



The Criterion

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It's All Good

Columnist Patti Lamb reflects on working and shaping spiritual muscles this Lent, page 12.

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Cardinal outlines possible paths to Communion for divorced, remarried

VATICAN CITY (CNS)—The Catholic Church needs to find a way to offer healing, strength and salvation to Catholics whose marriages have failed, who are committed to making a new union work and who long to do so within the Church and with the grace of Communion, Cardinal Walter Kasper told the world's cardinals.

Jesus' teaching on the indissolubility of sacramental marriage is clear, the retired German cardinal said, and it would harm individuals and the Church to pretend otherwise. However, "after the shipwreck of

sin, the shipwrecked person should not have a second boat at his or her disposal, but rather a life raft" in the form of the sacrament of Communion, he said.

Pope Francis had asked Cardinal Walter Kasper, a well-known theologian and author of a book on mercy as a fundamental trait of



Cardinal Walter Kasper

God, to introduce a Feb. 20-21 discussion by the College of Cardinals on family life. The Vatican did not publish the cardinal's text, but Catholic News Service obtained a copy.

The Catholic Church needs to find a way to help divorced and remarried Catholics who long to participate fully in the life of the Church, Cardinal Kasper told the cardinals. While insisting—for the good of individuals and of the Church—on the need to affirm Jesus' teaching that sacramental marriage is indissoluble, he allowed for the possibility that in very specific cases the Church could tolerate, though not accept, a second union.

From the first moments of creation, the cardinal said, God intended man and woman to be together, to form one flesh, to have children and to serve him together. But sin entered the world almost immediately, which is why even the Bible is filled with stories of husbands and wives hurting and betraying one another, he explained.

Christ, who came to set people free from

See **DIVORCE**, page 2



Pope Francis takes time to talk with Mary Kubala, seated, and Vicki Stark after the two members of St. Anne Parish in New Castle attended an audience with the pope last fall in St. Peter's Square at the Vatican.

St. Anne parishioners savor conversation with Holy Father during papal audience

(Editor's note: On March 13, the Church marks the one-year anniversary of the election of Pope Francis as universal shepherd. In this week's issue, we feature a special package of stories reflecting on the Holy Father's first year, including reflections from Criterion readers on how his pontificate has affected their lives of faith.)

By John Shaughnessy

The joy radiates as Mary Kubala and Vicki Stark recall the moment when Pope Francis stopped to talk with them and bless them during their visit to the Vatican.

The two members of St. Anne Parish in New Castle still picture the pope's smile.

They still savor the moment when he let

Kubala reach up and touch him.

They still remember the words he shared with them.

It all happened unexpectedly during their guided tour of Italy last fall.

The tour didn't include a visit to the Vatican, but Kubala told Stark that there was no way she was "going that far and not try to see Pope Francis because he's amazing." So Kubala arranged, before the trip, to line up two of the several thousand tickets for a papal audience on Nov. 6.

Then as the tour led them to Tuscany, Kubala told the guide that she and Stark were leaving the group for a day to take the train to Rome to see the pope. On the train ride, the 65-year-old Kubala allowed herself to dream.

"I told Vicki on the train, 'If I get

to see him, I'm going to ask him not to change—because he's doing everything right.'"

The two friends have appreciated the tone and the witness of Pope Francis, who will mark his first anniversary of his election as pope on March 13. They celebrate his emphasis and his example to people to love God and love one another. They rejoice in the way he reaches out to the poor, the disabled and children. They love how he focuses on the bonds that connect people instead of the issues that divide them.

"I think he's an amazing person and a very holy man," says Stark, who is 69. "There's just an inner happiness about him."

See **AUDIENCE**, page 8

Pope Francis' constant refrain: As people of faith, let us 'go forth,' evangelize and help poor of the world

VATICAN CITY (CNS)—Pope Francis' most frequent advice and exhortation to Catholics—from laypeople in parishes to bishops and cardinals—is "Go forth."

In Italian, the phrase is even snappier: "Avanti."

As the world's cardinals gathered at the Vatican in early March 2013 to discuss the needs of the Church before they entered the conclave to elect a successor to Pope Benedict XVI, "avanti" was at the heart of a speech by then-Cardinal Jorge Bergoglio of Buenos Aires, Argentina.

The speech captured the imagination of his confrere, Havana Cardinal Jaime Ortega Alamino, who received permission to share it after Pope Francis was elected.

"Put simply, there are two images of the Church: a Church which evangelizes and goes out of herself" by hearing the word of God with

See **EVANGELIZE**, page 8



Pope Francis blesses a child as he arrives to lead his general audience in St. Peter's Square at the Vatican on Feb. 26.



Pope Francis leads opening prayer during a meeting of cardinals in the synod hall at the Vatican on Feb. 20. The pope asked the world's cardinals and those about to be made cardinals to meet at the Vatican on Feb. 20-21 to discuss the Church's pastoral approach to the family. During the meeting, Cardinal Walter Kasper introduced a discussion on family life.

DIVORCE

continued from page 1

the bonds of sin, established marriage as a sacrament, "an instrument of healing for the consequences of sin and an instrument of sanctifying grace," he said.

Because they are human and prone to sin, husbands and wives continually must follow a path of conversion, renewal and maturation, asking forgiveness and renewing their commitment to one another, Cardinal Kasper said. But the Church also must be realistic and acknowledge "the complex and thorny problem" posed by Catholics whose marriages have failed, but who find support, family stability and happiness in a new relationship, he continued.

"One cannot propose a solution different from or contrary to the words of Jesus," the cardinal said. "The indissolubility of a sacramental marriage and the impossibility of a new marriage while the other partner is still alive is part of the binding tradition of the faith of the Church, and cannot be abandoned or dissolved by appealing to a superficial understanding of mercy at a discount price."

At the same time, "there is no human situation absolutely without hope or solution," he said. Catholics profess their belief in the forgiveness of sins in the Creed, he explained. "That means that for one who converts, forgiveness is possible. If that's true for a murderer, it is also true for an adulterer."

Cardinal Kasper said it would be up to

members of the extraordinary Synod of Bishops on the family in October and the world Synod of Bishops in 2015 to discuss concrete proposals for helping divorced and civilly remarried Catholics participate more fully in the life of the Church.

A possible avenue for finding those proposals, he said, would be to develop "pastoral and spiritual procedures" for helping couples convinced in conscience that their first union was never a valid marriage. The decision cannot be left only to the couple, he said, because marriage has a public character, but that does not mean that a juridical solution—an annulment granted by a marriage tribunal—is the only way to handle the case.

As a diocesan bishop in Germany in 1993, Cardinal Kasper and two other bishops issued pastoral instructions to help priests minister to such couples. The Congregation for the Doctrine of the Faith, headed by the then-Cardinal Joseph Ratzinger, made the bishops drop the plan. A similar proposal made last year by the Archdiocese of Freiburg, Germany, was criticized by Cardinal Gerhard Muller, current prefect of the doctrinal congregation.

Citing a 1972 article by then-Father Joseph Ratzinger, Cardinal Kasper said the Church also might consider some form of "canonical penitential practice"—a "path beyond strictness and leniency"—that would adapt the gradual process for the reintegration of sinners into full communion with the Church used in the first centuries of Christianity. †

Vatican court denies appeal of merger of Holy Rosary Parish in Seelyville

Criterion staff report

The Apostolic Signatura, the highest canon law court at the Vatican, has denied petitions by four people in the Terre Haute Deanery who sought to have the merger of Holy Rosary Parish in Seelyville with Annunciation Parish in Brazil rescinded.

The petitioners were informed of the court's decision late last month.

Holy Rosary Parish was one of four parishes in the Terre Haute Deanery that were closed in 2011 and 2012 as a result of the planning process that has come to be known as "Connected in the Spirit."

In a letter to Archbishop Joseph W. Tobin, Archbishop Frans Daneels, secretary of the Apostolic Signatura, noted that the decision was made by a group of members of the

court and that it could be appealed to all of its members. The petitioners had 10 days from the time they were informed of the decision to make their appeal.

The petitioners had earlier made an appeal to the Vatican's Congregation for the Clergy of the decision to merge Holy Rosary Parish with Annunciation Parish. That congregation denied that appeal last September.

Although Holy Rosary Parish has merged with Annunciation Parish, Holy Rosary Church has remained open for limited sacred use, such as for weddings and funerals.

(For more information about the "Connected in the Spirit" planning process, log on to www.archindy.org/connected.) †

Official Appointments

Effective immediately

Rev. William L. Ehalt, administrator of St. Catherine of Siena Parish in Decatur County, Indiana, appointed pastor.

Effective March 4, 2014

Rev. Scott E. Nobbe, administrator of All Saints Parish in Dearborn County, Indiana, granted a leave of absence.

Rev. Jonathan P. Meyer, pastor of St. Ann and St. Joseph parishes in Jennings County, and St. Mary Parish in North Vernon, appointed pastor of All Saints Parish in Dearborn County, Indiana.

Rev. Jerry L. Byrd, associate pastor of St. Barnabas Parish in Indianapolis, appointed administrator of St. Ann and St. Joseph parishes in Jennings County, and St. Mary Parish in North Vernon.

These appointments are from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis. †

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Father Larry Crawford was known for dedication to social justice

By Sean Gallagher

Father Larry P. Crawford, a retired priest of the Archdiocese of Indianapolis, died in his sleep on Feb. 25 while in Lake Worth, Fla. He was 73.



Fr. Larry Crawford

The Mass of Christian Burial was celebrated on March 3 at St. Gabriel the Archangel Church in Indianapolis, where he had served as associate pastor from 1971-76 and as pastor from 1999 until his retirement in 2013.

Archbishop Joseph W. Tobin was the principal celebrant of the Mass. Retired Father Lawrence Richardt was the homilist.

Burial followed in the priests' circle at Calvary Cemetery in Indianapolis.

Father Crawford, ordained in 1966, served for 19 of his nearly 48 years as a priest at St. Gabriel the Archangel Parish on Indianapolis' west side. He ministered for another nine years at neighboring Holy Trinity Parish.

In the periods in which he served these faith communities, their surrounding neighborhoods were undergoing significant social changes and were often marked by growing poverty and crime.

These challenges, according to Father John McCaslin, led Father Crawford to have a passion for social justice issues.

"He had a wonderful compassion for the least among us, and was really driven to try to work for those [people]," said Father McCaslin, pastor of St. Anthony and Holy Trinity parishes in Indianapolis. "He was doing community organizing and addressing some of these issues way back early in his priesthood. There was a great passion there."

Fathers Crawford and McCaslin ministered alongside each other in neighboring parishes from 2006-13. During that time, Father McCaslin started following in Father Crawford's footsteps, helping to establish the Indianapolis Congregation Action Network, which promotes social justice in Indianapolis neighborhoods.

The previous experience of Father Crawford in this kind of ministry proved helpful.

"He was very critical in our earliest times of helping us to articulate our vision and our core values," said Father McCaslin.

But Father Crawford's connection to Father McCaslin went back further than their time shared as brother priests.

Father Crawford was Father McCaslin's pastor in the mid-1990s at St. Simon the Apostle Parish in Indianapolis.

Father McCaslin was discerning a possible call to the priesthood, but was concerned about talking to his pastor about it, fearing that Father Crawford might put pressure on him to become a seminarian.

When he ended up speaking with him, those fears disappeared.

"He was very good about just talking about discernment," said Father McCaslin. "He received me very graciously. There wasn't any pressure. He was very supportive."

In 1982, Archbishop Edward T. O'Meara appointed Father Crawford the first director of what was then known as the archdiocesan Office of Pro-Life Activities.

Father James Bonke, a longtime friend, noted that Father Crawford established what is now known as the Archbishop O'Meara Respect for Life Award, which is given each year on Respect Life Sunday in October to a Catholic in central and southern Indiana who has given outstanding service to the cause of life.

"Larry came to have a passion for the whole gamut of pro-life issues," said Father Bonke, defender of the bond in the archdiocesan Metropolitan Tribunal and associate pastor of Christ the King Parish in Indianapolis.

Father Bonke also noted how committed Father Crawford was to St. Gabriel Parish, where he served as pastor in the 14 years leading up to his retirement last July, and how much the Indianapolis West Deanery faith community appreciated him.

"When he retired last July, his final Mass was quite a tribute," Father Bonke said. "The place was packed. They had a picnic reception afterward. There were people all over the place."

Larry P. Crawford was born on July 26, 1940, in Owensboro, Ky., to Charles Crawford and Elizabeth (Coomes) Crawford. He was baptized on Aug. 4, 1940, in St. Stephen Cathedral in Owensboro and confirmed on May 5, 1947, at the former St. Catherine of Siena Church in Indianapolis.

After graduating from St. Catherine School, he

received 12 years of priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Archbishop Paul C. Schulte ordained Father Crawford a priest on May 1, 1966, at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Father Crawford celebrated his first Mass on May 8, 1966, at St. Catherine Church.

From 1966-68, he served as a high school teacher and associate pastor of Holy Spirit Parish in Indianapolis. He then served as associate pastor of St. Andrew Parish in Richmond from 1968-71.

Beginning in his time in Richmond, Father Crawford also ministered as chaplain of the Whitewater Valley Council of the Boy Scouts of America.

In 1971, Father Crawford began his 19 years of service at St. Gabriel the Archangel Parish in Indianapolis. He served as its associate pastor from 1971-76.

He first served as a pastor beginning in 1976 at Holy Trinity Parish in Indianapolis, where he served until 1985.

In 1982, he was appointed the director of the archdiocesan Office of Pro-Life Activities, which had recently been established by Archbishop Edward T. O'Meara. He served in this position until 1991.

He continued his pro-life ministry after being appointed pastor of Holy Name of Jesus Parish in Beech Grove in 1985, where he served until 1987.

From 1987-88, Father Crawford ministered as the pastor of the former St. Mary and St. Michael parishes in Madison while continuing to serve as director of the archdiocesan Office of Pro-Life Activities.

That pro-life ministry continued while Father Crawford served as pastor of St. Ann Parish in Indianapolis from 1988-91.

He then served as pastor of St. Simon the Apostle Parish in Indianapolis from 1991-99.

Father Crawford returned to St. Gabriel Parish in 1999, serving as its pastor until his retirement in 2013.

Surviving are his sister, Brenda Kelly; his brother, Gary Crawford; and several nieces, nephews, great nieces and great nephews.

Memorial contributions may be made to the American Lung Association (www.lung.org) or to St. Gabriel the Archangel Parish, 6000 W. 34th St., in Indianapolis. †

Father Thomas Murphy worked as a lawyer and legislator before priesthood

By Sean Gallagher

Father Thomas J. Murphy, a retired priest of the Archdiocese of Indianapolis, died on Feb. 28 at the St. Paul Hermitage in Beech Grove. He was 82.



Fr. Thomas Murphy

The Mass of Christian Burial will be celebrated at 11 a.m. on March 7 at Our Lady of Lourdes Church in Indianapolis.

Bishop Christopher J. Coyne, vicar general, is the scheduled principal celebrant of the Mass.

Father Joseph Moriarty, vice rector of Bishop Simon Bruté College Seminary in Indianapolis, is the scheduled homilist.

Burial is to follow in a family plot at Holy Cross Cemetery in Indianapolis.

Father Murphy was a prominent member of the Indianapolis community for decades before being ordained a priest in 1985 at age 53. He worked as an attorney, served in the Indiana General Assembly and was elected president of Serra International, a Catholic organization that promotes priestly and religious vocations.

Indiana Attorney General Greg Zoeller was a longtime friend of Father Murphy. He appreciated how his friend applied his faith to his life in service to the people of Indiana while serving in the General Assembly.

"He was very well known over in the State House," Zoeller said. "I remember hearing some of the old legislators say how he would make them take a knee during caucus and pray about what they were about to vote on."

That faith later on, however, became more focused on the possibility of a call to the priesthood.

Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, was about to be ordained a priest when Father Murphy became a seminarian in the early 1980s.

"I was surprised, not so much because of his age, but because he had had a prominent career as an attorney," said Msgr. Schaedel. "The idea that he would give all of that up to study for the priesthood was kind of amazing."

Father Robert Sims was archdiocesan vocations

director both at the time that Father Murphy was a lay leader in Serra International and when he discerned his call to the priesthood and entered into priestly formation.

"I remember the energy with which he talked about being ordained," said Father Sims, pastor of Immaculate Heart of Mary Parish in Indianapolis. "He was really enthusiastic about coming back and ministering to people. I was touched by the way that that energy didn't dry up. It continued to deepen as time went on."

Part of that energy in his priestly life and ministry was applied to promoting Christian unity and interfaith dialogue in central and southern Indiana as the archdiocese's ecumenical and interfaith officer.

"He just had so many people that he knew of all different kinds of faith backgrounds," Msgr. Schaedel said. "And I think because of his political career, he was appreciative of working with people that maybe had significant differences of opinion, whether it be politics or religion."

Father Murphy's love for priestly ministry didn't wane even when he was diagnosed with Parkinson's disease.

At the time of the 2005 death of Blessed John Paul II, who was affected by the degenerative nerve disorder, Father Murphy reflected on this connection that he had with the late pontiff.

"I have Parkinson's, and I'm living with Parkinson's as a priest. I'm not suffering from Parkinson's," Father Murphy said in 2005. "The Holy Father was an inspiration. Well, if the Holy Father with Parkinson's can lead the world's Church, I can certainly endeavor to be a good parish priest here in Indianapolis."

Father Murphy was also known for his love of music, playing the piano and organ and for playing tennis.

George Maley, a member of St. Joan of Arc Parish in Indianapolis and a member of the Indianapolis Serra Club, first met Father Murphy in 1958. He appreciated his friend's multifaceted personality.

"Tom was an inspiration to many people," Maley said. "He was a man of all seasons in terms of his [involvement] in music, tennis, the priesthood, ecumenism and politics. His ingratiating personality gave him the ability to bring those elements to the fullest."

Zoeller found inspiration in Father Murphy over many years. The priest celebrated Zoeller's nuptial Mass, baptized his children and shared meals periodically with him and his wife.

"Every time that we saw him, he would pull our heads together, where the three of us would have our

heads literally bumping together," Zoeller said. "And he would say, 'Let's appreciate this very moment for the blessings that we share.' I've never had anybody force me, in a good way, into a position to enjoy life so much."

Thomas J. Murphy was born on Jan. 24, 1932, in Indianapolis to Robert J. Murphy and Helen (O'Connell) Murphy. He was baptized on Feb. 7, 1932, at Our Lady of Lourdes Church in Indianapolis and confirmed on May 6, 1940, at Our Lady of Lourdes Church.

After graduating from Cathedral High School in Indianapolis in 1950, he studied at the University of Notre Dame in northern Indiana and later served in the U.S. Army.

Father Murphy studied law at Indiana University School of Law in Indianapolis, graduating in 1961. He served one term from 1965-66 in the House of Representatives in the Indiana General Assembly, and ran unsuccessfully for Indiana Attorney General in 1968.

He also taught business law at Marian University for 13 years and served on the school's board of trustees.

In 1970, Father Murphy became active in Serra International. He served as the president of the organization from 1978-79.

Soon thereafter, Father Murphy discerned a call to the priesthood, became an archdiocesan seminarian and received priestly formation at the Pontifical North American College in Rome.

Archbishop Edward T. O'Meara ordained Father Murphy a priest on Aug. 17, 1985, at Our Lady of Lourdes Church in Indianapolis. He celebrated a Mass of Thanksgiving at the same church on the following day.

From 1985-87, Father Murphy served as associate pastor of St. Lawrence Parish in Indianapolis. He then served as pastor of St. Joan of Arc Parish from 1987-93.

Also in 1987, he was appointed archdiocesan ecumenical and interfaith officer.

In his last pastoral assignment, Father Murphy served as pastor of St. John the Evangelist Parish in Indianapolis from 1993 until his retirement in 2003.

Surviving are his brother Robert O. Murphy of Granger, Ind., and several nieces and nephews.

Memorial contributions may be made to the archdiocesan Catholic Youth Organization, 580 Stevens St., Indianapolis, IN 46203. †



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Editorial



Sister Carol Keehan, a Daughter of Charity who is president and CEO of the Catholic Health Association, talks with Archbishop Joseph E. Kurtz, president of the U.S. Conference of Catholic Bishops, and Oklahoma City Archbishop Paul S. Coakley, chairman of Catholic Relief Services, as they inspect a shelter in Barangay Cabarasan Guti, a community in Tanauan, Philippines, on Feb. 6. Typhoon Haiyan left more than 6,000 dead and 28,000 injured in the Philippines last December.

Self-denial and almsgiving for Lent

“He became poor, so that by his poverty you might become rich” (2 Cor 8:9).

That’s the theme of Pope Francis’ Lenten message this year, a paraphrase of what St. Paul wrote in his Second Letter to the Corinthians.

We know that the Church encourages us to observe Lent especially in three ways—through more prayer, fasting and almsgiving. Pope Francis has elected to emphasize the third of those practices, which is not surprising considering the numerous times he has stressed his desire that the Church should be “poor and for the poor.” He did this especially in his apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”) released last November.

In his Lenten message, he writes, “In imitation of our Master, we Christians are called to confront the poverty of our brothers and sisters, to touch it, to make it our own and to take practical steps to alleviate it.”

He draws a distinction between poverty and destitution, saying that destitution is poverty without faith, without support, without hope. And he says that there are three types of destitution: *material*, what we think of as poverty; *moral*, which consists of slavery to sin and vice; and *spiritual*, which we experience when we turn away from God and reject his love.

He encourages us to “imitate Christ who became poor and enriched us by his poverty.” He notes that Lent is a fitting time for self-denial, and he says, “We would do well to ask ourselves what we can give up in order to help and enrich others by our own poverty.”

The pope also reminds us that no self-denial is real without a dimension of penance, and he says, “I distrust a charity that costs nothing and does not hurt.”

We suggest that our readers take the pope’s words to heart this Lent, prayerfully discover something they can give up, and contribute what they would have spent to a charity that serves the poor. Perhaps this could be one fewer meal at a restaurant each week, or giving up lunch one, or even two, days a week. That would give self-denial a dimension of penance.

As for where your charitable contributions might go to serve the

poor, the opportunities, unfortunately, appear limitless. At the international level, we suggest beginning with Catholic Relief Services (CRS), the U.S. bishops’ official international humanitarian agency that serves the poor and suffering people in 91 countries. Ninety-three percent of contributions to CRS go directly to programs that serve the poor.

Since 1977, Operation Rice Bowl has been CRS’s Lenten program. It includes a cardboard rice bowl families can use to collect their Lenten alms. Today it also includes daily reflections, weekly prayers, meatless recipes and stories of hope from around the world. To learn more about CRS and its rice bowl, log on to www.CRS.org.

There are other worthy charities doing great things for the poor. Food for the Poor, for example, is the largest international relief organization in the United States, working primarily in 17 countries in the Caribbean and Latin America. Founded in 1982 as a Catholic agency, today it calls itself an interdenominational Christian ministry.

There are, though, plenty of opportunities to serve the poor right here in Indiana. Catholic Charities of the Archdiocese of Indianapolis has offices in Bloomington, Terre Haute, Tell City, New Albany and Indianapolis.

Among people served are the poor, the hungry, the homeless, pregnant women, the elderly, neglected children, and anyone else in need. Last year, Catholic Charities in Indianapolis served 44,331 children, families and seniors.

There is also the Society of St. Vincent de Paul, which provides food, clothing and furniture to individuals and families in need. The council in Indianapolis is operated 100 percent by volunteers. It operates the largest food pantry in the Midwest, serving an average of 3,000 households per week. It also provides monthly payments to the Beggars for the Poor, the Cathedral Kitchen and Holy Family Shelter to help them in their ministries to the poor.

These are only a few possibilities for your almsgiving. However, may we suggest, too, that you not only send the money you save from your self-denials, but think about volunteering to serve the poor directly by helping these agencies in their ministries?

—John F. Fink

Be Our Guest/Aaron Matthew Weldon

Opposing the pervasive throwaway culture

“We have created a ‘throwaway’ culture which is now spreading.”

—Pope Francis, “*Evangelii Gaudium*” (“The Joy of the Gospel”), #53.

People around the world, Catholic and non-Catholic alike, have been fascinated by Pope Francis.

He first impressed us with his humility:

paying for his hotel room, driving a used vehicle, and residing in a simple apartment.

He has kept our attention with his touching gestures of love and affection.

More recently, he has challenged us

with his apostolic exhortation, “*Evangelii Gaudium*” (“The Joy of the Gospel”).

In this exhortation and other communications, the Holy Father has referred to a “throwaway culture,” a culture in which some people are not only exploited, but seen as not even human. The throwaway culture is pervasive, and Catholics must challenge it.

What is the throwaway culture? It is an aspect of modern life of which most of us are probably vaguely aware. In the throwaway culture, people are treated as objects rather than as people. In fact, they are often treated as objects whose value is measured by the pleasure they bring to people who are perceived as having more power.

A man coerces his girlfriend to have an abortion because the little girl she carries may ruin his career plans. He sees his daughter as a “valueless object” that can be thrown away. A mother learns from prenatal testing that her son may have a genetic abnormality. The throwaway culture tells her about her “choices.” If the struggles are expected to outweigh the amount of happiness that the boy will bring, those choices include discarding the child.

Letters to the Editor

Pray, step out of your comfort zone to be light of the world to all people

The article in the Feb. 14 issue of *The Criterion* about Marianne Anderson, the former local Planned Parenthood nurse sharing her story about walking away from working at the abortion clinic, was very powerful.

I was especially impacted by her last statement: “The journey to abortion happens long before the girls show up at Planned Parenthood. These young girls who are 13,14 years old—they’re looking for love and acceptance. By the time they get to Planned Parenthood, they’ve been through some awful stuff . . . There’s something wrong with the family that this is happening, these single-parent families, these dads in prison. The journey to prevent this starts way before they get to

A cruel accounting is at work here. Certainly, as Pope Francis has taught so well, we are all called to approach people in difficult situations with mercy, love and support. At the same time, these notions of value fail to recognize in people the inherent dignity that is theirs simply because they are people.

The Holy Father’s reference to the throwaway culture challenges all Catholics. Certainly, those who encourage practices like abortion and euthanasia are active participants in the culture of death. At the same time, this theme has broader application.

The throwaway culture is at work when people are treated like parts of a machine. People who died in poorly built garment factories were seen as valuable to their employers only insofar as they provided cheap labor for the production of inexpensive clothes. They were treated as though they were expendable. The throwaway culture is at work anywhere that people are treated as mere material, as objects without dignity, or simply ignored entirely.

People of life, and especially we who are Catholics, must counteract the throwaway culture by cherishing every life. Pope Francis challenges every Christian to do her or his part.

Certainly, we must confront and overturn laws that treat human beings like mere clumps of cells. Within our various activities and spheres of influence, the dignity of every human person must come to the forefront. In a world where some people are not even considered as a part of society, the disciple of Jesus is called to foster a culture that acknowledges the dignity of all.

In this way, we can embrace the fullness of the joy of the Gospel.

(Aaron Matthew Weldon is a staff assistant for the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. For more information on the bishops’ pro-life activities, please visit www.usccb.org/prolife.)

the door of any abortion center.”

So where do we start? We are supposed to be the “light of the world” and “not hide it under a bushel basket.” It seems too big to wrap our minds around, but if we all: (#1) pray over it, and (#2) step out of our comfort zone and search for a way to get involved with the families of the uneducated, the ignored and the deprived, we might be able to make a difference.

We just have to be attentive to “the call,” and hopefully respond in our own way as best we can—before these girls get to the door of the clinic.

Mary Ann Seufert
Indianapolis

Community, people of faith are at the heart of story about young man returning to the Church, reader says

Just beautiful! Perfect!

The story of Michael Waltermann’s return to the Church in the Feb. 28 issue of *The Criterion*, in its honesty and simplicity, touches the very core of what it means to be a community and to belong to a

people of faith.

It is perhaps the most relevant story I’ve read, ever, in *The Criterion*.

Julie Mundell
Indianapolis

Letters Policy

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

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

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

Readers with access to e-mail may send letters to criterion@archindy.org.

Bill to tighten child care regulations advances in Senate

By Brigid Curtis Ayer

A bill to improve safety for children who receive taxpayer-funded child care vouchers has advanced in the Indiana Senate.

The Senate Health and Provider Services Committee amended and passed HB 1036 by a 10-2 vote on Feb. 27. The



bill now moves to the full Senate for approval. The Indiana Catholic

Conference (ICC) supports the legislation.

Rep. Kevin Mahan, R-Hartford City, author of the proposal, has worked with Sen. Greg Walker (R-Columbus) and Sen. Greg Taylor (D-Indianapolis), Senate sponsors of the proposal, to address safety concerns and improve the overall quality of care for children who receive the voucher from the state's Child Care Development Fund (CCDF), which is a \$5 billion federal program that is block granted to states for administration.

According to Mahan, the goal of the bill is to address legitimate safety concerns and improve care by tightening the facilities' regulations that receive CCDF dollars while not burdening churches who in some cases also run a ministry day care operation.

The legislation addresses group sizes of children including staff-to-child ratios, and requires ongoing staff training. It also requires reporting of injuries of children where a licensed medical professional is involved. The Senate removed several of the components of the original bill which passed the House last month by a 71-24 vote.

Glenn Tebbe, executive director for the ICC, who serves as the official spokesman for the Catholic Church in Indiana on

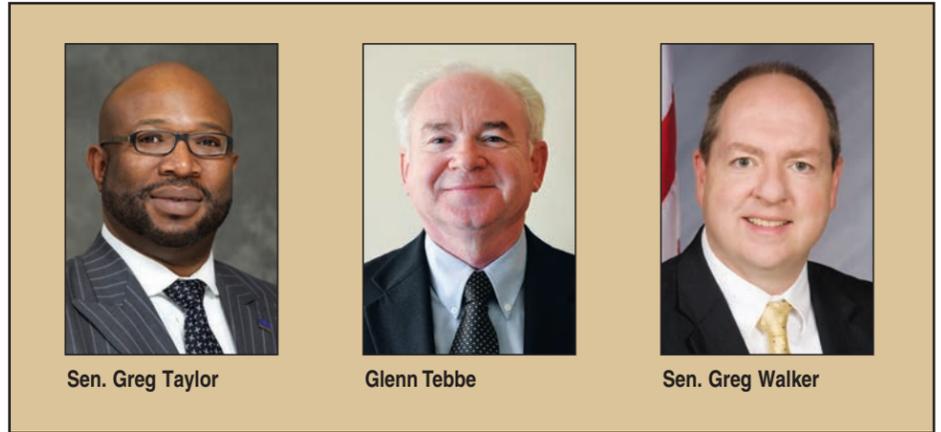
public policy matters, said the provisions which were removed in the Senate include the rulemaking authority of the Division of Family and Children on how nutrition and daily activities would be implemented. Tebbe noted that the child care providers must establish policies regarding nutrition and daily activities, and submit them to the Bureau of Child Care (BCC), a division of the state's Family and Social Services Administration (FSSA).

Tebbe said the amended version of the bill is an attempt to address some concerns of potential government overreach and, at the same time, begin to help providers and the Bureau of Child Care to prepare for new federal requirements that will require the FSSA to establish rules regarding these and other areas of child care providers.

"The United States Health and Human Services Department (HHS) is trying to promote child care affordability for low-income parents, and to create child care development schools and instruction for improving the quality of child care in anticipation of public education," Walker said. "The federal government is going through the rulemaking process, and is very significantly changing the rules for the CCDF providers, in particular, those that are not licensed."

He added that these are a comprehensive package of reforms that deal with everything from fire codes and building designs that address safety and emergency preparedness plans to matters such as safe sleep practices. Walker said that HB 1036 will be the beginning of preparing CCDF child care providers for "what's coming down the pike" in terms of federal regulations effective in October of 2015.

Walker said that, if passed, HB 1036 goes into effect in July of 2015, giving CCDF providers four months of lead time



before the national regulations take effect. Walker added it is his intention to use those child care policies that providers establish for themselves, in conjunction with the rulemaking process, to determine best practices rather than locking them into certain practices now through more stringent legislation that may not be practical.

Taylor said that he and Walker have been working to create legislation that "will substantially enhance the safety and welfare of all the children that we provide CCDF dollars to, and the facilities that they are in." Taylor said that the major change to the current statute regarding child safety would be in the area of child ratios and training for the staff.

Walker also agrees that a key component of this legislation is the group size and child ratios. "If you are a vendor under a federal CCDF voucher program, the providers should be required to provide the same staff-to-child ratios that licensed providers must adhere to."

Indiana law currently allows at least three types of child care providers: 1) a licensed child care center; 2) a licensed child care home; and 3) an unlicensed,

registered child care ministry.

Under current law, each type comes with certain requirements. Currently, there are 1,055 unlicensed day care providers in Indiana that receive CCDF dollars.

When asked if Walker thought the bill would get changed again or go to conference committee, he replied, "I've had a couple people approach me about a second reading amendment, but I've said 'no.' I think I've found the sweet spot now with this bill.

"Rep. Mahan hasn't decided if he is going to accept the Senate amendments or not," he continued. "He's still thinking about it. So at this point, I don't know if the bill is going to conference committee."

The Indiana General Assembly only has a week left to conduct legislative business as it must adjourn by March 14.

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information about the Indiana Catholic Conference, log on to www.indianacc.org. To explore the ICC's electronic public policy tool and join the ICC legislative network, go to the ICC website and click on "Legislative Action Center.") †

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March 14, 2014

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For more information contact Fr. Larry Janezic, OFM, 317-638-5551, ljanezic@sbcglobal.net

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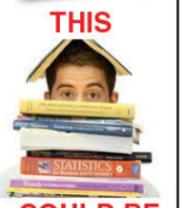
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Hosted by Immaculate Heart of Mary and Marian University

Featuring:



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Assistant Professor Department of Educational Leadership and Higher Education, St. Louis University



Peter Williams

Assistant Vice President and Chief Information Officer, Marian University

"Developing a Collaborative Framework for Challenges Facing Catholic Schools"

"Keeping Catholic Schools on a Technological Par with Other Schools"

Events Calendar

March 7

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Young Adult Group, first Friday adoration,** 7 p.m., dinner and social, 8 p.m. Information: ksahm@archindy.org.

St. Joseph Church, 1375 Mickley Ave., Indianapolis. **First Friday devotion,** adoration, rosary, Benediction, 5:45 p.m.

Sacred Heart Parish, Sacred Heart Hall, 1125 S. Meridian St., Indianapolis. **Fish fry,** 5-7 p.m., adults \$7, children \$3, **Stations of the Cross,** Sacred Heart Church, 1530 S. Union St., 7 p.m. Information: 317-638-5551.

St. Lawrence Parish, Father Conen Hall, 6944 E. 46th St., Indianapolis. **Fish fry,** 4:30-7:30 p.m. Information: 317-546-4065.

St. Joan of Arc, 4217 N. Central Ave., Indianapolis. **Lenten devotions,** Rosary 6 p.m., Mass 6:30 p.m., Stations of the Cross with Benediction 7 p.m. Information: 317-283-5508 or mrivelli@sjoa.org.

March 8

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

Another Broken Egg Café, 9435 N. Meridian St., Indianapolis. **Marriage on Tap, "Dream, Disappointment, and Discovery: The Cyclical Nature of Marriage,"** Deacon Rick and Carol Wagner, presenters, 7-9:30 p.m., \$35 per couple includes dinner. Reservations: www.stluke.org.

March 9

St. Malachy Parish, 9833 E. County Rd 750 N., Brownsburg. **Mass in French,** 5 p.m., confession 4-4:45 p.m. Information: Dabrice Bartet, ccfindy3@gmail.com or 317-536-5998, or log on to www.facebook.com/messeenfrancaisindianapolis.

March 11

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild,** Mass for deceased members 11 a.m., meeting 12:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Euchre party,** seniors and retirees, 12:30 p.m. Information: 317-788-0522.

March 12

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **St. Patrick's Day concert,** 1 p.m., no charge, reception following concert. Information: 317-786-2261.

St. Joseph Church, 1375 Mickley Ave.,

Indianapolis. **Harvest House Seniors,** monthly gathering for adults ages 55 and older, noon Mass followed by luncheon and fellowship. RSVP: Shirley at 317-241-9878 or Rita at 317-244-0255.

St. Luke the Evangelist Parish, 7575 Holliday Drive East, Indianapolis. **Lenten Soup Supper and speaker, "Neurological Criteria for the Determination of Death (Brain Death) and the Ethical Issues Associated with Organ Transplantation,"** Father Tadeusz Pacholczyk, Ph.D., presenter, Mass 5:30 p.m., soup supper 6:30-7:15 p.m., speaker 7:15-8:30 p.m., reservations requested for the soup supper. Information: 317-259-4373, ext. 256 or dcarlo@stluke.org.

The Columbus Bar, 322 4th St., Columbus. **Columbus Theology on Tap, "But It's Mine!" Returning to God What You've Been Given,"** Deacon Steve House, presenter, 6:30 p.m. gather and socialize, 7:30 p.m. presentation. Information: 812-379-9353 ext. 241.

March 13

St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide support group,** 7 p.m. Information: 317-851-8344.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **5th Annual Lenten Speaker Series, "Begin Lent with Archbishop Tobin,"** 7 p.m. Information: 317-888-2861 or jerrykaren1@juno.com.

March 14

Cardinal Ritter House, Community Room, 1218 E. Oak St., New Albany. **Cardinal Ritter Birthplace Foundation, Irish coffee and lecture,** Most Rev. Joseph E. Kurtz, D.D., Archbishop of Louisville, speaker, 7 p.m., no charge, reservations requested by March 7. Information: 812-284-4534.

March 16

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **St. Joseph's Round Table to benefit Lumen Christi School,** 10 a.m.-2 p.m., \$10 adults, \$5 children. Information: 317-632-3174 or admin@lumenchristischool.org.

Catholic Community of Richmond, 701 N. "A" St., Richmond. **Charismatic prayer group,** 7 p.m. Information: dicksoncorp@parallax.ws.

March 19

St. Joseph Church, 1375 Mickley Ave., Indianapolis. **Lenten Soup and Bread,** Mass 6 p.m. followed by light supper and presentation by Benedictine Sister Angela Jarboe on forgiveness.

March 20

St. Joseph Church, 1375 Mickley Ave., Indianapolis. **Third Thursday Adoration,** interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

March 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, breakfast and program, "Faith by the Numbers, or Not," presenter John Ketzenberger, president of Indiana Fiscal Policy Institute, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

March 22

Indiana Convention Center, 500 Ballroom, 100 S. Capital Ave., Indianapolis. **9th Annual Women's Conference,** 8 a.m.-4:45 p.m., \$50 per person or \$45 per person with a group of 10, \$20 students and religious, lunch included. Information: 317-888-0873 or indianacatholicwomen.com.

St. Simon the Apostle Parish, 8155 Oaklondon Road, Indianapolis. **Lenten Retreat for Women, "Embracing Change as a Time of Grace,"** 8:30 a.m., \$20 per person. Information: 317-578-7213 or SaintSimonMoms@gmail.com.

March 23

St. Mark the Evangelist Parish, 535 E. Edgewood Ave.,

Indianapolis. **Disabilities Awareness Mass,** 9:30 a.m. Information: 317-787-8246 or www.stmarkindy.org.

March 25

Marian University, 3200 Cold Spring Road, Indianapolis. **Global Studies Speaker Series, "God, Neighbor, Self,"** Carolyn Woo, Ph.D., president and CEO of Catholic Relief Services (CRS), presenter, 7 p.m. Information: 317-955-6775 or maple@marian.edu.

Cinema Movie, 2347 W. Main St., Greenfield. St. Michael Young Adult Ministry and Adult Catechetical Team, **"Mary of Nazareth" movie,** 4:30-7:30 p.m., \$10 per ticket. Information: 317-755-6071 or jckube@comcast.net.

March 28

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, rummage sale,** 8:30 a.m.-2:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

March 29

St. Joseph's Holy Family, Inc. 25992 Cottonwood Road, Bristow. **The First "Joy of the Gospel" Conference,** Servant of the Gospel of Life Sister Diane Carollo, presenter, 8:30 a.m.-3:30 p.m. (Central Time), free-will offering. Information: 812-357-2119 or [sjhf@psci.net](mailto:sjh@psci.net). †

Retreats and Programs

March 7

Oldenburg Franciscan Center, Oldenburg. **Movie Night: The Best Exotic Marigold Hotel,** 6:30-9 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

March 7-9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **The Joy of the Gospel: A Lenten Weekend Retreat,** Father Jim Farrell, presenter. Information: 317-545-7681 or cmcsweeney@archindy.org.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Lenten Retreat in Daily Life: The Busy Person's Retreat,** Mary Schaffner, presenter. Information: 317-545-7681 or cmcsweeney@archindy.org.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"A Beginner's Guide to Understanding the Psalms,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

March 8

Oldenburg Franciscan Center, Oldenburg. **Women's Day: Women of Creativity,** Victoria Manion Fleming, PhD, keynote speaker, 9:30 a.m.-3 p.m., \$45 per person.

Information: 812-933-6437 or center@oldenburgosf.com.

March 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Marriage Preparation Conference,** 1:30-6 p.m., \$56 per couple. Information: 317-545-7681 or archindy.org/family/marriage-precana.html.

Oldenburg Franciscan Center, Oldenburg. **Coffee talk: Unleashing Our Creative Spirit,** Victoria Manion Fleming, PhD, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

March 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **F.B.I. Lent-Pilgrim Heart: Lent as Pilgrimage,** Benedictine Sister Julie Sewell, presenter, 5-9 p.m., \$30 per person: 317-788-7581 or benedictinn@benedictinn.org.

March 11-13

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Preparing for Easter: Using the Gospels for the Sundays of Lent: Cycle A,"** Benedictine Father Jeremy King, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu. †

Lecture on 'Phenomenology and Catholic Theology' at Saint Meinrad on March 11

Dr. Kevin Hart, professor of Christian studies at the University of Virginia, will present the annual Thomas Lecture on Philosophy and Theology at Saint Meinrad Seminary and School of Theology in St. Meinrad on March 11 at 7 p.m. Central Standard Time in the St. Bede Theater. Hart's lecture is titled "Phenomenology and Catholic Theology."

According to Hart, in recent years Catholic philosophers, especially in France, have turned to phenomenology as a way to articulate the faith. What do these people say? What benefits come from developing a phenomenology of Christianity or even

a phenomenological theology? And what drawbacks are there?

Prior to his position at the University of Virginia, Hart was chair of the Department of Philosophy at the University of Notre Dame. He has received substantial academic honors from many institutions, has published widely in the areas of continental philosophy, and is also a published poet.

The lecture is free and open to the public. Parking is available at the St. Bede, Guest House and student parking lots. For more information, call Mary Jeanne Schumacher at 812-357-6501. †

March bookstore sale at Our Lady of Fatima Retreat House in Indianapolis

The bookstore and gift shop at Our Lady of Fatima Retreat House, 5353 East 56th St. in Indianapolis, is having a sale through the end of March. Many items are on clearance, and other items will be offered at significantly discounted prices.

The bookstore and gift shop offer books,

CDs, greeting cards and other Catholic and spiritual gifts.

The bookstore and gift shop are open most days from 7:30 a.m.-4 p.m., and often until 7:30 pm. Call the office ahead of time to confirm hours of operation at 317-545-7681. †



New postulants

Clare Trimble, second from left, joined the Slaves of the Immaculate Heart of Mary in Still River, Mass., as a postulant on Jan. 17. The 18-year-old woman was most recently a member of SS. Philomena and Cecelia Parish in Oak Forrest in the Batesville Deanery.

As a postulant, Trimble will discern her vocation with the sisters for six months. Following that time, she will enter her two-year novitiate, a time of formation during which Trimble would wear a full habit, white veil and take a new religious name.

The Slaves of the Immaculate Heart of Mary consecrate themselves to the Mother of God in the manner set forth in the writings of St. Louis De Montfort. Catechesis forms the foundation of their order, which they fulfill by operating a printing press, school, summer camps, retreats, gift shop and catechism programs.

Son of God offers different perspectives and an opportunity

Reviewed by Natalie Hoefler

Let me cut to the chase. Do I suggest seeing the film, *Son of God*? Yes.

The movie is a compilation of scenes portraying the life of Jesus pulled from last year's televised miniseries "The Bible" on the History Channel, which was produced by the husband-wife team of Mark Burnett and actress Roma Downey.



Natalie Hoefler

The film is a CliffsNotes version of Christ's ministry, Passion and Resurrection, with the Apostle John serving as the occasional narrator.

Given the subject matter, there are no surprise twists to the plot, and for those who saw the miniseries, the film itself will be a re-run (save for the inclusion of a few scenes deleted from the miniseries).

So why see it if you know the outcome or have already viewed most of the scenes via "The Bible" miniseries?

I offer three reasons: 1) to consider some alternative perspectives of historical characters; 2) to support the Christian film industry; and 3) to start conversations with those who may have fallen away from the Church or those who have questions about Christianity.

I was pulled in by many of the characters. Several were portrayed in such a way as to make me consider their perspective in a new light.

The Apostle John, for instance, played by Sebastian Knapp, seems to always be smiling. He is referred to in the Gospels as "the disciple whom Jesus loved," but in the movie you get a sense that he, too, adores Jesus.

Simon Kunz portrays the Pharisee Nicodemus, who comes across as torn between the life he leads as a Pharisee, and the new life he sees offered by Christ and his teachings.

I saw in the character of Caiaphas, played by Adrian Schiller, a man whose efforts to eliminate Christ stemmed not so much from a sense of threat to his authority as from one who feared for the negative impact on Jerusalem's Jewish community in falling for what he perceived to be a false prophet. His motivation seemed to come from a fear of Pontius Pilate preventing the most holy of Jewish feasts, the Passover, which he mentioned many times in the film as a real and unthinkable possibility.

One final character with a strong portrayal was Pilate, played by Greg Hicks. Historians speak of Jerusalem being a detested assignment for a Roman prefect. Hicks' portrayal of Pilate captures the bitterness the ruler feels for



Diogo Morgado stars in a scene from the movie *Son of God*. The Catholic News Service classification is A-III—adults. The Motion Picture Association of America rating is PG-13—parents strongly cautioned, some material may be inappropriate for children under 13.

the post, and the internal conflict he feels in dealing with the call for Christ's death.

Ironically, the characters I found least impressive were Jesus and Mary, played by Diogo Morgado and Roma Downey, respectively.

Morgado's portrayal comes across as "Fabio Jesus"—his background as a model might have something to do with that—and Downey seemed to lack depth as Mary.

Now, reason two for seeing *Son of God*. In a world of movie choices that range from immature humor to the most morally offensive of themes, seeing this film sends a message to Hollywood that, "We want more Christian films."

The timing of the film's release just before Lent is, while perhaps monetarily strategic, still appropriate. The film sets the Christian mind to the season we're entering and that which should be foremost in our lives: Christ's love for us, and striving to live out his call to us as disciples, spreading his message of salvation.

The film provides an opportunity to do just that—evangelize, which is the third reason I recommend seeing it.

Watch it with a Bible study group or small Church community, sure—but also see it with a nominal or fallen-away Catholic, or someone unevangelized in the Christian faith. While the movie—or any movie on Christ's life—will not likely cause an instant conversion, it is a springboard for conversation about Christianity and Catholicism. It is a tool to spark interest, initiate dialogue, and let the Holy Spirit work from there.

While I do encourage Catholics to see this film, please note that it has a rating of PG-13 stemming from violence portrayed in the Passion and Crucifixion scenes—though the depictions are not nearly as graphic or intense as those from Mel Gibson's 2004 film, *The Passion of the Christ*.

One final suggestion: Don't see this film in a theater that offers dinner-and-a-movie. It was distracting and almost callous when, as the Crucifixion of our Lord played out on the big screen—that crucial moment of the ultimate, saving sacrifice of love—a waitress blocked my view and asked for my credit card. Bit of a mood-killer, that.

(Natalie Hoefler is a reporter for The Criterion, newspaper of the Archdiocese of Indianapolis.) †

What was in the news on March 6, 1964? Opposition to apartheid, and a clarification on liturgical changes by a Vatican commission

By Brandon A. Evans

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

Here are some of the items found in the

March 6, 1964, issue of *The Criterion*:

• **African hierarchy reaffirms its opposition to apartheid**

"PRETORIA, South Africa—South Africa's bishops have reaffirmed their opposition to this country's policy of apartheid—strict racial segregation. They said in a joint statement they are concerned that justice should be done to all groups and persons, and that charity should animate all relationships. The statement also said that declarations regarding apartheid by individual bishops are made on their own responsibility."

• **New liturgy rulings clarified by Vatican**

"VATICAN CITY—The secretary of the Vatican's new Liturgy Commission said that Pope Paul VI's 'motu proprio,' which initiates the changes in the liturgy voted by the ecumenical council, aims at 'gradual and natural evolution.' Father [Annibale] Bugnini pointed out that for the past 400 years 'all power in liturgical matters has been reserved to the Holy See,' and that the task of bishops has been simply to 'insure that liturgical laws be observed and to oversee pious practices.' But by the terms of the Constitution on the Liturgy, this centuries-old barrier has been broken, Father Bugnini said. 'The Church now entrusts to competent territorial authority—a deliberately elastic term—many problems of a liturgical nature, including those concerning the introduction, the use and the limits of the vernacular in certain rites.'"

• **Cincinnati to eliminate first grade**
"CINCINNATI—Parish elementary schools of the Cincinnati archdiocese will drop the first grade beginning

next September in an effort to solve the problems of rising cost and enrollment. The Cincinnati archdiocese is the first U.S. See to drop the first grade on an across-the-board basis, though grades have been dropped in individual Catholic schools in scattered areas throughout the country."

- Columbus concert set for St. Meinrad choir
- Eleven 'fouls' on a single call! What's happened to basketball?
- Annual Passion Play set in Bloomington
- \$29,000 bequest made to parish
- Laymen and the council: The submerging layman
- Extent of vernacular is in bishops' hands
- On New York stage: Mild critical reaction greets 'Deputy' opening
- Parish adopts program to curb school dropouts
- Cardinal Suenens to speak in East
- 'War' being waged over church steps
- Obituary was premature
- Shared time being tried in 150 U.S. communities
- Slight dip noted in Catholic books
- 12 parish schools represented in Children's Theatre production
- Belgian priest's stand on 'pill' draws fire
- Laity is included on 26 school boards
- Canadians plan to use vernacular

(Read all of these stories from our March 6, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †



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From the moment Pope Francis, dressed simply in a white cassock, stepped out on the balcony of St. Peter's Basilica at the Vatican for the first time and bowed on March 13, 2013, he signaled his pontificate would bring some style differences to the papacy.

Lessons in style: Pope's gestures, choices are teaching moments

VATICAN CITY (CNS)—From the moment Pope Francis, dressed simply in a white cassock, stepped out on the balcony of St. Peter's Basilica for the first time and bowed, he signaled his pontificate would bring some style differences to the papacy.

Some of the style changes are simply a reflection of his personality, he has explained. Others are meant to be a lesson. But sometimes the two coincide.

Answering questions from students in June, he said the Apostolic Palace, where his predecessors lived, "is not that luxurious," but he decided to live in the Domus Sanctae Marthae, a Vatican guesthouse, "for psychiatric reasons."

Living alone or in an isolated setting "would not do me any good," he said, because he is the kind of person who prefers living in the thick of things, "among the people." However, he added that he tries to live as simply as possible, "to not have many things and to become a bit poorer" like Christ.

Unlike his choice of residence, his decision to travel in Rome in a blue Ford Focus instead of one of the Mercedes sedans in the Vatican motor pool was meant to be a message.

Meeting with seminarians and novices in July, he said to many people—including religious—think joy comes from possessions, "so they go in quest of the latest model of smartphone, the fastest scooter, the showy car."

"I tell you, it truly grieves me to see a priest or a sister with the latest model of a car," he said. For many priests and religious, cars are a necessity, "but choose a more humble car. And if you like the beautiful one, only think of all the children who are dying of hunger."

A few days after his election, Pope Francis told reporters who had covered the conclave, "How I would like a Church which is poor and for the poor."

In October, he traveled to the birthplace of St. Francis of Assisi and met clients of Catholic charities in the room where St. Francis had stripped off his cloak and renounced his family's wealth. The pope said he knew some people were expecting him to say or do something similarly shocking with the Church's material goods.

Living simply is important, he said, not just out of solidarity with the poor, but because it is so easy to get attached to worldly possessions, turning them into idols. The Church, he said in Assisi, "must strip away every kind of worldly spirit, which is a temptation for everyone; strip away every action that is not for God, that is not from God; strip away the fear of opening the doors and going out to encounter all, especially the poorest of the poor, the needy, the remote, without waiting."

The first year of Pope Francis' pontificate also has been one of encounters.

A pope, like priests around the world, celebrates Mass every day. Before he became

very infirm, Blessed John Paul II would invite visiting bishops and special guests to attend his early morning Mass in the chapel of the papal residence. Pope Benedict XVI's morning Mass generally was more familial, including his secretaries, his butler and the women who ran the apartment.

With a much larger chapel in the Domus Sanctae Marthae and more priests and bishops in residence there, Pope Francis has had a larger congregation for his morning Masses. Although the Masses are considered private by the Vatican, Pope Francis has been inviting Vatican employees to attend, beginning with the garbage collectors and gardeners.

While transcripts of his morning homilies are not printed in the Vatican's official daily news bulletin, excerpts are provided by the Vatican newspaper and Vatican Radio.

In the first months of his papacy, especially as the weather warmed up, he would go for a walk, dropping in on Vatican workers in the garage or the power plant. And when he has a request of a Vatican office or wants to make sure something he requested is being done, he simply picks up the phone.

Every Vatican office—not to mention the Jesuits and other religious orders—has a funny story about someone answering the phone and thinking it's a joke when they hear, "This is Pope Francis."

But his phone calls go well beyond the inner circle of the Vatican and the Church. Pope Francis has called journalists and people either he has read about or who have written to him with stories of suffering and desperation. His telephone calls, in some ways, have taken the place of his Buenos Aires habit of riding public transportation and walking the streets of the poorer neighborhoods to stay in touch with how people really live.

While he will pose with pilgrims for photos and "selfies," reciprocate when given a big hug, sign autographs for children and accept cups of "maté"—an herbal tea popular in parts of Latin America—he learned in Argentina that there are times when the ministry of an archbishop or pope can be used by the powerful, and he has taken steps to make sure that does not happen.

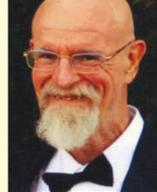
At his morning Mass and at his large public liturgies, Pope Francis gives Communion only to the altar servers and deacons, then he sits down and prays.

In a 2010 book written with Buenos Aires Rabbi Abraham Skorka, Pope Francis said that at large Masses for special occasions—Masses attended by government officials and leading business people—"I do not give Communion myself; I stay back and I let the ministers give it because I do not want those people to come to me for the photo op. One could deny Communion to a public sinner who has not repented, but it is very difficult to check such things." †

First year as universal shepherd marked by humility, compassion and love, readers say

By John Shaughnessy

Gary Taylor smiles when he recalls hearing people around him cheer as the election of Pope Francis was announced on television a year ago.



Gary Taylor

Taylor is among the readers who responded to a request by *The Criterion* to share their thoughts about the impact that Pope Francis has had on their faith and their view of the Church.

The pope's focus on "the poor, the lost and the misguided" has been a blessing, according to Taylor. "He represented to the Church a man who loved the sinner, offered them reconciliation, and challenged the Church to do the same. He has challenged me to love, to see the good, and to open myself to encounter the joy of the Gospel—and to bring the joy of the Gospel to my neighbor."

Dee Enrico-Janik feels a sense of hope in the way Pope Francis leads the Church and views women. "These first words of Pope Francis—'Buono sera' ('Good evening')—were words of joy and hope to a waiting world," notes Enrico-Janik, a member of St. Joan of Arc Parish in Indianapolis. "His first year as leader of the Church continues that hope. Who can doubt the sincerity of one who refuses the pomp of the papal palace, the red shoes and goes out to the people, embracing the sleeping infant as well as the child with cerebral palsy?"

"What has provided increased hope for my faith is Pope Francis' acknowledgment of the 'feminine intelligence,' words that say that the role of women in our Church is not only of importance, but is a role that may change."

For Lisa Roever, Pope Francis' first year as pope has reminded her of "the way faith was demonstrated to me as a child and teenager growing up in the New Albany Deanery."

"Pope Francis has certainly brought me back to a connection with the Church I have not felt since I was young," says Roever, 46, now a member of St. Michael the Archangel in Indianapolis. "He's made me hopeful for the Church's future for the first time in many years."

"For a Jesuit leader to take the name Francis was a powerful message, signaling either a sea change in how the Church would operate that would strengthen it, or an escalation of the fracturing politics that would lead to its collapse."

"We have been blessed with a true father, a compassionate leader willing to demonstrate his humanity and, at the same time, urge the faithful toward holiness."

"He is living the message of Jesus as described in the Bible, reminding us continually that if we focus on the 'greatest commandments' [love God with all your heart, and love your neighbor as yourself] then we will be able to live the life Jesus asks us to live." †

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AUDIENCE

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Kubala adds, "And he's a really humble person." Kubala has experienced her own humility in her struggles with pain and injury to both knees. She had her left knee replaced and her right knee—"it doesn't have any cartilage in it"—was so painful that she relied upon a walker to get around Italy.

Yet the walker allowed Kubala and Stark to enter the handicap section during the audience with the pope. The friends were in awe of the love that the crowd poured upon Pope Francis as he spoke that day. They were stunned when he approached the handicap area,

Top 10 things most people don't know about Pope Francis

VATICAN CITY (CNS)—When Cardinal Jean-Louis Tauran walked onto the central balcony of St. Peter's Basilica, telling the crowds in Latin: "I announce to you a great joy. We have a pope!" not many people recognized the name of then-Cardinal Jorge Bergoglio of Buenos Aires, Argentina.

Now, just one year since his March 13, 2013, election, there are still many things most people do not know about the 265th successor of Peter.

Here is a list of 10 things people should know about Pope Francis. He:

1. Has a way with birds: Pope Francis expertly handled a white dove and a green parrot during different general audiences in St. Peter's Square. According to the pope's sister, Maria Elena Bergoglio, the future pope had a parrot when he was in the seminary. And because he loved to play jokes, she said, "I wouldn't put it past him that he taught the little beast a swear word or two instead of how to pray."

2. Has colorful work experience on his resume: In addition to having worked sweeping floors in a factory and running tests in a chemical laboratory as a teenager, the pope also used to work as a bouncer. Later, when he was no longer kicking troublemakers out of clubs, he taught high school literature and psychology, which, he said, helped him discover the secret to bringing people back ... to the Church.

3. Was a Jesuit Oskar Schindler: When then-Father Bergoglio was head of the Jesuit province in Argentina, he ran a clandestine network that sheltered or shuttled to safety people whose lives were in

danger during the nation's murderous military-backed dictatorship.

According to witnesses, the future pope never let on to anyone what he was doing, and those who were helping him find rides or temporary housing for "guests" never realized they had been part of his secret strategy until years later.

4. Is a homebody with missionary zeal: Even though he has traveled extensively, the future pope considers himself "a homebody" who easily gets homesick. However, he wanted to join the Society of Jesus because of its image as being "on the frontlines" for the Church and its work in mission lands.

He wanted to serve as a missionary in Japan, but he said his superiors wouldn't let him because they were concerned about his past health problems.

5. Has an achy back: When the pope was 21, the upper half of his right lung was removed after cysts caused a severe lung infection. While that episode never caused him further health problems, he said his current complaint is sciatica.

The worst thing to happen in his first month as pope was "an attack of sciatica," he said. "I was sitting in an armchair to do interviews and it hurt. Sciatica is very painful, very painful! I don't wish it on anyone!"

6. Was the strongest contender behind then-Cardinal Joseph Ratzinger in the 2005 conclave. If the Argentine had been elected pontiff then, he would have chosen the name John after Blessed John XXIII, and taken his inspiration from "the Good Pope," according to Italian Cardinal Francesco Marchisano.

However, during the 2013

conclave, Brazilian Cardinal Claudio Hummes told the newly elected pope, "Don't forget the poor," and that, the pope said, is when it struck him to take the name of St. Francis of Assisi, "the man of poverty, the man of peace, the man who loves and protects creation."

7. Starts his day at 4:30 a.m. "I pray the breviary every morning. I like to pray with the psalms. Then, later, I celebrate Mass. I pray the rosary," he has said. His workday includes reading letters, cards, documents and reports as well as meeting cardinals, bishops, priests and laypeople. He eats lunch between noon and 1 p.m., then rests for about 30 minutes before returning to work.

But his favorite part of the day is eucharistic adoration in the evening, when he often falls asleep in prayer. "Between 7 and 8 o'clock, I stay in front of the Blessed Sacrament for an hour in adoration. But I pray mentally even when I am waiting at the dentist or at other times of the day," he said.

8. Can juggle a lot of plates: Jesuit Father Juan Carlos Scannone, the pope's friend and former professor of Greek and literature, said the pope is "a one-man band" who can juggle many different tasks at the same time.

"Once I saw him writing an article on the typewriter, then go to his laundry, then received someone who needed spiritual guidance. Spiritual work, a technician and a manual laborer all at the same time and with the same high quality," the priest said.

9. Travels light: When he boarded the papal plane for Brazil last July, people were stunned the pope was carting around his own carry-on bag. What's inside? "It wasn't the key for



Pope Francis carries a bag as he boards a plane in July at an airport in Rome. When he boarded the plane, people were stunned he was carting around his own carry-on bag.

the atom bomb," he told journalists. "There was a razor, a breviary, an appointment book, a book to read, I brought one about St. Therese, to whom I have a devotion. I have always taken a bag with me when traveling—it's normal."

10. Had his "Hog" help the homeless: Pope Francis briefly owned what became the most expensive 21st-century Harley-Davidson motorbike in the world. Though he prefers walking and cheaper car models, Harley-Davidson gave him a brand new Dyna Super Glide in June that the pope autographed and put up for auction, raising a hefty \$326,000 for a Rome soup kitchen and homeless shelter. †

EVANGELIZE

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reverence and proclaiming it with faith; and "the worldly Church, living within herself, of herself, for herself," Cardinal Bergoglio told the cardinals before they elected him pope.

He also used another image that has become a frequent refrain during his first year as head of the Church: "In Revelation, Jesus says that he is at the door and knocks. Obviously, the text refers to his knocking from the outside in order to enter, but I think about the times in which Jesus knocks from within so that we will let him come out."

"Each one of us can think of persons who live without hope and are immersed in a profound sadness that they try to escape by thinking they can find happiness in alcohol, drugs, gambling, the power of money, promiscuity," he told parish leaders from the Diocese of Rome in June.

"We who have the joy of knowing that we are not orphans, that we have a father," cannot be indifferent to those

"An evangelizer must never look like someone who has just come back from a funeral," he wrote.

Over and over during the first year of his pontificate, Pope Francis has asked practicing Catholics to realize the grace they have been given and accept responsibility for helping others experience the same grace—especially the poor, the sick and others left on the "peripheries" or margins of society.

The health of the Church depends on it, he has said. If Catholics jealously hoard the gift of being loved by God and the joy of salvation, not sharing it with others, "we will become isolated, sterile and sick Christians," he said in his message for World Mission Sunday 2013.

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"We who have the joy of knowing that we are not orphans, that we have a father," cannot be indifferent to those

yearning for love and for hope, he said. "With your witness, with your smile," you need to let others know that the same Father loves them, too.

Even in countries like Italy where the majority of inhabitants have been baptized, most people do not practice their faith.

"In the Gospel, there's the beautiful passage about the shepherd who realizes that one of his sheep is missing, and he leaves the 99 to go out and find the one," Pope Francis told the parish leaders. "But brothers and sisters, we have only one. We're missing 99! We must go out and find them."

Sheep metaphors are frequent in Pope Francis' speeches and homilies. Urging priests and bishops to spend time among people, he told them they should be "shepherds living with the smell of sheep."

In a morning Mass homily on Feb. 14, the feast of the great evangelists Sts. Cyril and Methodius, Pope Francis said Christians always remember they are sheep in Christ's flock. They must preserve their humility as they go into the world

with the Gospel, even if they find themselves among wolves.

"Sometimes, we're tempted to think, 'But this is difficult, these wolves are cunning, but I can be more cunning,'" he said. "If you are a lamb, God will defend you, but if you think you're as strong as the wolf, he won't, and the wolves will eat you whole."

Celebrating Mass with an estimated 3 million young people at World Youth Day in Rio de Janeiro in July, Pope Francis said, "Evangelizing means bearing personal witness to the love of God, it is overcoming our selfishness, it is serving by bending down to wash the feet of our brethren, as Jesus did."

The obligation to share the Gospel and care for others comes with baptism, and no one is excused from the task, he said.

"Jesus did not say, 'One of you go,' but 'All of you go.' We are sent together."

Pope Francis told the young people in Rio, as he told others before and since: "Be creative. Be audacious. Do not be afraid." †

Pope Francis' top 10 most quotable quotes during the past year

VATICAN CITY (CNS)—In his formal documents, many speeches and unscripted morning homilies the past year, Pope Francis has given the Church a bounty of memorable sound bites.

Here's a look at what could be the top 10 most quotable quotes.

• "Brothers and sisters, good evening. You all know that the duty of the conclave was to give a bishop to Rome. It seems that my brother cardinals have gone almost to the ends of the Earth to get him ... but here we are." (First words as pope: March 13, 2013)

• "The Lord never tires of forgiving. It is we who tire of asking for forgiveness." (First Angelus as pope, March 17, 2013)

• "This is precisely the reason for the dissatisfaction of some, who end up sad—sad priests—in some sense becoming collectors of antiques or novelties, instead of being shepherds living with 'the odor of the sheep.' This I ask you: Be shepherds, with the 'odor of the sheep,' make it real, as shepherds among you flock, fishers of men." (Chrism Mass, March 28, 2013).

• "Ask yourselves this question: How often is Jesus inside and knocking at the door to be let out, to come out? And we do not let him out because of our own need for security, because so often we are locked into ephemeral structures that serve solely to make us slaves and not free children of God." (Pentecost vigil, May 18, 2013).

• "Men and women are sacrificed to the idols of profit and consumption: it is the 'culture of waste.' If a computer breaks it is a tragedy, but poverty, the needs and dramas of so many people end up being considered normal. ... When the stock market drops 10 points in some cities, it constitutes a tragedy. Someone who dies is not news, but lowering income by 10 points is a tragedy! In this way people are thrown aside as if they were trash." (General audience, June 5, 2013).

• "Faith is not a light which scatters all our darkness, but a lamp which guides our steps in the night and suffices for the journey. To those who suffer, God does not provide arguments which explain everything; rather, his presence is that of an accompanying presence, a history of goodness which touches every story of suffering and opens up a ray of light." ("*Lumen Fidei*," June 29, 2013).

• "If someone is gay and is searching for the Lord and has good will, then who am I to judge him? ... The problem is not having this tendency, no, we must be brothers and sisters to one another. The problem is in making a lobby of this tendency: a lobby of misers, a lobby of politicians, a lobby of masons, so many lobbies." (News conference during flight from Brazil to Rome, July 28, 2013).

• "An evangelizer must never look like someone who has just come back from a funeral." ("*Evangeliu Gaudium*," Nov. 24, 2013).

• "Gossip can also kill because it kills the reputation of the person! It is so terrible to gossip! At first it may seem like a nice thing, even amusing, like enjoying a candy. But in the end, it fills the heart with bitterness, and even poisons us." (Angelus, Feb. 16, 2014).

• "The perfect family doesn't exist, nor is there a perfect husband or a perfect wife, and let's not talk about the perfect mother-in-law! It's just us sinners." A healthy family requires frequent use of three phrases: "May I? Thank you, and I'm sorry," and "never, never, never end the day without making peace." (Meeting with engaged couples, Feb. 14, 2014). †

started interacting with people and stopped in front of Stark and Kubala, who was sitting on her walker that has a seat.

"He talked with us for several minutes, and there were so many people there," Kubala says. "He takes time with people."

During their conversation, the two friends made one request to Pope Francis: They asked him not to change.

The pope smiled and said in halting English, "I no change, but you must pray for me."

Kubala recalls what happened next: "I reached up and blessed him on his forehead. He let me touch him. It was amazing."

During their time together, Pope Francis also held

Kubala's right hand as he blessed her.

"The interesting thing is that once he blessed me, my right knee hasn't hurt since, and it was so painful," Kubala says. "I told my doctor, 'It's either the medicine you're giving me or the pope. My doctor said, 'I'm a believer.'"

In the months since their meeting with Pope Francis, the two friends have continued to pray for him. The two, members of their church choir, also have continued to appreciate the impact he has had on the Church and their lives.

"I just feel very light and hopeful," Stark says. "I've always been pretty good about going to church, but I've gotten more involved. I'm a cantor, a beginning one, even though I'm almost 70. Mary told me, 'The

songs and the psalms you sing need to be imparted to the congregation with emotion and expression, not just the right notes.' I've been working on that since I met Pope Francis."

Kubala says her faith has always been strong. She wears a ring with a cross on it, a ring inscribed with the words, "With God, all things are possible."

She now has one more example of those possibilities from her meeting with Pope Francis.

"When something like this happens, you feel like you belong, that you're loved, that you're really a part of the Church," she says. "I think he cared about every single person he touched."

"I think he's the best thing for the Church in a long time." †

Cathedral wins state title for school's wrestling 'family'

By John Shaughnessy

The e-mails and text messages kept pouring in for coach Sean McGinley in the hours and days after the wrestling team at Cathedral High School in Indianapolis won its first state championship.

Friends, former wrestlers and alumni wanted to celebrate and share in the state title won on Feb. 22, a championship that has eluded Cathedral through the years.

"For about 30 years, we've had one of the top programs in the state," McGinley said. "We've been very close. We've been the bridesmaid too long. It's nice to finally have a state championship.

"It's a big win for us, but it's also a big win for the Cathedral wrestling community. Everyone has felt a part of it. It feels like a Cathedral family wrestling win."

The championship was earned by the performance of seven Cathedral wrestlers who qualified for the individual state championships, including three athletes who made it to the final match in their weight class.

Wesley Bernard led the way for

Cathedral by winning the 285-pound weight class. Vinny Corsaro earned a state runner-up finish in the 160-pound class, and Blake Rypel also finished second in the 182-pound class.

"The kids knew what our number one goal was—a team state title. And we did it," McGinley noted.

The coach credited the senior leaders—Bernard, Corsaro, John Devine and Brant Larson—for setting the expectations for the team.

"We just had a great senior class," McGinley said. "They led the team throughout the year, and the other kids followed their lead on the mat and in the academic room. The biggest thing was their passion for the sport of wrestling. They put in the extra time. They led this team."

The result was a state championship—and an influx of social media congratulations.

"I've had quite a few texts and e-mails," McGinley said. "My wife, Kathleen, put the news up on Facebook. And there have been so many 'likes.' It's been everywhere from Boston to California to New Jersey.



"I'm so happy for the team, Cathedral and the Cathedral wrestling family. It's been a long time coming." †

The Cathedral High School wrestling team in Indianapolis and its 'family' celebrate winning their first-ever state championship on Feb. 22.

Little Sisters of Poor brief asks court to extend injunction on mandate

DENVER (CNS)—The Little Sisters of the Poor religious order has asked the 10th U.S. Circuit Court of Appeals to extend an injunction blocking enforcement of a federal mandate to provide contraceptive, sterilization and abortifacient coverage in its and its fellow plaintiffs' employee health insurance.

A brief filed on Feb. 24 with the appeals court in Denver said the injunction is necessary "to prevent the impermissible government pressure" on the order to offer an employee health benefits plan

consistent with their Catholic faith, which is against contraceptives.

"For the Little Sisters, an injunction ... is necessary to spare [them] from the illegal coercion" forcing them to provide coverage they oppose, said the brief, filed on behalf of the Colorado-based order and their co-plaintiffs—Christian Brothers Services and Christian Brothers Employee Benefits Trust.

The filing follows the Supreme Court's Jan. 24 order affirming—for the time being—an injunction handed down by

Justice Sonia Sotomayor within hours of the mandate taking effect at midnight on Jan. 1. Noncompliance by that date would have meant thousands of dollars in daily fines levied against the Little Sisters.

Under rules issued by the U.S. Department of Health and Human Services, the mandate requires nearly all employers to cover contraceptives, sterilizations and some abortion-inducing drugs for all employees in their company health plan. It includes a narrow exemption for some religious employers

that fit certain criteria.

Religious employers who are not exempt, such as the Little Sisters of the Poor, can comply with an accommodation, meaning they fill out a government form directing a third-party—such as the administrator of their health plan—to provide the coverage.

The U.S. government argues that by directing a third party to be responsible for the coverage the Little Sisters are informing HHS of their religious identity and their objections to the mandate. †

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Having a ‘desert experience’ can lead people closer to God

By Daniel S. Mulhall

All three of the synoptic Gospels—Matthew, Mark and Luke—clearly state that Jesus, following his baptism, was moved by the Spirit to go off alone into the desert and that there he was tempted by the devil.

“At once, the Spirit drove him out into the desert, and he remained there for 40 days, tempted by Satan,” (Mk 1:12-13) the Gospel of Mark tells us.

Obviously, for Jesus, this time in the desert was important, as it prepared him for his life of ministry. It became important for the early Church, too, which in its earliest days began observing a 40-day period of fasting and prayer as part of its yearly practice.

But what are other significant aspects of Jesus going out into the desert?

Throughout the history of the Hebrew people, amazing things happened when they entered the desert. It was there where they came most directly in contact with God. Moses heard the voice of God from the burning bush in the desert. And it was in the desert that Moses received the Ten Commandments on Mount Sinai.

The most formative desert experience was certainly the years that the Hebrews spent wandering in the desert between the exodus from Egypt and their arrival in the land of Canaan. Obviously, the desert was a significant place for the Jewish people.

That Jesus went there at all was an announcement that whatever happened next would be a matter of great significance, something directly influenced by God.

When we hear or read the word “desert,” we may immediately think of sand dunes and camels, of intensely hot days and extremely cold nights. Perhaps the words that come to mind are “barren,” “lifeless” or perhaps “a struggle to live.”

While there is truth in each of these images, none of them provide a full description of a desert, for there are many types of deserts around the world. Some—like the Sahara—have great mounds of sand for hundreds of miles, while others have been turned into productive farmland through the use of irrigation.

No desert on Earth is really barren, as some forms of life have adapted so much that they can now thrive only in those hostile conditions. However, all deserts are very dry, conditions are harsh, and life there always is a challenge.

Deserts are places of mystery and wonder. They often are vast, open tracts of land filled with the unknown, where the imagination can run wild. They are often difficult to journey through, as they have limited roads. Some people lose their way in them.

Deserts are also places of transformation. Life only survives in the desert by adaptation, by learning to adjust or to discard what isn’t essential to life. As the early travelers who crossed the American deserts of the west quickly learned, the only way to survive the trip was to discard everything that wasn’t essential. For years after their journey, their path could be traced by the discarded



Worshippers pray outside a church on the summit of Mount Sinai during sunrise on the Sinai Peninsula. According to the Bible, this is where Moses received the Ten Commandments from God. People throughout the Bible were drawn closer to God in the desert.

‘In the desert, one learns to focus on what is important and to leave behind distractions.’

items they left behind.

Going into the desert is always an act of leaving the tame and civilized behind, of letting go, or going where the wild things are, of realizing that we are no longer in control. In the desert, one learns to focus on what is important and to leave behind distractions.

Consider this: While it is only a relatively short distance from Egypt to Galilee, according to the Book of Exodus, the Hebrews wandered in the desert for 40 years. What took them so long? Scholars suggest that the time in the desert was for them a period of preparation. They would arrive in the land of Canaan when they were prepared to do so and not before. Their old ways of life had to be left behind before they could become the people of God.

Throughout history, Christians have gone to the desert in order to grow closer to God. That’s what St. Anthony the Great did. He moved to the Egyptian desert, hid away from the world and became a hermit, devoting himself to asceticism and prayer. Christian monasticism developed around desert hermits such as St. Anthony.

People were inspired by the lives of fasting and prayer lived by these desert fathers and mothers, and flocked to the desert to learn from them and to imitate their austere way of life in order to grow closer to God.

Today we don’t have to physically journey into the wilderness to experience the desert. We can do it from our homes. Sometimes, to have a desert experience we need to simply leave behind our excess baggage, paring down what we carry, taking with us only what is essential.

For us, that means turning off the TV and radio, our phones and other digital devices. Tweets and Facebook status updates are not allowed. In the resulting quiet, we must open our ears, eyes and hearts to the message God has prepared for us and be ready to be transformed by it.

That is where prayer and fasting come in: They help to prepare us to hear and understand God’s message.

(Daniel S. Mulhall is a writer and catechist who lives in Laurel, Md.) †

Being separated from distractions can lead to an encounter with God

By Fr. Lawrence Mick

We read in the Gospel of St. Matthew that the Spirit led Jesus into the desert. In Mark’s version, the Spirit “drove” Jesus into the desert. Why is it so important that Jesus go to the desert? Matthew and Luke indicate that the Spirit led him there to be tempted.

That seems an odd thing for God’s Spirit to do, doesn’t it? We say in the Lord’s Prayer, “Lead us not into temptation.” Yet the Spirit drives Jesus into the desert to face temptation. Perhaps a better way to understand this prompting is that Jesus was led to the desert to be tested. In the wilderness, he had to face himself and decide: Follow God’s path or go another way?

The desert had been crucial to Israel’s identity almost from the very beginning. They spent 40 years wandering there. This was their “getting to know you” time with God, the start of an ongoing relationship. There, they learned God’s will and entered into the covenant that he offered them.

Ever since that initial period of betrothal, Israel looked to the desert as a place to encounter God and to renew the covenant. Through Hosea, for example, God says “I will allure her now; I will lead her into the wilderness, and speak persuasively to her” (Hos 2:16). Elijah walked 40 days and 40 nights back to Mount Sinai (also called Horeb) when he was discouraged and was running for his life. There he heard God’s voice and renewed his commitment to the Lord and his mission.

Early Christians also went to the desert, especially those who sought a deeper relationship with God. The desert fathers and mothers in Egypt fled the cities and made their lives in the wilderness, living in asceticism and solitude.

Many other Christians, up to the present day, have gone to the desert or sought desert-like experiences for short times, for renewal and retreat to discern God’s will in their lives.

In *Walk in Beauty: Meditations From the Desert*, Franciscan Father Murray Bodo

and Franciscan Brother Gregory Fryzel write that: “The desert, like the sea, is a leveler of differences between men. The elements are all larger than you are, and you strain across vast empty spaces to other human beings, all of you brothers in the elemental predicament of place.”

The vastness and emptiness of the desert is what makes it a good place to encounter God and yourself. In the desert, most distractions are absent. You are alone with yourself and God, and the very emptiness of the space frees you to focus on your life and your relationship with the Lord.

Our lives are so filled with noise and images and activity that we periodically need to escape from the usual routine if we hope to hear the voice of God. Going to the desert, whether an actual desert or a place that is free from all our usual distractions, offers us the time and space to listen.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati.) †



A man and his camel walk through a sandstorm in the desert in Sudan. When people are separated from distractions in desert-like places, they can more easily have an encounter with God and learn his will for them.

From the Editor Emeritus/John F. Fink

Old Testament: The Story of Joseph and his brothers

(Ninth in a series of columns)

Chapters 37 through 50 of Genesis tell the story of Joseph, and I hope you'll read them because the story is a masterpiece. It tells how divine Providence brings about a totally unexpected end, how the plan of Joseph's brothers to kill him leads to the Israelites' ancestors moving to Egypt.

As you read those chapters, note that every step along the way leads to the next, like the cleverly constructed plot of a piece of fiction. There were, it seems, two versions of the Joseph story. As *The Catholic Study Bible* says, "Some genius has taken the old themes and separate traditions and created a literary work of art, the earliest such masterwork that we know anywhere."

The two versions are known as the Yahwist and the Elohist sources. The Yahwist, likely written in Judah in the ninth or 10th century B.C., used the

name *Yahweh* for God. The Elohist, written in Israel after Solomon's kingdom fell apart, used the name *Elohim* for God. (The Old Testament also has the Deuteronomist and the priestly sources.)

You can spot the two sources. When Joseph's father is called Israel, it's the Yahwist source; when he's called Jacob, it's the Elohist source.

In one story, Reuben tries to save Joseph; in the other, it's Judah. In one source, Joseph is sold to Ishmaelites; in the other, it's to Midianites. In the Yahwist source, Joseph's coat causes the brothers' jealousy; in the Elohist source, it's Joseph's dreams. There are also two parallel accounts of the brothers' journeys to and from Egypt.

With that background, I'll get started on the story, although it'll be only a CliffsNotes version. Please do read the whole thing, although you can do it a chapter at a time rather than all at once.

It can be said that the Israelite patriarchs and matriarchs were terrible parents. They had favorites among their children and let them know it. Rebekah favored Jacob while Isaac favored Esau. Now we learn that Jacob (Israel) loved

Joseph best of all his 12 sons. Can you imagine why Joseph's brothers might have been jealous?

Of course, Joseph didn't help his cause. He told his brothers about a couple of his dreams in which it appeared that the brothers would be bowing down before him.

One day, 10 of the brothers (all except Benjamin, the youngest) were tending their sheep. Israel, blissfully unaware of how his sons felt about Joseph, sent Joseph after them. They saw him coming and planned to kill him until Reuben suggested that they just throw him into an empty cistern.

Soon a caravan of Midianites (or Ishmaelites) came by and Judah suggested that they sell Joseph as a slave to them. The deal was made for 20 pieces of silver. Then they took Joseph's long tunic and dipped it into the blood of a slaughtered goat so they could tell their father that Joseph was killed by a wild animal.

The Midianites took Joseph to Egypt and sold him to Potiphar, the Pharaoh's chief steward.

(To be continued next week.) †



For the Journey/Effie Caldarola

A Jesuit brother's tale of physical and spiritual brawn

Recently, I met Jesuit Brother Pat Douglas, a vocation promoter who could have been selected by central casting. Who better to command attention than a handsome 38-year-old record-holding powerlifter who loves '80s music? You don't get much better than that.



The Omaha, Neb., native is a member of the Society of Jesus—the Jesuits—of the Wisconsin province. He travels through mid-America promoting Jesuit vocations, made all the more appealing right now because of that famous Jesuit, Pope Francis.

Making a commitment today is tough for kids, Brother Pat said. No surprise there—anybody who's hosted a party lately knows how hard it is to get those RSVPs for Friday night, never mind expecting someone to make a lifetime commitment.

"When people ask me about vocations, I ask them to pray that people will have courage," said Brother Pat.

Those pursuing vocations are told to pray for clarity, he said, and even with clarity, the courage of commitment is hard to find.

Brother Pat's vocation journey began in a Jesuit prep school and then while pursuing a sociology/social work degree at the University of St. Thomas in St. Paul, Minn. After graduation, he worked in a corrections facility for youth, where he saw that the environment a person lives in impacts personal development.

"In my experience, about 98 percent of perpetrators are themselves victims of some kind of abuse and usually have either no male role model or a harmful one," he said.

Brother Pat left a fun-loving, bachelor lifestyle behind in 2004. He entered the Jesuits with the desire to be a brother (not a priest). He was the first man in 30 years to take vows as a Jesuit brother in the Wisconsin province.

What's the difference between a brother and a priest?

"Think of me as a bald, muscular nun," said Brother Pat.

Like religious sisters, brothers do not participate in sacramental ministry. Brothers use their talents to work with the poor or in any of the vital ministries of an order. Brother Pat is not on the road to ordination.

In the old days, people might see Jesuit brothers cooking or doing maintenance. As a modern-day brother, Brother Pat has earned master's degrees in counseling and in spirituality.

And there seem to be others in his province preparing to be brothers rather than priests.

The vocation suits Brother Pat well. Assigned to an American Indian reservation, he worked with juvenile offenders and in a methamphetamine rehabilitation facility. He launched a radio program featuring 1980s music called "80s Attack with Brother Pat." All over the reservation, people would stop him with musical requests.

It was a great way, he said, to be available to people wanting to talk about deeper issues of faith and God.

He's now stationed back home in Omaha where he lives in a dorm at Creighton University. He assists the coach at his old prep school in their state championship powerlifting program and travels to promote vocations.

All of this, he says, is done with "the Jesuit way of proceeding," which is another way of expressing the deeply held Jesuit belief of "finding God in all things."

"You enter people's lives through their door," he explains, "and you can bring them out through your door."

That means meeting them in the locker room or on the radio—you meet people where they are, where they feel comfortable revealing their search for truth.

(Effie Caldarola writes for Catholic News Service.) †

It's All Good/Patti Lamb

Work and shape your spiritual muscles this Lent

Recently, my 6-year-old daughter, Margaret, asked me what "Lent" is.

She wasn't exactly sold on the idea of having a cross of ashes traced on her forehead. After convincing her that the ashes weren't hot, she was more willing to hear my explanation about Lent.

I began trying to explain the concepts of prayer, fasting and almsgiving, but she couldn't quite grasp them.

In an effort to help, my 9-year-old son, Henry, interrupted the conversation.

"I'll take this one, mom," he assured me.

"Lent is that time of year when we have to say the rosary e-v-e-r-y single night," he said. Praying the rosary together is usually our family's Lenten tradition.

"And you can only eat cheese pizza on Fridays—no pepperoni," he added.

He went on to tell his little sister that she'd have to give up something she really likes, such as reruns of "Gilligan's Island" or ice cream with chocolate syrup.

She scrunched up her nose and asked whether she would be allowed to eat ice

cream on "Leprechaun's Day," which she forgot was actually referred to as St. Patrick's Day.

"Let's take one holiday at a time," I said.

Since my daughter is a sports lover, I tried to use an athletic analogy to explain Lent. I asked her if she remembered the drills she did in soccer practice, when she had to weave the balls between the cones or pass the ball to her teammates. She indicated that she remembered the practice drills.

I explained that Lent is sort of like "faith practice" before Easter, and Easter is the championship game.

"Lent is when we do exercises designed to work and shape our spiritual muscles," I said.

Her eyebrows went up like it was starting to register.

I explained that before Jesus started to teach people, he stayed in the desert for 40 days and was repeatedly tested. I told my daughter that it was a time when Jesus had to keep doing faith exercises and drills—just like she did in soccer—so that his spiritual muscles would take shape.

Margaret commented that she could never have a 40-day soccer practice in a desert.

"Lent is the time before Easter when we get in tune with God," I said.

That was the easiest way I could

explain spiritual self-discipline like making time to pray and reflect on what's truly important.

I attempted to explain that Lent sometimes takes away things we consider "sacred" like screen time or our favorite desserts, but it makes us re-evaluate what we're actually considering "sacred." Are we considering our relationship with Christ important or are we giving more regular dedication to a TV show? Lent reminds us to shift our focus to Jesus, the cross and the new covenant, which is all about love and service.

I went on to tell Margaret that "faith drills" don't only occur during Lent. They happen every day, like when we see a person holding a cardboard sign at the intersection. God throws us practice drills to strengthen our faith all year long.

Sometimes, we flex our spiritual muscles and perform. Other times, we miss the point of the exercise.

Lent is a time of reflection to bring our attention back to building our spiritual constitution. When we make a concerted effort to practice our faith and exercise our spiritual muscles, then we're more fully prepared to share in the joy of Easter.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Your Family/Bill Dodds

Reflecting on mistakes, regrets, grief and time travel

I was sitting around a table with other widowers and widows when a phrase from my early parenting days popped into my head.

During these support groups, it's not unusual to talk about the guilt a person feels. It comes out in questions such as: Why did I do that as her caregiver?

Why didn't I do this? Why did I say this to him the last time I saw him on the day he died suddenly and unexpectedly? Why didn't I say that? Why didn't I tell him just one more time how much ...?

The phrase that came to mind was: "The time machine is broken."

That's what my late wife, Monica, and I used to say to our kids when they were going on and on about something that had happened. A sibling did this to him. A classmate did that to her. There

was a missed recess or extra homework assignment because one student broke a class rule. It went on and on. Whatever it was, it was an outrage.

I hope Monica and I were patient when we pointed out that there's no going back to change or fix things. Needless to say, none of our three ever answered, "Oh, thank you so much for pointing that out. I feel all better now."

Humans want to change things, to fix them. We want to climb into a machine and get a do-over, and not just for big things, but for little things that at the time seem like big things.

Why did I pick that paint color for the kitchen? Why did I buy my new computer last week when this week a much better one is on sale? Why didn't I stay in school and get that degree? Why did I switch jobs? Why did I move here? Why did I wait so long to retire?

But of course, in life, some things can be changed. You can repaint the kitchen, get an even better computer or finish that

degree online. Some things, while not "fixed," can be adjusted. We may even start to see the pluses of a new job or location.

Truth be told, some of life's harshest, unchanging realities can lead us to good changes, too. That also comes up during a grief support group.

Some say, "I'm working at taking better care of my own health."

Others say, "I hug my kids and grandkids all the time now and tell them I love them, and I don't care if they feel a little embarrassed by that."

The wisest will say, "I still think about what I wish I could have done differently, but I'm starting to remember more of what the two of us did right. What we had. It was so good. And I'm starting to realize that's why, for now, I feel so bad. This grief is awful. That love was worth it."

(Bill Dodds writes for Catholic News Service.) †



First Sunday of Lent/Msgr. Owen F. Campion

Sunday Readings

Sunday, March 9, 2014

- Genesis 2:7-9; 3:1-7
- Romans 5:12-19
- Matthew 4:1-11

The first reading for this first weekend of Lent 2014 is from the Book of Genesis.



Few passages in the Scriptures are as abundant in literary technique, and in theological message, as is this reading from Genesis. Bluntly confronting paganism and the tendency of all humans to avoid accusing themselves of

fault, it goes to the heart of sin.

The heart of sin is that it is the result of a freely chosen act by humans. While in this reading the role of the tempting devil is clear, it also is clear that the devil only tempts. The devil does not force the first man and woman to sin. They sinned of their own will.

Temptation in itself has a lesson. Rebelling against God was hardly the best thing to do. Yet, imperfect even in their pristine state of holiness, the first man and woman listened to bad advice and trusted someone other than God.

It is a process that has been repeated an untold number of times in the lives of us all.

The second reading is from St. Paul's Epistle to the Romans. In this reading, Paul looks back to the incident described in Genesis, recalling that by the Original Sin the first humans introduced sin, and resulting chaos and trouble, into earthly existence.

Death and hardship are not God's designs for us. God did not create us to suffer and die. Misfortunes are not curses sent upon the human race by an angry God. Believe it or not, the first humans chose bad consequences when they sinned. Sin, voluntary and deliberate, brought such devastatingly bad results into the world.

God is the center and source of everlasting love and mercy. The Father sent his Son, Jesus, our Redeemer, among us

because he was unwilling to leave us in the whirlpool of death and despair created by our sin. Indeed, since God is love, he is unable to leave us in such dire straits.

St. Matthew's Gospel provides the last reading. It recalls the temptation of Jesus. It is a synoptic tradition. Similar stories appear in Mark and Luke.

As was the case with Genesis, this reading is heavy in its symbolism. For example, bread in the time of Jesus much more obviously represented survival than bread would be for many people today.

Modern refrigeration and quick transportation of food products have given us in the developed world a great selection as to what we will eat. In the time of Jesus, the selection was considerably less. There was no refrigeration. Few foodstuffs could be transported at any distance without spoiling.

However, grain, and flour, could be stored. Bread was a principal food. So the devil tries to convince Jesus that he can give true life.

The devil also takes Jesus to the top of the temple. Even the Earth, created by God, can be contaminated by evil.

The final and most powerful message is that Jesus can command even the devil. Jesus is God.

Reflections

The Church uses the opportunity of this weekend in Lent to teach us one of the most basic facts of spiritual life. Sin removes us from God. Sin is not thrust upon us. We are not captured by sin against our will. We choose to sin.

The Church has another lesson. The deadliest effect of Original Sin is, perhaps, the human tendency to minimize the danger of sin and to deny personal responsibility.

In these readings, the Church calls us away from sin and to face facts. It reminds us of our own personal role in sin. It pleads with us to ignore temptation. It reassures us that, although temptations may be mighty, Jesus gives us enough strength to overcome any temptation.

We must ask for the Lord's strength, however. Lent calls us to this request. †

Daily Readings

Monday, March 10
Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Tuesday, March 11
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, March 12
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, March 13
Esther C:12, 14-16, 23-25
Psalm 138:1-3, 7c-8
Matthew 7:7-12

Friday, March 14
Ezekiel 18:21-28
Psalm 130:1-8
Matthew 5:20-26

Saturday, March 15
Deuteronomy 26:16-19
Psalm 119:1-2, 4-5, 7-8
Matthew 5:43-48

Sunday, March 16
Second Sunday of Lent
Genesis 12:1-4a
Psalm 33:4-5, 18-20, 22
2 Timothy 1:8b-10
Matthew 17:1-9

Question Corner/Fr. Kenneth Doyle

Canon law requires Catholics to confess grave sins at least once a year

QI have often heard priests encouraging Catholics to go to confession more regularly, and I'm wondering how often priests themselves go to confession. Is there a rule on this? And if there is no rule, what is the general practice? (Toms River, N.J.)



AThe Church's *Code of*

Canon Law in #989 notes the obligation of Catholics to confess grave sins at least once a year. Of course, if you are conscious of having committed a grave sin, you should not wait for an annual confession but instead confess as soon as reasonably possible in order to reopen your pathway to God and render yourself eligible to receive the Eucharist.

Technically, if you are not aware of having sinned gravely (i.e., "mortal sin"), you are not obliged to seek the sacrament of penance. That having been said, it would be foolish to ignore this very helpful means of pardon, spiritual progress and peace. Almost universally, spiritual writers have encouraged Catholics to confess regularly, perhaps monthly.

Beyond that general norm, there is no specific requirement as to how often priests must confess, although canon #276.5 urges the clergy "to approach the sacrament of penance frequently."

At a weekly audience in November 2013, Pope Francis revealed that he receives the sacrament of penance every two weeks and considers confession to be the best path to spiritual healing and health. "My confessor hears what I say, offers me advice and forgives me," said the pope. "We all need this."

I've not seen any studies on this, but it's safe to say that most priests do not confess their sins nearly as often as the Holy Father. Probably, several times a year would be a reasonable estimate, generally on their annual retreat, sometimes at clergy days of recollection or gatherings of priest support groups, or when time allows.

One of the sad consequences of the shortage of priests is that the frenzied pace of pastoral duties can induce us to ignore our spiritual growth. In this, as in many things, we would do well to look to Pope Francis as a model.

QIn some Catholic churches, I have heard Martin Luther King, Gandhi and Dietrich Bonhoeffer invoked during the chanting of the Litany of the Saints. Are they saints we can pray to? (Grand Island, Neb.)

ABy canonization, the Catholic Church declares with the fullness of its authority that a person is in heaven and worthy of veneration. Theoretically, I suppose that the Church could make that judgment of a non-Catholic, but to date it has not done so.

This is not because we believe that heaven is populated only by Catholics; to the contrary, the teaching of the Church is that heaven may be granted through God's grace to people who live morally and follow the promptings of God.

There is a reluctance on the Church's part to usurp another religious community's role in evaluating the life and works of its members. Additionally, classical Protestantism, while it sets up historical figures as worthy of admiration (Martin Luther, for example, or John Wesley), does not invoke their prayerful intercession.

To enroll King or Bonhoeffer formally in our own Litany of the Saints could be seen as an ecumenical *faux pas*—although I would have no problem enlisting such heroes (along with Gandhi) in private prayer, as I do with members of my family who have gone before me.

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

My Journey to God



For a friend with cancer

By Gina Langferman

I cannot promise you that you won't be afraid,
But I can promise you that Jesus will walk with you.
I cannot promise you that you won't feel pain,
But I can promise you that Jesus will help you bear it.
I cannot promise you that this will be easy,
But I can promise you that you will have help when you need it.
I cannot promise you that all will be OK,
But I can promise you that Jesus will carry you through whatever comes,
I cannot promise you a miracle,
But I can promise you I'll pray for one every day until you're well again!

(Gina Langferman is a member of St. Barnabas Parish in Indianapolis. Patient Jack Trelor chats with Dominican Sister Catherine Marie at Rosary Hill Home, a Dominican-run facility in Hawthorne, N.Y., that provides palliative care to people with incurable cancer and are in financial need.)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to critterion@archindy.org. †

Rest in peace

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

ABEL, H. Regina, 73, St. Mary-of-the-Woods, Floyd County, Feb. 22. Mother of Angelita Cain, Teresa Flick, Kimberly Gholston, Jim Jr., Matthew, Nicholas and Scott Abel. Grandmother of nine. Great-grandmother of two.

COTTER, James W., Jr., 88, Christ the King, Indianapolis, Feb. 8. Husband of Ellen Cotter. Father of Jenny, Shannon, Jim, Paul and Steve Cotter. Grandfather of 11.

CRAVENS, Betty Jean, 68, St. Agnes, Nashville, Feb. 22. Wife of R. Stephen Cravens. Mother of Angela Wells, Rachel and Matthew Cravens. Sister of Ruth Battreall, Edna Knecht, Marilyn Moeller and Ralph Niehoff. Grandmother of three.

CULLEN, Mary Janet, 81, St. Agnes, Nashville, Feb. 18. Mother of Judy Toner, Cheryl and Jeanne Cullen. Grandmother of two.

ENDERLE, Dorothy, 92, St. Michael, Brookville, Feb. 21. Wife of Melvin Enderle. Mother of Beverly Cox, Geraldine Walters, John Dittly, James and Robert Rudisell. Grandmother of 14.

ENDRIS, John, 81, Holy Family, New Albany,

Feb. 11. Father of Rebecca Grant, Kathleen Harris, Sara Kellams, Joseph and Nathan Endris. Grandfather of 14.

FISCHER, Lucille M., 89, St. Michael the Archangel, Indianapolis, Feb. 7. Mother of Jackie Hill, Jane Misch, John, Joseph and Thomas Fischer. Grandmother of eight. Great-grandmother of 14.

FRANCESCON, Alma (Busi), 86, Christ the King, Indianapolis, Feb. 16. Mother of Linda and Bruno Francescon.

FREIBERGER, Melvin G., Jr., 53, St. Mary-of-the-Knobs, Floyd County, Feb. 18. Husband of Yvette (Elswick) Freiberger. Father of Dennis Jr. and Sammy Andres, Charlotte Elswick, Brandon and Tyler Freiberger. Son of Betty Lour Freiberger. Brother of Gregg and Jim Freiberger. Grandfather of one.

GRUNER, David R., Sr., 72, St. Barnabas, Indianapolis, Feb. 21. Father of Jeanne Ebersole, Laura Geib, Diana Goodwin and David Gruner Jr. Grandfather of 14.

HALSTEAD, Cheryl Ann, 61, St. Lawrence, Indianapolis, Feb. 16. Wife of Richard Halstead. Mother of Chris and Mark Halstead. Sister of Janis Gaerta and Chuck Woford.

HEILMAN, Steven, 50, St. Barnabas, Indianapolis, Feb. 2. Brother of Anita Benkert.

HENDRICKS, Rosemary, 92, St. Martin of Tours, Martinsville, Feb. 14.

HILLS, Regina M., 95, Most Sacred Heart of Jesus, Jeffersonville, Feb. 13. Sister of Ruth Cordon.

HOLLAND, Joseph L., 86, St. Michael the Archangel, Indianapolis, Feb. 5. Husband



'But I don't want to be the pope!'

Pope Francis blesses a child dressed as the pontiff as he arrives to lead his general audience in St. Peter's Square at the Vatican on Feb. 26.

of Emily Holland. Father of Diane Burgan, Karen Hanawalt, Christine McCarley, Terry Witzerman, Brian and Joe Holland. Brother of Jerry Holland. Grandfather of 14.

HUBLAR, Chester, 97, Holy Family, New Albany, Feb. 12. Father of Theresia Ordner, Nancy and Robert Hublar. Grandfather of eight. Great-grandfather of 10.

LAKER, Henry J., 96, St. John, Enochsburg, Feb. 19. Father of Elizabeth Joyner, Connie Main, Janice Meyer, Dan, Jim, John and Tom Laker. Brother of Joanne Luttie. Grandfather of 17. Great-grandfather of 23.

LAUDICK, David P., 72, St. Louis, Batesville, Feb. 20. Husband of Judy Laudick. Father of Jared, Josh, Jason and Heath Laudick. Brother of Virginia Meyerrose and Doris Wenning. Grandfather of nine.

MARKS, Maureen E., 84, St. Pius X, Indianapolis, Feb. 20. Mother of Connie Cates, Karen Davidson and Bob Marks Jr. Grandmother of eight. Great-grandmother of two.

NOFFSINGER, Rebecca Ann, 61, St. Charles Borromeo, Bloomington, Feb. 20. Mother of

George Noffsinger. Stepmother of Josh Noffsinger. Sister of Vicky Helms and Jenny Layman. Grandmother of three.

PLEAK, Freda Mae (Volz), 93, St. Mary, Greensburg, Jan. 23. Wife of Walter Pleak. Mother of Cheryl Linville and Richard Pleak. Grandmother of two.

PLEAK, Walter Eugene, 98, St. Mary, Greensburg, Feb. 6. Father of Cheryl Linville and Richard Pleak. Grandfather of two.

RAMSEY, Henry L., III, 44, St. Roch, Indianapolis, Feb. 13. Husband of Norma (Hyatt) Ramsey. Father of Raquel, Henry IV and Steven Ramsey. Son of Henry and Gloria Ramsey. Grandson of Mary Delores Ransley-West. Brother of Kenneth Ramsey.

SCHAEFER, Thomas, 82, St. Paul, Tell City, Feb. 22. Husband of Mary Jo Schaefer. Father of Maria Brooks, David, Duane, Rick, Sam and Tony Schaefer. Brother of Kate Fischer, Marie Foertsch, Jane Paulin and Dorothy Ress. Grandfather of five.

STEVENS, Theresa K., 92, St. Mary of the Immaculate Conception, Aurora, Feb. 23.

Mother of Barney, Brian and James Stevens. Sister of Eileen Jaklinski. Grandmother of three. Great-grandmother of one.

SWEENEY, Thomas J., 84, St. John the Evangelist, Indianapolis, Jan. 3. Cousin of several.

TUNGATE, Howard Jr., 80, St. Mary, New Albany, Feb. 10. Husband of Violet Tungate. Father of Kathy Ott, Jim and Mike Tungate. Brother of Anna Mae Geary. Grandfather of six. Great-grandfather of eight.

TURNER, Tom, 61, St. Andrew, Richmond, Feb. 20. Husband of Lora Turner. Father of Leah and Skyla Turner. Son of Carl Turner. Brother of Mary Carver, Joan Rantanen, Jim and Ken Turner.

WAGNER, John R., 87, St. Pius X, Indianapolis, Feb. 20. Husband of Edna Wagner. Father of Todd Wagner.

WHITLOCK, Georgia, 58, Sacred Heart, Clinton, Feb. 15. Wife of Craig Whitlock. Mother of Dawn Wycoff and Chris Whitlock. Sister of Bert, Keith and Tim Mobley. Grandmother of five. Great-grandmother of three.

WILDER, Rosemary (Hurrle), 89, St. Jude, Indianapolis,

Feb. 23. Mother of Debbie Cothron, Cheryl Pendick, Greg, Jeff and Larry Wilder. Grandmother of 15. Great-grandmother of 14.

WHITE, Ann Katherine, 84, St. Luke the Evangelist, Indianapolis, Feb. 18. Mother of Cindy Lincoln and Gerald Hoerdemann Jr. Sister of Gretchen Coogan, Caroline Coonan, Rose Malloy, Hugo, Joseph and Leo Hoerdemann.

WILSON, Mary Pat, 72, St. Mary, New Albany, Feb. 9. Wife of Robert Wilson. Mother of Rhonda, Randy, Rick and Rob Wilson. Sister of Sue Yingling and Walt Cory Jr. Grandmother of five.

WRIGHT, Jane, 91, St. Mary, New Albany, Feb. 12. Mother of Michael and Pat Wright. Sister of June Blackman, Janice and Glenn Farnsley. Grandmother of three. Great-grandmother of three.

ZINNINGER, Robert G., 62, St. Mary, New Albany, Feb. 19. Father of Carmen Cannello, Wyatt and T.J. Zinninger. Brother of Betty Liddick, Dorothy Richardson, Beth Taylor, Chester Richardson and Talbotte Zinninger. Grandfather of three. †

Online Lay Ministry Formation

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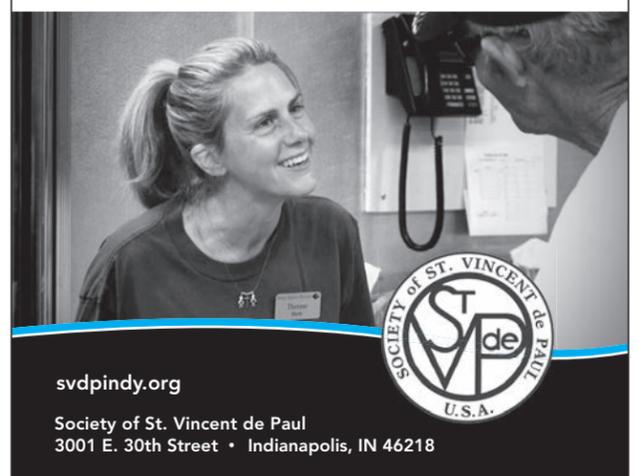
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Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

- March 7, 10 a.m.-10 p.m. at All Saints, Yorkville (individual confession)
- March 10, 6:30 p.m. at St. Lawrence, Lawrenceburg
- March 12, 7 p.m. for St. Nicholas, Ripley County; St. Anthony of Padua, Morris; and St. Louis, Batesville, at St. Louis, Batesville
- March 13, 7 p.m. at St. Mary, Greensburg
- March 23, 1:30 p.m. for St. John the Baptist, Osgood; St. Maurice, Napoleon; and Immaculate Conception, Millhousen, at Immaculate Conception, Millhousen
- March 25, 7 p.m. at St. Catherine of Siena, Enochsburg
- April 2, 6:30 p.m. at St. Joseph, Shelbyville
- April 2, 6:30 p.m. at St. Vincent de Paul, Shelby County
- April 2, 6:30 p.m. at St. Peter, Franklin County
- April 4, 10 a.m.-10 p.m. at All Saints, Yorkville (individual confession)
- April 5, 9-11 a.m. and 1-3 p.m. at St. Teresa Benedicta of the Cross, Bright
- April 10, 7 p.m., St. Mary, Aurora

Bloomington Deanery

- March 25, 7 p.m. at St. Agnes, Nashville
- April 1, 7 p.m. at St. Martin of Tours, Martinsville
- April 8, 7 p.m. at St. Vincent de Paul, Bedford
- April 9, 6:30 p.m. at St. Jude, Spencer
- April 10, 6 p.m. at St. John the Apostle, Bloomington
- April 16, 6 p.m. at St. Paul Catholic

Center, Bloomington

Connersville Deanery

- March 11, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
- April 1, 7 p.m. at St. Gabriel, Connersville
- April 2, 6:30-8 p.m. at all Connersville Deanery parishes
- April 3, 7 p.m. at St. Bridget of Ireland, Liberty
- April 8, following 5:15 p.m. Mass for Richmond Catholic Community at St. Mary, Richmond
- April 10, 7 p.m. at St. Mary (Immaculate Conception) school gym, Rushville

Indianapolis East Deanery

- March 10, 7 p.m. for St. Bernadette, Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
- March 25, 7 p.m. at St. Mary
- March 26, 7:30 p.m. at Holy Spirit
- April 3, 7 p.m. at St. Michael, Greenfield
- April 8, 6:30 p.m. at St. Rita

Indianapolis North Deanery

- April 6, 2 p.m. at St. Luke the Evangelist
- April 7, 7 p.m. at St. Luke the Evangelist
- April 8, 7 p.m. at St. Luke the Evangelist

Indianapolis South Deanery

- March 23, 2 p.m. at Good Shepherd
- March 25, 7:30 p.m. at St. Jude
- March 31, 6:30 p.m. at Nativity of Our Lord Jesus Christ
- April 5, 9-11 a.m. at St. Mark the Evangelist
- April 8, 7 p.m. at St. Roch
- April 10, 6 p.m. at St. Barnabas
- April 14, 7 p.m. at Our Lady of the

Greenwood, Greenwood

Indianapolis West Deanery

- March 12, 6:30 p.m. at St. Joseph
- March 13, 7 p.m. for Holy Angels at Marian University Chapel
- March 19, 6:30 p.m. at St. Monica
- March 20, 7 p.m. at St. Malachy, Brownsburg
- March 24, 7 p.m. at St. Thomas More, Mooresville
- March 26, 7 p.m. at St. Susanna, Plainfield
- March 27, 7 p.m. at St. Gabriel the Archangel
- April 9, 7 p.m. at St. Michael the Archangel

New Albany Deanery

- 6:30-8 p.m. at Holy Family, New Albany and St. Mary-of-the-Knobs, Floyd County (individual confession available every Wednesday during Lent excluding Ash Wednesday)
- March 12, 7 p.m. at St. Joseph, Corydon
- March 19, 7 p.m. at St. Michael, Charlestown
- March 20, 8 a.m.-8 p.m. at Our Lady of Perpetual Help, New Albany (individual confession)
- March 25, 7 p.m. at Most Sacred Heart of Jesus, Jeffersonville
- March 27, 7 p.m. at St. Michael, Bradford
- April 2, 7 p.m. at St. Anthony of Padua, Clarksville
- April 3, 7 p.m. at St. Mary, Lanesville
- April 9, 6:30 p.m. at St. Paul, Sellersburg
- April 13, 1 p.m. at St. John the Baptist, Starlight
- April 16, 7 p.m. at St. Mary, Navilleton

Seymour Deanery

- March 9, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin,



A World Youth Day pilgrim goes to confession at one of several portable confessionals set up at Quinta da Boa Vista Park in Rio de Janeiro on July 26.

- at St. Rose of Lima, Franklin
- March 13, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
- March 19, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
- March 30, 4 p.m. for St. Patrick, Salem and American Martyrs, Scottsburg at American Martyrs, Scottsburg
- April 3, 7 p.m. at St. Bartholomew, Columbus
- April 14, 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 12, 6:30 p.m. (central time) at St. Meinrad Church, St. Meinrad

Terre Haute Deanery

- March 18, 7 p.m. at Annunciation, Brazil
- March 19, 7 p.m. at Sacred Heart, Clinton
- March 25, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute
- March 25, 7 p.m. at St. Joseph University, Terre Haute
- April 9, 7 p.m. at St. Paul the Apostle, Greencastle †

Retired Pope Benedict says it's absurd to question validity of his resignation

VATICAN CITY (CNS)—In a letter to an Italian journalist, retired Pope Benedict XVI said questions about the validity of his resignation are “absurd.”

“There is absolutely no doubt regarding the validity of my renunciation of the Petrine ministry,” the retired pope wrote in a letter to Andrea Tornielli, a Vatican correspondent for the newspaper *La Stampa* and the website *Vatican Insider*.

Tornielli said he wrote to the retired pope on Feb. 14

after reading articles questioning the canonical validity of his announcement on Feb. 11, 2013, that he was stepping down.

In the letter, Pope Benedict described as “simply absurd” doubts about how he had formulated his announcement to cardinals gathered for a meeting about canonization causes.

According to the Church’s *Code of Canon Law*, “the only condition for validity of my resignation is the complete freedom of my decision,” he wrote to Tornielli.

Solemnly, in Latin, Pope Benedict had told the cardinals present: “Well aware of the seriousness of this act, with full freedom I declare that I renounce the ministry of Bishop of Rome, Successor of St. Peter, entrusted to me by the cardinals on 19 April 2005, in such a way, that as from 28 February 2013, at 20:00 hours, the See of Rome, the See of St. Peter, will be vacant and a conclave to elect the new supreme pontiff will have to be convoked by those whose competence it is.” †

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Human Resources
Archdiocese of Indianapolis
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For more information and/or to submit supporting documentation (i.e., resumé, cover letter, references, etc.) contact:

Rob Rash
Office of Catholic Education
Archdiocese of Indianapolis
1400 North Meridian
Indianapolis IN 46202
317-236-1544
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Carolyn Y. Woo, Ph.D.
Catholic Relief Services

Carolyn Y. Woo, Ph.D. is president and chief executive officer of Catholic Relief Services (CRS), the official international humanitarian agency of the Catholic community in the United States. She came to CRS in January 2012 after a distinguished academic career.

CRS was founded in 1943 by the Catholic bishops of the United States to serve survivors of World War II in Europe. Since then, it has become one of the world’s largest and most respected international relief and development agencies, each year reaching more than 130 million people in nearly 100 countries.

Dr. Woo, representing CRS, was featured in *Foreign Policy* (May/June, 2013) as one of the 500 Most Powerful people on the planet and one of only 33 in the category of “a force for good.”

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Archbishop Joseph W. Tobin, C.Ss.R.
Archdiocese of Indianapolis

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