



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Lenten challenge

Pope Francis calls us to confront poverty and destitution, writes columnist Peg McEvoy, page 12.

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'The Light Is on for You'



File photo by Sean Gallagher

Father Clement Davis, pastor of St. Bartholomew Parish in Columbus, prepares to celebrate the sacrament of penance with a student of St. Rose of Lima School on Dec. 6, 2012, in a confessional at St. Rose of Lima Church in Franklin.

April 2 confession initiative will demonstrate God's grace and conversion in people's lives

By Sean Gallagher

When Pope Francis spoke about the sacrament of penance on Feb. 19 during a general audience in St. Peter's Square at the Vatican, he invited his listeners to ask themselves a question.

"When was the last time that you went to confession?" Pope Francis said. "Two days ago? Two weeks? Two years? 20 years? 40 years?"

He then made an invitation to those among his listeners who had been away from the sacrament for an extended period of time.

"If it's been a long time, do not waste one more day," Pope Francis said. "Go ahead, the priest will be good. And Jesus is there, and Jesus is better than priests. It is Jesus who receives you, he receives you with so much love."

"Be brave, and go to confession."

On April 2, Catholics across central and southern Indiana, both those who regularly go to confession and those who may have not done so for a while, will have the chance to experience God's mercy and forgiveness in the sacrament of penance.

From 6:30 p.m.-8 p.m. on that day,

priests will be available in each parish or parish cluster across central and southern Indiana to celebrate the sacrament of penance. Members of clustered parishes will be informed at which church in the cluster the sacrament will be available.

The initiative, called "The Light Is on for You," has been successfully tried during the season of Lent in many dioceses across the country. The name refers to the light that would be on in a reconciliation room when a priest is available to celebrate the sacrament.

While Catholics who go to confession

See PENANCE, page 8

Catholic organization files class-action lawsuit to block HHS mandate

WASHINGTON (CNS)—A coalition of nearly 200 Catholic dioceses, agencies and businesses has asked a federal court in Oklahoma to block enforcement of a Department of Health and Human Services (HHS) mandate that it says would force its members to violate their religious beliefs.

Under the banner of the recently formed Catholic Benefits Association (CBA), the

entities contended in a class action lawsuit filed on March 12 that the mandate's requirement that they provide health insurance coverage for contraceptive drugs, abortifacients, surgical sterilizations and related counseling is contrary to the First Amendment's free exercise,

establishment and free speech clauses.

The mandate—under rules issued by HHS—requires nearly all employers to provide such coverage for their employees in their company health plan. It includes a narrow exemption for some religious employers that fit certain criteria.

The lawsuit said the regulations under the Affordable Care Act are discriminatory because some religious entities and ministries are exempt while others are not.

The lawsuit filed in the U.S. District Court for the Western District of Oklahoma seeks a preliminary injunction to block the mandate as it applies to association members.

Named as defendants were Kathleen Sebelius, HHS secretary; Thomas E. Perez, secretary of the Department of Labor; Jacob J. Lew, secretary of the Department of the Treasury; and each of those departments.

The array of plaintiffs are the Catholic Benefit Association and its subsidiary, the Catholic Insurance Co., both incorporated in Oklahoma; the Archdiocese of Oklahoma City; Catholic Charities of the

See MANDATE, page 2



Archbishop William E. Lori

Colts quarterback Andrew Luck is featured speaker at annual Spirit of Service Awards Dinner on April 30

By John Shaughnessy

Indianapolis Colts' quarterback Andrew Luck will be the featured speaker at the archdiocese's Spirit of Service Awards Dinner in Indianapolis on April 30.

Luck will be part of the 16th annual event that will benefit and celebrate the efforts of Catholic Charities Indianapolis to help people in need.

"The archdiocese and Catholic Charities are delighted and honored to have Andrew Luck as our keynote speaker," said David Bethuram, agency



Andrew Luck

director of Catholic Charities Indianapolis. "We welcome his reputation to inspire others to action whether on the playing field or in life. Through his professional career and the public platform he enjoys, he has sought to build stronger communities."

Bethuram also noted that Luck's approach to life reflects many of the values of Catholic Charities.

"He demonstrates the importance in helping others understand and reach their full potential," Bethuram said. "I'm sure his message is one that will resonate with our audience—many of whom are committed to Catholic values and to bettering our community."

Catholic Charities Indianapolis has strived to improve the community of central Indiana by serving poor and vulnerable people for more than 90 years, Bethuram noted. The 12 programs of the



agency provide services in crisis relief, shelter, eldercare, counseling, pregnancy and adoption services, and individual and family support.

Catholic Charities Indianapolis served more than 48,600 people during the past year, regardless of their religious affiliation or ethnic background.

"The people we serve are our neighbors who might otherwise be unknown,

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MANDATE

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Archdiocese of Oklahoma City; All Saints Catholic School in Norman, Okla.; Archbishop William E. Lori of Baltimore; the Archdiocese of Baltimore; Villa St. Francis Catholic Care Center, Inc. in the Archdiocese of Kansas City, Kan.; and Good Will Publishers in Gastonia, N.C.

Attorney L. Martin Nussbaum, a partner in the law firm Lewis Roca Rothgerber, represents the plaintiffs. Based in Colorado Springs, Colo., he has represented archdioceses and dioceses and various Catholic and religious entities in legal matters largely revolving around religious freedom concerns for more than a decade.

Archbishop Lori, chairman of the association's board of directors, said the new organization offered Catholic entities the best option to legally challenge the mandate.

"The CBA gives a vehicle for many

dioceses that would not find it opportune to bring suit to do so in a manner that has a higher possibility of success. That's very important. I also think it is a further expression of our desire to promote and defend religious freedom not just in the abstract, but indeed in a very real issue that affects Catholic employers and Catholic employees," he told Catholic News Service on March 12.

"We will understand how to help Catholic employers to obtain morally sound insurance in the most cost effective and least disruptive way," he added.

In a statement released as the lawsuit was filed, Archbishop Paul S. Coakley of Oklahoma City said Catholic entities across the country objected to the mandate.

"We as Catholics, regardless of the corporate structure within which we work, cannot in good conscience provide employees with insurance that covers contraception, abortifacients and sterilization, which undermine the dignity of the human person and the sanctity of human life and also jeopardizes the physical and mental health of those who



'There is a word for this classification system: discrimination. It is the government choosing religious winners and losers—a practice discredited by 1,600 years of Western history and forbidden in America as an establishment of religion.'

—Attorney L. Martin Nussbaum, a partner in the law firm Lewis Roca Rothgerber, who is representing Catholic plaintiffs asking a federal court to block enforcement of the HHS mandate

use them in untold ways," the statement said.

"It is my prayer that the courts will recognize that the federal government has no clear and compelling public interest that justifies burdening our free exercise of religion by requiring us to pay for conscience-violating drugs and procedures," it said.

Robert M. Gallager, CEO of Good Will Publishers, said that his company readily joined the lawsuit.

As the lone private company among the plaintiffs, the company represents "thousands of Catholic business owners whose religious liberty is at stake," he said in a statement.

"If we cease providing health insurance, we'll harm our employees and incur a tax of \$375,000 per year," Gallager also told the *Catholic News Herald*, newspaper of the Diocese of Charlotte, N.C. "If we maintain a plan that does not offer contraception, sterilization and abortion-inducing drugs, we'll face penalties in excess of \$6 million per year."

Nussbaum told CNS the Catholic Benefits Association was formed in January after months of discussions. Its subsidiary, the Catholic Insurance Co., was incorporated shortly before the lawsuit was filed.

Nussbaum declined to comment about the case, but said the new Catholic association and insurance company were started in response to the requirements of the Affordable Care Act and the ongoing legal cases challenging the HHS mandate filed by numerous religious organizations.

The Catholic Benefits Association is comprised of Catholic employers "committed to providing life-affirming health coverage consistent with Catholic values," the organization's website said.

"This is an extremely viable option to provide good quality health care at competitive prices that is compliant with Catholic teaching," Nussbaum said of the association's insurance component.

Four archbishops make up the association's board of directors: Archbishop Coakley, Archbishop Lori, Archbishop Charles J. Chaput of Philadelphia and Archbishop J. Peter Sartain of Seattle.

In addition to allowing Catholic entities to offer health care coverage in line with Church teaching, the association also will provide legal advocacy to protect the religious liberty of its members, the website said.

The association charges monthly dues of 50 cents per employee with a maximum cost of \$2,000 per month. The association

also adds what the website describes as a "litigation fee" of \$1 per covered employee for legal work related to any lawsuit against the HHS mandate. Again, the maximum cost is \$2,000 monthly for an association member.

"If the litigation is successful, that fee may be partially refundable," the website said.

The association's insurance component is described on the website as an association captive, stop-loss insurance company. The arrangement allows members of the association that offer health care coverage through an insurance carrier or self-funded medical plans to take advantage of stop-loss insurance for unexpected costs they may incur.

Joining such an association allows members to take advantage of reduced costs for the same benefit package offered to employees. Having headquarters in Oklahoma gives the association additional tax advantages, the website said.

The association also allows Catholic entities to join without taking advantage of the insurance component.

In a column in the March 7 issue of *The Colorado Catholic Herald*, newspaper of the Diocese of Colorado Springs, Nussbaum hinted at some of the arguments that would be part of the lawsuit. He wrote that regulations governing implementation of the Affordable Care Act "include a seldom noted system of discriminatory religious classifications."

He said the health insurance law creates four classes of organizations religiously opposed to the mandate: those excused, those who direct a third party to provide insurance coverage, those who are protected under the Religious Freedom Restoration Act and those that must provide the coverage or pay fines up to \$36,000 per employee annually.

Nussbaum carefully constructed his argument, outlining how the religious freedom of organizations falling into each classification was being violated even as the government determined that other religious entities met criteria for being exempt from the mandate.

"There is a word for this classification system: discrimination," Nussbaum wrote. "It is the government choosing religious winners and losers—a practice discredited by 1,600 years of Western history and forbidden in America as an establishment of religion."

(More information about the Catholic Benefits Association can be found online at www.lifeaffirmingcare.com.) †

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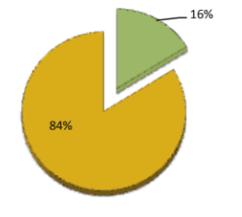
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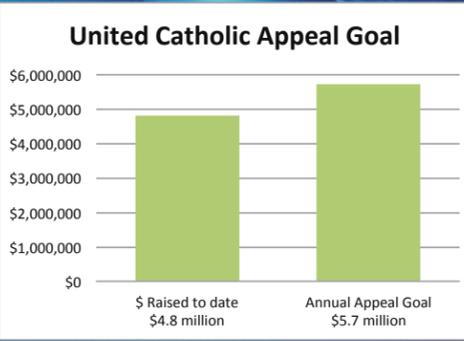


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The Criterion

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Dinner marks Catholic Radio Indy's 10-year anniversary

By Mike Krokos

The idea for a local Catholic radio station came to Bob Teipen after attending a retreat in late 1998.

The visiting priest at Our Lady of Fatima Retreat House in Indianapolis on that December day repeatedly and passionately talked about evangelizing, and Teipen took the priest's plea to heart.

As a certified public accountant (CPA), Teipen admits taking the lead in establishing a local Catholic radio station wasn't something that would have initially crossed his radar.

But the priest's message, an article the CPA read a week later about Catholic radio's power as an evangelization tool, and a chance encounter with the man who would become the radio station's general manager all demonstrated to Teipen the Holy Spirit at work in establishing Catholic radio in Indianapolis.

On Feb. 25, Teipen and more than 200 people gathered at the north side Knights of Columbus Hall in Indianapolis to celebrate the 10-year anniversary of Catholic radio taking to the airwaves in Indianapolis—as WSPM 89.1 FM on Feb. 25, 2004. A second station, WSQM 90.9 FM in Noblesville, was added a few years ago to serve the neighboring Hamilton County area.

"To me, this has all been a movement of the Holy Spirit," said Teipen, founder and chairman of Inter Mirifica, Inc., which owns and operates Catholic Radio Indy. "I really felt the presence here in this particular venture."

A providential encounter

Timing is everything, and the first time Teipen publically floated the idea of establishing a Catholic radio station in Indianapolis was during a weekend Mass in the spring of 1999 at his then-home faith community, St. Lawrence Parish in Indianapolis.

Msgr. Mark Svarczkopf, his pastor at the time, approved the talk, and Msgr. Joseph Schaedel, then vicar general, supported the idea, too.

Providentially, Jim Ganley was in town that weekend visiting friends. He happened to attend Mass at St. Lawrence and heard Teipen's radio pitch.

Ganley was working as station manager at a commercial radio station in Terre Haute at the time, but was intrigued by what he heard.

"Bob was talking about how some day they'd like to have a Catholic station here in town, and they weren't sure exactly how they were going to make that happen," Ganley recalled. "Bob gave an invitation that if anyone wanted to chat after Mass, he'd be in the narthex."

After the liturgy, the pair talked, and Ganley told Teipen to let him know if he could help with the endeavor in any way.

A station is born

Though the idea for the radio station came to Teipen in late 1998, the project took several years to come to fruition.

There were leads that fizzled and others that led to dead ends, he said.

Still, the CPA said he continued to find the concept of starting a Catholic radio station in the Indianapolis area "intriguing."

"I really wasn't frustrated. I was



Above, Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis, speaks at the Catholic Radio Indy dinner on Feb. 25. In his talk, the priest said during its 10 years on the air, the radio station "has changed a lot of people's lives to bring them to Christ."

Right, Bob Teipen, left, recognizes Jim Ganley for his 10 years of service to Catholic Radio Indy during its anniversary dinner on Feb. 25 at the northside Knights of Columbus Hall. Teipen is the founder and chairman of Inter Mirifica, Inc., which owns and operates Catholic Radio Indy. Ganley is the radio station's general manager and president of its board of directors.

anxious. I was thinking maybe this is something we can get to work," Teipen said. "I thought it was a good idea to go out and evangelize, and it's something that we need in the Church, and we as Catholics don't do as good a job at that as we should, so maybe this is the way to do it."

Finally, five years later, 89.1 FM was secured on the airwaves for the station. Catholic Radio Indy leased both its office space and a license from Hoosier Broadcasting Corporation. Twenty-four hours, seven days a week, Catholic programming would air on 89.1 FM—and later simultaneously on 90.9 FM—out of a Hoosier Broadcasting Corporation studio on the northwest side of Indianapolis.

Teipen contacted Ganley to see if he would handle the station's operations.

Teipen and George Maley, a Catholic radio board member, met with Ganley, who wasn't sure if he was ready to leave an established company to join a fledgling operation.

"George and Bob were both there, and George said, 'Jim, sometimes you've got to take a step out in faith,'" said Ganley, a member of Holy Spirit at Geist Parish in Fishers, Ind., in the Lafayette Diocese. "I thought, well, I'm not used to doing that, but sometimes you do."

Ganley remembers the first day the station was on the air—on Feb. 25, 2004. "When we started, we had no listeners, we had no donors, and we had no underwriters," he said. "We knew we had to ramp that up as we went along, and we've been very blessed. It really has come along, and just this past

December, we finished [paying] off our lease-purchase of about \$2.25 million."

In December, the station also moved its studios and offices to a new location, at 8383 Craig St., Suite 280 in Indianapolis.

In a growth mode

While Ganley was the station's only full-time employee for most of its first 10 years of existence, Catholic Radio Indy now has three full-time and two part-time employees. Volunteers continue to play a key role in the station's evangelization efforts.

Officials are also in the midst of helping open a third Catholic radio station in Peru, Ind., this summer. A Knights of Columbus Council in the Wabash region applied for a station a few years ago, and the Federal Communications Commission chose their application. They have a construction permit to build a station that will serve the Kokomo, Wabash, Logansport and Peru areas in the Diocese of Lafayette.

"We're helping them big time with it," Ganley said. "We can't wait to get that on the air because that will really put out a strong, strong signal over all those areas."

At the Feb. 25 anniversary dinner program, Father Rick Nagel, keynote speaker, talked about saying "yes" in our lives of faith, including in support of Catholic radio.

"When God presents us with something, we can say 'yes' or we can say 'no.' Sometimes, he'll be persistent with us to say 'yes,'" said Father Nagel, pastor of St. John the Evangelist Parish in Indianapolis.

"I think Catholic radio is here because God wanted it here in our city. I think God wanted it here because he knew Catholic radio would change people's lives," he continued. "And I can assure you, as all of you know [through] the stories of your own, Catholic radio has made a huge impact on countless people we won't even know until one day in heaven."

The radio is a great catechetical tool, he added.

"It has changed a lot of people's lives to bring them to Christ," Father Nagel said.

Msgr. Schaedel, now pastor of St. Luke the Evangelist Parish in Indianapolis, agreed.

"Ten years ago, Pope John Paul II

was talking so extensively about the new evangelization," he noted, "and I think, this is, for its time, a new way of evangelizing—through Catholic radio.

"Archbishop [Daniel M.] Buechlein and I were very anxious to give our approval, blessing and support to the whole endeavor, and we can't believe 10 years later, how successful it has been."

One family of faith

Beverly Watt is a longtime listener of Catholic Radio Indy. Though she is a lifelong Catholic, she calls the station her personal adult faith formation tool.

From "The Son Rise Morning Show" with host Brian Patrick to various other programming, Watt said it offers her spiritual direction in her life of faith.

"It's such a lifeline not only to me, but to so many people," said Watt, a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese. "We are so blessed to have a Catholic radio station here in Indy."

Teipen said officials hope to continue to make Catholic radio even better.

"I think we need to do everything we can to improve our signal here within the metro area in Indianapolis. That's part of our plan," said Teipen, now a member of St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese.

Both Teipen and Ganley also agreed that Catholic radio's current signal throughout the metro area is a blessing for both the Archdiocese of Indianapolis and the neighboring Diocese of Lafayette.

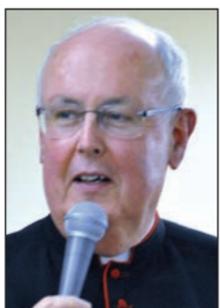
"We don't think of it as two different dioceses. We're putting out one program, trying to appeal to everybody as one family [of faith]," Ganley said.

Teipen said he hopes their mission of evangelization continues to blossom.

"I'm intrigued by the idea of making this grow," Teipen said. "Maybe that's the entrepreneurial instinct [in me]. Maybe that's why God tapped me on the shoulder for this.

"As long as the Lord feels he can use us, we'll be here," he added.

(For more information on Catholic Radio Indy, their programming schedule, or to listen online from any location, log on to www.catholicradioindy.org.) †



"Ten years ago, Pope John Paul II was talking so extensively about the new evangelization, and I think, this is, for its time, a new way of evangelizing—through Catholic radio. Archbishop [Daniel M.] Buechlein and I were very anxious to give our approval, blessing and support to the whole endeavor, and we can't believe 10 years later, how successful it has been."

—Msgr. Joseph Schaedel



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Editorial



Pope Francis greets people as he arrives for Mass at the parish of Santa Maria dell'Orazione on the outskirts of Rome on March 16.

The pope's latest interview

Does anyone remember that when Cardinal Jorge Mario Bergoglio was elected Pope Francis, he had a reputation for not giving interviews? He admitted that they made him feel uncomfortable.

Boy, has that changed!

Uncomfortable or not, he has decided that giving interviews is an important part of his evangelization. Secular media pay more attention to the interviews than they do to his homilies, statements and written documents.

His first press interview took place on his flight back to Rome from Rio de Janeiro's World Youth Day celebration last July. Then he was interviewed for the world's major Jesuit periodicals. That was followed with an interview by the editor of the Italian newspaper *La Repubblica*. Soon he was a media star, with the secular press loving his humble style, his openness, and his plans to make the Catholic Church more welcoming.

Of course, as usual, the secular media tried to find controversy in the things the pope said. When he said about people with same-sex attraction, "Who am I to judge?" you'd think he was approving homosexual acts. At various times, according to segments of the media, you'd think the pope was approving same-sex marriages, calling for socialism, or changing the Church's teachings about abortion.

This has been doubly true in regard to his latest interview—unless he has had another since this was written; it's hard to keep up with him.

We refer to the one that was published in the Italian daily *Corriere della Sera* on March 5, Ash Wednesday. It was a wide-ranging conversation with the newspaper's editor-in-chief, Ferruccio de Bortoli.

This time, the controversy was over Pope Francis' defense of what the Catholic Church has been doing concerning the clergy sex-abuse scandal. He said that cases of sex abuse by priests had left "very profound wounds," but that, starting with the pontificate of Pope Benedict XVI, the Church has done "perhaps more than anyone" to solve the problem.

He noted that statistics clearly show that the great majority of abuses occur in family and neighborhood settings.

However, "The Catholic Church is perhaps the only public institution to have acted with transparency and responsibility. No one else has done more. And yet the Church is the only one attacked."

That statement is true. However, it was immediately attacked by those who clearly don't realize how much the Church has done since the problem was revealed—certainly more than many other organizations that work with young people, or public schools, or other religions.

It began with Pope Emeritus Benedict. While still a cardinal and prefect of the Congregation for the Doctrine of the Faith, he first recognized that guilty priests were not being punished and convinced Pope John Paul II to allow his congregation to take over the Church's efforts to end this problem. As pope, he demanded that anyone who abused a child could not minister as a priest. As the Associated Press reported on Jan. 18 of this year, during 2011 and 2012 alone, he laicized nearly 400 priests.

Pope Francis, too, has frequently spoken about the scandal, calling it "the shame of the Church" during his homilies. He established a special commission to help him decide how to protect children from sexual abuses and provide aid to past victims.

In that interview for *Corriere della Sera*, the pope touched on some issues that will be taken up in October at the extraordinary Synod of Bishops on the family. These include the Church's teachings on birth control and the predicament of divorced and civilly remarried Catholics. He said, "The question is not whether to change the doctrine, but to go deeper and make sure that pastoral care takes account of situations and of what each person is able to do."

Pope Francis also tried to tamp down what he called "a certain mythology of Pope Francis." He said he found it offensive to portray him as a kind of superman, and he denied that "he leaves the Vatican at night to go feed the tramps on Via Ottaviano." We had heard that rumor, but did not report it.

He will probably continue to sit for interviews as part of his evangelization, even if he doesn't enjoy doing so.

—John F. Fink

Making Sense of Bioethics/Fr. Tad Pacholczyk

Discrimination and ordered human sexuality

Discrimination is often understood as acting out of prejudice against persons who differ from us and do not share our views, traits, values or lifestyles.

The word "discrimination," however, has an older meaning as well, namely, to draw a clear

distinction between proper and improper, good and evil, to differentiate and recognize as different.

This older meaning generally carried favorable connotations with it—a person of discrimination was someone of good judgment and detailed knowledge, as in the case of one who could discriminate between fine wines, detecting subtle but relevant differences, or someone on Wall Street who could discriminate between the profiles of different companies, discerning which stocks would rally and which would decline.

Only in more recent times has the term "discrimination" assumed the second meaning signifying prejudice, or an unfounded bias against a person, group or culture on the basis of racial, gender or ethnic background.

Sometimes, people will equate discrimination against people who are gay or lesbian with racism, much like discrimination based on skin color.

As Michael Kirby, author of *Five Uneasy Pieces: Essays on Scripture and Sexuality*, notes, "Bishop Desmond Tutu, one time Anglican Archbishop in South Africa, who had earlier tasted the sting of racial discrimination, has been a valiant defender of the equality and dignity of GLBTIQ [gay, lesbian, bisexual, transsexual, intersex, and otherwise 'queer'] people. He has explained that he could no more embrace the hatred and discrimination of Christian brothers and sisters against the sexual minority than he could embrace the racism of apartheid, now overthrown."

Regrettably, we all know of people who manifest a racist attitude against others, treating them improperly because of characteristics they cannot control, like skin color. Even when a person can control certain characteristics, like their sexual behaviors, and they still choose to do something wrong and perverse, such as having sex with animals, we must never choose to hate the person who engages in these wrong and perverse behaviors.

But loving the person who commits sexual sins never entails that we should accept his sins and perversions. On the contrary, to love him authentically means we seek to help him rise out of his damaging behaviors, so that he can live in a more fully human way by means of better moral choices.

Clearly, then, nobody should embrace "hatred and discrimination" against anyone, GLBTIQ or otherwise, but everyone should show care and compassion toward those with GLBTIQ dispositions, in the hope

that they might come to recognize and renounce the harmful and disordered forms of sexual activity that tempt them. It remains the better part of wisdom to discriminate, in the moral sense of the term, between disordered uses of human sexuality and the ordered engagement of human sexuality within marriage.

In the human body, our organs have discernible functions: the heart pumps blood; kidneys remove waste products from the blood and excrete them in the urine; reproductive organs join man and woman as one, and enable the procreation of children.

The anatomical and procreative complementarity of men and women is evident, and even the shapes of their sexual organs reveal how they are designed for each other, something not true of non-conjugal forms of sexual activity.

As Dale O'Leary, author of *One Man, One Woman*, points out, "the reproductive/sexual organs of men and women are different and designed to fit together. When electricians refer to male and female plugs, everyone can easily recognize which is which and why they are so named."

O'Leary further notes that non-conjugal acts are ultimately acts that one person does to another, and that such acts involve the language of using and being used.

She notes that "although there are various acts in which two or more individuals can engage for sexual pleasure, only one very specific act consummates a marriage. The other acts . . . involve the hands, either end of the digestive system, or physical objects, but not the reproductive organs of both simultaneously in the same act."

Conjugal acts, meanwhile, involve the language of giving and receiving, through a union of complementary human persons. Conjugal acts address a man's and a woman's need for completion not only by the intimate bodily communication of themselves to each other, but in a transcendent and ecstatic way to a reality greater than themselves in the engendering of their offspring.

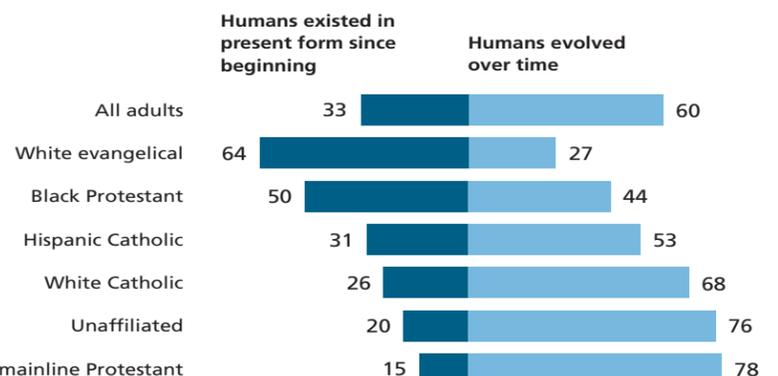
We intuitively view the world in purpose-driven ways, and we recognize the *telos* ("end") written into the realities that surround us. The *telos* of an acorn is to become an oak tree; the *telos* of human sexuality is to draw man and woman together to procreate and raise children in the family unit created by marriage.

Acknowledging the fashioning of our sexuality in this determinate way, and recognizing the conjugal union of marriage as an institution of nature, not a product of man's willfulness, enables us to discriminate between proper and improper uses of the gift of our genital sexuality.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Views on human origin

Six in 10 Americans believe that humans and other living things evolved over time. Percent of adults saying...



Source: Pew Research Center survey March 21-April 8, 2013

CATHOLIC NEWS SERVICE

General Assembly passes state's first-ever preschool choice program

By Brigid Curtis Ayer

After months of debate and a persuasive push by Gov. Mike Pence, the Indiana General Assembly recently passed



a preschool pilot program to provide low-income families school choice for their

preschool-age children. It is the state's first-ever tax-funded preschool program.

"Developing an ongoing statewide program to boost early childhood education, particularly for children of poverty, has been a priority of the Indiana Catholic Conference [ICC] for years," said Glenn Tebbe, executive director for the ICC, who serves as the official spokesman for the Catholic Church in Indiana on public policy matters. "The bipartisan effort by lawmakers and the priority placed on early childhood education opportunities by Gov. Mike Pence this year helped get a meaningful program passed."

The legislation, House Bill 1004, authored by Rep. Robert Behning, R-Indianapolis, passed in the House by



Rep. Bob Behning

a 92-8 vote, and it passed in the Senate 40-8.

Behning called the plan a "good first step that will provide high quality preschool for 4-year-olds who need it." He estimates the program will assist anywhere from 2,000 to

4,500 low-income children.

The bill authorizes the state's Family and Social Services Administration (FSSA) to create a pilot program to deliver quality preschool to children in five selected counties. Parents qualify whose income is less than 127 percent of

the federal poverty level, which translates to an annual income of about \$30,000 for a family of four.

Qualifying families may use the funding at qualified preschools, including private preschools, non-public schools or public schools. The bill creates a commission to study the benefits of preschool, and analyze the effects of the program.

"While the pilot focuses on those families with need and provides parents with options in preschool programs, which is a good thing, the automatic access to qualify for the K-12 choice scholarships program was deleted from the final bill in conference committee," said Tebbe.

"This potentially could force a child to go to a public school for kindergarten, and then return to the non-public school with a voucher. It would be better for the child to stay in the setting and not disrupt the curricular development," Tebbe continued. "But some leaders in the Senate were adamant that the voucher link be removed."

The program will be funded by reversions from FSSA funds allocated for this year of up to \$10 million. However, the state has to raise up to \$5 million from



Sen. Luke Kenley

private sources because at least 10 percent of support for each child must be paid for through private sources.

Sen. Luke Kenley, R-Noblesville, said, "The Head Start Program is a proclaimed failure by the

federal government itself, and so I think this is a big opportunity for Indiana to push on them to say give us a chance to do this and direct it correctly. I hope we will make every effort, particularly with the Head Start dollars, to try to develop a program that will really be beneficial to



'Developing an ongoing statewide program to boost early childhood education, particularly for children of poverty, has been a priority of the Indiana Catholic Conference for years. The bipartisan effort by lawmakers and the priority placed on early childhood education opportunities by Gov. Mike Pence this year helped get a meaningful program passed.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference

those children."

In response, Behning said, "I do believe the state will save money as we meet the needs of these children up front as opposed to having to do remediation and spend money later."

Sen. Earline Rodgers, D-Gary, whose background is in early childhood education, said, "When I was a first grade teacher, I could always tell which kids went to



Sen. Earline Rodgers

kindergarten because they came ready to school." Rodgers added the program would "level the playing field" for children who come from poverty.

Rep. Shelli Vanderburgh, D-Crown Point, said, "Today is a happy, happy

day for me. I can definitely say this has been a bipartisan effort. We have a governor that really cares about kids." Vanderburgh added, "I appreciate the parental involvement and the attendance factor." She noted that the program also opens up different avenues for funding and "much-needed federal funding."

The Indiana General Assembly adjourned on March 14. Until the next session begins, the legislative council

serves as the governing body for lawmakers and directs interim study panels made up of lawmakers who conduct in-depth research on legislative issues in preparation for the next session of the General Assembly.

Aside from Organization Day which occurs in November, the General Assembly resumes its next official lawmaking session beginning in



Rep. Shelli Vanderburgh

January 2015. "The Indiana Catholic Conference will continue to represent the Church in the public square during the state's legislative interim," Tebbe said, "and assist the Church in informing the Catholic community on both state and federal public policy matters of importance."

(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.") †

U.S. lawmakers invite Pope Francis to address joint meeting of Congress

WASHINGTON (CNS)—A bipartisan invitation to Pope Francis to address a joint session of Congress if he comes to the U.S. in 2015 recognizes "the importance of the qualities" the pontiff embodies that resonate with people around the globe, said Cardinal Donald W. Wuerl of Washington.

Those qualities include "a desire for peace, care for the poor, and an ability to

bring people together to address the needs of the suffering and marginalized," the cardinal said in a statement on March 13, the first anniversary of the pope's election.

"These are values that our broken world is so in need of at this moment in history. I am grateful to Congress for acknowledging the universal appeal of Pope Francis' message with this invitation," he added.

Earlier in the day, House Speaker John Boehner, R-Ohio, issued a formal, open invitation to the pontiff to address a joint meeting of the U.S. House of Representatives and Senate as a visiting head of state.

"[It] would honor our nation in keeping with the best traditions of our democratic institutions," Boehner said in a statement. "It would also offer an excellent opportunity for the American people as well as the nations of the world to hear his message in full."

There has been speculation that Pope Francis will come to the U.S. in September 2015 to attend the last day of the World Meeting of Families in

Philadelphia, but there has been no official confirmation the pope will be there. Past popes have attended the final day of the gathering.

If he were to agree to address American lawmakers, Pope Francis would be the first pontiff to ever address from the U.S. Capitol, according to Boehner aides.

Boehner said that in the last year, the pope's actions and words, especially about human dignity, freedom and social justice, "have prompted careful reflection and vigorous dialogue among people of all ideologies and religious views in the United States and throughout a rapidly changing world." †

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Events Calendar

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.

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.

Our Lady of Lourdes School, 30 S. Downey Ave., Indianapolis. **Lenten fish fry**, 5-7:30 p.m. Information: 317-356-7291 or ollindy.org.

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 21-22
Seccina Memorial High School, 5000 Nowland Ave., Indianapolis. **Legally Blonde: The Musical**, 7 p.m., \$10 reserved seats, \$5 general admission. Information: 317-356-6377, ext. 1212 or pbrake@scecina.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.

Father Seger Knights of Columbus Council, 4218 E. Michigan Road, Shelbyville. **Chicken noodle dinner**, 3:30-6:30 p.m., \$8 adults, \$4 children 6-12. Information: 317-392-3082 or

weimar63@mach1pc.com.

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 26
St. Luke the Evangelist Parish, 7575 Holliday Drive East, Indianapolis. **Lenten Soup Supper and speaker, "The Light of Faith" and "The Joy of the Gospel,"** Jack Fink,

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 decarlo@stluke.org.

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.

The Columbus Bar, 322 4th St., Columbus. **Columbus Theology on Tap, "The Mass—Is it really worth waking up for every weekend?"** Father Aaron Pfaff, presenter, 6:30 p.m. gather and socialize, 7:30 p.m. presentation. Information: 812-379-9353 ext. 241.

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.

April 2
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-370-1189. †

Retreats and Programs

March 23
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Evening of Reflection, "The Way,"** Father Jeff Godecker, presenter, 6-10 p.m., \$25 per person includes a light dinner. Information: 317-545-7681 or cmcsweeney@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Friendship Tea: Hats Off to Hospitality**, 1-3 p.m., Rita Firentino, presenter, \$20 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 24-28
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Biblical Spirituality and the Contemporary Priesthood,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

March 25
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Reflection Day: Spend a Day with God.** \$25 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 27
Oldenburg Franciscan Center, Oldenburg. **Lenten Series**, session four of four, "When Courage is Needed—John Woolman," Franciscan Sister Barbara Leonhard, presenter, 6:30-8 p.m., \$15 per session. Information: 812-933-6437 or center@oldenburgosf.com.

March 28-29
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Building Contemplative Relationships**, Vanessa Hurst, presenter, \$150 per person. Information: 317-788-7581 or benedictinn@benedictinn.org. †

Catholic radio stations to air interview with former Planned Parenthood nurse

An interview with Marianne Anderson, a nurse who worked at the Planned Parenthood abortion center at 86th Street and Georgetown Road in Indianapolis for two and a half years, will be aired on two Catholic radio stations in the archdiocese.

Anderson was interviewed on March 10 by Cathie Humbarger, host of the "iChooseLife: News and Views" radio show co-produced by Allen County Right to Life in Fort Wayne (Diocese of Fort Wayne-South Bend) and Indiana Right to Life.

The 28-minute interview will be aired in the archdiocese as follows:

- Indianapolis: WSPM 89.1 FM—10 a.m. and 4 p.m. on March 26; 7 p.m. on March 29 (listen online at <https://catholicradioindy.org>)
- Bloomington: WGCL 95.9 FM and 1370 AM—Part 1 will air at 5:30 a.m. on March 22 and 7 a.m. on March 23. Part 2 will air at 5:30 a.m. on March 29 and 7 a.m. on March 30.

The show will also be available for online listening after March 24 at www.ichooselife.org/media/ichooselifeneedsandviews. †

Our Lady of Perpetual Help Parish in New Albany to offer presentation for those grieving on April 5

Our Lady of Perpetual Help Church, 1752 Scheller Lane in New Albany, is hosting its annual Spring Prayer Breakfast for those experiencing loss or grief in Wagner Hall in the church basement from 9-10:30 a.m. on April 5.

The featured speakers are Katelyn Walker and Tom Yost, members of the parish's pastoral staff. They have performed liturgical concerts in central and southern Indiana, and will give a musical "talk" titled "The Lord Is My Shepherd [Psalm 23] and Other Psalms of Consolation."

The event is free and open to the public. Please RSVP to Tom Yost at 812-945-2374 by April 2. †

Chicago Bears board member, senior director Patrick McCaskey to speak about NFL and faith at St. Paul Catholic Center on March 31



Patrick McCaskey

Indiana University alumnus and Chicago Bears board member and senior direction Patrick McCaskey will speak at St. Paul Catholic Center, 1413 E. 17th St. in Bloomington at 7 p.m. on March 31. He will give a talk on "Pillars of the NFL" from a faith perspective.

McCaskey, a devout Christian, will share the story of his personal faith journey, as well as how faith is crucial in the lives of many athletes, coaches, religious leaders, and others he has known.

The talk will also address those who left comfortable lives to aid the under-served in extraordinary ways.

The event is free and open to the public.

For more information, contact Tara Doyon at tdoyon@hoosiercatholic.org or call 812-339-5561, ext. 214. †

Benedict Inn offering sessions on Pastoral Constitution on Church in Modern World in April

Four sessions discussing the Pastoral Constitution on the Church in the Modern World ("*Gaudium et Spes*") will be offered at the Benedict Inn, 1402 Southern Ave. in Beech Grove, from 7-8:30 p.m. on four Tuesdays in April.

The topics are as follows:

- April 1—The Human Person Before God (Preface, Introduction, Chapter 1)
- April 8—The Human Community Before God (Chapters 2 and 3)
- April 15—The Relationship Between the Church and the World (Chapter 4)
- April 22—Marriage and Family in the Modern World (Part II).

All are invited to attend any or all of the sessions.

Each session is \$20, or register in

advance to attend all four sessions for only \$60. Prayer and discussion groups could be eligible for a special rate. Contact the Benedict Inn for more information.

To register, indicate the session(s) of interest and the number of people that will be attending. Send that information, along with a check made payable to Benedict Inn, and mail to 1402 Southern Ave., Beech Grove, IN 46107. Interested persons can also call 317-788-7581 for more information or to register. Registration is requested at least one week prior to a session.

A book on the Pastoral Constitution on the Church in the Modern World is also available for \$5.95. †



Award winner

In this Jan. 20 photo, Father Thomas Schliessmann, pastor of St. Lawrence Parish in Indianapolis, stands next to Debra Cooper, a community activist and a member of St. Andrew the Apostle Parish in Indianapolis. Cooper received the Lawrence community's Dr. Martin Luther King, Jr. Community Drum Major Award at the Martin Luther King, Jr. birthday celebration held at the Lawrence United Methodist Church, where the photo was taken.

As tensions continue with Russia, Ukrainian Catholic leader meets pope

VATICAN CITY (CNS)—Pope Francis met privately at the Vatican with the head of the Ukrainian Catholic Church on March 17, the day after pro-Russian voters on the Crimean peninsula voted to secede from Ukraine in a referendum the United States and European Union called illegal.

While Archbishop Sviatoslav Shevchuk of Kiev-Halych, head of the Eastern-rite Church in Ukraine, declined requests for interviews, it was assumed his talk with the pope would include a discussion about the fate of the Ukrainian Catholic priests ministering in Crimea.

Ukrainian Bishop Borys Gudziak of Paris, head of the Ukrainian Church's external relations department, issued a statement on March 15 saying Father Mykola Kvych, pastor of the Dormition of the Mother of God Parish in Sevastopol, was taken from his church that morning, "seized by two men in uniform and four men in civilian clothing."

Earlier in the week, Bishop Gudziak said, the Church's leadership had urged Father Kvych and the other priests in Crimea to evacuate their wives and children to mainland Ukraine. Eastern Catholic priests are ordinarily allowed to marry before being ordained.

"The priests themselves returned to their parishes to be with their faithful in a time of crisis and moral and physical danger," he said.

Several hours after Father Kvych was taken from the church, the Ukrainian Catholic Church's information service reported he had been freed after questioning, which apparently focused on accusations that he had been organizing anti-Russian riots.

The next day, however, parishioners helped him leave Crimea. He told the Church information service that "several unknown individuals" continually rang the doorbell of his apartment, then tried to break in. When they left, he took the chalice and paten he uses for Divine Liturgies and some important documents and left the city.

Father Kvych also said that he spoke to the priests in Yalta and Yevpatoria, who were "now in a safe place. He didn't mention where exactly," the information service said.

Ukrainian Catholics make up about 10 percent of Crimea's 2 million inhabitants. The majority of the people on the peninsula are ethnic Russians and speak Russian. Ousted Ukrainian President Viktor Yanukovich fled to Russia in late February and, in early March, Russian forces entered Crimea.

Crimean politicians said more than 96 percent of voters participating in the referendum on March 16 voted to secede from Ukraine. Members of the Crimean Parliament on March 17 formally asked to join the Russian Federation.



About 100 pro-Ukraine demonstrators protest outside the Russian Embassy in Ottawa, Ontario, on March 16 to draw attention to what they called the illegal referendum in Crimea, where 96 percent of voters cast ballots in favor of joining Russia. Pope Francis met privately at the Vatican with the head of the Ukrainian Catholic Church on March 17, the day after pro-Russian voters on the Crimean peninsula voted to secede from Ukraine in a referendum the United States and European Union called illegal.

On March 18, the Kremlin said the Ukraine's Crimea region is now part of Russia.

A signing ceremony that day between Russian President Vladimir Putin, the Prime Minister of Crimea and the mayor of the city of Sevastopol made it official, the Kremlin said in a statement.

Crimea and Sevastopol, where the Russian Black Sea fleet is based, are now part of the Russian Federation, the Kremlin said.

Russia's support for Crimea's secession bid has been condemned by Ukraine's interim government in Kiev, the European Union and the United States. †

SPIRIT

continued from page 1

forgotten or marginalized people who have shown courage emerging from despair and humiliation into the hope and light of Catholic Charities," Bethuram said. "We are grateful for the generosity of so many

people who help us serve."

The dinner at the Indiana Roof Ballroom is an opportunity for business, community and social service leaders to support the efforts of Catholic Charities Indianapolis. The event begins with a reception at 5:30 p.m., and dinner is at 6:30 p.m.

Tables for eight can be purchased at these levels: \$10,000 for a benefactor,

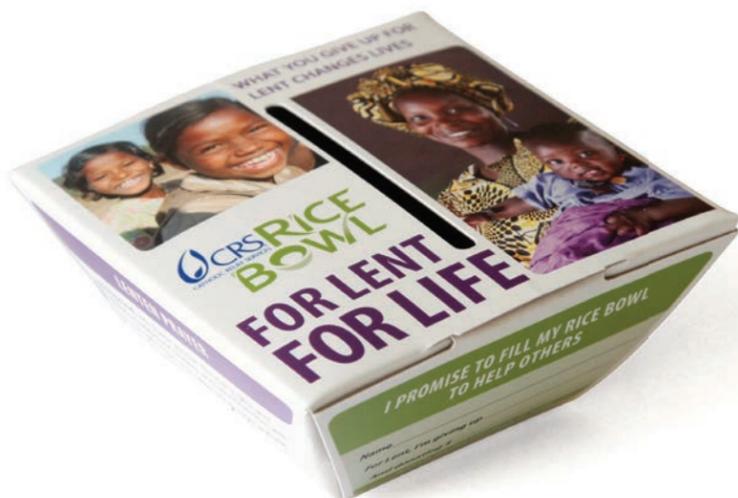
\$5,000 for a patron and \$1,750 for a partner. Individual tickets are available at \$225.

"The Spirit of Service Awards Dinner is about blessings," Bethuram said. "They are the blessings our services bring to the poor and the vulnerable, the blessings our clients bring to those who are privileged to touch their lives, and the blessings our donors

bring by making the work of Catholic Charities possible."

(Reservations for the Spirit of Service Awards Dinner can be made online at <https://secure.acceptiva.com/?cst=81ab67>. For more information about the event, call Valerie Sperka at 317-592-4072 or send an e-mail to her at vsperka@archindy.org.) †

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HOW TO MAKE A GOOD CONFESSION

Before confession

Confession is not difficult, but it does require preparation. We should begin with prayer, placing ourselves in the presence of God, our loving Father. We seek healing and forgiveness through repentance and a resolve to sin no more.

Then we review our lives since our last confession, searching our thoughts, words and actions for that which did not conform to God's command to love him and one another through his laws and the laws of his Church. This is called an examination of conscience.

Questions that can help with an examination of conscience can be found at www.archindy.org/thelightison/guide.html#before.

Going to confession

1. The priest gives a blessing or greets the person coming to make a confession.
2. The person going to confession makes the sign of the cross and says, "Bless me father, for I have sinned. My last confession was ..." (give weeks, months, or years).
3. Confess specific sins to the priest. If you are unsure or uneasy, tell him and ask for help.
4. After finishing confessing his or her sins, the person going to confession says to the priest, "I am sorry for these and all my sins."
5. The priest will then give a penance (often some prayers to pray or simple works of mercy to perform), and offer advice to help you become a better Catholic Christian.
6. The person making the confession then prays an act of contrition such as the following: "My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy."
7. The priest, acting in the person of Christ, then absolves the person going to confession from his or her sins.

After confession

Give thanks to God in prayer for the mercy that he has showered upon you in absolving you of your sins, and seek his grace to avoid those sins in the future. Also, take time soon after confession to perform the penance that the priest assigned during the celebration of the sacrament of penance. †



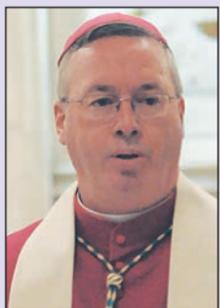
CNS photo/Karen Callaway, Catholic New World

PENANCE

continued from page 1

on a regular basis to varying degrees are welcome to experience the sacrament of penance that day, Bishop Christopher J. Coyne, vicar general, hopes that many people who have been away from it for a while will return on April 2.

His hope is based in part on his experience of the initiative when he was a priest of the Archdiocese of Boston where "The Light Is on for You" was initiated in 2008. He said that priests there welcomed many Catholics back to the sacrament of penance when it was so widely available in churches there.



Bishop Christopher J. Coyne

"I think the Holy Spirit was at work in the Church in the invitation that was offered," Bishop Coyne said. "There was the fact that there was the consistent time throughout all the churches. And I think

people came to see the real gift that the sacraments of the Church can be in our lives."

Father C. Ryan McCarthy has the chance to see the effects of the sacrament of penance on a daily basis as the pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, where confessions are heard before the start of each Mass. He said that, on average, nearly 90 confessions are heard at the parish each week.

He became familiar with regular lines of people seeking the sacrament of

penance shortly after he was ordained a priest in 2001 and began graduate studies in Washington. He heard confessions there two or three times a week at the Basilica of the National Shrine of the Immaculate Conception.

"There was a constant flow of people," Father McCarthy said. "You did your shift and you left. Another priest took your place. But the line was never gone."

He described being present with so many people celebrating the sacrament of penance as "uplifting."

"You get to see the work of God's grace and the work of conversion occurring in people's lives in very, oftentimes, intense moments of conversion, when they're trying to leave their sins behind and start over again a new life of grace," Father McCarthy said.

Peg McEvoy, associate director for evangelization and family catechesis of the archdiocesan Office of Catholic Education, sees the sacrament of penance as a key element in the Church's new evangelization that in part seeks to reach out to Catholics who have left the practice of the faith.

More broadly, she sees the sacrament as a treasure that the Church can offer to the entire world.

"I think one of the great gifts that our faith has to provide the world is an understanding of mercy, our tendency toward sin and our tendency to want to avoid dealing with sin in our lives," McEvoy said. "We have a response for that. We have a way of keeping that relationship with God real and that truth-telling happening in our lives."

She also sees the sacrament of penance as answering the basic human desire to confess one's actions that are sometimes expressed on TV talk shows

and in social media.

"That sense of trying to unburden ourselves is a human need," McEvoy said. "There are better ways of doing that and worse ways of doing that. One of the best ways of doing that is unburdening yourself in a context where you are fully aware of the mercy of God. That's what this sacrament is."

"It's not just an unburdening, there's also the hope that comes from that experience. I can change and get better."

Mike Fox has seen hundreds of men experience the grace of the sacrament of penance over the years at the Indiana Catholic Men's Conference where confessions are heard for more than four hours.

An organizer of the gathering, Fox said as many as 16 priests have celebrated the sacrament of penance at the conference with usually around 400 men going to confession.

"There's something about going to confession when there are other people there," said Fox, a member of St. Pius X Parish in Indianapolis. "You realize that we're all sinners. I think that it's an easy opportunity for them to go."

He hopes that the availability of the sacrament of penance on April 2 in churches across central and southern Indiana will similarly motivate many Catholics to experience the sacrament anew in their lives.

"Confession isn't something that most people look forward to," Fox said. "But when they go, there's such a relief. It takes a load off of their shoulders. Just knowing other Catholics are doing this at the same time is a big benefit."

Father McCarthy sees "The Light Is on for You" as a "wonderful opportunity" for Catholics to be re-introduced to the sacrament of

penance. He encouraged Catholics who have not experienced the sacrament in a long time to return on April 2.

"You never meet anyone who's just been to confession who says they regret it," Father McCarthy said. "But you meet lots of people who don't go to confession for some sort of fear of the sacrament or fear of exposing their sins who regret having not gone."

"So, I think if you're looking to live a regret-free life, God gives us that opportunity. He gives us a new beginning. We go to that sacrament, receive his grace and start over again."

Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship, has



Fr. Patrick Beidelman

similar hopes for "The Light Is on for You."

He described the sacrament of penance as "an artery of God's mercy from which so many are separated."

"When someone comes to confession who has been

away from the sacrament of penance for a long time, it is a cause for joy," Father Beidelman said. "One of the first things that I always say upon hearing someone who indicates that it's been a long time since they've been to confession is 'Welcome back.'"

"I believe that is what God's response is."

(For more information about "The Light Is on for You" in the Archdiocese of Indianapolis, log on to www.archindy.org/thelightison.) †

Henryville parish remembers 2012 tornado victims

By Patricia Happel Cornwell
Special to *The Criterion*

HENRYVILLE—On March 2, 2012, a southern Indiana community came together after tornadoes ravaged the area and tragically led to the loss of 35 lives in Indiana and Kentucky.

Two years later, threatening weather again bore down on Henryville as St. Francis Xavier parishioners dedicated an outdoor memorial to those who died as a result of the 2012 storms.

Freezing rain pelted the parish grounds on March 2 where 15 new Stations of the Cross stood, covered in icicles. Inside, after a morning Mass, Father Steve Schaftlein, the parish's pastor, said, "We'll have the blessing indoors. It looks like God's taking care of the holy water."

Parishioner Ann Harbeson read the names of those people who died in the tornadoes—14 in southern Indiana, 21 in Kentucky. The Indiana victims were residents of New Pekin in Washington County, Nabb in Scott County, Henryville in Clark County, Paynesville in southeast Jefferson County, and Holton in Ripley County. Those killed ranged from age 2 months to 72.

Father Schaftlein read a passage from the Gospel of Matthew: "For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you made me welcome, naked and you clothed me, sick and you visited me" (Mt 25:35-36).

"If we all want to remember and continue to honor those who suffered and died," he said, "we need to do what we did in those first months—feed the hungry, clothe the naked. By doing that, we keep not only their memory alive, but their spirit alive. We walk the Way of the Cross to carry the burdens of others. We bless these Stations of the Cross, that they may affirm and inspire us."

Construction of the stations was organized by Alex Grove as his Eagle Scout project. The son of Tim and Mindy Grove, he is a senior at Our Lady of Providence Jr./Sr. High School in Clarksville and a member of Most Sacred Heart Parish in Jeffersonville. He is a member of Boy Scout Troop 89, chartered at Sacred Heart Parish, and has been a Scout since second grade.

Alex decided to create the project in Henryville instead of at his home parish after viewing the tornado destruction with

his godmother, Vicki Horine, a member of St. Francis Xavier Parish, who lived through the tragedy.

Seeing the devastation, he said, "made me want to reach out to the community in some way. I called everyone I knew, and met with these people to schedule and plan each phase of the project."

Alex had seen a similar project completed by another Eagle Scout. "I liked how unique and ambitious it was," he said.

Most of the installation was done by his Providence cross-country teammates, who helped him dig holes, set and level the posts, and secure the posts with concrete.

The stations are comprised of clay tiles—handmade by artist John McCarthy, a member of Sacred Heart Parish—and mounted on posts. The image on each earthen tile depicts one of the events on the Way of the Cross.

Bill Scott, another member of Sacred Heart Parish, gave the young men access to his wood shop to build posts and frames. Scout leader Andy Bremmer solved a fitting problem by carving the frames to accommodate the tiles. Alex and his classmates also began laying bricks around the stations, and a visiting youth volunteer group finished that task.

"Working with Father Steve was great," Alex said, "because he was so cooperative ... while also giving me help when I needed it."

The project took a year to complete. Alex obtained donations for materials from friends and family and the Jeffersonville Evening Optimist Club.

The new stations loop around the church, ending behind the building at the 15th station representing the Resurrection of Jesus. There, a black granite monument commemorates those who died in the tornadoes, as well as the thousands who helped rebuild the community. A wooden bench placed there invites a moment of contemplation.

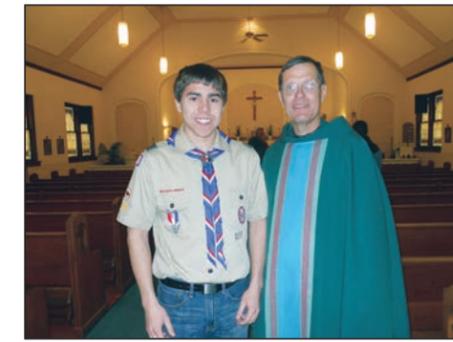
A pin oak tree was planted prior to the ceremony as part of the commemoration, to serve, in Father Schaftlein's words, "as a symbol of our commitment to preparedness."

Horine, Alex Grove's godmother, is a special needs preschool teacher at Henryville Elementary School. She survived the tornadoes in a closet at the school with her daughter, Emily, then a high school senior, and several preschool students.

"Most of the students had been put on



Outside of St. Francis Xavier Church in Henryville, one of the new Stations of the Cross, "Jesus carries the Cross," is shown with icicles on March 2, the day the Stations were dedicated. John McCarthy, a member of Most Sacred Heart Parish in Jeffersonville, created the clay tiles depicting the Way of the Cross.



Eagle Scout Alex Grove of Jeffersonville, smiles with Father Steve Schaftlein, pastor of St. Francis Xavier Parish, after a March 2 ceremony dedicating the outdoor Stations of the Cross and a monument to the 35 people who died as a result of tornadoes that hit the area on March 2, 2012.



The 15th Station announces the Resurrection of Jesus. A black granite monument donated by the parish bears an inscription commemorating the 35 lives lost because of the tornadoes, and the many people who helped rebuild the southern Indiana community. A bench placed there invites contemplation.

buses already. We shudder to think what we'd have seen if they had all still been here," Horine said. "My daughter got her rosary and I got the holy water, and we went in the closet. I told the children, 'This is Jesus water. He loves us and protects us. You might hear some loud noises, but you're going to be all right.'"

The school was demolished around them, but the closet they hid in was untouched by the tornadoes. Horine, her daughter and the preschoolers climbed out through cafeteria windows devoid of glass,

and stepped onto ground littered with "hail the size of golf balls." The school was in shambles around them, and the roof of the church had been seriously damaged.

"Did it affect us? Totally. Did it change us? Totally," Horine said. "But it's been all for the good" because of the outpouring of Christian compassion within and outside the community.

(Patricia Happel Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon.) †

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 23, 1:30 p.m. for St. John the Baptist, Osgood; St. Maurice, Napoleon; and Immaculate Conception, Millhousen, at Immaculate Conception, Milhousen
- 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., at 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 26, 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 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 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 1, 7 p.m. at Mary, Queen of Peace, Danville
- April 9, 7 p.m. at St. Michael the Archangel

New Albany Deanery

- 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 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

- April 2, 6:30-8 p.m. at St. Paul, Tell City
- April 10, 6 p.m. at St. Michael, Cannelton

Terre Haute Deanery

- 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 †

Lenten activities available online

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

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

Atheist group says 9/11 museum shouldn't display cross-shaped beams

NEW YORK (CNS)—A 17-foot-tall cross-shaped steel beam that was found in the wreckage two days after 9/11 became an indelible image in the months following the terrorist attacks on New York in 2001.

That cross is to be displayed as a historical artifact in a permanent exhibit in the National September 11 Memorial and Museum, scheduled to open in May near the site of the former World Trade Center.

But a group called American Atheists has sued in federal court to have the cross taken out of the exhibit, and replaced with a plaque that would say, "atheists died here, too," according to a Religion News Service story.

American Atheists Inc. first sued the museum and the Port Authority of New York and New Jersey in 2011, arguing that displaying the cross would offend them as citizens and taxpayers and was a violation of the First Amendment's Establishment Clause.

A federal District Court judge ruled in favor of the cross, saying that "it helps tell the 9/11 story." In August 2013, the American Atheists then filed an appeal with the U.S. Court of Appeals for the 2nd Circuit.

Oral arguments were heard in the case on March 6. Arguing for the American Atheists, attorney Edwin Kagan said that calling the crossed beams a religious symbol only gives one story of the people who suffered in the attacks and has no place on government-owned land.

The museum, a private foundation, is leasing land in lower Manhattan owned by the Port Authority of New York and New Jersey.

The Becket Fund for Religious Liberty filed a friend-of-the-court brief in the case on Feb. 7. As a historical artifact, "the cross rightfully belongs in a historical museum," the organization said in a statement. It added that the American Atheists had no right to sue in the first place.

"Taking personal offense over the role that religion actually plays in American life is not grounds for bringing a lawsuit," the Becket Fund said.

"Separating Church and state does not mean separating religion from public life. By removing the cross from the museum, the American Atheists want to deny to future generations what was spiritually significant to many Americans during those terrible days," the statement said. "No matter how hard they try, they cannot write religion out of our nation's history."

A decision in the case is not expected for months.

A news release from the museum said the cross will be part of an exhibit called "Finding Meaning at Ground Zero," which will portray how rescue workers at ground zero struggled to deal with their harrowing circumstances.

"The museum honors the nearly 3,000 victims of these attacks and all those who risked their lives to save others," says a mission statement on the museum's website, www.911memorial.org/museum. "It further recognizes the thousands who survived and all who demonstrated extraordinary compassion in the aftermath."

Museum officials said the facility will be the nation's principal institution "concerned with exploring the implications of the events of 9/11, documenting the impact of those events and exploring 9/11's continuing significance."

Alice M. Greenwald, executive vice president for programs and museum director, said the facility "will be about each of us, about what it means to be a human being, and what it means to live in a complex, global community at the start of the 21st century."

In 2006, at a memorial service in New York to mark the fifth anniversary of 9/11, a Catholic construction worker in attendance from Allentown, Pa., told Catholic News Service that when he first saw the cross-shaped beam, his hair stood on end.

He said he thought to himself, "God was here with those people."

Across the country in Southern California, another atheist group, the American Humanist Association based in Washington, successfully fought against a cross that was put at the side of a highway as a memorial to a 19-year-old boy who was struck and killed by a car as he was crossing a street near the highway in 2012.

His family placed the cross in his memory shortly after his death, but removed it on March 6 after the atheist group, on behalf of a local resident, pressured the city of Lake Elsinore, Calif., to take it away.

News stories said after the dead teen's family removed the large white cross, smaller crosses appeared in its place, left there by other residents who disagreed with the actions of the American Humanist Association. †



Franciscan Father Brian Jordan, standing with laborers and emergency workers in 2001, blesses a 17-foot-tall cross formed by steel beams that was recovered from the rubble of the World Trade Center in New York. A group called American Atheists filed suit in federal court to have the cross removed from a permanent exhibit to be displayed in the soon-to-open National September 11 Memorial & Museum.



Congratulations to Cathedral's Tom O'Brien—2014 Irish Citizen of the Year



Thomas Patrick O'Brien graduated from Cathedral High School in 1949. Longtime teacher and coach at Cathedral, Coach OB or Supersub, as he is affectionately referred to by many, regularly substitute teaches at his alma mater and represents the Irish at a variety of school and community events. Congrats, Coach OB!

gocathedral.com

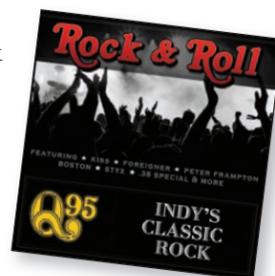


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THE SPIRIT OF CARING®



Daily discipline is required to be a disciple of Christ

By Daniel S. Mulhall

In his First Letter to the Corinthians, the Apostle Paul encouraged the Church at Corinth to think of their faith as an athlete thinks of a competition: Run to win.

“Do you not know that the runners in the stadium all run in the race, but only one wins the prize? Run so as to win. Every athlete exercises discipline in every way. They do it to win a perishable crown, but we an imperishable one. Thus I do not run aimlessly; I do not fight as if I were shadowboxing. No, I drive my body and train it, for fear that, after having preached to others, I myself should be disqualified” (1 Cor 9:24-27).

As Paul notes, athletes drive their bodies hard, training them to accomplish great things. They do not run aimlessly. Instead, they discipline their bodies and minds in every way so that when the race starts, they can strive to do their very best.

For us, as Christians, the race that Paul describes is how we are to live our faith. Each day is a competition, and the only chance that we have of winning is preparing for the contest that lies before us. To be successful, we must be willing to train. To train successfully, we must bring discipline into our lives.

The joke goes like this: How does a musician get to Carnegie Hall? The answer: Practice, practice, practice. We are all born with innate gifts and talents, but for us to use those gifts and talents well, we must use them well and use them repeatedly.

Research made popular by Malcolm Gladwell in his book *Outliers* indicates that 10,000 hours of practice are needed to hone those gifts and talents so that we can use them proficiently.

Historically, Lent was a time of sacrifice. Christians were expected to fast and abstain from

eating meat. People often gave up something they liked, such as candy or soft drinks, in order to deny themselves this pleasure. Since the Second Vatican Council, the Catholic understanding of Lent has changed, even if many of today’s Lenten disciplines are similar to those of the past.

What had once been understood primarily as a period of mortification and penance can now also be understood as a period of preparation and training.

During Lent we engage in a period of training, of developing the discipline we need to control our wants and needs. This control over our behavior and cravings helps us prepare to live the life of discipleship.

The word “discipline” primarily describes the training done to produce a specific outcome. So if I want to be a mathematician, I would need to study the discipline of mathematics. If I want to be a musician, I would study the discipline of music. And if I want to learn to be a Christian, I would have to study the discipline of Christianity. I would then become a disciple of Christ, and seek to make my own what he taught.

Throughout history, humans have learned that certain practices promote discipline. These practices, which are considered virtues, are necessary for healthy, wholesome and holy lives.

For example, being able to control our desires has long been considered essential for strength of character. Self-control requires willpower, which is the internal motivation that allows us to delay immediate gratification in order to accomplish a more important or more desirable outcome.

Controlling the mind and body requires self-discipline—doing what we know we should do even when we are tempted to abandon our efforts. Only by developing self-discipline and self-control do we gain power over our lives.

The research of Angela



Mexico’s Marco Fabian, Diego Reyes and Giovanni Dos Santos show their gold medals during the soccer medal award ceremony after defeating Brazil 2-1 at Wembley Stadium during the London 2012 Olympic Games. In his First Letter to the Corinthians, St. Paul writes that Christians need to discipline themselves like athletes to gain the imperishable prize of salvation.

‘The idea is to go into Lent intent on becoming a better person and a more mature Christian.’

Duckworth provides a scientific confirmation of the value of these character strengths and virtues, which, along with grit—the determination to see tasks through to completion—are the key ingredient to success. Learning to delay gratification has proven to be an important discipline as well.

A study conducted in the 1960s and 1970s at Stanford University by psychologist Walter Mischel showed that children who could control their immediate desires in order to achieve later rewards were far more successful later in life than those who couldn’t.

The challenge for us is to determine how we can best use the period of Lent to prepare our minds and bodies to follow Jesus in order to win the prize. Start by setting a goal, and then doing what it takes to accomplish it. The idea is to go into Lent intent on becoming a better person and a more mature Christian. Decide what changes you want to make and what you need to do to accomplish those changes.

Next, establish a daily plan for accomplishing your goal. Let’s say you want to grow closer to God in prayer. Consider setting

aside time each day to pray. For motivation, consider praying during your lunch time and giving the money you save to feed the hungry. Now you have two worthy goals to motivate you, and you will learn the discipline of prayer.

Whatever discipline you practice, take these words of St. Paul to heart: “I continue my pursuit toward the goal, the prize of God’s upward calling, in Christ Jesus” (Phil 3:14).

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

Lenten disciplines can improve our lives and relationships

By Rhina Guidos

Among “10 Things to Remember for Lent,” Bishop David L. Ricken of Green Bay, Wis., lists “discipline” as one of the habits to work on.

“The 40 days of Lent are also a good, set time to work on personal discipline in general,” he writes. “Instead of giving something up, it can be doing something positive.



A family prays before eating a meatless meal during Lent. The Lenten season is a time when the faithful use discipline to make improvements in their life of faith.

‘I’m going to exercise more. I’m going to pray more. I’m going to be nicer to my family, friends and co-workers.’ ”

Included among these 10 things to remember are: praying more, fasting, not doing too much, being patient with oneself, showing more charity, and learning to love like Christ. If you think about it, discipline may be the most central of these because most of them involve a great degree of discipline.

It’s easy to argue that these things are possible only with discipline.

Years ago, my team at work constantly faced conflicts arising from a colleague whom we found terribly annoying. We put up with him, but privately complained about his behavior to one another. It was terribly uncharitable behavior on our part.

For Lent that year, another colleague of mine suggested that in the spirit of “giving something up” for Lent, I should give up complaining about him. Every time I wanted to complain, I had to say his name and then, “He is my brother, and I love him.”

To be truthful, it began as a joke.

The first few days, I would repeat the mantra in my head every time he said or did something I found annoying in a meeting. As the days of Lent wore on, it became easier and easier to stop complaining about him,

but now and then I would fall off the wagon, so to speak.

By then, I was shocked to catch myself complaining. When he stepped out of line, I would have a civil discussion with him about what was annoying me. We didn’t become friends, but we weren’t enemies.

The repetition helped me correct this bad habit, and helped me see the path we’re called to walk.

The Book of Proverbs tells us, “For the command is a lamp, and the teaching a light, and a way to life are the reproofs that discipline ” (Prv 20:13).

The goal of this or any discipline during Lent is not punishment. It is doing something repeatedly so that it will change us into better people.

The Book of Hebrews tells us that, just like a parent who loves and wants his child to succeed, God calls us to walk a path that will make our lives better:

“My son, do not disdain the discipline of the Lord or lose heart when reproved by him; for whom the Lord loves, he disciplines; he scourges every son he acknowledges” (Heb 12:5-6).

In the same passage, we’re told to “endure your trials as discipline; God treats you as sons. For what ‘son’ is there whom his father does not discipline?” (Heb 12:7).

(Rhina Guidos is an editor at Catholic News Service.) †

From the Editor Emeritus/John F. Fink

Old Testament: The Israelite ancestors migrate to Egypt

(Eleventh in a series of columns)

When Jacob learned, at the end of chapter 42 of Genesis, that the man who gave his sons food demanded that Benjamin be brought to Egypt before he would release Simeon from prison, he refused. But eventually, food ran low again, and he felt compelled to allow it.

This time, the brothers were met graciously, even invited to have dinner with Joseph, although he still concealed his identity. He asked about his aged father, and was so filled with emotion when he saw Benjamin that he had to hurry from the room.

But Joseph wasn't quite finished punishing his brothers. After loading them up with as much food as they could take back with them, he ordered his steward to put their moneybags with the grain and also to hide a silver goblet in Benjamin's bag.



After they had gone, he sent the steward after them.

When he caught them, he said that, if he found the goblet in one of their bags, that one would die. Of course, he found it in Benjamin's. All the brothers returned to the city.

Then Judah appealed to Joseph, still not knowing it was Joseph. After a lengthy speech in which he told the story of what had happened, he asked to become the man's slave and to allow Benjamin to return to his father.

Joseph could restrain himself no longer. He revealed himself to his dumbstruck brothers. He told them that it was God's plan for saving lives that he sent him ahead of them to Egypt: "It was not really you, but God who had me come here" (Gen 45:8).

He then told them that there were still to be five more years of famine, so it would be best for Jacob to come to Egypt. The brothers returned home, and recounted to Jacob all that had happened. "It is enough," said Jacob. "My son Joseph is

still alive! I must go and see him before I die" (Gen 45:28).

On the way, Jacob stopped at Beersheba. There, God appeared to him in a vision, telling him not to be afraid to go to Egypt. "Not only will I go down to Egypt with you; I will also bring you back here, after Joseph has closed your eyes" (Gen 46:4).

So Jacob, all of his sons and their wives and children migrated to Egypt—66 persons in all. Adding Joseph, his wife and two sons, who were already in Egypt, this totaled 70 persons in all. Pharaoh told Joseph to settle them in the pick of the land, so they settled in the land of Goshen.

Jacob lived in Egypt for 17 years, until his death at age 147. Before his death, he made Joseph promise to take his body back to Canaan and bury it in the cave where Abraham, Sarah, Isaac, Rebekah and Leah were already buried. Joseph did so, taking with him Jacob's family plus all the senior members of Pharaoh's court.

Joseph returned to Egypt, and lived there until his death at age 110. †

Our Global Family/Carolyn Woo and Justin E. Bartkus

Keeping death and our return to God before us this Lent

While Christmas is the time when Christ comes into our world, Lent and

Easter, in contrast, remind us when we will meet God face to face.

St. Benedict instructed his monks "to keep death daily before one's eyes." The painting "St. Francis in Prayer" by Caravaggio

depicts the saint on his knees, next to a cross, contemplating the skull in his hand. We can see the centrality of death in Francis' meditations.

The cemetery for the priests of the Congregation of Holy Cross is located at one entrance of the University of Notre Dame, with rows of identical crosses reminding them of their destiny. As a family, we visited the family burial plot we purchased in the site adjoining the priests' at Notre Dame. It was a beautiful day with no clouds. We want our family to remember to anticipate the day of our return to God. We chuckled about our neighbors, the view for visitors and the



bonus of a football game nearby.

Such preparation for one's death is common in the United States, as reflected in practices such as wills, life insurance, estate planning, living wills, burial insurance or the preplanning of liturgy.

Lent brings a different kind of preparation. It seeks the renewal of life in the context of our poverty. Ashes are a reminder of our mortality, the basic fragility of our existence, that we are not the Creator and sustainer of our lives.

In fasting, when we have to endure the lack of sustenance, we begin to realize that our moral resolve and good will are weaker than we had thought and that the illusions we have of our righteousness are off the mark. When we are aware of our capacity for mistrust of God and secret self-idolatry, we can look on our neighbors with compassion.

The practice of almsgiving expresses this basic spiritual disposition. It is not just a sentimental commitment to "nice thoughts and kind vibes" toward our neighbor, but a nod of mutual understanding between one beggar and another.

If Lent is meant to awaken us to our

biological, moral and spiritual poverty, then Easter floods these arid channels with grace, abundance, fullness and joy. During Lent, we acknowledge the basic scarcity of our love for God and each other.

We look to the cross and realize that God is the one who mediates between all enemies, supplies what is lacking in human love and relationship. He is the one whose perfect love enables true love to pass between neighbors.

Christ beckons us during Lent to refer our mortality and weaknesses to him. In exchange for them, he supplies himself as the sign of peace between warring peoples and broken friends. The violence of the world is inflicted mercilessly on him, but with him it also is buried once and for all.

Lent prepares us to recognize and behold the grace of Easter. Now is the time to remember our deaths, for when that painful realization leads to repentance, conversion of heart and love for others, we offer ourselves to God in exchange for Easter joy.

(Carolyn Woo is president and CEO of Catholic Relief Services, and Justin E. Bartkus is her son.) †

Consider This/Stephen Kent

A Church of 'yes' may emerge from a Church of 'no'

Remarks from several participants attending a meeting of cardinals, a run-up to the October synod on the family, lend some encouragement to the possibility that a Church of "yes" will emerge from a Church of "no."

German Cardinal Walter Kasper, at the invitation of Pope Francis, introduced in late February a discussion to the College of Cardinals on family life. The Church must find a way to help those divorced and remarried Catholics who wish to participate fully in the life of the Church, he said. He allowed for the possibility that, in specific cases, the Church could tolerate but not accept a second marriage.

A validly married Catholic who divorces and enters a second marriage cannot participate in the Eucharist while the original spouse is alive.

While the indissolubility of a marriage and the impossibility of a new marriage cannot be abandoned, the cardinal said, "there is no human situation absolutely without hope or solution.

"A pastoral approach of tolerance, clemency and indulgence," he said, would show that "the sacraments are

not a prize for those who behave well or for an elite, excluding those who are most in need."

British Cardinal Vincent Nichols called for "much more positive ways we engage with people whose marriages have broken down."

The teaching that marriage is an indissoluble bond between husband and wife cannot be changed, said German Cardinal Gerhard Muller, prefect of the Congregation for the Doctrine of Faith. "There is no solution, since Church dogma isn't just some theory created by some theologians," Cardinal Muller said. "It represents the words of Jesus Christ, which is very clear. I cannot change Church doctrine."

There is no solution, says one. There is no human situation without hope or solution, says another. Such a classic confrontation of "we've always done it that way" versus "let's think of one good reason why it can be done" seems to create a chasm.

The chasm may be bridged by Pope Francis using a new tool—love.

The synod will meet in October. But what can be accomplished is accommodating to modern times without sacrificing the truth. We can find ways to adapt to the times without changing doctrine.

A starting point is the agreement that

there is a great lack of understanding among Catholics about the true nature of marriage. It is complicated to explain to two 20- or 30-somethings to search deep down, understand and appreciate what it means to be married until "death us part."

The Church can plan to do a better job in this area in the future. Meanwhile, it has to assist those who need spiritual care, not condemn them.

A shift in emphasis to help sacramental marriages prosper and to help those failing should be undertaken with the same intensity spent on opposition to same-sex marriage.

We can learn from Pope Francis taking the pastoral approach.

"When this love fails—for it often fails—we need to feel the pain of the failure," he said, and we don't need to condemn "but to walk with them."

He also speaks of "how much love, and what great closeness we should also have for our brothers and sisters who, in their lives, have had the misfortune of a failed love."

Acting pastorally, seeking solutions, let's think of one good reason why it can be done.

(Stephen Kent is the retired editor of archdiocesan newspapers in Omaha and Seattle. Contact him at: considersk@gmail.com.) †

Catholic Evangelization Outreach/

Peg McEvoy

A Lenten challenge: Confront destitution

Pope Francis provides us with a challenge this Lent: "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. Destitution is not the same as poverty: destitution is poverty without faith, without support, without hope.

There are three types of destitution: material, moral and spiritual."

Pope Francis calls us to confront poverty and destitution. How? Here are three ideas:

- Celebrate the sacrament of penance;
- Provide tangible care for the poor;
- Share the Good News beyond those we see regularly in church.

Penance provides much to help us on our faith journey. We cannot participate in the sacrament without confronting our own sin. This is not popular in a culture that worships comfort because it is "uncomfortable" to face up to our own shortcomings, immorality and sin. Penance is about standing before and receiving the mercy of God. What a crucial message of humility for ourselves and our culture.

When we celebrate the sacrament of penance regularly, we become more aware of our own sinfulness and God's incredible mercy and longing for us that overcomes it. Celebrating it regularly also keeps us telling the truth to ourselves and has a preventative effect. Lent should help us "take off the blinders" and change our attitude from seeking comfort to seeking and sharing God's mercy and salvation.

When we consistently tell ourselves the truth in faith, we cannot ignore the material destitution that exists in our communities, country and world. As disciples, we must open our eyes and hearts to the needs that exist. Finding "tangible ways to care for the poor" is not as difficult as you might think. Every parish has outreach efforts, and Catholic Charities has a database to help us find ways to offer help. Find it online at chn.archindy.org.

The final type of poverty and destitution is spiritual. When we move deeper into moral destitution, we are also drawn deeper into spiritual destitution. This is not a time for pointing fingers. We must focus on the cure: The Gospel—the Good News—is the cure for spiritual destitution. We have a responsibility to reach out. Share your faith with people who don't know or have forgotten Jesus Christ.

As a start, we have in the archdiocese the "10 Things We Want You to Know About the Catholic Faith." There are many uses for this resource. Pastors recently received some cards that can be shared with friends, neighbors and family members who have questions about or have forgotten the faith.

It may be tempting to focus on more comfortable uses of this resource among parish groups that already exist. Despite that, I challenge you to look beyond the comfortable. Use the "10 Things ..." to share the good news with folks who are unfamiliar with Catholicism or have forgotten its beauty; with people in the neighborhood; and with family members who aren't going to church anymore. Put some in your purse and/or briefcase and on your coffee table to give away if the opportunity arises. There may be an uncomfortable moment or two, but those times leave room for the Holy Spirit to work.

Finally, let us return to the Holy Father's Lenten address "... may this Lenten season find the whole Church ready to bear witness to all those who live in material, moral and spiritual destitution the Gospel message of the merciful love of God our Father, who is ready to embrace everyone in Christ."

(Peg McEvoy is the archdiocesan associate director for Evangelization and Family Catechesis. For questions and/or help starting a parish evangelization team, contact her at pmcevoy@archindy.org.) †

Third Sunday of Lent/Msgr. Owen F. Campion

Sunday Readings

Sunday, March 23, 2014

- Exodus 17:3-7
- Romans 5:1-2, 5-8
- John 4:5-42

The Book of Exodus provides the first reading. As might be presumed from



its name, this book concentrates upon the journey of the Hebrews across the Sinai peninsula from Egypt, where they had been enslaved, to the land God promised them.

The Sinai peninsula was, and still is, unforgivingly bleak

and sterile. Water was a very critical problem, as it would be a problem now. Without water, thirst became a genuine issue for the people. Thirst leads to death.

In this reading, the people are desperate. Moses is at a loss. Amid all this anxiety and serious need, Moses begs God for assistance. Mercifully, God commands Moses to go, with some of the elders, to a rock on the mountain of Horeb. He should strike the rock.

Moses obeyed God. The rock gave forth water. The people did not die, but they lived.

For its second reading, the Church offers us a passage from St. Paul's Epistle to the Romans. Death was as much a reality for the people in the first century as it has been real for everyone in every age, anywhere. Paul stressed that earthly death awaited every human being, indeed every living thing. However, for humans who have given themselves to God, in Christ, earthly death merely is a stage in an ongoing chain of events. Much more importantly, eternal life with God, in and through Christ, is in store for the faithful.

Paul stresses the point that only by truly bonding with Jesus, in firm faith and complete obedience to God's holy law, will anyone possess everlasting life.

St. John's Gospel furnishes us with the last reading. The setting is Samaria, roughly speaking the territory mentioned in today's newscasts as the West Bank. It was home to a people quite despised by pious

Jews, the Samaritans.

This Jewish distaste for the Samaritans was the result of the fact that the Samaritans had collaborated with the foreigners, who long ago had conquered the land. They had toyed with the foreigners' paganism, and they even had intermarried with the foreigners, thereby defiling the pure ethnic blood of the Chosen People.

It is instructive in itself that Jesus passed through Samaritan territory. It is even more startling that he deigned to converse with Samaritans, let alone offer them salvation.

Additionally startling is that he spoke to a woman. Such was never acceptable. After all, Jesus was an unmarried man.

The encounter with the woman is at a well. (In those days, small communities usually had one, common water supply.)

Jesus tells the woman that the water drawn from the well will only temporarily quench thirst. The water that he will give, on the other hand, will end all thirst and give everlasting life.

When the disciples insist that Jesus take food for nourishment, the Lord refers to food of which they know nothing. It is a reference to Christ's divinity.

Reflection

The first and the third readings capitalize on water, clearly presented as essential to life, as indeed it is, but the readings go further than this fact of nature.

In the last reading, Jesus speaks of water that will achieve much more than sustaining earthly life. He promises water that will give eternal life.

The first reading recalls that God alone is the source of life. If we turn to God, as Moses turned to him, then he will assist us and give us life.

These readings come very much in the context of Lent, when people wishing to join the Church are completing the process. The message, however, also is for Christians who even long ago united with Christ. They need to be reaffirmed. They need to recommit themselves. The Church reminds them that everlasting life is possible only by being with the Lord. †

Daily Readings

Monday, March 24

2 Kings 5:1-15b
Psalm 42:2-3; 43:3-4
Luke 4:24-30

Tuesday, March 25

The Annunciation of the Lord
Isaiah 7:10-14; 8:10
Psalm 40:7-11
Hebrews 10:4-10
Luke 1:26-38

Wednesday, March 26

Deuteronomy 4:1, 5-9
Psalm 147:12-13, 15-16, 19-20
Matthew 5:17-19

Thursday, March 27

Jeremiah 7:23-28
Psalm 95:1-2, 6-9
Luke 11:14-23

Friday, March 28

Hosea 14:2-10
Psalm 81:6c-11b, 14, 17
Mark 12:28-34

Saturday, March 29

Hosea 6:1-6
Psalm 51:3-4, 18-21b
Luke 18:9-14

Sunday, March 30

Fourth Sunday of Lent
1 Samuel 16:1b, 6-7, 10-13a
Psalm 23:1-6
Ephesians 5:8-14
John 9:1-41
or John 9:1, 6-9, 13-17, 34-38

Question Corner/Fr. Kenneth Doyle

Marriage annulment process costs can be waived in some circumstances

QI have two daughters with two children each. Sadly, the older daughter has been



divorced now for about a year and a half. She has come back to the Church and is receiving the sacraments and has not remarried.

The younger one is separated and is heading for divorce. She would like to come back to the Church, but is not quite

ready yet. I've been telling them that without annulments for their first marriages, they cannot continue to receive the sacraments. I haven't discussed with my daughters how money enters into the annulment process.

I keep hearing rumors—which I hope are just that—that annulments cost money and that the more money one provides, the better chance one has of getting an annulment, or of getting it speedily. Please set me straight so that I can advise them correctly. (Virginia Beach, Va.)

AI want to focus first on your statement that "without annulments to their first marriages, they cannot continue to receive the sacraments." That is untrue—although, sadly, many people believe it. Divorce, by itself, does not render a Catholic ineligible for the Eucharist. Only a second marriage—without Church approval—does that by itself, and neither of your daughters has at this point entered into a second marriage.

Another point of clarification: You speak of your daughters "coming back to the Church," which makes me wonder whether they may have drifted away from regular practice because their first marriages took place without Church approval.

If so, those marriages can be rendered null very simply, with a minimum of paperwork. If, instead, those earlier marriages were "done right" in the Church's eyes, they could still be declared null (annulled) if there were circumstances from the start which precluded a true sacramental union—which requires testimony from the petitioner and (if willing) from the former spouse, as well as from witnesses who knew the couple at the time of the marriage.

Finally, regarding your concern about the cost of the annulment process, because annulments require significant staff time, sometimes follow-up interviews or evaluation of testimony by psychologists, petitioners are generally asked to help defray the cost. In our diocese, they are asked to contribute \$350.

Here is what our annulment brochure tells the applicant: "If anyone requires a reduction or total waiver of the fee, the tribunal will arrange to honor such a request."

And then (all in upper-case letters): "Under no circumstances will a person's petition be rejected because that person is unable or unwilling to meet the expense incurred by the tribunal in a given case."

That statement is typical of all dioceses, and should lay to rest the widely circulated myth that money has any bearing on an annulment.

QI have read a statement by a religion writer that Jesus spoke more about hell than about heaven. Is this a fact, and are you aware of any research that supports such a statement? Although I know that Jesus definitely did speak of hell, I have always felt that this was balanced by the times he referred to people being in union with God in the next world. (Lancaster, Ohio)

AThe difficulty of doing a "word search" is that Jesus uses several different expressions for heaven and for hell, and each must be interpreted according to the context.

One commentator on religion, a man named John Wallace who writes a blog called "John's Ramblings," attempted the comparison you asked about. He looked at the times the Bible referenced Christ talking about "paradise" and "kingdom of heaven," and matched them against quotes including expressions such as "Gehenna," a Hebrew word also referencing hell, and "darkness."

His conclusion was that heaven was spoken of by Jesus in the Gospels 123 times and hell used 27 times. No tally will be universally accepted. But the important thing is that Jesus talked about both heaven and hell.

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

My Journey to God

The Creator's Love

By Carol Mappes

What are your thoughts, oh little bird?
Do you also know his holy word?
Do you comprehend his loving care
As you gracefully soar in the air?
His living arms enfold you, too.
If one tiny sparrow falls, he weeps for you.

What are your thoughts, oh little deer?
Do you feel his perfect love for you out here?
As you daintily drink from forest pond
Do you know his love without bound?
As you stand in meadow's early dew
The Creator's love is seen in you.

What are your thoughts, oh little babe?
Do you know for you, his life he gave?
You lie there so innocent and pure.
For you he did the cross endure.
Each and every little one he does love.
He smiles at you from heaven above.

(Carol Mappes is a member of St. Jude Parish in Indianapolis. Volunteer Gail Martin holds Mackenzie, 4 months old, at the Paul Stefan Home for Unwed Mothers in Orange County, Va.)



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.

ADAMS-GRAF, Mary Jean, 87, St. Paul, Sellersburg, Feb. 27.

Wife of Charles Graf. Mother of Jan Davis, Ann Willian, Michael and Thomas Graf. Sister of Robert Adams. Grandmother of five.

ANDRES, Catherine Marie (Jacobi), 90, St. Mary-of-the-Knobs, Floyd County, March 5. Mother of Cindy Klusmeier, Deborah Wessel, David, Donald, James and Patrick Andres. Grandmother of 10. Great-grandmother of eight.

BOOTH, Nora Marie (Allen), 85, Holy Family, New Albany, March 5. Mother of Tina McCauley, Rita O'Neal, Sandra

Spencer, Laura Vallandingham, Janet, Donald, Gary, Kenneth, Ronald and Timothy Booth. Sister of Johnnie Allen. Grandmother of 13. Great-grandmother of three.

BOWMAN, Joan E., 81, St. Gabriel, Indianapolis, Feb. 25. Mother of Anita Walton, Andrea, Christopher, Michael and Patrick Bowman. Sister of Phyllis and Albert Starner. Grandmother of nine. Great-grandmother of two.

CHERRY, Colleen, 51, St. Bartholomew, Columbus, March 4. Wife of David Cherry. Mother of Jenny Burkhart, Jessica and Stephanie Cherry, Jennifer and Michael Colson. Daughter of Hugh and Roseanne Miller. Sister of Kathy Pataky. Grandmother of seven.

CONCANNON, Mary M., 96, Christ the King, Indianapolis, March 5. Mother of Maureen Peterson, Annette Shriner, Dave, Timothy and Vincent Concannon III. Grandmother of 18. Great-grandmother of 17.

CURSEADEN, Paula I. (Massing), 65, Sacred Heart of Jesus, Indianapolis, March 6. Daughter of Kathryn Massing. Sister of Sarah Himes, Anna LaBaw, Mary Sturm, John, Joseph and Leo Massing.

DWENGER, Jeanne E., 83, St. Anne, Hamburg, March 6. Mother of Mary Curran, Linda Flannery, Janet Mancarella, Deb Ostendorf, Dave and Steve Benz. Stepmother of Paula Duenne, Brian, Bruce and Wayne Dwenger. Sister of Dellene Arnold. Grandmother of 16. Step-grandmother of four. Great-grandmother of seven. Step-great-grandmother of eight.

ESBOLDT, Robert W., 62, St. Mary of the Assumption, Mitchell, March 3. Husband of Sue Esboldt. Father of Rob Esboldt. Stepfather of Melissa Livingston and Kathy Thompson. Brother of Bernie Esboldt. Grandfather of four. Great-grandfather of two.

GATCHELL, Sherman Michael, 86, Our Lady of the Greenwood, Greenwood, March 1. Father of Cathy Bond, Renee Wampler and Duff Gatchell. Brother of Rita Spellman. Grandfather of six. Great-grandfather of seven.

GERRETY, Patrick V., 82, St. Lawrence, Lawrenceburg, March 7. Husband of Lois Gerrety. Father of Mary Kay Aday, Peggy Brickweg, Sandy Ford, Connie Mezger, Debbie Phillips, Debbie Smith, Tim Ruberg, Doug and Mickey Gerrety. Brother of Rosemarie Gerrety. Grandfather of 24. Great-grandfather of 19.

GIRK, Robert R., 99, Immaculate Heart of Mary, Indianapolis, March 6. Father of Kristin Robinson, Kathleen Winkler and Nan Girk. Grandfather of six. Great-grandfather of one.

GOULDING, John M., 78, Our Lady of Perpetual Help, New Albany, Feb. 23. Husband of Wanda Goulding. Father of Kathy Willis and Tim Goulding. Grandfather of four.

HASSER, Emily, 33, Christ the King, Indianapolis,



Celebrating St. Patrick

Sebastian Clavijo, an eighth-grader at St. Patrick School in Bay Shore, N.Y., is dressed as St. Patrick while riding on a float during the annual St. Patrick's Day parade in Bay Shore on March 8.

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
- 20% discount for all employees, volunteers, and parishioners
- Employees also receive reimbursement upon course completion

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Franciscan Sister Jonette Scheidler ministered in Catholic schools for 57 years in Indiana, Missouri and Ohio

Franciscan Sister Jonette Scheidler died on March 6 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 97.

The Mass of Christian Burial was celebrated on March 10 at the Motherhouse Chapel. Burial followed at the sisters' cemetery.

Mary Josephine Scheidler was born on Dec. 16, 1916, in Millhousen.

She entered the Sisters of St. Francis on Sept. 8, 1946, after working as a bookkeeper in Greensburg. She professed final vows on Aug. 12, 1952.

During 67 years as a Sister of St. Francis, Sister Jonette ministered in Catholic education for 57 years in schools in Indiana, Missouri and Ohio.

Wife of Martin Schwartz. Mother of Laura Titzer, Barbara Weiserbs, Angela and Paul Schwartz. Grandmother of 11. Great-grandmother of 10.

SCHWERING, Mary C., 82, St. Mary, Greensburg, March 9. Sister of Dale and Paul Schwering.

SIMON, Agnes, 88, St. Paul, Tell City, March 5. Mother of Judy Biever, Jane Bunner, Ed, Jim and Paul Simon. Grandmother of 11. Great-grandmother of eight.

SIMPSON, Franklin T., 89, St. Paul, Tell City, Feb. 24. Father of Karen Daum, Connie Grabert, Lisa Fowler and Tom Simpson. Grandfather of 10.

SMITH, James, 71, Our Lady of Perpetual Help, New Albany, March 2. Husband of Mary Ann Smith. Father of Marcia, Christopher and Timothy Smith. Brother of Phyllis Andres, Denise Bomersbach, Darlene Schy, Karen Thomas, Jerry, Julius and Richard Smith. Grandfather of two.

SOLBRIG, Irene M., 93, St. Paul, Tell City, March 4. Mother of Norma Jean Rogier and Charles Solbrig Jr. Grandmother of three. Great-grandmother of six.

STEINER, Martha Marie, 65, St. Christopher, Indianapolis, March 6. Mother of Mary Fulkerson, Madonna Hankee, Marian Mehlinger, Virginia Quillen, Barbara Riley and Regina Winger. Sister of Norbert, Paul, Robert and Tony Steiner.

TULLY, Michael J., 77, St. Augustine, Jeffersonville, Feb. 16. Father of Patricia Ballard, Rose O'Neal, John, Matthew and Stephen Tully. Brother of Patricia Burbules, Father Henry Tully, James and

March 5. Daughter of Stephen and Mary Hasser. Sister of Erin Gorski, Meghan, Ben, James and Jeff Hasser. Granddaughter of Theresa Hasser and Betty Swindler.

McHUGH, Lynda Kay, 65, St. Anthony, Indianapolis, Feb. 27. Wife of Michael McHugh. Mother of Michelle, Anthony, Bryan, Gregory, Michael Jr., Patrick, Sean, Thomas and Timothy McHugh. Sister of Cecilia, Judy and Lee Conners. Grandmother of 15. Great-grandmother of two.

McKNIGHT, Grace E., 79, St. Mary-of-the-Knobs, Floyd County, March 3. Mother of Mary Donahue, Jennifer Fenwick, Karen Lyons, Anna Martinez and David McKnight. Sister of Dorothy Eisman, Theresa Wimsatt, Chris and Ronnie Fink. Grandmother of nine. Great-grandmother of six.

READER, Dorothy L., 89, St. Joseph, Corydon, Feb. 27. Aunt of several.

RENN, Francis C., 84, St. Paul, Sellersburg, Feb. 19. Husband of Arlene Renn. Father of Rhonda Miracle, Barbara Spalding, Charles and Eric Renn. Brother of Elmer Renn. Grandfather of seven. Great-grandfather of three.

RICHESON, Mary, 89, Holy Trinity, Indianapolis, Feb. 23. Mother of Betty, John and Thomas Richeson. Sister of Frances Borders, John and Joseph Lampert. Grandmother of three. Great-grandmother of five.

SCHROEDER, Catherine, 85, St. Andrew, Richmond, March 3. Mother of Diane Baker, Mary Morgan, Jane Mottram, Joe, Philip and Tom Schroeder. Sister of Martha Samuels and John Juerling. Grandmother of 12. Great-grandmother of five.

SCHWARTZ, Leona, 90, St. Paul, Tell City, March 6.

Robert Tully. Grandfather of seven. Great-grandfather of two.

WAECHTER, Thomas R., 64, Holy Family, Oldenburg, March 2. Husband of Susan (Osburn) Waechter. Father of Shannon Fullenkamp, Libby Werner, Stacy and Mike Waechter. Brother of Rose Meyer, Marian Smith, Linda, Alan, Jim, John and Mark Waechter. Grandfather of six.

WINBURN, Susan, 36, Our Lady of Perpetual Help, New Albany, Feb. 17. Wife of Tommy Winburn. Mother of Briant Winburn. Daughter of Rick Missi Sr. and Marianne Gatlin. Sister of Teresa Cummings, Amanda Stenberg and Rick Missi. Step-sister of Dana Benitende, Tatum Combs, Robin Gettelfinger, Aaron and Stephen Gatlin. Granddaughter of Lucille Missi and Bonnie Traugher.

WRIGHT, Robert William, 49, Immaculate Heart of Mary, Indianapolis, March 2. Father of Jonathan and Thomas Wright. Son of Geneva Wright. Brother of Lisa Chapman, Wendy and Jeffrey Wright.

WYLER, Phyllis M., 92, St. Matthew the Apostle, Indianapolis, March 7. Mother of Patricia Decker, Carol Robinson, Kathleen Wood, David and Robert Wyler. Sister of Richard Poinsette. Grandmother of 14. Great-grandmother of 17.

YOCHUM, Michael D., 45, St. Mary-of-the-Knobs, Floyd County, March 9. Husband of Bridgett (Heaverin) Yochum. Father of Dylan and Ryan Yochum. Son of Eddie and Betty (Thompson) Yochum. Brother of Wayne Yochum. Grandson of Jean Heaverin and Sylvia Robertson. †

Vatican, Anglicans, Muslims sign accord against human trafficking

VATICAN CITY (CNS)—The Vatican, the Anglican Communion and a leading Muslim institution signed a historic agreement to work together to end human trafficking worldwide by 2020.

The new accord, signed during a Vatican news conference on March 17, launched the beginning of the Global Freedom Network, which hopes to expand to include all the world's major faiths.

The global initiative aims to prevent modern forms of slavery; to protect, rescue and rehabilitate victims; and to promote concrete measures that condemn or criminalize human trafficking.

In a joint statement, the accord's signatories called human trafficking and modern forms of slavery "crimes against humanity," and called for urgent action by all faith communities to join the effort to "set free the most oppressed of our brothers and sisters."

"This evil is manmade, and can be overcome by faith-inspired human will and human effort," it said.

Signing the agreement were:

- Bishop Marcelo Sanchez Sorondo, chancellor of the Pontifical Academy of Sciences, representing Pope Francis.
- Mahmoud Azab, representing Ahmad

el-Tayeb, the grand imam of Al-Azhar University—a leading Sunni Muslim institution in Cairo.

- Anglican Archbishop David Moxon, the archbishop of Canterbury's representative in Rome.

- Andrew Forrest, founder of Walk Free Foundation—a major partner and organizer of the new network.

In the agreement, all parties pledged to pursue concrete plans of action as well as moments for prayer, fasting and raising awareness.

Other aims of the agreement included:

- Getting faith communities to ensure their "supply chains" and investments are free from using or profiting from slave labor.
- Persuading governments and businesses worldwide also to "slavery proof" the goods and services they procure, produce or sell.
- Educating families, schools, worshippers and groups about how to detect and report possible instances of human slavery and trafficking.
- Convincing the world's 20 most developed nations to condemn modern slavery and trafficking, and support a global fund to help poorer countries enact and enforce anti-trafficking measures. †



St. Patrick's Day parade participants

Children from St. Malachy School in Brownsburg pose for a group photo following the St. Patrick's Day Parade in downtown Indianapolis on March 17. A number of Catholic schools in central Indiana participated in the annual parade that celebrates the heritage and contributions of the Irish in Indiana, the United States and around the world.

What was in the news on March 20, 1964? President Johnson's anti-poverty drive, and novices, priests and brothers assist flood victims in southern Indiana

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 20, 1964, issue of *The Criterion*:

- **Anti-poverty drive to use public and private agencies**

WASHINGTON—President [Lyndon B.] Johnson's marching orders for his war on poverty would combine the resources of public and private agencies in the attack. Joint efforts by public and private groups, assisted by the federal government, are central to his major proposals—aiding unemployed youths and school dropouts between 16 and 23 years of age. The President asked Congress [on March 16] for 'immediate action' on his election-year program with its emphasis on help for young Americans who lack skills, who have not completed their education and who cannot

complete it because they are too poor. Poverty, he said in his message, cannot be conquered by government alone. 'For decades, American labor and American business, private institutions and private individuals have been engaged in strengthening our economy and offering new opportunity to those in need. We need their help, their support and their full participation,' he said.

- **Poverty in Indianapolis: 'Homeless' children sleep under porches**
- **Community spirit: Novices help town in flood peril**
- **AURORA, Ind.—'They advanced the cause of ecumenism at least 10 years.'** This was the reaction of Father John Lynch, pastor of St. Mary's Church, to the service rendered by 22 young students from the Glenmary Novitiate during last week's flood crisis in this southern Indiana community. The novices and the staff of two priests and two brothers at the institution were responsible for saving thousands of dollars worth of stock and equipment as the rising waters rolled into the downtown area.
- **Palm rite will open Holy Week**
- **Wearin' of the Green: 'Twas great day for Irish**

and a few hundred others

- **'Acies' set this Sunday**
- **Regional heads include superior at St. Agnes**
- **St. Rita's slates Holy Week Revival**
- **Laymen and the council: Needed: greater lay involvement in Church**
- **Disagreement voiced over shared-time plan**
- **ND will observe birth of Galileo**
- **Mixed-marriage pledges obsolete, bishop states**
- **NCWC official seminary speaker**
- **Rex Mundi makes Final Four**
- **Progress Fair set Sunday at Seccina High School**
- **200 priests attend Funeral Mass for Rev. Ralph Doyle**
- **Osma Spurlock to address group**
- **Pontiff urges Family Rosary**
- **Present pontiff defends memory of Pope Pius XII**
- **Catholic High ex-chaplain dies**

(Read all of these stories from our March 20, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †

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For information about rates for classified advertising, call (317) 236-1454.

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Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

For Sale

Cemetery lots for sale. "Location—Location" Oaklawn Memorial Gardens, 9700 Allisonville Road, 4 plots, 63-C 3&4, 63D- 1&2, 3rd row from Street, \$1795 each, or purchase all 4 lots at \$1725 each

Employment

PRINCIPAL ST. SIMON THE APOSTLE SCHOOL INDIANAPOLIS

St. Simon the Apostle School, located on the northeast side of Indianapolis, IN, invites qualified applicants to apply for the position of principal for the 2014-2015 school year.

St. Simon the Apostle School is a Blue Ribbon School of Excellence with over 720 students in grades preschool through 8th grade. We offer academic and spiritual excellence promoted in a Catholic environment.

Qualified applicants should have a strong Catholic identity, integrity, vision and possess exemplary leadership skills. Applicants should have teaching and principal experience, preferably in a Catholic school, MA degree and a valid administrative license.

Applications and resumés should be sent by April 1, 2014.

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 Street
Indianapolis, IN 46202
317-236-1544
E-mail: rrash@archindy.org

Employment

PRINCIPAL ST. MARY OF THE KNOBS CATHOLIC SCHOOL

Applications are now being accepted for principal for St. Mary-of-the-Knobs Catholic School with approximately 180 students Preschool-Grade 6 (2014-15 school year). St. Mary-of-the-Knobs is located in Floyds Knobs, Indiana, just 20 miles northwest of downtown Louisville, KY., and 5 miles north of New Albany, IN. Successful applicants must be a leader with strong communication and administrative skills who exhibits creative initiative and a passion for educating young Catholics.

To be considered for this position, the candidate must be a practicing Roman Catholic in good standing and hold or be working toward a valid Indiana administrator's license.

For more information about the school, please log on to www.yourSMK.org.

Application deadline is March 31, 2014. All applications and inquiries will be held in confidence.

Candidates must complete the official online application and provide a Verification of Experience Form and a signed statement verifying profession and practice of Catholic Faith. Application can be found by logging on to oce.archindy.org/library/documents/Admin-applicant-instructions-12.pdf.

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

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Events are open to the public at no charge, but you must register online prior to the event at www.marian.edu/lfcgs.

“God, Neighbor, Self.” | Tuesday, March 25, 2014 | 7 p.m.



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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FINAL EVENT OF THE 2013-14 SERIES:

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

Archbishop Joseph W. Tobin, C.Ss.R. was appointed the Archbishop of the Archdiocese of Indianapolis on October 18, 2012 by Pope Benedict XVI.

Co-Sponsored by the Archdiocese of Indianapolis.

About Global Studies

The Richard G. Lugar Franciscan Center for Global Studies promotes the study of contemporary global issues with special attention to Marian University’s core Franciscan values. The interdisciplinary minor in global studies includes specially designed interdisciplinary courses, foreign language study, optional globally focused internships, required study abroad experience, and an exclusive, one-week spring break program in Washington, D.C. Generous Lugar Fellow scholarships are available for incoming freshmen minoring in global studies.

The Global Studies Speaker Series and other public events bring central Indiana’s increasingly international and multi-cultural community onto the Marian University campus. Past speakers have included United States and international diplomats, journalists, academics, clergy, musicians, and global activists.

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