterday is past and tomorrow hasn't come yet, but that's not true in eternity.

Therefore, God doesn't have to change his mind in order to answer our prayers and make something happen in our future that otherwise wouldn't have because our

future is the present for him.

Furthermore, his knowledge of what we are going to do in the future doesn't destroy our freedom to decide whether or not we are going to do them. He knows our future actions to be the freely performed actions they are.

Other people have a different objection to prayer. How, they ask, could God possibly answer the prayers of all those people who are praying to him at the same time? Perhaps they visualize God handling one person's request, and then moving on to another's and on down the line until everybody is taken care of. How, they ask, could he have time to handle all those requests?

Of course, that question itself involves "time," and God is not in time. He's in eternity. I suppose we could say that he has all the time he needs except that that answer contains the concept of time. Let's say that he has all eternity in which to listen to all those prayers.

It's well for us to become familiar with the concept of eternity since that's what we will experience after our death—a "time" without time. †

For the Journey/Effie Calderola

Take time to connect with the poor this Lenten season

When my daughter and I paid a visit to a college campus, we took some local



advice and visited a popular pizza place. It proved a good recommendation. As we walked back to our hotel, we carried a box with the remains of a great meal.

Ahead of us, an old man sat on the sidewalk, leaning up against a building. Disheveled and roughly bearded, he was obviously familiar with the street. We looked at our pizza. Honestly, when would we get a chance to eat it? So as we walked by, we smiled, proffered our pizza and asked the man if he wanted it. As we walked on, we glanced back to see him eagerly devouring a slice.

I've written about this little incident before, not in a sense of self-congratulation. Far from it.

The episode sticks in my mind because I wonder why we didn't, on a safe block on a busy street, take the time to offer a little conversation with our meager gift? Was the man a real person to us or was he an object of our paltry charity?

This question persists because I think it lies at the heart of Lent. If Lent doesn't

challenge us to embrace the poor, to connect, then we're missing the mark.

Lent starts with the prophet Isaiah telling us how God disparages our "sackcloth and ashes" ideas about fasting. Instead, he says, "Is this not ... the fast that I choose: releasing those bound unjustly, untying the thongs of the yoke; setting free the oppressed, breaking off every yoke?" (Is 58:5-6)

And when Christ starts dividing the sheep from the goats in Matthew 25, he bases it on how we treated the "least" of these, not on how strenuously we kept our faith a private matter. This Christianity is not for the faint of heart, nor for those who don't reach out.

In an *Omaha World Herald* story, columnist Erin Grace tells of a man who decided on his 50th birthday to do something radical. He is giving \$50 away each week of his 50th year.

We're not talking about writing 52 checks and patting himself on the back. No, he is personally handing \$50 to mostly strangers whom he happens to encounter. He gives each person his business card with an email and his blog address. He is getting acquainted with the people that he meets and blogging about his encounters.

Here are just a few examples of the people he has shared his money with,

according to Grace: two homeless vets panhandling; a street corner musician; a waitress; a clerk; a college freshman; an immigrant woman sorting through a bin at Goodwill Industries; a guy who couldn't pay his tab at a restaurant—that one resulted in a two-hour conversation.

All along the way, this man established relationships and discovered things about people's lives. He connected.

In other words, he did what Christ did countless times in the Gospel. He shared of himself. He went beyond our pizza give-away. And imagine how radically the year will change his life?

Lent is not over. There are many ways to connect. Find out how you might help your local Catholic Charities up close and personal, if just for a day. Join your parish social justice committee and find out how they are advocating for and journeying with the poor. Tip someone generously. Notice the poor around you. Step out of your comfort zone.

Our Catholic Church has a preferential option for the poor, part of our social teaching. It can't be an academic thing for us or just another place to write a check. We must connect. And Lent is the ideal place to begin.

(Effie Calderola writes for *Catholic News Service*.) †

Our Global Family/Carolyn Woo

Even suffering can yield beauty when we look for Christ's promise

In my travels, I often encounter artifacts from different countries and cultures.



Among these, the most powerful are always the crosses and crucifixes crafted in a style that reflects the specific struggles and sufferings of those communities.

Let me describe three.

In a Jesuit-run gift shop in Cambodia, my eyes could not leave a simple form of Jesus on a cross made from thick black wire. Jesus was missing the lower part of his left leg. This was crafted by land mine survivors who have lost limbs to these deadly contraptions designed with a sole purpose—to maim and disable.

In the depth of their misery, these individuals joined their suffering with Christ. The victims' cross is an expression of Christ bearing their pain and their bearing the cross. In their suffering, they claimed and proclaimed God.

Years ago in China, I was gifted with

an unpainted clay statue of a peasant woman holding an infant boy high above her head. His arms are outstretched as in a cross. Her feet step on a menacing dragon. This statue was created during a period when religion and religious objects were banned in the country. This statue appropriated the legend of a young woman from a village who hoisted a lantern on her head and stood on the top of a mountain to give light to her husband and father lost at sea in a storm.

I love the statue because it was an act of defiance from a faith that could not be extinguished. It imparts the promise of light from what would have been the lantern with the symbol of the cross. In the midst of utter darkness, through the cross, Christ shows the way to him, our home.

A dark ebony cross from the border area between Sudan and South Sudan hangs outside my office. Carved on the vertical and horizontal bars of the cross are hands touching each other. Only the two hands at the ends of the horizontal cross-bar have their palms turned outward as depicted in crucifixes.

From a territory beset by conflict,

starvation, bombings, eviction from one's land and violence against the Church, the hands carved on this cross bring another dimension of Christ's Passion into view—the relationship between the one who suffers and those who cause the suffering.

The hands express a longing for solidarity and community, for human contact that renders strangers into acquaintances and acquaintances into friends, hands stretched out in a gesture of peace.

Integral to the experience of the cross is forgiveness—the last act of Christ before he surrendered his spirit, offered to the one who sought it and to the many who did not.

In a land where peace seems so elusive, the hands carved into this cross are perhaps a reminder that the peace we seek does not depend solely on us but on God who promised that it is his peace that he leaves with us.

(Carolyn Woo is the president and CEO of Catholic Relief Services, the official international humanitarian agency of the Catholic community in the United States.) †

Catholic Evangelization Outreach/

Ken Ogorek

A specific saint and evangelization

Our chief shepherd and catechist, Archbishop Joseph W. Tobin, not only knows a lot about St. Alphonsus Liguori but spent many years serving the religious order founded by this saint—the Redemptorists.



What might St. Alphonsus tell us about the new evangelization?

First, St. Alphonsus didn't neglect rural areas in his efforts. Just as Jesus tells us in the Great Commission essentially to go everywhere, so must the work

of evangelization involve all 147 of our parishes and missions in our archdiocese.

Second, St. Alphonsus' family at times opposed his desire to answer God's call.

Evangelization acknowledges the pivotal role of families in the life of faith—reaching out to parents especially, encouraging all to bring their children to the Church for baptism and, of course, raising children with a vibrant Catholic faith. Again, in the Great Commission, Jesus emphasizes the importance of baptism.

Finally, on catechist Marcellino D'Ambrosio's website, www.crossroadsinitiative.com, we read that St. Alphonsus Liguori insisted on the firm treatment of persistent wrongdoers. D'Ambrosio is co-founder of Crossroads Initiative, an apostolate of Catholic renewal and evangelization.

Remember that St. Alphonsus

'Jesus challenges us to teach his people everything—including the truth that might hurt a bit.'

proclaimed the redeeming love of Jesus.

In order to appreciate our need for redemption, though, we must somehow break the news to ourselves and others that we are sinners in need of salvation from sin and death.

Redemption is ours due to the suffering, death and resurrection of God's only Son, Jesus, the one Savior of the world. That's a core message of evangelization.

In a culture that often encourages persistent wrongdoing, it can be a tough sell proclaiming that what seems like firm treatment—turning away from sin and believing the Good News—is really a loving response to the ultimate love: God's redeeming love for each of us. But Jesus challenges us to teach his people everything—including the truth that might hurt a bit.

Sometimes love is tough love. But only the love of Jesus ultimately redeems us. It saves us.

St. Alphonsus Liguori's life is much too full to explore thoroughly here. But these three connections between his life and Jesus' Great Commission of going everywhere, baptizing everyone and teaching them everything can help inspire our work of evangelization.

We all need a savior. Thank God for sending us his only begotten Son as our truly Holy Redeemer.

(Ken Ogorek is director of catechesis for the archdiocesan Office of Catholic Education. Evangelization is included under his administrative responsibilities. E-mail him at kogorek@archindy.org. Peg McEvoy is the archdiocesan associate director of evangelization and family catechesis. For questions and/or help about starting a parish evangelization team, contact her at pmcevoy@archindy.org.) †

Fifth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 17, 2013

- Isaiah 43:16-21
- Philippians 3:8-14
- John 8:1-11

The Book of Isaiah supplies the first reading for this weekend in Lent. The reading is from the second part of Isaiah, written at a time that was not the best period in the history of God's people.



The people had been rescued from exile. They, or their parents or grandparents, had survived the conquest of the Hebrew

kingdoms by the Babylonians, the conquest that led to the exile.

By no means was all well, however. The land was not flowing with milk and honey. To the contrary, it was lifeless and absent of yield. This starkness easily prompted people to be cynical and to deny that God cared for the people, the tendency even to say that God did not exist.

With great power and clarity, this section of Isaiah insists that God will make all right. He is almighty. He will not forsake the people. He will cause rivers of life-giving water to flow through the arid land.

For the second reading, the Church presents a passage from St. Paul's Epistle to the Philippians. The Christians of Philippi had this in common with Christians living in every other major city of the Roman Empire. They were few in number, by comparison, and their devotion to Christ drew them into a lifestyle and way of thinking utterly opposite the prevailing culture. Furthermore, hostility, official and unofficial, engulfed them.

So Paul, as he did in other letters, encouraged but also challenged the Christians. It is eloquent in its message, using the imagery of racing. The Apostle says that he has not yet finished the race, but he has his eyes on one sight alone, namely the finish line. When he crosses

this line, in other words when he dies an earthly death, he will have won because he will enter life everlasting.

For its third reading this weekend, the Church gives us a selection from St. John's Gospel. John's Gospel is a literary gem. It tells its version of the life and teaching of Jesus with remarkable brilliance and appeal. Important to this appeal is the Gospel's clarity and pathos.

Certainly such is the case in this reading. The danger before the woman, and the mercy of God in Christ, are so evident.

By way of explanation, the woman had been caught in the act of adultery. Jewish law and custom were very hard on adulterers, not to victimize women, but rather to secure the racial integrity of the people who were chosen to be God's special people. If an adulterous woman gave birth to a child, conceived outside her marriage, then fraud would taint the family's line of descent, and the identity of the people might be in jeopardy.

Ultimately, it was a trick. The opponents of Jesus knew that to show mercy to the woman would be in accord with the Lord's teaching, yet any semblance of downplaying her misconduct would appear to disregard the law of Moses and ancient Jewish custom.

Fearlessly, Jesus came to the woman's rescue by forgiving her. He also upheld the sinfulness of adultery by admonishing her not to sin again.

Reflection

Next weekend, the Church will observe Palm Sunday. Only two weeks of Lent remain.

The Church urges us that there is still time to repent and to refine our determination to follow Christ. Our own sins haunt us. Temptations still may be strong. We know our imperfections quite well. Abandoning them will not be easy. The Gospel reading tells us that Christ will forgive all, even terrible sins. He will strengthen us, support us, and protect us if we endeavor not to sin again.

Sin is real. So is divine mercy. God will help us to renounce sin and to turn to Christ. Nothing else matters. We need the Lord. He awaits us. †

Daily Readings

Monday, March 18

St. Cyril of Jerusalem, bishop and doctor of the Church
Daniel 13:1-9, 15-17, 19-30, 33-62
Psalms 23:1-6
John 8:12-20

Tuesday, March 19

St. Joseph, Spouse of the Blessed Virgin Mary
2 Samuel 7:7:4-5a, 12-14a, 16
Psalms 89:2-5, 27, 29
Romans 4:13, 16-18, 22
Matthew 1:16, 18-21, 24a or
Luke 2:41-51a

Wednesday, March 20

Daniel 3:14-20, 91-92, 95
(response) Daniel 3:52-56
John 8:31-42

Thursday, March 21

Genesis 17:3-9
Psalm 105:4-9
John 8:51-59

Friday, March 22

Jeremiah 20:10-13
Psalm 18:2-7
John 10:31-42

Saturday, March 23

St. Turibius of Mogrovejo, bishop
Ezekiel 37:21-28
(response) Jeremiah 31:10-13
John 11:45-56

Sunday, March 24

Palm Sunday of the Passion of the Lord
Luke 19:28-40 (procession)
Is 50:4-7
Psalm 22:8-9, 17-18a, 19-20, 23-24
Philippians 2:6-11
Luke 22:14-23; 56 or
Luke 23:1-49

Question Corner/Fr. Kenneth Doyle

Christ's title, 'Son of Man,' can refer both to his humanity and his divinity

Q We refer to Christ by various titles: the Messiah, the Lamb of God, Son of the Father, etc. But I have never understood why, in the Scriptures, Jesus refers to himself as the "Son of Man." That sounds, to me, a little less than divine. Why does Christ call himself that? (San Francisco, Calif.)



A Your question is an insightful one, and has been the subject of considerable discussion by Scripture scholars. On April 29, 1987, Blessed John Paul II devoted one of his weekly audience catechetical presentations to explaining what Jesus meant when he called himself "Son of Man."

That title is used in the four Gospels, always within the sayings of Jesus; and depending on the context, it can refer either to Christ's humanity or to his divinity.

At certain times, the pope pointed out, Jesus seems to be highlighting the fact that "he took his place with that same name as a true man among men, as a son of a woman, Mary of Nazareth," one who shares entirely our earthly condition and suffering.

An example comes in St. Matthew's Gospel where Jesus says, "Foxes have dens and birds of the sky have nests, but the Son of Man has nowhere to rest his head" (Mt 8:20).

In other passages, though, Jesus uses the title with clear reference to the prophecy of Daniel, which was viewed by all as messianic. "I saw coming with the clouds of heaven one like a son of man. ... He received dominion, splendor and kingship; all nations, peoples and tongues will serve him" (Dn 7:13-14).

When Jesus cures a paralytic who has been lowered through a roof, for example, he ascribes divinity to himself by first saying to those looking on, "But that you may know that the Son of Man has authority to forgive sins on Earth ... " (Mk 2:10).

Even more patently, when on trial before the Sanhedrin he was asked, "Are you the Messiah, the Son of the Blessed One?" Jesus answers, "I am; and you will see the Son of Man sitting at the right hand of the Power and coming with the clouds of heaven" (Mk 14:61-62).

So the one title, Son of Man, had a dual

purpose—to lay claim to Christ's unique nature, which was both human and divine.

Q Several years ago, my wife and I were asked to be the godparents of five children whose parents were joining the Catholic Church at the time. We willingly agreed. Later, the couple had four more children; we were asked to be their godparents as well and were proud to do so.

Two years ago, though, the parents decided to leave the Catholic faith. Their children are now ages two through 13, and we are wondering what are our responsibilities to those children now? (Colfax, Ind.)

A What pleases me, with your question, is how seriously you view your responsibilities as godparents. That is the ideal the Church seeks to achieve, although many sponsors may fall short. The Church's *Code of Canon Law* in #872 states that a godparent "helps the baptized person to lead a Christian life in keeping with baptism and to fulfill faithfully the obligations inherent in it." So a continuing relationship is clearly envisioned.

Even in the circumstances you describe, you can continue to fulfill some of the responsibilities—mainly, to continue to serve as examples of faith-filled Catholics by the tenor of your lives and sacramental practice, and by praying regularly for the children you have sponsored.

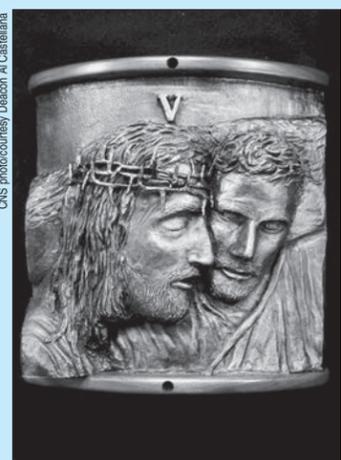
You might even consider sending them a card or note each year on the anniversaries of their baptism, but this would depend on how that would be viewed by the children's parents, and you are in a better position to measure that than I.

If you lived in the same vicinity and if the parents had simply fallen away from Catholic practice through laziness or the general busyness of family life, you might even offer to take the kids to Mass and to religious education classes.

But what I suspect from your question is that the parents made a conscious decision to withdraw from the Catholic faith—in which case you might drive them and their children further away by pressing too hard.

If you are still friendly with the parents, you might consider having an honest discussion with them—explaining to them that you still feel some personal responsibility for the children's growth in the faith, but that you don't want to do anything that would offend, and asking the parents what they would be comfortable with. †

My Journey to God



My Load Is Heavy

By Thomas J. Rillo

My load is heavy but not as heavy as that of Jesus
My load is laden with just my individual sins
Jesus bore the weight of the sins of the world
For him I can forgive others for the weight.

The weight of the cross grew so much heavier
Jesus struggled beneath its ponderous weight
I also struggle with the weight of my own cross
Seeking someone to help me as Simon helped Jesus.

My cross-bearing journey leads to salvation
The path established by Jesus' own journey
My prayer of repentance lightens the load
Seeking God and obedience to His Word helps.

My load is heavy but becomes lighter with prayer
Service to others helps with their load and mine
There will come a day when there is no load
The day that I am in complete union with God.

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Station V—Simon helps Jesus carry his cross—is one of the Stations of the Cross sculpted by artist Deacon Al Castellana for Sts. Peter and Paul Parish in Winter Park, Fla.)

Rest in peace

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

ACEVEDO, Gloria G., 85, St. Andrew the Apostle, Indianapolis, Feb. 14. Mother of James Acevedo. Sister of Rueben Garces and Ampaco Prieto. Grandmother of one.

BAUER, Lillian Ruth, 71, St. Joseph, Shelbyville, Feb. 18. Mother of Deborah Braniff, Margaret Scott, Matthew and William Bauer. Sister of Jody Crowley. Grandmother of 14. Great-grandmother of 13.

BUBE, Charles, 81, St. Anthony of Padua, Clarksville, Feb. 13. Husband of Charlene Bube. Father of Janie Grove, Amy Noll, Vicki, Keith and Paul Bube. Grandfather of 10. Great-grandfather of one.

BUYOC, Joseph Anthony, 47, Sacred Heart of Jesus, Indianapolis, Feb. 10. Husband of Natalie Buyoc. Father of Andrew and Bailey Dunn. Brother of Cindy Cox and Bernadette Wyman.

CARROLL, Kathleen R., 76, St. Luke the Evangelist, Indianapolis, Feb. 20. Wife of Richard Carroll. Mother of Mary Elizabeth Sandorf and Mark Carroll. Grandmother of 10. Great-grandmother of one.

CONNOLLY, Robert Francis, 88, St. John the Baptist, Dover,

Feb. 14. Husband of Marie (Fledderman) Connolly. Father of Monica, Dale, Greg and Roger Connolly. Brother of Esther Hartman and Alice Vogelgesang.

CUNNINGHAM, Ralph J., 60, St. Joseph, Clark County, Dec. 20. Brother of Doris Hines and Ray Cunningham.

DEAN, Marguerite, 87, St. Mary, New Albany, Feb. 16. Wife of Edward Dean Sr., Mother of Mary Pat Hisle, Allison Lane, Susan Parris, Anne Schindler, Edward Jr., Miles and William Dean. Grandmother of eight. Great-grandmother of three.

DOHERTY, Kathleen, 87, Christ the King, Indianapolis, Feb. 19. Mother of Edward Doherty.

EDELEN, George L., Jr., 88, Our Lady of Perpetual Help, New Albany, Feb. 23. Husband of Dorothy Edelen. Father of Gary Edelen. Grandfather of two. Great-grandfather of three.

FISHER, Vicky D., 64, St. Lawrence, Indianapolis, Feb. 8. Wife of Terry Fisher. Mother of Gretchen and Bryan Fisher. Daughter of Mildred Alford. Sister of Susan Cundiff, Donna Holloway, Sarah Isenhower and Michael Alford. Grandmother of two.

GOLDSMITH, Vivian D., 80, St. Louis, Batesville, Feb. 15. Mother of Beverly Goldsmith-Bowling, Dawn Giltz, David, Douglas and Paul Goldsmith Jr. Sister of Helen Bise, Charles and Steven Faulkner. Grandmother of 12. Great-grandmother of 23.

HAMMOND, Thelma L., 85, Holy Family, New Albany, Feb. 18. Mother of Suzi Deem, Lisa Koetter and Tina Walts. Sister of Minnie Beyl. Grandmother of seven. Great-grandmother of nine.

HARRINGTON, Howard F., 85, St. Michael the Archangel, Indianapolis, Feb. 18. Husband of Martha Harrington. Father of Christine and Deborah Harrington. Brother of Rosemarie Mattingly. Grandfather of one.

JOYCE, Kevin, 85, St. Charles Borromeo, Bloomington, Feb. 24. Father of Catherine Cooper, Patricia, Richard and Robert Joyce. Brother of Patricia Sierk. Grandfather of four.

KAISER, Marietta E., 83, Holy Family, New Albany, Feb. 12. Mother of Carol Bruner, Mary Kay Dorgay, Barbara, Jean, John Jr. and Thomas Kaiser. Grandmother of 12. Great-grandmother of one.

KALB, George W., 94, Prince of Peace, Madison, Dec. 21. Father of Mary Kathleen Dagleish, Carolyn Jones, Teresa Shaffer and G. Richard Kalb. Grandfather of 10. Great-grandfather of six.

KERRIGAN, Elizabeth Ann, 81, St. Lawrence, Indianapolis, Feb. 10. Wife of Lawrence Kerrigan Sr. Mother of Linda DeGroot, Pamela Weber and Lawrence Kerrigan Jr. Jr. Grandmother of seven. Great-grandmother of one.

KOORS, James R., 78, St. Louis, Batesville, Feb. 26. Father of Tress Zielinski, Andy and Tony Koors. Brother of Rite Fields. Grandfather of six. Great-grandfather of one.

LESCH, William R., 86, St. Pius X, Indianapolis, Feb. 17. Husband of Joan Lesch. Father of Anne, Kathryn, James, John, Timothy, Tom and William Lesch. Grandfather of 15.

LINGENFELTER, Janice, 81, St. Lawrence, Indianapolis, Feb. 8. Mother of Diana Hurley, Linda Reed, Arthur, Robert and Thomas Lingenfelter. Sister of Jane Day, JoAnn Leisure and Joyce Oberlis. Grandmother of 11. Great-grandmother of 16. Great-great-grandmother of one.

MAHLE, James N., 75,

Sistine stoves



Workers prepare the stoves on March 7 that will be used to burn the ballots during the papal conclave. The work crew installed protective panels to cover the mosaic tile floors, and mini-scaffolding raised a false floor level with the altar in order to eliminate any steps. The chapel is closed to the public through the end of the conclave.

St. Louis, Batesville, Feb. 15. Husband of Mary Jo (Walke) Mahle. Father of Sara Drabik and Robert Mahle. Grandfather of one.

MAYBERRY, Roy M., Jr., 73, St. Simon the Apostle, Indianapolis, Feb. 15. Husband of Karen Mayberry. Father of Sean Mayberry. Son of Anna Papageorge. Brother of Cheryl Byers, Misty Linne, Meryl Roeger, John Papageorge, Donald and Fred Mayberry. Grandfather of two.

McCALLEY, Richard, 89, St. Matthew the Apostle, Indianapolis, Feb. 2. Father of Katherine Barney, Peggy McCullough, Mary Myers, Andrea Perkins, Patty Roach, Jeanne TeKolste, Christopher, John, Joseph, Kevin, Thomas and Timothy McCalley Grandfather of 34. Great-grandfather of several.

McGARY, John M., 80, St. Gabriel, Connersville, Feb. 10. Father of Chris McGary. Brother of Mitzi Heeb. Grandfather of five.

McPHILLIPS, Carolyn, 80, Holy Family, New Albany, Feb. 13. Mother of Frank McPhillips. Sister of Lois Erwin and Frances Oleta Williams. Grandmother of one.

MEEHAN, John Edward, Jr., 87, St. Mark the Evangelist, Indianapolis, Feb. 16. Father of Kathryn Gaus, Michael and Patrick Meehan. Grandfather of four. Great-grandfather of two.

OWENS, Roy, 67, St. Joseph, Rockville, Feb. 21. Husband of Patricia Owens. Father of Elizabeth Ankrom, Jennifer Cole, Carrie Patton, Lori Pugh, Connie Taylor, Christina Wilson, Marie Wimsett, Chuck and Daniel Curtis and Roy Owens Jr. Brother of 16. Grandfather of 21. Great-grandfather of four.

PFARR, Helen A., 89, St. Augustine Home for the Aged, Indianapolis, Feb. 2. Stepmother of Catherine, David, Michael and Thomas Pfarr. Sister of Robert Klein. Step-grandmother of seven. Step-great-grandmother of three.

REDMOND, William Albert, 87, St. Luke the Evangelist,

Indianapolis, Feb. 18. Husband of Barbara Redmond. Father of William Redmond Jr. Brother of Thomas Redmond. Grandfather of six. Great-grandfather of two.

RIEGER, Helen (Ahlaus), 85, St. Paul, Sellersburg, Feb. 9. Mother of Marcia Fellows, Judy Galyian, Linda Lenfert, Bruce, David, Kenneth, Mark and Wayne Rieger. Sister of Joan McMahan and Paul Ahlaus. Grandmother of 17. Great-grandmother of nine.

STEEL, Doris Gene, 87, Christ the King, Indianapolis, Feb. 8. Wife of George Steel. Mother of Chris Steel. Sister of Bill Carey. Grandmother of one.

VUKOVITS, Frank S., Sr., 84, St. Matthew the Apostle, Indianapolis, Dec. 16. Husband of Jacqueline Vukovits. Father of Tina Johnson and Frank Vukovits Jr. Grandfather of four.

WILDER, Lina, 60, St. Jude, Indianapolis, Feb. 19. Wife of Greg Wilder. Mother of Danna Whitney. Grandmother of one. †

Providence Sister Beatrice Hoberg taught music for 40 years and wrote textbooks

Providence Sister Beatrice Hoberg, previously Sister Mary Canice Hoberg, died on March 3 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 95.

The Mass of Christian Burial was celebrated on March 8 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Beatrice Margaret Hoberg was born on Nov. 2, 1917, in Chicago.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 11, 1937, and professed final vows on Aug. 15, 1945.

Sister Beatrice earned a bachelor's degree in music at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, and a master's degree in music at the University of Cincinnati in Cincinnati.

During 76 years as a Sister of Providence, Sister Beatrice taught music in Catholic schools for 40 years in California, Illinois and Indiana. In the archdiocese, she taught in Indianapolis at Holy Cross Central School from 1939 to 1942 and Immaculate Heart of Mary School from 1951 to 1952. She also ministered at Simeon House in Terre Haute from 1980 to 1984. She moved to her order's

motherhouse in 1996.

During her many years of teaching, Sister Beatrice co-authored and wrote musical compositions for *To God through Music*, a classroom music textbook series, and reading workbooks for elementary grade students. She later co-authored *The Story of Anne Thérèse*, a biography of St. Theodora Guérin for children.

She is survived by nieces and nephews.

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

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Students at St. Mary School in North Vernon hold mock conclave

By Sean Gallagher

Students at St. Mary School in North Vernon got a taste of what a conclave to elect a pope was like in their own mock conclave held on March 11, the day before the start of the real one at the Vatican.

Father Jonathan Meyer, pastor of St. Mary Parish in North Vernon, organized the event with the help of the school's eighth-grade teacher, Lisa Vogel.

It followed closely each of the rituals of a conclave and the tasks to prepare for it. First, "workers" made sure that no listening devices were in the "Sistine Chapel"—actually, the school's gym—and then took away all cell phones from the "cardinals."

Then the "cardinals," a group of upper grade boys in the school, wearing red cassocks, white surplices, red capes and red zucchetos, processed in while chanting the "Veni Creator Spiritus" sequence. Each took an oath, and then students playing members of the press were asked to leave.

The rest of the students watched the voting from the gym's bleachers while Father Meyer commented on each step to help them learn about what would happen during a real conclave.

Each of the 40 cardinals took up

his ballot and said a prayer before depositing it in a chalice on an altar that sat in front of a screen, on which was projected an image of Michelangelo's "Last Judgment."

After two ballots, "Cardinal" Bret Sawyer, an eighth-grader, was elected pope and took the name Maximilian, which is his confirmation name.

The conclave ended with the new pope donning a white cassock and giving his blessing to the assembled crowd, which cheered for the new pontiff.

Father Meyer was impressed by how much the students learned from the mock conclave, and how they showed their love for the faith during it.

"Our Catholic faith, in a certain way, is so in depth that it demands drama," he said. "And these young people were literally captured [by it]. Our preschoolers up through our eighth-graders who were watching this and acting it out were enthralled by the drama of the Church."

"It's a beautiful thing. It's 2,000 years of history and tradition all wrapped up into our present era."

(For more photos from the mock conclave held at St. Mary School in North Vernon, log on to www.CriterionOnline.com.) †



Above, Christopher Garlitch, a seventh-grader at St. Mary School in North Vernon, portrays a cardinal placing a ballot in a chalice during a mock conclave held on March 11 in the Seymour Deanery school.



Above, students at St. Mary School in North Vernon pose on March 11 in their school's gym after completing a mock conclave in which students acted out various roles and, in the process, learned how popes are elected. Eighth-grader Bret Sawyer, center at the top, was elected pope on the second ballot and took the name Maximilian.



Left, students at St. Mary School in North Vernon play members of the Swiss Guard during a mock conclave held on March 11.

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- Have an inclusive philosophy and ability and commitment to work with internal and external communities.
- Have budgeting and financial management experience.

The candidate will also have achieved at least a Master's Degree in Education, hold or be eligible for an Indiana Administrative license and have 3-5 years of classroom teaching experience. Administrative experience is also preferred.

Qualified candidates should email a current resumé, cover letter and three reference letters, plus a pastor reference, to principalsearch@guerincatholic.org. Preference will be given to applications submitted prior to February 28, 2013.

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Dinner dance unites families, friends with special needs

By Natalie Hoefler

As the music blared, Justin Graves pumped his first in the air. He swung his head like an '80s "hair band" member. He played air guitar, did the Macarena and the Electric Slide.

If energy were mercury, the thermometer would have been shattered.

One never would have expected such enthusiastic dancing of Graves who, when asked if he planned to dance that night at the Special Religious Development (SPRED) dinner dance, quietly answered, "Yes."

A member of St. Luke the Evangelist Parish in Indianapolis, Graves was one of the many enthusiastic participants at the 13th annual SPRED dinner dance held on March 2 at the Marten House Hotel and Conference Center in Indianapolis.

The theme of this year's event was "All Aboard the Love Boat." Leaders dressed as ship crew members, attendees received sailor hats or flowers for their hair, and a ship setting was created as a prop for photographs.

"The number one goal tonight is to celebrate with our friends and just have a good time," said Stephanie Pierce, SPRED catechist at St. Malachy Parish in Brownsburg and co-chair of the event. "We hope to raise some funds, but the most important part is to celebrate."

To raise funds, the event included a silent auction and raffle.

SPRED, a ministry of the archdiocese's Office of Catholic Education (OCE), ministers to children and adults with developmental disabilities. It has been active in the archdiocese for 17 years. Groups now meet in more than 14 parishes with more than 100 participants—called friends—and more than 100 volunteers.

OCE has a three-pronged approach to catechizing Catholics with special needs, according to Ken Ogorek, archdiocesan director of catechesis.

"We seek to raise awareness of disabilities. We try to help religious education programs with inclusive techniques and strategies for kids who are perfectly capable of joining typical religious education sessions with a little help," he said. "And we develop specialized approaches for catechesis, like SPRED."

Ogorek spoke briefly at the event. He started by reading a message from Archbishop Joseph W. Tobin, who was unable to attend the event.

"St. Alphonsus Ligouri had a heart for outreach for all those in need of physical and spiritual assistance. As a leader of the religious order that St. Alphonsus founded, the Redemptorists, and now as your chief shepherd and catechist, I place a high priority on serving people with special needs through the ministry of our local Church. SPRED's pivotal role in catechesis for people with disabilities makes your support very important. I plan to attend a SPRED event as soon as my schedule permits."

After sharing the archbishop's message, Ogorek also shared the positive growth that SPRED experienced in the past year.



More than 200 participants, family members and supporters attended the 13th annual SPRED dinner dance on March 2 at the Marten House Hotel and Conference Center in Indianapolis.



A children's group started at St. Ambrose Parish in Seymour, a group for young adults is beginning at St. Monica Parish in Indianapolis, and a new adult group was added at St. Meinrad Parish in St. Meinrad (see related story).

SPRED participants are divided into four age groups: children, ages 6-10; youth, ages 11-16; young adults, ages 17-21; and adults, ages 22 and older.

Terry and Kathy Huser own Huser HomeCare and Huser Special Care and are members of St. Matthew Parish in Indianapolis. They attended the event with some of their own special needs children, as well as three of their clients who are active in the SPRED program at St. Mark the Evangelist Parish in Indianapolis.

"This is a very underserved population, and the fact that the Church is working with kids and adults with special needs—it's a great opportunity," Terry said.

Megan Varnau agrees. "I think SPRED is very interesting. I have a lot of friends there." Varnau is a SPRED participant at St. Thomas Aquinas Parish in Indianapolis. She attended the event with her parents, Ann and Mark.

On the dance floor, a young man who is a SPRED participant gently took the palsied hand of a woman in a wheelchair. He held her hand through an entire song, grinning and moving it in time to the music. The smile and joy on the woman's face was every bit as exuberant as Graves' dancing antics.

"They teach us ever so much more than we could give back," said SPRED volunteer Susan Robinson of St. Monica Parish in Indianapolis. "It's a real blessing to be involved with them."

(For more information on SPRED, log on to www.archindy.org/OCE/ourprograms/spred.html.) †

Above, Friends, family members, volunteers and supporters of Special Religious Development (SPRED) pack the dance floor during the 13th annual SPRED dinner dance at the Marten House Hotel and Conference Center in Indianapolis on March 2.

Left, Justin Graves has fun during the 13th annual SPRED dinner dance at the Marten House Hotel and Conference Center in Indianapolis on March 2. This year's theme for the event was "All Aboard the Love Boat."

SPRED participants live out their faith during Mass at St. Meinrad Parish

Special to *The Criterion*

ST. MEINRAD—Special Religious Development (SPRED) is a faith community within a larger parish faith community, and offers participants a place of their own where they are missed if they aren't there.

An international faith education program, SPRED was started by Father James McCarthy of the Archdiocese of Chicago in the early 1960s, and involves integrating the day-to-day experiences of those with developmental disabilities into their own faith experiences and knowledge of their Creator.

SPRED participants are divided into four age groups: children, ages 6-10; youth, ages 11-16; young adults, ages 17-21; and adults, ages 22 and older. Those who take part in SPRED are called "special friends."

St. Meinrad Parish began its SPRED program with a 22 and older age group in the fall of 2012 consisting of five friends, five catechists (one for each friend), an activities catechist and a leader catechist.

The friends, along with their catechists, participated in Mass at St. Meinrad Church on March 3. They served as greeters, servers, lectors, gift bearers and extraordinary ministers of holy Communion.

New catechist training takes place within the SPRED community. The catechists begin each session in quiet activities with their friend. The activities catechist has the responsibility of seeing that each one is involved in one of the many activities available in the

SPRED center, and that it is directed to relaxing each person to get them out of the stresses of their day.

The activities director then guides everyone to a quiet circle where each friend and catechist is called by name to join the leader catechist at the SPRED altar that has been prepared with a lighted candle, and the symbol that the lesson is centered around along with the "holy book," the Bible.

The leader elicits some aspect of each person's recent experiences and leads them to the deeper meaning of those experiences as it relates to their life in Jesus. The lesson is followed by an agape meal, where all share and enjoy symbolic food together.

It is during the agape meal that respect for food and the difference between bread and holy bread—the Eucharist—is taught to those who have not yet received their first holy Communion.

"Being a catechist in a SPRED community is not something that can be described, it must be experienced," said Judy Colby, lead SPRED catechist at St. Meinrad Parish. "Living the little and the big 'wow' moments in a SPRED community bonds the group in a way that allows the entire group to realize a sense of the sacred. The group's awareness of the divine is simply a gift."

(St. Meinrad Parish hopes to begin a SPRED program for children ages 11-16 this fall. Parents of children with developmental disabilities in the St. Meinrad area are invited to contact Judy Colby at 812-357-2325 or Marilyn Becker at 812-357-2005.) †



SPRED friends and their catechists pose in St. Meinrad Church in St. Meinrad on March 3. Shown, from left, front row, Lisa Schaefer, Teresa Ippoliti, Courtney Ruxer and Judy Seifrig. Second row, Benedictine Father Anthony Vinson, administrator of St. Meinrad Parish, Mary Grace Blowers, Liz Mohr, Sheila Fischer, Lee Niehaus, Aaron Fosche, Judy Colby, Joseph Chan and Marilyn Becker.