



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Twenty Something

On snow and silence: learning to listen in a noisy world, page 16.

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At funeral, Pope Francis remembers Benedict's 'wisdom, tenderness, devotion'

VATICAN CITY (CNS)—Pope Benedict XVI “spread and testified to” the Gospel his entire life, Pope Francis told tens of thousands of people gathered on Jan. 5 for his predecessor’s funeral Mass.

“Like the women at the tomb, we too have come with the fragrance of gratitude and the balm of hope, in order to show him once more the love that is undying. We want to do this with the same wisdom, tenderness and devotion that he bestowed upon us over the years,” Pope Francis said in his homily.

The Mass in St. Peter’s Square was the first time in more than 200 years that a pope celebrated

the funeral of his predecessor. Pope Pius VII had celebrated the funeral of Pius VI in 1802 when his remains were returned to Rome after he died in exile in France in 1799.

Pope Benedict, who retired in 2013, had requested his funeral be simple; the only heads of state invited to lead delegations were those of Italy and his native Germany.

However, many dignitaries—including Queen Sofia of Spain and King Philippe of Belgium—and presidents and government ministers representing more than a dozen nations were in attendance, as were most of the ambassadors to the Holy See.

Members of the College of Cardinals sat on one side of the casket, while on the other side sat special guests, including the late pope’s closest collaborators and representatives of the Orthodox, Oriental Orthodox, Anglican, Protestant and U.S. evangelical communities. Jewish and Muslim organizations also sent delegations.

See **FUNERAL**, page 12

Photo above: Cardinal Giovanni Battista Re, dean of the College of Cardinals, blesses the remains of Pope Benedict XVI with incense as Pope Francis looks on in St. Peter’s Square at the Vatican on Jan. 5. (CNS photo/Paul Haring)

Archdiocesan Catholics gather to pray and show gratitude for the life of Pope Benedict XVI

By Sean Gallagher and John Shaughnessy

As Pope Benedict XVI was laid to rest in the crypt of St. Peter’s Basilica on Jan. 5, Archbishop Charles C. Thompson praised him as “a great teacher” for the Church and the world during a Mass for the Dead at SS. Peter and Paul Cathedral in Indianapolis.

“If Pope Francis is the great evangelizer, Pope Benedict was the great catechist, the great teacher,” the archbishop said during the Mass that was attended by several hundred people, including priests, deacons,

religious and lay people from the archdiocese.

Among those praying and giving thanks for Pope Benedict were 14 students from Cardinal Ritter Jr./Sr. High School in Indianapolis.

“The cathedral is just so beautiful, and the Mass was beautiful, so it was fitting to be here,” said Samuel Duncan, a sophomore and a member

See **GRATITUDE**, page 13

Archbishop Charles C. Thompson preaches a homily on Jan. 5 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)



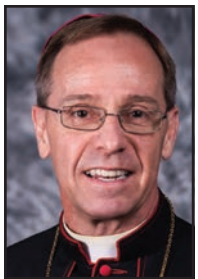


The front half of an estimated 1,000 participants in the Indiana March for Life in Indianapolis on Jan. 24, 2022, heads toward the Indiana Statehouse for a pro-life rally. The other half wrap around the south side of the Soldiers and Sailors Monument seen in the background. (File photo by Natalie Hoefler)

Indiana March for Life vigil, Mass, march and rally plans set for Jan. 22-23

Criterion staff report

The archdiocesan Office of Human Life and Dignity, in conjunction with the Diocese of Lafayette and Right to Life Indianapolis, has announced the plans for the solemn *Roe v. Wade* observance events in Indianapolis on Jan. 22-23.



Archbishop Charles C. Thompson

The events begin with a Vigil for Life co-sponsored by the archdiocese and the Lafayette Diocese at St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, in Carmel,

Ind. (Lafayette Diocese), from 2-4 p.m. on Jan. 22. Mark Hublar of Our Lady of Perpetual Help Parish in New Albany, a professional speaker on the dignity of all life, is the featured speaker.

On Jan. 23, Archbishop Charles C. Thompson will serve as principal celebrant at a Mass at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis, at 10:30 a.m.

The Indiana March for Life and rally, both sponsored by Right to Life of Indianapolis, will take place after the Mass.

The march will begin at noon starting from West Georgia Street next to St. John the Evangelist Church. It will proceed

to the Soldiers and Sailors Monument (Monument Circle) then to the south steps of the State Capital Building at 200 W. Washington Street.

There, a rally will take place featuring pro-life speakers.

For information on parking for individuals or buses for the Mass, march and rally, go to cutt.ly/INMarch4Life2023.

An RSVP is not needed but is requested to help with planning. To RSVP, go to cutt.ly/M4L2023Signup.

If bringing a large group or for more questions or information, contact Brie Anne Varick, director of the archdiocesan Office of Human Life and Dignity, at 317-236-1543 or bvarick@archindy.org. †



Brie Anne Varick

Archdiocesan 2022 Accountability Report is now available online, by mail if requested

Criterion staff report

The archdiocese's 2022 Accountability Report is now available. It includes fiscal year 2022 financial information on the Catholic Community Foundation, chancery operating results, parish and archdiocesan stewardship results, parish

insurance and benefit plan information and financial statements.

The report can be viewed and printed by going to www.archindy.org/finance/archdiocese.html.

For those wishing to receive a printed copy by mail, contact Stacy Harris at sharris@archindy.org. †



Public Schedule of Archbishop Charles C. Thompson

January 17-24, 2022

January 17 – 10:30 a.m.
Visit to Saint Mary-of-the-Woods College, St. Mary-of-the-Woods

January 18 – 10 a.m.
Department Heads meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

January 18 – 2:10 p.m.
Visit with eighth-grade religion class at St. Pius X School, Indianapolis

January 19 – 7 p.m.
Christian Unity Prayer Service at Christ Church Episcopal Cathedral, Indianapolis

January 21 – 11 a.m.
Funeral Mass for Father John Hartzler, St. Lawrence Church, Lawrenceburg

January 23 – 10:30 a.m.
Respect Life Mass at St. John the Evangelist Church, Indianapolis

January 23 – noon
Indiana March for Life, Indianapolis

January 24 – 9 a.m.
Judicatories breakfast gathering at archbishop's residence, Indianapolis

January 24 – 1 p.m.
Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center

National March for Life steps into a post-Roe world

WASHINGTON (OSV News)—As the March for Life prepares to hold its 50th annual event later this month, the national organization is taking its first steps into a post-*Roe* landscape.

The March for Life first took place in Washington, D.C., in 1974 in response to the U.S. Supreme Court's *Roe v. Wade* decision legalizing abortion nationwide the previous year. Pro-life advocates have gathered in Washington to march each year since then to protest the ruling, with a smaller-in-scale event during the COVID-19 pandemic in 2021.

But the Supreme Court's June 2022 ruling in *Dobbs v. Jackson Women's Health Organization* that overturned *Roe* led some to question whether the national march would continue as a protest up Constitution Avenue ending at the high court itself.

Jeanne Mancini, March for Life president, told OSV News there was a "discernment process" about how the March would proceed, but it was clear they would continue the annual event. "In a way, it was almost not a question because we have become the largest, longest-running human rights demonstration worldwide," Mancini said. "And the idea of shutting that down, while the human rights abuse of abortion is still sadly wildly rampant in the United States, just would make no sense."

While the national event was tied to *Roe*, Mancini said, "the deeper foundation of the March for Life and its reason for being is to march in opposition to the human rights abuse of abortion and to witness to the beautiful, inherent dignity of unborn children and their mothers."

While some changes were considered, Mancini said, such as potentially holding the march at a different time of year, march organizers

"ultimately decided that we're right where we should be, and we will continue to march in January."

The 2023 March for Life's theme is a nod to the pro-life movement's new landscape: "Next Steps: Marching in a Post-*Roe* America."

Speakers at the 2023 March for Life event, scheduled for Jan. 20, will include actor Jonathan Roumie, known for his role as Jesus in the biblical television drama "The Chosen," as well as the musical group We Are Messengers.

Mancini said the march's next steps include "the need to continue changing hearts and minds," as well as enacting legislation and other advocacy work at both the state and the federal levels, and "increasing the safety net for families that are facing an unexpected pregnancy."

"We really have our work cut out for us," Mancini said.

Mancini pointed to another Supreme Court decision, *Plessy v. Ferguson* (1896)—which declared racial segregation legal under the U.S. Constitution—as an example of an egregious ruling the high court overturned decades later in *Brown v. Board of Education* (1954). Even then, she pointed out, more hard work remained to be done for racial integration following that decision.

"It puts some perspective on where we are with our human rights abuses and how it does take time to change culture," Mancini said.

The *Dobbs* ruling sent the issue of legal abortion back to the U.S. states to legislate upon—a possibility the March for Life prepared for prior to the *Dobbs* case by launching individual state marches. But abortion remains a national issue as well, Mancini said. †



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Pope baptizes local infants, urges parents to teach them to pray

VATICAN CITY (CNS)—Telling parents and godparents to teach their little ones to pray from the time they are small, Pope Francis baptized 13 babies in the Sistine Chapel as their older brothers and sisters looked on—or got away and ran around.

With his knee apparently improving, Pope Francis walked with a cane from his seat to a lectern to give his homily standing—something he has not done at a public Mass for months—and rolled up his sleeves and stood at the font as he poured water over the heads of the infants, children of Vatican employees.

The annual baptism Mass in the Sistine Chapel is celebrated on the feast of the Baptism of the Lord, which the Vatican and Italy celebrated on Jan. 8 this year.

Pope Francis began his homily by thanking the parents for deciding to have their children baptized and asking them to remind the children throughout their lives of the date of their baptism since “it is like a birthday because baptism is a rebirth to the Christian life.”

“May they remember and thank God for this grace of having become Christians,” he said.

Baptism is the beginning of a journey, he said, and it is up to parents and godparents to support the children as they take their steps along the way.

The first task, he said, is to teach the children to pray from the time they are very small, starting with showing them how to make the sign of the cross and how hold their hands in prayer.

“Prayer will be what gives them strength throughout their lives—in good times to thank God and in the difficult times to find strength,” the pope said. “It’s the first thing you must teach: how to pray.”

They also should teach children to pray to Mary, who “is the mother, our mother,” the pope said. “They say that when someone is mad at the Lord or has distanced himself from him, Mary is always nearby to show the path to return.”

As he does every year, Pope Francis also reassured the parents, telling them not to worry if the babies cry during Mass or need to be fed or fuss because they are too hot or too cold. “Make them comfortable; everyone should be comfortable,” he said.

Later, reciting the *Angelus* at midday with visitors in St. Peter’s Square, Pope Francis focused on the meaning of the feast of the Baptism of the Lord, and he quoted the late Pope Benedict XVI in doing so.

In his homily on the feast day in 2018, Pope Francis said, “Benedict XVI affirmed that ‘God desired to save us by going to the bottom of this abyss himself so that every person, even those who have fallen so low that they can no longer perceive heaven, may find God’s hand to cling to and rise from the darkness to see again the light for which he or she was made.’”

Pope Francis told the crowd in the



Pope Francis baptizes one of 13 babies during a Mass celebrating the feast of the Baptism of the Lord in the Sistine Chapel at the Vatican on Jan. 8. (CNS photo/Vatican Media)

square, “The Lord is always there, not ready to punish us, but with his hand outstretched to help us rise up.”

Too often, the pope said, people think that God administers justice like human beings do: “those who do wrong pay, and in this way compensate for the wrong they have done.”

But, he said, “God’s justice, as the Scripture teaches, is much greater: it does not have as its end the condemnation of the guilty, but their salvation and rebirth,

making them righteous.”

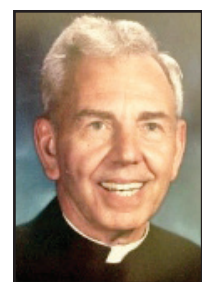
God’s justice, he said, “comes from love, from the depths of compassion and mercy that are the very heart of God, the Father who is moved when we are oppressed by evil and fall under the weight of sins and fragility.”

Jesus came into the world “to take on his own shoulders the sin of the world and to descend into the waters of the abyss, death, so as to rescue us from drowning,” the pope said. †

Father John Hartzler served in parishes across central and southern Indiana

By Sean Gallagher

Father John Hartzler, a retired archdiocesan priest, died on Dec. 21, 2022, in Scottsdale, Ariz., where he had been living in retirement with family members for several years. He was 93.



Fr. John Hartzler

The Mass of Christian Burial will be celebrated at 10 a.m. at St. Lawrence Church, 542 Walnut St., in Lawrenceburg. Burial will follow at the priest circle at Greendale Cemetery in Greendale.

Archbishop Charles C. Thompson is scheduled to be the principal celebrant of the funeral Mass. Retired Father Paul Landwerlen is scheduled to be the homilist.

Father Landwerlen was a friend of Father Hartzler, who was commonly known as Father Jack, for nearly 80 years. They were in seminary together at Saint Meinrad Seminary and School of Theology in St. Meinrad for about nine years and were brother priests in the archdiocese for 68 years.

“We called him ‘Smiling Jack,’” Father Landwerlen recalled, “because he always had a smile on his face. I think that’s the way he treated everybody.”

Father Hartzler took that positive outlook on faith and life to parishes across central and southern Indiana.

“He liked to be with people,” Father Landwerlen said. “When he retired, he would go back and help out at different parishes. He was always willing to come and do priestly work even after he retired.”

Father Landwerlen had a simple message in summing up his friend’s legacy as an archdiocesan priest for nearly 70 years.

“He was a good and holy man who tried to serve the Lord and serve people as well as he could,” Father Landwerlen said. “He was a fun-loving guy who loved people and loved God.”

John Edward Hartzler was born on May 7, 1929, in Indianapolis to the late Edward and Hilda Hartzler. He grew up as a member of SS. Peter and Paul Cathedral Parish in Indianapolis.

After attending Cathedral High School in Indianapolis for three years, Father Hartzler became an archdiocesan seminarian and received priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad, earning a bachelor’s degree in philosophy there.

Archbishop Paul C. Schulte ordained Father Hartzler a priest on May 3, 1954, at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

His first pastoral assignment was as assistant pastor of the former Holy Trinity Parish in Indianapolis, where he served from 1954-63.

Father Hartzler then served as associate pastor of St. Gabriel Parish in Connersville from 1963-69 and St. Christopher Parish in Indianapolis from 1969-72.

In 1972, he was assigned as co-pastor of St. Mark the Evangelist Parish in Indianapolis, serving there until 1981.

From 1981-93, Father Hartzler ministered as pastor of the former Holy Family Parish in Richmond (now part of St. Elizabeth Ann Seton Parish there).

His last pastoral assignment was as pastor of St. Lawrence Parish in Lawrenceburg, where he served from 1993 until being granted permission to retire in 2004.

Memorial contributions may be sent to St. Lawrence Parish, 542 Walnut St., Lawrenceburg, IN 47025. †

United
in the Eucharist

UNITED CATHOLIC APPEAL

Reaching a goal of \$6.3 million may seem unattainable when we think about how much we, individually, are able to contribute. But when you stop and think about how many households are in our Archdiocese, it really puts into perspective that together, we can do great things. Your gift WILL make a BIG difference. Please consider a gift today. God bless you!

Good and gracious God, give us loving eyes to see You at work in the hearts of all who cross our path. In Jesus’ name, Amen.

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Editorial



Football fans pray outside the University of Cincinnati Medical Center in Cincinnati for Buffalo Bills safety Damar Hamlin, who was hospitalized after he collapsed on the field during the Monday Night Football game with the Cincinnati Bengals on Jan. 2. (OSV News photo/Cara Owsley, USA Today Network via Reuters)

A time to play, a time to pray

It is a powerful thing when people come together in prayer.

It is even more powerful when that number grows exponentially throughout an entire nation and its communities that number in the hundreds, thousands and more.

By now, most of you have heard the story of Damar Hamlin, the Buffalo Bills' football player who was critically injured during a Monday night football game on Jan. 2 against the Cincinnati Bengals.

Hamlin's injury, which occurred after making what appeared to be a routine tackle, was so serious that the safety went into cardiac arrest while laying on the field. CPR had to be performed to resuscitate him.

Both teams were so visibly shaken by the sight of a teammate and opponent on the field lifeless that many players cried. Others immediately began praying for the fallen Hamlin.

The remainder of the game was eventually postponed that night, then cancelled by the NFL. Nearly every player—both active and retired—who has discussed the incident said it reminded them there are more important things in life than a game.

What has followed since is a remarkable witness of faith. Players, fans and people from all walks of life have been praying for Hamlin.

Social media has become a lifeline of communication for all who wanted to offer petitions for the seriously injured player. The NFL posted an image of Hamlin's team number "3" with the words "Pray for Damar" across its social media accounts.

The University of Cincinnati Medical Center, where the player was transported after his injury, became a place where people came to pray for the Bills player and leave cards, notes and other remembrances to let Hamlin know he was in their thoughts and prayers.

One of the most powerful acts took place on ESPN when football analyst and former Indianapolis Colts quarterback Dan Orlovsky offered a prayer live on television.

"Maybe this is not the right thing to do," Orlovsky said before praying. "It's just on my heart that I want to pray for Damar Hamlin right now."

"God, we come to you in these moments that we don't understand, that are hard, because we believe that you're God, and coming to you and praying to you has impact. We're sad, we're angry, we want answers, but some things are

unanswerable," prayed Orlovsky. "We just want to pray, truly come to you and pray for strength for Damar, for healing for Damar, for comfort for Damar, to be with his family, to give them peace. If we didn't believe that prayer ... worked, we wouldn't ask this of you, God. I believe in prayer, we believe in prayer, and we lift up Damar Hamlin's name in your name, Amen."

Those like Orlovsky who have played the game call it a "brotherhood." And to see faith come to the forefront for them and impact so many lives beyond football offers a powerful example of how we can imitate Jesus and be his disciples through our actions.

On Jan. 9, University of Cincinnati Medical Center doctors released Hamlin to the Buffalo General Medical Center/Gates Vascular Institute in Buffalo, N.Y., where according to an official statement he is listed in stable condition and "continues to make significant progress in his recovery."

His high school's recently-retired head football coach Terry Totten described Hamlin as "a great athlete and a great Christian gentleman who is a man for others."

Totten also pointed to Hamlin's "unparalleled" work in the Pittsburgh community through the athlete's charitable foundation, The Chasing M's Foundation Community Toy Drive, which he started just before his selection in the sixth round of the 2021 NFL draft. Before his injury, Hamlin had a goal of raising \$2,500 for the charity. Because of the kindness of others, more than \$8 million has been donated in the past week.

Faith continues to be a staple of Hamlin's life. In an Instagram post on Jan. 7, he wrote, "When you put real love out into the world it comes back to you 3x's as much. The love has been overwhelming, but I'm thankful for every single person that prayed for me and reached out. We bring the world back together behind this."

As James Brown of CBS's "The NFL Today" television show said, "A week that started in disaster ended in a miracle."

His colleague at CBS, Jim Nantz, noted this tragedy offered "a glimpse of humanity at its very best."

But Buffalo Bills head coach Sean McDermott may have said it best when he cited the power of prayer and added, "When people come together, love makes us so much better."

—Mike Krokos

Be Our Guest/Gretchen R. Crowe

What Pope Benedict XVI taught us about dying well

What does it mean to die well? The end, it's inevitable for all of us. When, we don't know. How, we don't know. Where, we don't know. But we know it's coming.



St. John Vianney, the French curé d'Ars, once said: "If we were required to die twice, we could jettison one death. But man dies once only, and upon this death depends his eternity."

In other words, while walking this journey on Earth, we must never take our eyes off the ultimate reward—life with God—and we must never lose sight of what it takes to get there. We do, after all, only get one death.

One supposes this must have been a constant consideration in recent years of Pope Emeritus Benedict XVI, who retired to a life of solitude and prayer in 2013 at age 85. What was there left to do but to prepare to die well?

His preparations, though, had been lifelong. In his spiritual testament dated more than 16 years before his death, Benedict reflected on his life, and on those whom he had encountered, with gratitude. He gave thanks to God. He asked for the forgiveness of those he may have wronged. He asked for our prayers. And he took one last opportunity to point people to the truth.

"Stand firm in the faith! Do not be confused!" he urged. "For 60 years now, I have accompanied the path of theology, especially biblical studies, and have seen seemingly unshakeable theses collapse with the changing generations, which turned out to be mere hypotheses. ... I have seen, and see, how, out of the tangle of hypotheses, the reasonableness of faith has emerged and is emerging anew. Jesus Christ is truly the Way, the Truth, and the Life—and the Church, in all her shortcomings, is truly His Body."

In his final statement on Earth, Pope Benedict was determined to do what he did best: demonstrate how to be a disciple of Jesus Christ. He led with gratitude, sought reconciliation with his fellow man, underscored the importance of prayer and taught the faith. Through that witness and that teaching, he sought to do what every disciple is called to do: to bring others to Jesus Christ. This is dying well.

In a talk on St. Thérèse of Lisieux in April 2011, Pope Benedict reflected on the final words of the saint, uttered on her deathbed on Sept. 30, 1897, when she was just 24 years old: "My God, I love you!"

In his final statement on Earth, Pope Benedict was determined to do what he did best: demonstrate how to be a disciple of Jesus Christ. He led with gratitude, sought reconciliation with his fellow man, underscored the importance of prayer, and taught the faith.

"These last words of the saint are the key to her whole doctrine, to her interpretation of the Gospel. The act of love, expressed in her last breath was, as it were, the continuous breathing of her soul, the beating of her heart," Pope Benedict said. "We too," he added, "with St. Thérèse of the Child Jesus must be able to repeat to the Lord every day that we want to live out of love for him and for others, to learn at the school of the saints to love authentically and totally."

He must have meant what he said, because his own final words beautifully and poignantly echoed the Little Flower's: "Lord, I love you."

What does it mean to die well? It is to follow the greatest of commandments spoken by our Lord and lived out by those who sought to be like him: "You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength [and] 'you shall love your neighbor as yourself'" (Mk 12:30-31).

Should we succeed in that, we too might find that, when our time comes, our own focus is right where it should be: expressing our love of God. This is dying well.

(Gretchen R. Crowe is the editor-in-chief of OSV News. Follow her on Twitter @GretchenOSV.) †



Pope Benedict XVI is pictured during Mass in Yankee Stadium in New York on April 20, 2008. Pope Benedict died on Dec. 31, 2022, at the age of 95. (CNS photo/Nancy Phelan Wiehceh)

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Live your life on the foundation of Christ's love and mercy

"Behold, the Lamb of God, who takes away the sin of the world" (Jn 1:29).

After many weeks of special liturgical celebrations—from the First Sunday of Advent through the Christmas season, and culminating in last Sunday's observance of the Epiphany of the Lord and this past Monday's celebration of the Lord's Baptism, this weekend we return to Ordinary Time. The readings for the Second Sunday in Ordinary Time call our attention to the mission that Jesus received from his heavenly Father through the grace of the Holy Spirit: to redeem us from our sins.

The Gospel reading from St. John highlights the witness of St. John the Baptist who saw Jesus coming toward him and said:

Behold, the Lamb of God, who takes away the sin of the world. He is the one of whom I said, 'A man is coming after me who ranks ahead of me because he existed before me.' I did not know him, but the reason why I came baptizing with water was that he might be made known to Israel. John testified further, saying, 'I saw the Spirit come down like a dove from heaven and

remain upon him. I did not know him, but the one who sent me to baptize with water told me, "On whomever you see the Spirit come down and remain, he is the one who will baptize with the Holy Spirit." Now I have seen and testified that he is the Son of God (Jn 1:29-34).

Jesus is the Lamb of God. John is not. John is a prophetic witness sent by God to baptize with water in order to reveal someone greater than himself.

John admits that he didn't know who would come after him, but he was told by God to look for the one who received the Holy Spirit "like a dove from heaven" (Jn 1:32). This is the miraculous sign that took place when Jesus was baptized by John.

As the Christian philosopher Peter Kreeft has observed, "When Jesus was baptized, the water did not do anything to him, but he did something to the water: he gave it the power to cleanse our sins when we are baptized. John could not do that."

On this sacred occasion, at the beginning of Jesus' public ministry, the Holy Trinity—Father, Son and Holy Spirit—are manifested as one God.

Together they endorse the mission entrusted to the Son to give himself, unreservedly and sacrificially, as the Lamb of God who saves humanity, and all of creation, from the power of sin and death.

The first reading for this Sunday proclaims: "I will make you a light to the nations, that my salvation may reach to the ends of the Earth" (Is 49:6).

Here the prophet Isaiah assigns to the entire people of Israel the mission that Jesus accepts from his Father: to proclaim the good news and to serve as a light of revelation to all nations. What the Jewish people could not accomplish by their own power, God makes possible by sending "the one who will baptize with the Holy Spirit" (Jn 1:33), the Lamb of God who takes away the sin of the world.

As St. Paul tells the Christian community in Corinth, "We have all been sanctified in Christ Jesus and called to be holy in his name" (1 Cor 1:2).

Sanctification is the work of the Holy Spirit. By God's grace, the baptism that Christians receive has

the power to set us free from the permanent, devastating consequences of sin and evil. And while the effects of sin remain all too visible in our world and in our daily lives, the Spirit of God cleanses us with water and with fire—transferring the sins of the world, and our sins, to the Lamb of God who bears all our burdens and atones for all our transgressions.

We begin this observance of Ordinary Time by recalling one of the most important teachings of our Christian faith. Namely, that we are sinners who have been redeemed by the love and mercy of our triune God. We should thank St. John the Baptist, the last and greatest of all the prophets, for this vivid reminder that we cannot save ourselves. We must surrender our will and our lives to one who is greater by far than we can ever hope to be.

St. John the Baptist tells us that he has "seen and testified" (Jn 1:34) that Jesus is the Lamb of God who takes away the world's sin. We are invited this Sunday, and throughout the new year, to "behold the Lamb of God" and to give ourselves unreservedly to the liberating power of his divine love. †



Cristo, la piedra angular

Vivamos la vida sobre la base del amor y la misericordia de Cristo

"Éste es el Cordero de Dios, que quita el pecado del mundo" (Jn 1:29).

Después de muchas semanas de celebraciones litúrgicas especiales—desde el primer domingo de Adviento hasta la época de Navidad—que culminaron el domingo pasado con la celebración de la Epifanía del Señor y el lunes con la celebración del Bautismo del Señor, este fin de semana volvemos al tiempo ordinario. Las lecturas del segundo domingo del tiempo ordinario ponen de relieve la misión que Jesús recibió de su Padre celestial por la gracia del Espíritu Santo: redimirnos de nuestros pecados.

La lectura del Evangelio según san Juan destaca el testimonio de san Juan Bautista quien, al ver a Jesús acercarse, dijo:

Éste es Cordero de Dios, que quita el pecado del mundo. Él es de quien yo dije: 'Después de mí viene un varón, el cual es antes de mí; porque era primero que yo.' Yo no lo conocía; pero vine bautizando con agua para esto: para que él fuera manifestado a Israel. Juan también dio testimonio y dijo: 'Vi al Espíritu descender del cielo como

paloma, y permanecer sobre él. Yo no lo conocía; pero el que me envió a bautizar con agua me dijo: "Aquél sobre quien veas que el Espíritu descende, y que permanece sobre él, es el que bautiza con el Espíritu Santo." Y yo lo he visto, y he dado testimonio de que éste es el Hijo de Dios (Jn 1:29-34).

Jesús es el Cordero de Dios, no Juan, quien es un testigo profético enviado por Dios para bautizar con agua a fin de revelar a alguien más grande que él.

Juan admite que no sabía quién vendría después de él, pero Dios le dijo que buscara al que recibiera el Espíritu Santo como una paloma que descende del cielo. Esta es la señal milagrosa que tuvo lugar cuando Juan bautizó a Jesús.

Tal como ha señalado el filósofo cristiano Peter Kreeft: "Cuando Jesús fue bautizado, el agua no le hizo nada a él, sino que él le hizo algo al agua: le dio el poder de limpiar nuestros pecados cuando recibimos el bautismo. Juan no podía hacer eso."

En esta sagrada ocasión, al comienzo del ministerio público de Jesús, la Santísima Trinidad (Padre, Hijo y Espíritu Santo) se manifiesta como un solo Dios. Juntos

avalan la misión confiada al Hijo de entregarse, sin reservas y con sacrificio, como Cordero de Dios que salva a la humanidad, y a toda la creación, del poder del pecado y de la muerte.

La primera lectura de este domingo proclama: "Te he puesto también como luz de las naciones, para que seas mi salvación hasta los confines de la tierra" (Is 49:6).

Aquí el profeta Isaías asigna a todo el pueblo de Israel la misión que Jesús acepta de su Padre: proclamar la Buena Nueva y servir de luz reveladora a todas las naciones. Lo que el pueblo judío no pudo lograr por su cuenta, Dios lo hace posible al enviar al "que bautiza con el Espíritu Santo" (Jn 1:33), el Cordero de Dios que quita el pecado del mundo.

Como dice san Pablo a la comunidad cristiana de Corinto: "[hemos] sido santificados en Cristo Jesús y llamados a ser santos" (1 Co 1:2).

La santificación es obra del Espíritu Santo. Por la gracia de Dios, el bautismo que recibimos los cristianos tiene el poder de liberarnos de las consecuencias permanentes y devastadoras del pecado y del

mal. Y mientras los efectos del pecado siguen siendo demasiado visibles en nuestro mundo y en nuestra vida cotidiana, el Espíritu de Dios nos limpia con agua y fuego, transfiriendo los pecados del mundo, y los nuestros, al Cordero de Dios, que lleva todas nuestras cargas y expía todas nuestras transgresiones.

Comenzamos esta celebración del tiempo ordinario recordando una de las enseñanzas más importantes de nuestra fe cristiana, a saber, que somos pecadores que hemos sido redimidos por el amor y la misericordia de nuestro Dios trino. Debemos agradecer a san Juan Bautista, el último y más grande de todos los profetas, por este vívido recordatorio de que no podemos salvarnos por cuenta propia. Debemos entregar nuestra voluntad y nuestra vida a alguien que es mucho más grande de lo que nosotros podemos llegar a ser.

San Juan Bautista nos dice que lo ha visto y ha dado testimonio de que Jesús es el Cordero de Dios que quita el pecado del mundo. Este domingo y durante todo el nuevo año, estamos invitados a contemplar al Cordero de Dios y a entregarnos sin reservas al poder liberador de su amor divino. †

Migrant pleas, border realities confront President Biden in El Paso

(OSV News)—“Lord, I ask that you take me out of here soon. ... I want to be with my mom and sister soon. Amen.”

The prayer of a migrant girl in Ciudad Juárez, Mexico, neatly written on the back of a card with the image of the Sacred Heart, was one of the mementos President Joe Biden acquired from his time at the U.S.-Mexico border. Bishop Mark J. Seitz of El Paso, Texas, handed the president this prayer card toward the end of his visit to El Paso.

“She wrote a little prayer on the back in Spanish, which I translated for the president,” Bishop Seitz said at a Jan. 8 news briefing organized by U.S. Rep. Veronica Escobar, a Democrat whose congressional district includes all of El Paso and most of its suburbs.

The president met with the bishop of this border city, who is the new chairman of the U.S. Conference of Catholic Bishops’ Committee on Migration, as well as other local officials and community leaders earlier that day.

In this first trip to the border since he took office, Biden, who is Catholic, sought to “assess border enforcement operations” and talk to those helping to manage “the historic number of migrants fleeing political oppression and gang violence in Venezuela, Haiti, Nicaragua and Cuba,” according to the White House.

Biden’s visit—which lasted a few

hours—came amid criticism over how he is handling the humanitarian crisis at the southern border.

Upon his arrival on the afternoon of Jan. 8, Biden greeted local officials, Bishop Seitz and Texas Gov. Greg Abbott, who like Biden is also Catholic. Abbott presented Biden with a letter condemning the president’s approach to immigration.

The president then went to the Bridge of the Americas—which connects El Paso and Ciudad Juárez, Mexico—where he observed border officers demonstrate how they search vehicles for drugs and other contraband.

Next, he made an unscheduled stop to walk along a metal border fence that separates the U.S. city from Ciudad Juárez and to speak with Border Patrol agents. At that time, Biden was asked by journalists what he had learned at the border. “They need a lot of resources, and we’re going to get it for them,” he answered.

His last stop was the El Paso County Migrant Services Center, where workers greet people released from Border Patrol and help them find transportation and other needed services.

He greeted local elected officials, activists and community leaders there, including Bishop Seitz, Ruben Garcia of Annunciation House and Sister Norma Pimentel of the Missionaries of Jesus, who heads Catholic Charities of the Rio Grande Valley in the Diocese of Brownsville, Texas.

Sister Norma said the president’s presence at the border was significant. She stressed the need to come together as a community—including the city government, Border Patrol and faith-based communities—to safeguard people’s dignity while creating policies to face



U.S. President Joe Biden walks with Border Patrol officers along the border fence during his visit to the U.S.-Mexico boundary to assess border enforcement operations in El Paso, Texas, on Jan. 8. (OSV News photo/Kevin Lamarque, Reuters)

the issue of migration.

“One of the things that we as Church, especially people of faith, want to make sure not to ever lose sight of is the fact that they’re people, they’re human beings, they’re families, they’re children, and we cannot lose sight of that,” she said at the news briefing. “I hope this is the beginning of further actions.”

This trip took place amid the newly announced expansion of Title 42, a federal public health rule enforced by the Trump administration during the COVID-19 pandemic that permits immigration officials to block migrants at the border seeking asylum from entry. Set to end last December, the U.S. Supreme Court in an emergency order on Dec. 27 decided to keep Title 42 in effect indefinitely. The court will render a final ruling later this year; it will hear oral arguments on the matter in February.

Under an expansion of Title 42 under Biden, the rule bars migrants from Cuba, Haiti, Nicaragua, and Venezuela from entering the U.S. while providing some legal paths for them to seek entry to this country. These requirements include applying for entry or “parole” in their

own country, arriving by air at their own expense with a valid passport, and having a sponsor to support them in the U.S. economically.

“What we’re trying to do is broadly incentivize a safe and orderly way and cut out the smuggling organizations,” Homeland Security Secretary Alejandro Mayorkas said during the flight to El Paso, according to a pool report.

However, migration advocates, including U.S. bishops, have argued that many people fleeing violence and persecution would not qualify for the program. At the Jan. 8 news conference, Bishop Seitz said he worries about those already on their way to the U.S.

“They’ve sold everything they own just to be able to make the trip and made this perilous 3,000-mile journey,” Bishop Seitz said. “They finally arrive in Ciudad Juárez, for instance, and then what? Where do they go?”

The bishop said that he and other advocates for migrants shared their concerns with the president and his aides.

During his nearly four-hour visit to El Paso, Biden did not meet with migrants or deliver public remarks. †



Julio Marquez and Yalimar Chirinos, migrants from Venezuela, display signs near the U.S.-Mexico border in Ciudad Juarez, Mexico, on Jan. 7. The signs read “Hello friends, we are from Venezuela, support us with what comes out from your heart.” (OSV News photo/Jose Luis Gonzalez, Reuters)

Pro-life groups criticize decision to dispense abortion drugs in pharmacies

WASHINGTON (OSV News)—The U.S. Food and Drug Administration (FDA) will allow retail pharmacies to offer abortion pills in the United States for the first time, the agency announced on Jan. 3, prompting criticism from Catholic and pro-life groups.

The Biden administration’s rule change comes in the wake of the Supreme Court’s decision last year in *Dobbs v. Jackson Women’s Health Organization* that struck down the 1973 *Roe v. Wade* decision, enabling many states to determine abortion policies.

The regulatory change permits the sale of mifepristone, the first of two drugs used in a chemical abortion, at retail pharmacies. The drug could previously only be dispensed by some mail-order pharmacies, or by some doctors or abortion centers.

The rule change ends a previous in-person requirement for its dispersal. The new FDA rules still require a prescription for the drugs, but will permit a wider range of pharmacies to stock and sell them.

“We decry the continuing push for the destruction of innocent human lives and the loosening of vital safety standards for vulnerable women,” Bishop Michael Burbidge of Arlington, Va., and chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Pro-Life Activities, said in a statement. “This week’s action by the FDA not

only advances the obvious tragedy of taking the lives of the preborn, but is also harmful to women in need.”

Medication abortions are becoming a more common method of abortion, accounting for more than half of the abortions in the United States, according to the Guttmacher Institute, a research center relied on by the abortion industry and advocacy groups.

Some Catholic and other pro-life groups have expressed concern about the safety of the drug. In a document outlining its opposition to expanding access to the drug for abortions, the USCCB argued that the FDA rejects safeguards governing its use that are in place in other countries, noting that in Sweden, for example, a woman undergoing a medication abortion would be “supervised by the midwife for 4 to 6 hours at the outpatient clinic.”

The FDA has called mifepristone “safe when used as indicated and directed.”

In a joint statement to OSV News, Dr. Marie Hilliard, co-chair of the Catholic Medical Association’s (CMA) ethics committee, and Dr. Lester Ruppertsberger, former CMA president, said the FDA has “promulgated a rule allowing for mail-order abortions, via prescribing mifepristone, regardless of the documented risks to women of the use of mifepristone: hemorrhage, infection and retention of fetal remains [incomplete abortion].”

The Biden administration, Hilliard and Ruppertsberger said, “has been clear that it does not agree with the U.S. Supreme Court’s decision that the regulation of abortion belongs to the states and not to the federal government.”

The new rule, they said, will “put the health of women, and their true informed consent, at risk.”

Bishop Burbidge also cited concerns about “serious complications” presented by the drug, mentioning the Catholic Church “is consistent in its teaching on upholding the dignity of all life, and that must include care for both women and their children.

“Overturning the safety protocols around abortion-causing drugs to effectively make them available on demand at pharmacies, requiring no in-person medical supervision, facilitates the isolation of critically vulnerable pregnant women, and invites more risk, pain, and trauma,” he said. “It may also result in new violations of conscience for pharmacy workers who cannot dispense such drugs. The FDA should protect the life and health of both mothers and children, not loosen safety standards under industry or political pressures

“We call on the Administration to correct its policy priorities and stand with mothers in need,” Burbidge added. “They deserve better.”

In a statement, Marjorie Dannenfelser, president of Susan B. Anthony Pro-Life

America, said: “The Biden administration has once again proved that it values abortion industry profits over women’s safety and unborn children’s lives.



Marjorie Dannenfelser

“Abortion activists want to turn every post office and pharmacy into an abortion business, and the Biden FDA is a willing participant—even while studies show emergency rooms are being flooded with women suffering from serious, life-threatening complications caused by abortion drugs,” Dannenfelser said. “Chemical abortion pills can cause dangerous complications including hemorrhage and infection, and complications are more likely when pills are dispensed without medical screening or follow-up care.”

Dannenfelser said that some pro-life governors “understand this threat, which is why many states have enacted safeguards to protect women and their unborn children.

“State lawmakers and Congress must stand as a bulwark against the Biden administration’s pro-abortion extremism,” Dannenfelser added. “We hope to see the FDA do its job to protect the lives of women and put an end to chemical abortions.” †

Catechetical leaders reflect on Pope Benedict's witness of faith

By Sean Gallagher

Exploring the depths of the faith and explaining it for people living in a growing secular culture were at the heart of the more than 70 years of ordained ministry of Pope Benedict XVI, who died on Dec. 31 nearly 10 years after he stepped down as bishop of Rome.

Three leaders in catechesis across central and southern Indiana spoke with *The Criterion* about how the late pontiff shaped their lives of faith and their ministry to pass it on to others.

Broadened views on 'God's Rottweiler'

Ute Eble was born in Munich, Germany, when then-Cardinal Joseph Ratzinger was the archbishop of the Bavarian city. But she was still a young child when his ministry took him to Rome to serve as prefect for the Congregation of the Doctrine of the Faith.



Ute Eble

So, Eble didn't know much about him when he was elected pope in 2005 when she was a young adult.

"I did know about him being called 'God's Rottweiler,' so admittedly, the pride of having a German pope was tinged

with some suspicion," recalled Eble, who serves as director of religious education of Immaculate Heart of Mary Parish in Indianapolis.

Eble moved to the U.S. with her American husband and ministered as a coordinator of religious education at an Army installation in Hawaii before coming to Indianapolis.

Her study of the faith through Catholic Distance University helped broaden her perspective on Pope Benedict.

"It was surprising that the 'Rottweiler's' first encyclical was telling us about love," said Eble of Pope Benedict's 2005 encyclical letter "*Deus Caritas Est*" ("God Is Love"). "I've come to appreciate him in his writings as someone who authentically, out of love for God and others, wants everyone to get to know and follow Christ."

Pope Benedict was instrumental in the development of the *Catechism of the Catholic Church*, which, as Cardinal



The hands of the late Pope Benedict XVI wearing the ring he wore before and after serving as pope and holding a rosary and crucifix are seen on Jan. 3, as his body lies in St. Peter's Basilica at the Vatican. (CNS screen grab/Vatican Media)

Ratzinger, he did in the late 1980s and early 1990s.

Eble is grateful for Pope Benedict's work on the catechism, which has played an important role in her life and ministry.

"Our first copy actually fell apart, and my second one has so many highlights and notes from my studies that it has become very precious to me," she said.

Eble sees a strong emphasis on catechesis in the Church at present as being a legacy of Pope Benedict.

"He wrote in *Deus Caritas Est*: 'Being Christian is not the result of an ethical choice of a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction' [#1]," said Eble. "These days, we evangelize people by fostering this encounter with the person of Jesus, thanks to Pope Benedict."

'He was pondering Christ'

Kristina Seipel, director of discipleship and catechesis at Holy Family Parish in New Albany, was overwhelmed when asked how to describe the importance of Pope Benedict.

"There is so much to be said of his accomplishments and pastoral leadership that I am unsure where to begin," she said. "Personally, I would call him a legend."

Of his various writings, Seipel points

to his books, *The Spirit of the Liturgy* and *Jesus of Nazareth: From the Baptism to the Transfiguration*, as most significant for her.



Kristina Seipel

"They are not papal documents, but rather his reflections, which helped me in my personal faith journey," she said. "Reading them both felt like he was talking to me. He was pondering Christ and he would drop little nuggets throughout

the texts for me to spend time in prayer with, to get to know Jesus better and to better understand the liturgy that we celebrate."

Although Pope Benedict was a leading academic theologian for decades before becoming a bishop and later elected pope, Seipel sees his relevance for all the faithful.

"In his words, he not only helps us to understand our faith, but he calls us to live it out in our daily lives," she said.

Speaking the truth in love

Ken Ogorek has served as archdiocesan director of catechesis since 2007. He was involved in catechetical ministry for 10 years before that in the Diocese of Pittsburgh.

Pope Benedict has been influential in his life of faith and in his efforts to pass on the faith to parish catechetical leaders in the archdiocese and elsewhere.

"He defied the stereotype that folks who are concerned about doctrinal accuracy are somehow less focused on God's love," Ogorek said. "Pope Benedict witnessed for us the 'both/and' of guarding the deposit of faith precisely so our loving relationship with the Almighty is enriched and authentic."

Ogorek also reflected on the importance of Pope Benedict's pointing out the dangers of relativism.

"Acknowledging the dictatorship of relativism, as Pope Benedict put it, is essential for an accurate understanding of how we reach out to the marginalized and accompany folks at various points on their faith journey," he said. "The continuity between his areas of emphasis and those of Pope Francis help us share the faith in truly pastoral and genuinely helpful ways."

The late pope's interest in offering an alternative to relativism, Ogorek said, was rooted in his life as a youth in Nazi Germany.



Ken Ogorek

"While still a young man, he saw moral relativism pushed to an extreme in the atrocities of the Holocaust," Ogorek said. "As a solution to misunderstanding doctrinal and moral teaching, Pope Benedict offered an affirmative orthodoxy

that helps us navigate the choppy seas of culture, fostering—among other benefits—a strong sense of solidarity and a robust desire for the common good."

The breadth of Pope Benedict's writings and example of pastoral leadership continues to help form Ogorek in his ministry.

"Pope Benedict helped me grasp the importance of both sharing the deposit of faith and guarding it," he said. "His collaboration with St. John Paul the Great gave me an example of how a person in a supporting role can provide substantial help to a leader. ... Pope Benedict was a gentleman and a scholar—who models how to speak the truth in love." †

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~Saint John Paul II, *The Gospel Life*

Archdiocesan seminarians attend funeral of Pope Benedict XVI

By Sean Gallagher

Archdiocesan seminarian Khaing Thu had a deep respect and love for Pope Benedict XVI long before the retired pontiff died on Dec. 31, 2022.

He saw it as the work of divine providence that he was in Italy at the time of the pope's passing and was able to take part in his funeral on Jan. 5 in St. Peter's Square at the Vatican.

Thu was traveling in Italy after Christmas with fellow archdiocesan seminarian Samuel Hansen in part to visit a great aunt of Thu who is a religious sister living in Milan. The pair were scheduled to fly home from Rome on Jan. 6, the day after Pope Benedict's funeral.

On their arrival in Rome on Jan. 3, they went to St. Peter's Basilica to pray with thousands of others before the mortal remains of Pope Benedict. Two days later, they attended his funeral.

"I don't think anyone except God could have so perfectly planned out our trip," Thu said.

Archdiocesan seminarian Samuel Rosko was visiting France with another seminarian at the time of Pope Benedict's death.

"Once the Vatican announced the date for the funeral, we bought tickets immediately and flew over to Rome for about 24 hours and then returned to France," Rosko said.

Both Rosko and Thu are receiving their priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Thu is in his first year of formation there after graduating from Bishop Simon Bruté College Seminary and Marian University, both in Indianapolis. Rosko is in his third year of formation at Saint Meinrad and

is looking forward to being ordained a transitional deacon in the spring.

Attending the funeral of Pope Benedict was important for both seminarians because they saw in him an inspiration for their discernment of a possible call to the priesthood.

"Pope Benedict's writings and his papacy had a profound impact on me as I was discerning entering seminary and throughout my entire seminary formation," said Rosko, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.

"In a particular way, his writings on the sacred liturgy have been especially formative for me, as well as his witness to a beautiful and reverent celebration of the sacred liturgy during his pontificate.

"He is one of the most significant theologians of our time as well as an example of pastoral leadership and love."

Thu, a member of St. Mark the Evangelist Parish in Indianapolis, sees in Pope Benedict an "example of the Good Shepherd who is meek and humble of heart."

"There are many theological and pastoral insights that I can learn from his writings," he said. "As a priest, I hope that I will be reminded of his humility and gentleness."

Just taking part in the mourning for Pope Benedict as his mortal remains laid in St. Peter's Basilica—then attending his funeral—were formative for Thu.

"We were with many other people from around the globe with different backgrounds," said the seminarian, a Myanmar native who moved to Indianapolis with his family about 10 years ago after they experienced many hardships in their military-junta-led home country.

"Even though we all seem very different, our oneness is manifest in our faith. Our faith brought all of us together in one place to pay our respect to a person who is very special to all of us. I can say that I felt the universality and oneness of our Catholic faith there."

At the funeral, Thu sat next to a nun from India who now works at the Vatican. In front of him were a German family and a group



Archdiocesan seminarian Samuel Rosko, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, stands on Jan. 5 in St. Peter's Square at the Vatican prior to the funeral of Pope Benedict XVI. (Submitted photo)



Archdiocesan seminarians Khaing Thu, left, and Samuel Hansen stand on Jan. 3 in St. Peter's Basilica at the Vatican after praying before the mortal remains of Pope Benedict XVI. (Submitted photo)

of religious sisters and priests from Brazil.

"It did not bother me that I was not able to communicate with them because I did not know their language," said Thu. "What truly mattered was that we were united as one body of Christ through faith. God brought all of us there to celebrate the life of Pope Benedict XVI and pray for his soul."

"I was also proud to be there representing our archdiocese because I know that there are many people [here] who loved him dearly."

Rosko arrived at St. Peter's Square at 5:30 a.m. on the day of the funeral because he wanted to sit as close to the altar as possible. He ended up getting a seat about 20 rows back.

"From there, I was able to see almost everything at the altar and felt very close to the celebration," he noted.

At the start of the funeral, he saw Archbishop Georg Gänswein, Pope

Benedict's longtime personal secretary, approach the late pontiff's casket.

"[He] placed the Book of the Gospels on top and then knelt down and kissed the coffin," Rosko said. "This was very moving for me."

At the end of the funeral, Rosko watched as Pope Francis "lovingly touch the coffin and spent a few moments in prayer."

"These two instances really showcased how beloved Pope Benedict was and how he was a father figure to so many," Rosko said. "I joined the shouts of 'santo subito' ['sainthood now'] at the end of the funeral because I think Pope Benedict was an embodiment of virtue and his teachings and witness are very important for us to look to. May he pray for us before the Father."

(For more information on a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com.) †

Panelists say late pope will be remembered as great theologian, thinker

WASHINGTON (OSV News)—Pope Benedict XVI will be remembered as one of the Catholic Church's greatest theologians, said a former U.S. ambassador to the Holy See in a Jan. 5 online roundtable on the late pope's legacy.

Pope Benedict XVI was "a theologian who had an unusual ability to communicate to all sorts of audiences, and I think that will last for as long as the Church looks at learned and faithful men to help us understand the times we live in," said Mary Ann Glendon, a Harvard Law School professor emerita who represented the U.S. before the Holy See from 2008-09.

The late pope's legacy also encompasses the years before he became pope, she added, in particular his role "as a leading thinker" during the Second Vatican Council and as "someone who throughout his life attempted to carry forward the challenge of Vatican II, which was to bring the message of Jesus Christ, our Lord and Savior, to a world that is increasingly de-Christianized."

Joining Glendon for the virtual roundtable were Francis X. Maier, senior fellow in Catholic studies at the Washington-based Ethics and Public Policy Center, and Jesuit Father Joseph Fessio, editor-in-chief of Ignatius Press in San Francisco and a personal friend of the pope.

The roundtable was hosted by *National Review* in partnership with the *Catholic World Report's* Ethics and Public Policy Center and Ignatius Press.

It was moderated by Kathryn Jean Lopez, senior fellow at National Review Institute, where she directs the Center for Religion, Culture and Civil Society and is editor-at-large of *National Review*.

Maier said Pope Benedict "made hope believable precisely because he lived through an extremely difficult

time and emerged on the other end of it more deeply faithful ... and more convicted about his faith.

"[He] went through this furnace of the Second World War and the atheist theologies [of that time], which gave people plenty of reason to despair, and he never did," Maier said. "He came out of that with a renewed hope and an absolute confidence in Jesus Christ. ... I find that an enormously persuasive argument for the truth of Christianity."

Maier recalled "two wonderful conversations" he had with the future pope in the 1980s—when Maier served as editor-in-chief of the *National Catholic Register*. Then-Cardinal Ratzinger had an "extraordinary mind," Maier said. "It was one of the graces of my life to have any contact with him at all."

Maier also noted how the late pope "saw where we are now" as a Church decades ago in his radio talks of 1969 and 1970.

"The future of the Church can and will issue from those whose roots are deep and who live from the pure fullness of their faith," said then-Father Ratzinger. "It will not issue from those who accommodate themselves merely to the passing moment or from those who merely criticize others and assume that they themselves are infallible measuring rods."

Maier also shared an observation about Pope Benedict from retired Archbishop Charles J. Chaput, whom Maier previously served as senior adviser and special assistant for 23 years when the archbishop headed the Denver Archdiocese and later the Philadelphia Archdiocese.

"The archbishop said there are two couplets to remember" about the German pontiff, Maier explained. "One is faith and reason, and the other is realism and hope. [In his writings]

there's a profound realism about the hardship that the Christian life can be in the world but also hope."

Another quality Maier admired about Pope Benedict "was his fidelity."

"He constantly wanted to go back to Germany, and Wojtyla [St. John Paul II] wouldn't let him—he just quietly did his job with extraordinary ability," Maier added. As Cardinal Joseph Ratzinger, the future Pope Benedict was the Vatican's chief doctrinal official under the Polish pope.

Father Fessio first met then-Father Ratzinger in the early 1970s while he was pursuing a doctorate in theology at the University of Regensburg, in what was then West Germany. His thesis, "The Ecclesiology of Hans Urs von Balthasar," was directed by Father Ratzinger, his professor and mentor.

"I learned very soon he was a brilliant teacher and theologian. ... He was always trying to find the truth. He was really a truthseeker," the Jesuit priest said. "And contrary to the public image" some have of him, he was gentle, kind, warm and gracious—and he listened, the priest added.

Glendon noted she met Pope Benedict for the first time when she was president of the Pontifical Academy of Social Sciences; she served in that role from 2004-14.

She praised the pope for advancing women in the Church. "It wasn't just being comfortable with women theologians and women leaders in the Church," she said. Pope Benedict also took "certain steps that were truly remarkable" to advance women, she continued. For example, at his urging, *L'Osservatore Romano*, the Vatican newspaper, hired its first woman reporter in 2012, according to Glendon. †

FUNERAL

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Pope Francis presided over the Mass and Cardinal Giovanni Battista Re, dean of the College of Cardinals, was the principal celebrant at the altar. Some 120 cardinals, another 400 bishops and 3,700 priests concelebrated. The vestments and stoles were red in keeping with the color of mourning for deceased popes.

Hong Kong Cardinal Joseph Zen Ze-kun, who turns 91 on Jan. 13, was allowed to leave China to attend the funeral of Pope Benedict, who had made him a cardinal in 2006. The retired cardinal was arrested in May and fined in November together with five others on charges of failing to properly register a now-defunct fund to help anti-government protesters.

More than 1,000 journalists, photographers and camera operators from around the world were accredited to cover the funeral in St. Peter's Square.

An estimated 50,000 people filled the square for the Mass, and a number of visitors told Catholic News Service (CNS) that banners and flags were being confiscated by security upon entrance. Of the few flags and banners that did make it past security was a white cloth with "Santo Subito" ("Sainthood Now") written in red and a "Thank you, Pope Benedict" written in light blue in German.

Just as Pope Benedict dedicated his pontificate to directing the faithful's focus to the person of Christ, Pope Francis dedicated his homily to Christ's loving devotion and suffering witness as the "invitation and the program of life that he quietly inspires in us," rather than on a summary of his predecessor's life.

Pope Francis spoke of Jesus' grateful and sustained devotion to God's will and how Jesus' final words on the cross, "Father, into your hands I commend my spirit," summed up his entire life, "a ceaseless self-entrustment into the hands of his Father."

"His were hands of forgiveness and compassion, healing and mercy, anointing and blessing, which led him also to entrust himself into the hands of his brothers and sisters," he said.

"Father into your hands I commend my spirit," the pope said, is the plan for life that Jesus quietly invites and inspires people to follow.

However, he said, the path requires sustained and prayerful devotion that is "silently shaped and refined amid the challenges and resistance that every pastor must face in trusting obedience to the Lord's command to feed his flock.

"Like the Master, a shepherd bears the burden of interceding and the strain of anointing his people, especially in situations where goodness must struggle to prevail and the dignity of our brothers and sisters is threatened," said the pope.

"The Lord quietly bestows the spirit of meekness that is ready to understand, accept, hope and risk, notwithstanding any misunderstandings that might result. It is the source of an unseen and elusive fruitfulness, born of his knowing the One in whom he has placed his trust," he said.

"Feeding means loving, and loving also means being ready to suffer. Loving means giving the sheep what is truly good, the nourishment of God's truth, of God's word, the nourishment of his presence," Pope Francis said, quoting his predecessor's homily marking the start of his pontificate on April 24, 2005.

"Holding fast to the Lord's last words and to the witness of his entire life, we too, as an ecclesial community, want to follow in his steps and to commend our brother into the hands of the Father," he said of Pope Benedict. "May those merciful hands



Pope Francis touches the casket of Pope Benedict XVI at the conclusion of his funeral Mass in St. Peter's Square at the Vatican on Jan. 5. (CNS photo/Vatican Media)

find his lamp alight with the oil of the Gospel that he spread and testified to for his entire life.

"God's faithful people, gathered here, now accompany and entrust to him the life of the one who was their pastor," the pope said. "Together, we want to say, 'Father, into your hands we commend his spirit.'

"Benedict, faithful friend of the Bridegroom, may your joy be complete as you hear his voice, now and forever!" he concluded, as the crowd prayed in silence.

Among the people in the crowd was Georg Bruckmaier, who traveled nearly 10 hours by car to come to the funeral from his home in Bavaria, not far from where the late pope was born.

Wearing a Bavarian flag around his back, he told CNS, "There are a lot of Bavarians here today. I've seen people I know from university. I wanted to be here for the atmosphere.

"People felt very close to him, because he is a Bavarian, so this is a really big event to be here," Bruckmaier said, adding that being able to pay his last respects before the pope's remains in St. Peter's Basilica "is a different thing than seeing it on television. It's something I won't forget in my whole life."

Fiona-Louise Devlin told CNS she and her companions were wearing scarves from the late pope's visit to Scotland in 2010. She said they traveled to Rome from Scotland specifically for the funeral, booking their flight the day the pope passed away.

"He's the pope of our generation. Like, how so many people say that John Paul II was their pope, he was mine. I've traveled around the world to go to celebrations that he's been a part of, so I wanted to be here for this," she said.

As the day began, the thick morning fog obscuring the cupola slowly began to lift as 12 laymen emerged from the basilica carrying the pope's casket. The crowd applauded as the cypress casket was brought into the square and placed before the altar.

The pope's master of liturgical ceremonies, Msgr. Diego Giovanni Ravelli, and Archbishop Georg Gänswein, the late pope's longtime personal secretary, together placed an opened Book of the Gospels on

the casket. The simple casket was decorated with his coat of arms as archbishop of Munich and Freising, Germany, which depicts a shell, a Moor and a bear loaded with a pack on his back.

The Bible readings at the Mass were proclaimed in Spanish, English and Italian, and the prayers of the faithful at the Mass were recited in German, French, Arabic, Portuguese and Italian.

The prayers included petitions for "Pope Emeritus Benedict, who has fallen asleep in the Lord: may the eternal Shepherd receive him into his kingdom of light and peace," followed by a prayer "for our Holy Father, Pope Francis, and for

all the pastors of the Church: may they proclaim fearlessly, in word and deed, Christ's victory over evil and death."

The other prayers were for justice and peace in the world, for those suffering from poverty and other forms of need, and for those gathered at the funeral.

At the pope's funeral, like any Catholic funeral, Communion was followed by the "final commendation and farewell," asking that "Pope Emeritus Benedict" be delivered from death and "may sing God's praises in the heavenly Jerusalem."

Pope Francis prayed that God have mercy on his predecessor, who was "a fearless preacher of your word and a faithful minister of the divine mysteries."

While the funeral was based on the model of a papal funeral, two key elements normally part of a papal funeral following the farewell prayer were missing: there were no prayers offered by representatives of the Diocese of Rome and of the Eastern Catholic Churches, since those prayers are specific to the death of a reigning pope, who is bishop of the Diocese of Rome and is in communion with the leaders of the Eastern Churches.

A bell tolled solemnly and the assembly applauded for several minutes—with some chanting "Benedetto"—as the pallbearers carried the casket toward St. Peter's Basilica.

Pope Francis blessed the casket and laid his right hand on it in prayer, then bowed slightly in reverence before it was taken inside for a private burial in the crypt of St. Peter's Basilica, in the same tomb that held the remains of St. Pope John Paul II before his beatification.

The evening before the funeral Mass, a small assembly of cardinals, officials of St. Peter's Basilica and members of the late pope's household gathered in St. Peter's Basilica to witness Pope Benedict's body being placed into a cypress casket and closed. The ceremony took place on Jan. 4 after about 195,000 people had paid their respects to the pope during three days of public viewing.

The "rogito," a document rolled up and placed in a tube, was placed in the casket with the body. In addition to containing his biography, the legal document, written in Latin, also attested to his death and burial. Medals and coins minted during his pontificate also were placed in the casket.

Archbishop Gänswein and Msgr. Ravelli extended a white silk cloth over the deceased pope's face. The pope was wearing a miter and the chasuble he wore for Mass at World Youth Day in Sydney in 2008. Between his clasped hands were a rosary and a small crucifix.

After the funeral Mass, the pope's casket was taken to the chapel in the crypt of St. Peter's Basilica where he was to be buried.

Although the burial was private, images supplied by Vatican Media showed Cardinal Re leading prayers and blessing the remains during the burial rite attended by a small number of senior cardinals, the retired pope's closest aides and others.

The cypress casket was wrapped with red ribbon, which was affixed to the wood with red wax seals, then placed inside a zinc casket soldered shut and put inside a larger casket made of oak. The tops of both the zinc and oak caskets were decorated with a simple cross, a bronze plaque with the pope's name and dates of birth, papacy and death, and his papal coat of arms.

His tomb is located between the only two women buried in the crypt under the basilica: the 15th-century Queen Charlotte of Cyprus and the 17th-century Queen Christina of Sweden. †



Archbishop Georg Gänswein, private secretary to Pope Benedict XVI, kisses the casket of the late pope during his funeral Mass in St. Peter's Square at the Vatican on Jan. 5. Also pictured is Msgr. Diego Giovanni Ravelli, Pope Francis' master of papal liturgical ceremonies.

(CNS photo/Vatican Media)

GRATITUDE

continued from page 1

of St. Susanna Parish in Plainfield. “Just hearing people speak of Pope Benedict is really telling of how he was in life—a man of a lot of faith and love.”

Anthony Basso, a theology teacher at Ritter, brought the students to the Mass. The teacher has long admired Pope Benedict.

“Over the years, I’ve read many of his books, homilies, encyclicals and other writings, and his thought has shaped not only my faith but my career and vocation,” Basso said.

“Without succumbing to the temptation to prematurely canonize those we admire, I truly think of him as a doctor of the Church. Archbishop Thompson expressed this well at the memorial Mass when he said, “If Pope Francis is the great evangelizer, Pope Benedict was the great catechist, the great teacher.”

Earlier in the morning, an all-school Mass commemorating Pope Benedict was celebrated at Cardinal Ritter High School, but Basso also wanted to give a group of student leaders the opportunity to celebrate the pope’s life as part of the broader, larger Church.

“It was a blessing to see so many



Yosef Estifanos, left, Jennifer Cazares and Charles Hutt, all students at Cardinal Ritter Jr./Sr. High School in Indianapolis, kneel in prayer on Jan. 5 during a Mass at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)

people, so many people of different religious orders,” Basso said after the Mass at the cathedral. “It struck right to the heart of wanting them to feel connected to the universal Church.”

That sentiment was echoed by Abi Villarias, a senior at Cardinal Ritter and a member of St. Malachy Parish in Brownsburg.

“The Mass was very beautiful and very moving,” she said. “I don’t know too much about him, but I know that he was a very kind soul. And I’m sorry that he passed away.”

Stella Campbell, a senior at Cardinal Ritter and a member of St. Christopher Parish in Indianapolis, was also thankful for the chance to come to the Mass for Pope Benedict.

“It’s just so cool to come here and worship with everyone,” said Stella. “Just how Pope Benedict lived his life, it was so cool to be part of

this celebration. He was always pointing people toward Christ.”

That perspective on Pope Benedict was shared by Archbishop Thompson after the Mass in an interview with *The Criterion*.

“His primary focus was on the person of Jesus Christ,” said the archbishop. “He sought to bring others to a personal encounter with the Lord through all his efforts as priest, bishop, cardinal and pope. Like St. John the Baptist, he never lost sight that he was a mere voice to the living Word of God.

“Pope Emeritus Benedict XVI has provided the Church, indeed the whole world, with a great witness of courage, humility and generosity of service.”

Brian Burns, who attended the Mass, is being led to a closer encounter with Christ as he prepares to be received into the full communion of the Church through the Rite of Christian Initiation of Adults at SS. Peter and Paul Cathedral Parish.

“I’m just reading up on him now,” Burns said about Pope Benedict. “I’m sorry to lose such a great soul.”

Dick Gallamore, a longtime religion teacher at St. Roch School in Indianapolis, shared in that sorrow.

“I wanted to be here to be respectful of the pope,” Gallamore said. “Since he had the title of pope, he’s important to me and many other Catholics.”

Although Pope Benedict’s long and fruitful life of ministry and service to the Gospel has come to an end, Archbishop Thompson is convinced that his witness to Christ will continue to shape the life of the Church well into the future.

“The Church will bear the fruits of his great intellect, writings and witness for decades to come,” Archbishop Thompson said. “For that, whether we realize it or not at this point, Catholics and people of all faith are indebted to his incredible fidelity to Jesus Christ and the Church.”

(For more photos from the Mass for the Dead for Pope Benedict XVI on Jan. 5 at SS. Peter and Paul Cathedral in Indianapolis, visit CriterionOnline.com.) †



A candle shines next to a portrait photo of the late Pope Benedict XVI decorated with black bunting on Jan. 5 during a Mass at SS. Peter and Paul Cathedral in Indianapolis in which the late pontiff was remembered. (Photo by Sean Gallagher)



Abi Villarias, left, and Jasmin Garcia, seniors at Cardinal Ritter High School in Indianapolis, bring up the gifts during the Mass for the Dead for Pope Benedict XVI at SS. Peter and Paul Cathedral in Indianapolis on Jan. 5. (Photo by John Shaughnessy)



Archbishop Charles C. Thompson elevates the Eucharist on Jan. 5 during a Mass at SS. Peter and Paul Cathedral in Indianapolis in which the late Pope Benedict XVI was honored. Father Patrick Beideman, left, was a concelebrant at the Mass. (Photo by Sean Gallagher)

Monks of Saint Meinrad see Benedictine qualities in late pontiff

By Sean Gallagher

After the death of Pope Benedict XVI was announced on Dec. 31, 2022, the Benedictine monks of Saint Meinrad Archabbey in St. Meinrad did what they have done when a pontiff dies since their monastery was founded in 1854.

They tolled a bell in their Archabbey Church of Our Lady of Einsiedeln once for each year of his pontificate and then pealed all six of its bell for two minutes.

Although this is a tradition carried out for all pontiffs, Pope Benedict had a special meaning for the monks of Saint Meinrad since his papal name honors St. Benedict, the sixth-century founder of the Benedictine order.

St. Benedict dedicated a long chapter in his *Rule* to reflecting on the importance of humility in the life of monks. Benedictine Archabbot Kurt Stasiak saw the humility of the late pontiff as a prime Benedictine quality in his ministry.

“He was a brilliant scholar but always used his scholarship to serve the Church, not to promote himself,” Archabbot Kurt said in an interview with *The Criterion*. “At the

same time, here was a man who I believe had a keen sense of his own weaknesses and inadequacies.”



Benedictine Archabbot Kurt Stasiak stands on June 6, 2016, next to the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. He and the Benedictine monks of Saint Meinrad Archabbey found special meaning in the ministry of the late Pope Benedict XVI, who honored the founder of their order in his choice of his papal name.

(File photo by Sean Gallagher)

Quoting a phrase from St. Paul’s Second Letter to the Corinthians, Archabbot Kurt said that he believed Pope Benedict “genuinely considered himself an ‘earthen vessel,’ unworthy in himself to hold his position but dedicated to fulfilling it as best as he could, always relying upon God’s grace.”

In his homily during a Jan. 5 memorial Mass for Pope Benedict at the Archabbey Church, Archabbot Kurt reflected on Pope Benedict’s humility in light of the example of his predecessor, St. John Paul II, both of whom he said were valuable witnesses for the Church.

“Pope John Paul II reigned for 26 years, the last handful of which involved a constant struggle with Parkinson’s disease,” Archabbot Kurt said. “He would not give up. What an example of perseverance and determination.”

“Pope Benedict’s leadership lasted almost eight years. He gave it everything he could. And when he could no longer give ... he handed back to the master the talents he had been entrusted with, and he handed them back with interest.”

“What an example of confidence and trust. Humble confidence and gracious trust in the Lord.”

Benedictine Father Paul Nord is a monk of Saint Meinrad who was a graduate student in Rome while Pope Benedict was serving as the city’s bishop. He was there when he stepped down as pope in 2013 and took part in his last public liturgy as pope on Ash Wednesday.

Now an instructor of Scripture at Saint Meinrad Seminary and School of Theology in St. Meinrad, Father Paul saw the late pope’s love for liturgy as an important Benedictine quality

of his life and ministry as bishop of Rome.

“As Benedictines, our daily common liturgy is the glue that holds our community together as we seek Christ together,” Father Paul said in an interview with *The Criterion*. “Likewise for Pope Benedict, his daily celebration of the eucharistic liturgy nourished his priestly vocation and Christian faith. Pope Benedict was a world-class theologian whose every word was inspired by his daily encounter with Christ in the liturgy.”

The priest also noted how Pope Paul VI had named St. Benedict as a patron saint of Europe for the vital role Benedictine monks played in its evangelization beginning 1,500 years ago.

“Pope Benedict prayed and worked tirelessly for what he described as a ‘new springtime for Christianity’ in Europe,” Father Paul said. “Like St. Benedict, Pope Benedict’s witness to Christ Jesus planted seeds of faith that will bear fruit long after his death.”

On the day of his election in 2005, Pope Benedict described himself as “a simple and humble laborer in the vineyard of the Lord.” Those words came to mind often for Father Paul when he lived in Rome during the late pope’s pontificate.

“Every Ash Wednesday, Pope Benedict would visit our Benedictine community at Sant’Anselmo,” Father Paul recalled. “Celebrating the eucharistic liturgy, his bearing combined gentle humility and careful labor. He celebrated the liturgy with precision and deep reverence.”

“Up close, Pope Benedict carried himself as ‘a simple and humble laborer’ who tranquilly trusted in Christ’s grace to help him fulfill the papal ministry.” †

Marriage ANNOUNCEMENTS

Be a part of our Spring Marriage Edition

Feb. 17 issue of The Criterion

Couples who are planning to be married between Feb. 17 and July 14, 2023, in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between July 1, 2022, and Jan. 31, in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming Feb. 17 Spring Marriage Edition.

Announcements can be submitted by mail using the form below or electronically at www.archindy.org/engagements.

E-mailed photos

Photos should be saved in jpg format and be at least 500 kb. Color photos are preferred. We recommend sending a photo where the couple’s faces are close to each other. Please send the photo as an attachment to the e-mail: alewis@archindy.org. Subject line: Spring Marriage (last name). In the e-mail, please include the information in the form located below.

If it is not possible to e-mail a photo, a photo can be mailed with the bottom form. Please, no photocopies or laser prints. To have the photo returned, please include a return addressed envelope with a postage stamp on it.

Deadline

All announcements and photos must be received by 5 p.m. on Jan. 31.

— Use this form to furnish information by mail —

Clip and mail to: BRIDES, The Criterion, ATTN: Ann Lewis, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. To submit information online go to: www.archindy.org/engagements. Deadline with photos: Jan. 31 at 5 p.m.

Please print or type:

Name of Bride (first, middle, last)		Daytime Phone	
Mailing Address	City	State	Zip Code
Name of Bride’s Parents (first, last)			
City		State	
Name of Bridegroom (first, middle, last)			
Name of Bridegroom’s Parents (first, last)			
City		State	
Wedding Date	Church	City	State
<input type="checkbox"/> Photo Enclosed	<input type="checkbox"/> Return photo		<input type="checkbox"/> No Picture
Signature of person furnishing information		Relationship	Daytime Phone



“Pope Benedict prayed and worked tirelessly for what he described as a ‘new springtime for Christianity’ in Europe. Like St. Benedict, Pope Benedict’s witness to Christ Jesus planted seeds of faith that will bear fruit long after his death.”

—Benedictine Father Paul Nord

Pope inspired, influenced and blessed members of the archdiocese

By Natalie Hoefler

Upon learning of the death of Pope Benedict XVI on Dec. 31, 2022, *The Criterion* put out a call on social media for reflections regarding the late pope.

The submissions received reveal a pope whose writings and teachings drew one man back to the Church, helped one woman grow and mature in her faith, inspired a theology teacher and provided a perpetual blessing for a couple and all who enter their home.

Their reflections are shared below.

His writings 'led me back to the faith'

Michael Skaggs was a sophomore at Indiana University and worshipping at St. Paul Catholic Center and St. Charles Borromeo Parish, both in Bloomington, when he was "seriously questioning what my path forward should look like, discerning the priesthood or marriage," he said.

It was a confusing time, Skaggs recalled, and he "essentially stopped practicing the faith."

Skaggs sought out resources to help during this "space of discernment." It was then that he encountered the writings of Cardinal Joseph Ratzinger/Pope Benedict XVI, particularly his books *Jesus of Nazareth* and *Introduction to Christianity*.

"Benedict's writing on faith, reason and God's love for each of us as individuals—on Christianity as an encounter with the person of Christ rather than a system or structure—led me back to the faith and into my vocation of married and parenting life," said Skaggs, who now worships with his family at St. Matthew Cathedral Parish in South Bend, Ind., in the Fort Wayne-South Bend Diocese.

"The broader media narrative around him seemed to always focus on a few countercultural issues," said Skaggs. "But when you read what he wrote, this was a man deeply in love with Jesus Christ, and he wanted others to feel the same way.

"His message was that Christianity was an encounter with the Christian community and with the Lord himself. This was at his core, and he wanted others to experience that, too."

'Ever the teacher'

World Youth Day (WYD) 2008, held in Sydney, Australia, may have been Trina Trusty's second WYD experience with Pope Benedict present (and her fourth WYD pilgrimage overall), but she was no less impressed by the late pope.

In an interview for a July 25, 2008, *Criterion* article about the international gathering, Trusty noted that the WYD participants were "all seeking the truth, and [Pope Benedict] is providing it with love."

The member of St. Monica Parish in Indianapolis again reflected on her WYD 2008 experience after learning of the death of Pope Benedict.

"Ever the teacher, right before saying the *Angelus*, he used that opportunity to teach about the Annunciation," Trusty recalled. "Here's a quote from that talk that really struck me: 'As Mary stood before the Lord, she represented the whole of humanity. In the angel's message, it was as if God made a marriage proposal to the human race. And in our name, Mary said yes.'"

Two years before the event in Australia, Trusty got a close-up look at then-recently elected Pope Benedict during a pilgrimage to Rome in 2006. She has a video of him a few mere feet from her in St. Peter's Square riding by on the popemobile, waving and looking right at her camera.

In her reflection on the late pope, she quoted from his 2005 encyclical "*Deus Caritas Est*" ("God Is Love"): "The consciousness that, in Christ, God has given himself for us, even unto death, must inspire us to live no longer for ourselves but for him, and, with him, for others" (#33).

Trusty said this work and his other writings and lessons "helped me to mature in my faith and helped me to realize what we are here 'for': 'for' God and 'for' others."

Even before he was elected pope, she said, "I enjoyed reading the writings of Cardinal Joseph Ratzinger. His theological writings always took me deeper into the Catholic faith and the life of Jesus Christ. His clear yet profound knowledge of God would lead me to think of spiritual matters in ways I had never imagined. It felt as if I was growing more spiritual neurons and synapses!

"I was also struck by how this learned theologian did not water down the teachings of the faith, including the more unpopular teachings. I saw how this has inspired many faithful Catholics to fearlessly proclaim the truths of the Catholic Church.

"When he was elected pope, I was so excited that the world would now have the opportunity to hear the teachings of this wise professor and, therefore, learn about Jesus Christ in a deeper way."

'Imagine how excited we were!'

When Larry and Mary Daugherty of Immaculate Heart of Mary Parish in Indianapolis read in *The Criterion* about an archdiocesan-led pilgrimage to Rome scheduled for the fall of 2005, they signed up. Pope John Paul II was still shepherd of the Church when they registered.

"In the spring of 2005 when Pope John Paul II died, we were saddened, and I did feel disappointed that we would not see him when we had an audience in St. Peter's Square on the trip, that it would be the new pope, Pope Benedict XVI," Mary said.

When it was time for the group's scheduled audience with the pope during the pilgrimage, "Someone suggested a place a group of us should stand to better see the new pope," she recalled.

"Imagine how excited we were when Pope Benedict passed so close to us!

"I had my photos developed, and I had gotten this wonderful one of him looking right toward us. I had it printed as an 8x10 and framed it. Pope Benedict with his hand raised has been a blessing in our home for many years as his photo sat among our family wedding and grandchildren photos.

"The entire pilgrimage was wonderful," Mary said. "But the highlight was being so close to our holy, saintly pope who I came to know and love."

'I felt an immediate filial admiration'

In the spring of 2005, Anthony Basso was in his first year as a theology teacher at Cardinal Ritter High School in Indianapolis. He recalled eating lunch in his classroom while watching coverage of the second day of the conclave to choose a new pope after the death of Pope John Paul II.

He remembered watching as "the third wave of smoke started to creep out of the Sistine Chapel," he said.

"One of the senior boys passed by and asked if he could watch for a minute. He stood in the doorway as I sat in one of the student desks, our eyes fixed on the screen. It wasn't long before the pealing bells confirmed that indeed a pope had been chosen.



In this July 17, 2008, photo from World Youth Day (WYD) in Sydney, Australia, Trina Trusty and Father Jonathan Meyer hold up four fingers indicating their fourth attendance at a WYD gathering. The late Pope Benedict XVI was present for WYD 2005, 2008 and 2011. (File photo)

"We watched as the announcement rang out from the balcony, '*Habemus papam*' ['We have a pope!']"

Basso likened the excitement of waiting for the name of the new pope to "watching a last-second field goal attempt: Would it have the distance? Would it be on-line or wide left?"

When Cardinal Joseph Ratzinger's name and his papal name of Benedict XVI were announced, "We both jumped and screamed as if the kick had just sailed through the uprights," said Basso.

"The one thing I knew about Cardinal Ratzinger was that he had been a professor and oversaw the creation of the *Catechism [of the Catholic Church]*. As a theology teacher I felt an immediate filial admiration for him ..."

Basso reflected further on Pope Benedict after worshipping with his theology class students at a Mass for the Dead celebrated by Archbishop Charles C. Thompson for the late pope at SS. Peter and Paul Cathedral in Indianapolis on Jan. 5.

He appreciated a comment in the archbishop's homily that Pope Benedict "did not so much want us to possess the truth as to be possessed by the Truth. That was a succinct and powerful way to encapsulate the ministry of a pope whose episcopal motto '*Cooperatores Veritatis*' ['Cooperators of the Truth'] reflected his deep love for Christ, who is the way, the truth, and the life." †



Anthony Basso

Peace requires a 'defense of life,' Pope Francis tells ambassadors

VATICAN CITY (CNS)—"Peace requires before all else the defense of life," which is threatened by the "alleged 'right to abortion,'" Pope Francis told ambassadors accredited to the Holy See.

The defense of life is "jeopardized not only by conflicts, hunger and disease, but all too often even in the mother's womb," the pope told the ambassadors on Jan. 9 during his annual meeting with them to mark the start of the new year.

No one, he said, "can claim rights over the life of another human being, especially one who is powerless and thus completely defenseless."

Pope Francis called on political leaders to "safeguard the rights of those are weakest and to combat the throwaway culture that also, tragically, affects the sick, the disabled and the elderly," and insisted governments have a "primary responsibility to ensure that citizens are assisted in every phase of human life until natural death."

The right to life, Pope Francis said,

also is put at risk in places where the death penalty is still used. He cited as an example Iran where, as of Jan. 9, four people have been executed in connection to nationwide protests that the pope characterized as "demanding greater respect for the dignity of women."

The death penalty, the pope said, is "always inadmissible, since it attacks the inviolability and the dignity of the person.

"We cannot overlook the fact that, up until his or her very last moment, a person can repent and change," he added.

Pope Francis had entered the long Hall of Blessings above St. Peter's Basilica walking with a cane, a sign that the knee pain that had previously put him in a wheelchair may be improving.

The Vatican has diplomatic relations with 183 nations, plus the European Union and the Sovereign Order of Malta.

The pope told the ambassadors that "just once" it would be nice to meet them at the beginning of the year "simply to thank the almighty Lord for his constant

blessings, without having to list all the tragic events plaguing our world."

Instead, he said, it was time for a "call for peace in a world that is witnessing heightened divisions and wars."

Throughout his speech, he cited the encyclical "*Pacem in Terris*" written by St. John XXIII in 1963 after the Cuban missile crisis, which called for a ban on nuclear weapons.

"Sadly, today, too, the nuclear threat is raised, and the world once more feels fear and anguish," the pope said, referring to the statements of Russian officials in connection with the country's war on Ukraine.

The mere possession of atomic weapons is "immoral," he said, repeating a statement he made during a visit to Hiroshima, Japan, in November 2019, shifting the Church's line which previously had only defined as immoral the use of atomic weapons.

"There is a need to change the way of thinking and move toward an

integral disarmament, since no peace is possible where instruments of death are proliferating," he told the ambassadors.

In recalling the various ongoing conflicts in the world, Pope Francis condemned the "third world war" fought in pieces around the world, which "involve only certain areas of the planet directly, but in fact involve them all."

The pope specifically discussed the war in Ukraine and called for an "immediate end" to the "senseless conflict."

Joseph Donnelly, the U.S. ambassador to the Holy See who previously served as a U.S. senator from Indiana, told Catholic News Service he "appreciated the pope's words on the war in Ukraine, especially his comments pointing out that Russia's indiscriminate attacks on civilians and civilian infrastructure are crimes against God and humanity.

"The United States has unwavering solidarity with Ukraine and the Ukrainian people in the face of Russia's aggression," the ambassador said. †

Joyful Witness/Kimberly Pohovey

Inspiration from God ensures our success, keeps us on virtuous path

Since I began penning this column three years ago, I can honestly say I have never fallen short of topics and ideas.



Before commencing my monthly writing, I sit in silent prayer for a few minutes and ask God to speak through me to whomever needs to hear his message. And the words always flow easily.

In fact, usually ideas are percolating in my brain throughout the month, and after praying, it usually becomes clear to me which idea God has chosen for me. Here it is the beginning of a new year—a time of fresh ideas, positivity and goal-setting, but when I sat down to write this column, I was stumped. Every time I thought about this month's topic, I came up empty. This time I prayed, asking God to inspire me.

And in that moment, I began to think, "What inspires me?"

I came up with a leader who leads with wisdom, mercy and empathy. Religious who dedicate their entire lives in service to God and others. A spectacular sunset at the edge of the

ocean or the quiet stillness of a freshly fallen snow. Folks with a hard work ethic—like my husband. Uplifting music that enhances my liturgical experience. People who can live in the moment and are fully present to those around them.

I am inspired by parents who, despite being thoroughly exhausted, still make time to play with their kids. I am moved by people who face insurmountable medical diagnoses and treatments, but who retain a fighting spirit. I am motivated by folks who cross the finish line in an endurance race. My children inspire me with their ability to strike out on their own and experience locations and situations I may not have had the courage to try.

In my line of work as a fundraiser for the archdiocese, I am inspired on a daily basis by faithful supporters who contribute their God-given blessings to the Church and other charitable causes because they want to improve the lives of others and impact the mission of the Church.

As someone who has lost loved ones, I am inspired by others' faith in eternal life and their ability to live through their grief.

As a child of God, I am inspired by all

those with whom I cross paths who help me to be the person God created.

All of my examples have a common denominator—they are all-God inspired. I realize that inspiration itself is inspired by the Lord. I think this is important because it helps us to focus on where we turn for inspiration. We can be led on all kinds of false paths—for instance, money, power, pride, anger, gluttony. But if we turn to God for our inspiration, we can be assured that the inspiration we receive will lead us on a path to virtue, kindness and serving our Lord.

So, as 2023 commences, I think it fitting that, as we focus our energies on this year's goals, resolutions and accomplishments, we first turn to the Lord to ask him to inspire us to achieve all that we undertake. I can't help but believe we will be far more successful if we rely on God's inspiration.

Ironically, I came to the end of this column and thought, "Hmmm, God was inspiring me all along to write about inspiration."

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.) †

Twenty Something/

Christina Capecchi

Learning to listen in a noisy world

I have loved photography for years. And I think I finally found my niche—snow photography. Every time it snows—which is frequent here in Minnesota—I grab my phone, slip into my boots and start snapping.



Some prefer their trees laced with pink apple blossoms or blazing with red maple leaves. Me? I'll take an evergreen

drooping with snow.

A fresh snow renders the world new again, lifting a two-dimensional scene into 3D, illuminating every branch on every tree. Had that underbrush been there all this time? Was the backyard always so dense and layered?

Purple shadows stripe the white canvas like strokes of watercolor paint.

Adding to the sense of mystery: the silence. There is a lull after a snowfall—before the snowplow grinds in, before shovelers and shoppers venture out, before a single footprint breaks its smooth surface. The world stands still.

And it is quiet.

This is nature's acoustics. It's not our perception, not simply a lack of traffic, the buzz of neighborhood activities brought to a halt. There's scientific proof that a few inches of freshly fallen snow absorb sound. Everything sounds muted, padded.

In our modern world, where it can be nearly impossible to turn off all the noise, this quiet feels like a gift from above.

St. John of the Cross said, "God's first language is silence."

This is how he first speaks to us—before the priest reaches the pulpit, before the tulips bloom, before the newborn cries.

But we cannot hear his voice if we don't intentionally seek out silence. It takes discipline to shut off the channels. Not all the noise is negative. But taken together, it is definitely too much.

If you want a fresh start in 2023, make space for silence. This is how life was intended—before busyness became a badge of honor, before the advent of social media, named after the noise they make: Twitter, TikTok. Every second filled with sound.

When silence washes over us, we can open our minds and hearts. What am I afraid of? What am I ignoring? What is God asking of me?

These questions can be uncomfortable. Quiet time helps us grapple with them.

I've recently taken up painting. I set up shop in our unfinished basement, spreading butcher paper across the Ping-Pong table and playing the "Mamma Mia!" soundtrack.

At first, it energized me. Then I switched to instrumental music, which felt better. Finally, I turned it off altogether, and that felt best of all. I could listen to the house—the steady hum, water whooshing through it, the groans and creaks. At times, they were surprisingly loud. It almost felt like being in conversation with the house, learning by listening.

Maybe we avoid silence because stimulation delays contemplation, because we fear emptiness. But silence is not empty or devoid. It contains layers of information—often subtler and richer.

I want these ordinary days to reflect my highest priorities. Setting aside my hunger for external validation will help me get there.

I'm planning to begin this new year by seeking quiet. I'm hoping it will help me connect to God and see the beauty in my midst. I want to operate with a sense of place: this groaning house, this patch of sunlight in the basement, that old oak at my side.

Tomorrow, we're expecting 7 inches of snow. I'll be out there, tiptoeing under the canopy of white—breathing in, looking up, listening for God's first language.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

Our Works of Charity/David Bethuram

Catholic Charities programs are committed to changing lives

As a good student from an upper middle-class family, Peter never expected to find himself living on the streets. But when he began drinking at the age of 16, alcohol began to consume his life. As he began college, he soon dropped out due to his addiction.



A few years later, at the age of 21, he began attending Alcoholics Anonymous (AA) meetings and got his addiction under control. He went back to college, graduated with a bachelor's in anthropology, completed law school, passed the bar exam, and even got engaged. But after five years of sobriety,

the stress of it all led him back to old habits. He began drinking again, his fiancée left him, and Peter hit rock bottom, turning not only to alcohol, but also to drugs.

Peter decided he needed a fresh start and moved to Indiana. He attempted to transfer his law license but was still caught in the cycle of addiction. After being arrested for shoplifting, his application for an Indiana law license was suspended and his plans were ruined. He knew sobriety was the only way to get back on his feet, and he knew he would need help.

Peter had visited Catholic Charities before for help with food, clothing and other necessities. While he was in for food one day, a Catholic Charities caseworker suggested if he began to attend AA meetings again that she would meet with him weekly to work on his life skills, which would help him possibly find a job if he could prove he was ready.

He began attending AA meetings again, and with the help of his caseworker, he secured a job and stable housing. After working for more than a year, he fell back into addiction and lost his job. For the next two years, he

was in and out of shelters.

Peter knew he needed to make a permanent change in his life. He remembered how the staff at Catholic Charities had seen him as an individual and went out of their way to help him succeed, so he asked the staff at Catholic Charities for help again. We provided bus tickets, food, clothing for interviews, job hunting assistance and the necessities we knew he needed to gain stability once again.

Our Catholic Charities mental health program serves as part of an interdisciplinary team with other community programs specifically working with clients who have an addiction. Our expertise is in the behavioral health counseling area and treating mental health problems which lead to or exacerbate complex comorbidities, which supports clients who are in recovery.

"When a person is truly ready to change, Catholic Charities will provide everything you need to change your life," said Peter. "They saw me as an individual and not just another number or allotment. If I could show that I was taking the steps to get a job, they would get me what I needed to succeed and soften the blow to potential employers about me being homeless."

Peter added, "Catholic Charities staff members have been great, positive role models" who have been a crucial part of him achieving stability in his life. He now attends church multiple times a week, is back in AA meetings and was able to secure a job working in construction.

He recently moved out of a shelter and into a rented room and hopes to hold his current job for the next year to demonstrate reliability. Eventually, he wants to utilize his law degree in some capacity and is hopeful for the future.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. You can contact him at dbethuram@archindy.org.) †

Guest column/Elizabeth Scalia

How to read Pope Benedict XVI if you have never read him before

The Dec. 31, 2022, death of Pope Emeritus Benedict XVI has brought much discussion of his prolific pen, with his numerous theological writings, pastoral letters and encyclicals.



Mentions of his many books, including his stirring *Jesus of Nazareth* trilogy—a highly personal project which plumbs the depths of his love for Jesus Christ—have

triggered curiosity among Catholics (and non-Catholics) who until now have read little or nothing of Benedict's work. On social media, the question pops up with some frequency: "There is so much to choose from," people marvel, "where is the best place to start?"

I had avoided reading the offerings of Joseph Ratzinger until I was gifted with a beautifully wrought book featuring a daily excerpt of his collected works. There I discovered theological writing that was wonderfully clear, accessible, reader-friendly and downright tasty. More than once, I would close my book after that day's selection and think, "Well, that was delicious!"

So, when I recommend reading Benedict, I always suggest beginning with some similar collection that will give a new reader bite-size morsels of thoughtful, often easily-identified-with essays, homilies, papal audiences and books culled throughout his long service to the Church. Through reading such books I eventually "graduated" to reading Benedict full-on. If that sounds good, then look at *Co-Workers of the Truth* or *Seek*

That Which is Above, or *Benedictus: Day by Day with Pope Benedict XVI*.

Even before his papacy, as Cardinal Joseph Ratzinger, Benedict sat for long interviews with his eventual biographer Peter Seewald, and the resulting books are surprisingly entertaining reads. They go down so easily that one feels like a guest invited to observe an exchange between one shrewd mind and one that is nimble and unguarded. *God and the World*, published in 2002, is a great place to get to know Benedict in a less formal, yet still edifyingly instructive, way.

For readers less interested in becoming acquainted with Benedict through intriguing appetizers and want to make a full meal of his work, take a look at the 2004 edition of *Introduction to Christianity*, first published in 1968.

See SCALIA, page 18

Second Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, January 15, 2023

- Isaiah 49:3, 5-6
- 1 Corinthians 1:1-3
- John 1:29-34

The Book of Isaiah furnishes this weekend's first reading for Mass. Relief and joy uplifted the atmosphere. Hopes centered upon a bright future. After the humiliation, uncertainty and anguish of being conquered by Babylonia and generations of exile in Babylon for many, God's people were entering a new day of return to their homeland and hopefully to lives of prosperity and security.

Lest anyone think this fortunate turn of events was the mere outcome of changing politics or luck, the prophet eloquently insisted that the plight of the people was improving because of God's direct and merciful intervention into human affairs. God brought their relief. God promised to protect and sustain the people, despite the misfortunes that might befall them. God was faithful.

In turn, the Hebrews, God's people, human instruments on Earth of the divine will, were faithful during their years of trial. They never succumbed to the paganism of Babylon.

For its second reading, the Church this weekend selects a passage from St. Paul's First Epistle to the Corinthians. Today, the Apostle Paul ranks among the greatest Christian figures of all time. He certainly stands as a most extraordinary figure in the development of Christianity in the crucial time of the first century.

Attaining this distinction was not without personal cost for Paul. He had to contend with converts to Christianity who were not always loyal to the Gospel. The very culture in which they lived not only surrendered without a whimper to human instincts, but also elevated these instincts literally to the level of the divine, delighting in lust, gluttony and drunkenness.

The Christian converts in Corinth, then one of the major cities of the Mediterranean world, literally were awash in this culture.

Another burden for Paul was that he had to defend his credentials to preach the Gospel. He had to insist that Jesus had called him to be an Apostle.

The last reading is from St. John's Gospel. The Evangelist was impressed by John the Baptist. Some even wonder if he came from a group influenced by John the Baptist. Among John the Baptist's qualities was his absolute intellectual and religious honesty. He was fearless. He thoroughly believed that God had called him to be a prophet.

So, St. John's Gospel presents John the Baptist in most admiring terms.

In this reading, John the Baptist saw Jesus in the distance and acknowledged Jesus as the Redeemer. The element of sacrifice was vividly present. John identified Jesus as the "Lamb of God" (Jn 1:29).

Finally, treasured Old Testament symbols testified to the identity of Jesus. The dove descended from the sky, from heaven to rest upon Jesus. God is in Jesus.

Reflection

At Christmas, the Church excitedly told us that Jesus was born. Son of Mary, Jesus was a human, as are we. The shepherds, representing all humanity, adored the newborn Jesus.

At the Epiphany, the Magi found Jesus after searching for God. To assist them, God led and protected them. In Jesus, they found God.

In recalling the baptism of Jesus in the Jordan, the Church introduces us to Jesus as the Savior of doomed humanity. With Jesus, humans would have access to eternal life.

Now continuing the process, John the Baptist, so reliable and so insightful in his holiness, proclaimed Jesus as the Lamb of God. In all these settings, the Church carefully puts before us the person of Jesus the Lord and tells us about him.

It invites us to follow Jesus. It invites us to know Jesus. He is one of us. He taught us. He died for us. Finding Jesus, we find God. †



Daily Readings

Monday, January 16

Hebrews 5:1-10
Psalm 110:1-4
Mark 2:18-22

Tuesday, January 17

St. Anthony, abbot
Hebrews 6:10-20
Psalm 111:1-2, 4-5, 9, 10c
Mark 2:23-28

Wednesday, January 18

Hebrews 7:1-3, 15-17
Psalm 110:1-4
Mark 3:1-6

Thursday, January 19

Hebrews 7:25-8:6
Psalm 40:7-10, 17
Mark 3:7-12

Friday, January 20

St. Fabian, pope and martyr
St. Sebastian, martyr
Hebrews 8:6-13
Psalm 85:8, 10-14
Mark 3:13-19

Saturday, January 21

St. Agnes, virgin and martyr
Hebrews 9:2-3, 11-14
Psalm 47:2-3, 6-9
Mark 3:20-21

Sunday, January 22

Third Sunday in Ordinary Time
Isaiah 8:23-9:3
Psalm 27:1, 4, 13-14
1 Corinthians 1:10-13, 17
Matthew 4:12-23
or Matthew 4:12-17

Question Corner/Jenna Marie Cooper, J.C.L.

Saints lived lives of heroic virtue, serve as intercessors with God in heaven

Q Why are so many of the saints priests and religious? What about married people or laypeople? (Nevada)



A Technically a saint is any person who is actually in heaven, whether they are known or unknown to us. By this definition, there are certainly already a great number of lay saints.

On the other hand, canonized saints—those whom we refer to with the title "saint" and who are commemorated on the Church's liturgical calendar—are those whom the Church recognizes in an official way as having attained heaven. A formal declaration of sainthood is really for the benefit of those of us still here on Earth, as the saints are heavenly intercessors for our prayerful intentions and worthy role models in our journey of faith.

However, canonization is necessarily a lengthy and often complicated process. Among other things, it involves extremely in-depth biographical studies on the proposed saint-to-be, to ensure that he or she truly did live a life of heroic Christian virtue. Following this, the Church looks for clear signs, typically one or two verified miracles, that the person in question is indeed enjoying eternal life with God in heaven.

Because canonization requires a great deal of time, resources and widespread interest in and popular devotion to the proposed saint, some pious politics can be involved in determining which saint causes progress. For instance, a religious community is often more organized in its efforts to have one of its own members canonized than, say, the friends and neighbors of a holy layperson would be.

Some modern lay saints include St. Gianna Beretta Molla (wife and medical doctor); SS. Louis and Zélie Martin (a married couple and parents of St. Thérèse of Lisieux); and Blessed Carlo Acutis (a teenaged computer programmer currently on the path to sainthood).

Q What is the difference between holy orders and vows? Are nuns actually laypersons? (California)

A Holy orders is the sacrament through which a baptized man is ordained a deacon, priest or bishop. Men who have received the sacrament of orders are collectively called "clergy."

A vow is a promise made to God. A vow is considered private if it is made by individuals wholly on their own initiative.

A vow is considered public according to canon law if it is formally received by the relevant authority in the name of the Church. One type of public vow is religious profession, where a monk, nun or religious brother or sister promises to follow the Gospel through a more radical way of life as set out by the rule of their community.

Religious vows are different from orders in a few ways. First, religious profession is not a sacrament. Non-ordained religious are not considered clergy. A monk's religious vows do not confer any sacramental powers from his religious profession. He would only have any sacramental power if he were ordained and then that would be by virtue of his ordination, not his profession of vows.

The term "lay" or "laity" can have different meanings, depending on context. In one use of the term, a layperson is anyone who is not ordained clergy. In this sense, any non-ordained religious, even strictly cloistered nuns, are considered "lay."

But the Church also refers to "laity" in a second and more robust sense to mean any member of the faithful who is neither clergy nor in a recognized state of consecrated life—with "consecrated life" being a broad umbrella category encompassing not only monastics and religious brothers and sisters, but also less-familiar vocations such as consecrated virgins and diocesan hermits.

Because nuns are in a public state of consecrated life, they are not considered "lay" in this second, stronger sense of the term.

(Jenna Marie Cooper, J.C.L., is a consecrated virgin and a practicing canon lawyer.) †

Faithful fist-bump



Archbishop Charles C. Thompson fist-bumps Melanie Brenchley after a Dec. 11, 2022, Mass at St. Roch Church in Indianapolis celebrating the parish's 100th anniversary. The second-grader had just told the archbishop she'd recently made her first confession in preparation for receiving her first Communion this spring. Looking on are Amelia Brenchley, left, and the girls' grandmother, Rosanne Strevels, right. (Photo by Natalie Hoefler)

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. Submitted pieces should not exceed 30 80-character lines or 60 40-character lines.

E-mail submissions for consideration—including name, address, parish and a telephone number—to nhoefler@archindy.org.

Poems may also be mailed to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367. Please note, however, that mailed submissions will not receive a reply unless the piece is selected for publication. †

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.

ALLEY, Richard L., 90, Christ the King, Indianapolis, Dec. 12. Father of Diana Spiegel, Karen and Richard Alley, Jr. Grandfather of eight. Great-grandfather of six.

BACK, Rita M., 90, All Saints, Dearborn County, Dec. 11. Mother of Diane Warrenburg, Dale and Daren Back. Sister of Mary Ann Hofer and Elaine Walker. Grandmother of seven. Great-grandmother of 15.

CORPUZ, Manuel, 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 16. Husband of Judy Corpuz. Father of Elena Harpold, Cheryl Morgan and Vicki Storey. Grandfather of four. Great-grandfather of four.

DAVIS, Beverly, 83, SS. Francis and Clare of Assisi, Greenwood, Dec. 18. Wife of Bob Davis. Mother of Kim Chatham, Kelly Colin, Susan Rochner, Judy and Tim Davis. Grandmother of six. Great-grandmother of three.

DEITER, Sonja M., 82, St. Joan of Arc, Indianapolis, Dec. 10. Mother of Elizabeth Andrachik, Anne Culpepper, Teresa Florczak, Marie Gagne, Bob, Christopher, John, Matthew, Patrick and Philip Deiter. Sister of Michelle Wuensch. Grandmother of 21. Great-grandmother of 10.

DOYLE, James V., 90, Holy Family, Oldenburg, Dec. 14. Father of Angele Jobst, Julie Meyer, Debbi Obermeyer, Cammie Pierson, Cyndi Voegelé and Kevin Doyle. Brother of Martha Geier. Grandfather of 23. Great-grandfather of 28. Great-great-grandfather of four.

ERDOSY, Frank J., 80, St. Elizabeth Ann Seton, Richmond, Dec. 17. Husband

of DeLane Erdosy. Father of Jeffrey, Mark and Steven Erdosy. Grandfather of seven. Great-grandfather of three.

HOAGLAND, Carolyn S., 74, Nativity of our Lord Jesus Christ, Indianapolis, Dec. 8. Sister of Kathleen Wagner and Richard Hoagland. Aunt of several.

HUCK, Ronald, 77, St. Roch, Indianapolis, Dec. 10. Father of Dr. Veronica Guilfooy, Matthew and Philip Huck. Brother of Vickie Huck, Ruthie Holzer and Marcella Miceli. Grandfather of four.

JONGLEUX, Helen, 94, St. Pius X, Indianapolis, Dec. 16. Mother of Betsy Barr, Michele Collins, Patty Tillett, Anne, Helene, Bob and Dave Jongleux. Grandmother of 12. Great-grandmother of seven.

KAMPSCHAEFER, Mary (Drane), 85, Holy Family, New Albany, Dec. 4. Wife of Chuck Kampschaefer. Mother of Kristi Chin, Kathy Namesnik, Kelly Richards, Keith, Ken and Kurt Kampschaefer. Sister of Dory Drane Renn and William Drane. Grandmother of 16. Great-grandmother of 14.

KREFFT, Cecelia M., 69, St. Martin of Tours, Martinsville, Dec. 8. Mother of Hannah Barrett, Rachel Perman, Anna and Aaron Hemphill. Sister of Frances, Katherine, Miriam, Andrew, Christopher, James, John, Kenneth and Thomas Krefft. Grandmother of eight.

KREUTZER, Florence, 101, St. Roch, Indianapolis, Dec. 24. Mother of Carol Glascock. Grandmother of four. Great-grandmother and great-great-grandmother of several.

KRUER, Mary A., 83, St. Anthony of Padua, Clarksville, Dec. 14. Mother of Leneita Jackson, Dan, Jeff and Tim Kruer. Sister of Richard Chambers. Grandmother and great-grandmother of several.

LAGROTTO, Margaret (Murello), 94, St. Roch, Indianapolis, Dec. 16. Mother of Lisa Gadiant and Anthony LaGrotto. Sister of Joe Murello. Grandmother of one.

LARK, Cynthia A. (Miller), 62, Nativity of our Lord Jesus Christ, Indianapolis, Dec. 11. Mother of Krystle Hiott and Heather Ray. Daughter of Shirley Miller. Sister of Brenda Brown, Teri DeWitt, Chris Schwettman and Bob Miller. Grandmother of four.

LECHER, Kyle D., 49, St. Mary, Greensburg, Dec. 23. Son of Dennis and Gayla Lecher. Brother of Jana Scott. Uncle of several.

Celebrating with seminarians



Father Michael Keucher, archdiocesan vocations director, right, speaks with, from left, Dale and Monica Siefker and their son, seminarian Isaac Siefker, on Dec. 19 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. The conversation took place during an annual Christmas dinner for seminarians and their parents sponsored by the Indianapolis Serra Club. The Siefkers are members of St. John the Apostle Parish in Bloomington. (Photo by Sean Gallagher)

LORTON, Donn W., 96, Prince of Peace, Madison, Dec. 19. Husband of Mary Lorton. Father of Marilyn Kirchner, Barbara McDonough, Sarah Ray, Beth Taylor, Donna Turner, Patti Welsh, Scott Karst, John and Michael Lorton. Brother of Maripearl Kitchen. Grandfather of 18. Great-grandfather of 38. Great-great-grandfather of 10.

MEARS, Catherine M. (Heitmann), 79, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 18. Mother of Veronica Broughton, Pamela Lay and Gerard Mears. Grandmother of six.

RUSH, Michael, 76, St. Bartholomew, Columbus, Nov. 29. Husband of Catherine Rush. Father of Emily Hamm and Brian Rush. Brother of Debby Clements and Cheryl Stafford. Grandfather of seven.

SCHMIDLIN, Edward D., 90, St. Luke the Evangelist, Indianapolis, Dec. 12. Father of Angie Schrader, Paula and

Larry Schmidlin. Brother of Franciscan Sister Mary Schmidlin. Grandfather of five. Great-grandfather of one.

SCHNEIDER, Ella Rose, 76, All Saints Parish, Dearborn County, Dec. 16. Sister of Rosemary Powell. Aunt and great-aunt of several.

SPITZNAGEL, Hubert, 94, St. Anthony of Padua, Clarksville, Dec. 14. Husband of Pauline Spitznagel. Father of Donna Taylor, Barbara, Douglas, Kevin, Michael, Patrick and Terry Spitznagel. Brother of Joseph Spitznagel. Grandfather of 15. Great-grandfather of 28.

STEBUY, Mary A., 80, St. Jude, Indianapolis, Nov. 2. Wife of Larry McQueary. Mother of Christina Frazier, Joan Finney, Mary Scofield, Alice Wetzel and John Steuby, Jr. Sister of Dan and Joe Warfel. Grandmother of 14.

STEWART, Virginia L., 87, St. Louis, Batesville, Dec. 11. Mother of Madonna Loudermilk, Kathleen Montgomery, Steven

and Timothy Mellene. Grandmother of seven. Great-grandmother of eight.

SWINFORD, Maryanna, 97, St. Michael the Archangel, Indianapolis, Dec. 7. Mother of Mary Sue Hedrick, Sally Stewart, Sherri and Scott Swinford. Grandmother and great-grandmother of several.

TAYLOR, Catherine E. (Nocton), 74, St. Elizabeth Ann Seton, Richmond, Dec. 10. Mother of Kimberly Jenkins, Rebecca Tincer, Christopher and Michael Taylor. Sister of Susan Brunner, Carol Craig and Michael Nocton. Grandmother of 12.

UBELHOR, T. Chantelle, 87, Holy Cross, St. Croix, Dec. 13. Sister of Marlene Oser, Sandra Shea and Deanna Taylor.

VAIL, Kitty, 79, St. Mary, Rushville, Dec. 12.

WATSON, Susan M., 74, St. Michael the Archangel, Indianapolis, Dec. 14. Wife of Harry Watson III. Mother of Tina Scheu, Sarah and John Watson. Sister of Barbara

Chapman, Pat Coffman, Jane Gilmore, Thomas and Stephen Beck, Jeff and Jim Watson. Grandmother of four.

WEBER, Clarence E., 87, St. Martin of Tours, Martinsville, Dec. 16. Husband of Mary Weber. Father of Lori and Ed Smith and Lisa and Guy Weber. Brother of Roberta, Carroll, Leon, Maurice and Norman Weber. Grandfather of two.

WILLIAMS, Ronald L., 81, St. Elizabeth Ann Seton, Richmond, Dec. 12. Husband of Julie Williams. Father of Ronald Williams II. Brother of Judy Evans. Grandfather of six. Great-grandfather of seven.

WITCHGER, Eugene J., 59, St. Pius X, Indianapolis, Dec. 21. Husband of Edie Witchger. Father of Catherine, Elizabeth, Eugene, Holton, Joseph, Peter and Samuel Witchger. Son of Eugene Witchger. Brother of Anne Busch, Mary Beth Mugnier, Wendy Wade and Brian Witchger. Grandfather of 11. †

SCALIA

continued from page 16

Cardinal Ratzinger brings the reader on a deep dive into the Apostles' Creed, including its scriptural inspirations both Old Testament and New, coming up for air regularly in order to relate the declaration of faith to the reality of our lived experiences. It is a book that leaves the reader instructed, inspired and oddly refreshed.

Another good choice is *In the Beginning...: A Catholic Understanding of the Story of Creation and the Fall*. As with so many Ratzingerian works, the title tells you that Benedict was not afraid to go large in his thinking. This book is a collection of four homilies and a concluding essay wherein Ratzinger takes us through the creation stories of Genesis. "[All creation] comes from one power, from God's eternal Reason, which became in the Word the power of creation. ... This is the living God, and this same power which created the Earth and the stars and which bears the whole universe is the very one whom we meet in the Word of Holy Scripture. In this Word we come into contact with the real primordial force of the world and with the power that is above all powers."

Isn't that gorgeous? The immense thought that we can absolutely know and have a relationship (even consent to co-create) with this God of such power and might is served up so simply. Benedict says this as comfortably as the rest of us might observe that it is raining outside.

There is real poetry in Benedict's writing here, too:

"These words with which the holy Scripture begins always have the effect on me of the solemn tolling of a great old bell, which stirs the heart from afar" These asides give us little glimpses of a man whose heart is awestruck and humbled by a Creator who permits himself to be known, and in that glimpse we recognize ourselves.

The Spirit of the Liturgy and *A School of Prayer* are also highly recommended. The first shows us something of Benedict's high regard for the theologian and Servant of God Romano Guardini (who also authored a book titled *The Spirit of the Liturgy* in 1918), while opening up the liturgy of the Mass and the liturgical movement of the Second Vatican Council—all the whys, wherefores and theological nuances that we so easily lose sight of. The second is an exposition of Catholic prayer taken from a series of Wednesday audiences from May 2011 through October 2012. Subtitled "The Saints Show Us How to Pray," these brief lessons take us through the prayers of the Old Testament prophets and the psalms and into the prayers of Jesus and Mary, Peter, John the Baptist and so much more. Chapter 39 on the Christological hymn is simply stunning.

Pope Benedict's pen was so very busy that an entire book could be written on his books, but these are good starts. And never forget the *Jesus of Nazareth* trilogy, which shows us so much of the Man-God, and a bit of the man who loved him so well, too.

(Elizabeth Scalia is a Benedictine Oblate and culture editor at OSV News.) †

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The lasting legacy of Pope Benedict XVI's service to the Church

By Russell Shaw

OSV News

(OSV News)—On Dec. 31, 2022, the Vatican announced the death of Pope Emeritus Benedict XVI, who left a lasting legacy over the course of his lifelong service of the Church and who, in 2013, became the first Roman pontiff in 600 years to resign the papacy.

At his general audience on Dec. 28, 2022, Pope Francis announced that Pope

Benedict was “very sick” and requested that the faithful pray for his health, and “ask the Lord to console him and sustain him in his witness of love for the Church until the very end.”

After spending more than 20 years as prefect of the Vatican's Congregation for the Doctrine of the Faith during the papacy of Pope St. John Paul II, then-Cardinal Joseph Ratzinger succeeded John Paul as pope following the Polish pontiff's death in 2005. Cardinal Ratzinger became the 16th pope to take the name Benedict. He reigned as the successor of St. Peter until his resignation on Feb. 28, 2013.

While the current generation of Catholics will know Pope Benedict through his legacy as pope, it's unlikely that he would have been entrusted with such a lofty position if it wasn't for his immense and important work as a priest-theologian—starting, most notably, with his work for the Second Vatican Council.

Ratzinger's influences

Pope Benedict XVI's long, close relationship to the Second Vatican Council had two distinct but by no means unrelated aspects. Partly, it reflected his role as a young theologian at Vatican II. And partly, it arose from his implementation—and especially from his interpretation—of the council as a landmark in Church history.

In both aspects, Benedict's decadeslong identification with the ecumenical council is a central part of his legacy.

Held in four sessions from 1962 to 1965, Vatican II was the most important event in the life of the Church in the 20th century—and some would say the most important since the 16th-century Council of Trent, a reforming council that placed its stamp on the Church for 400 years.

Christopher Ruddy, an associate professor of theology at the Catholic University of America (CUA) who has written often on Benedict, considers “commitment to Church renewal” the cause that especially links him and Vatican II. Central to it, Ruddy says, are two complementary driving forces: “*aggiornamento*”—an updating of the Church in response to the signs of the times—and “*ressourcement*”—a return to the sources of the Church's traditions.”

Fully to understand Benedict the theologian, it's necessary to grasp the role played in shaping his theological vision by St. Augustine, who with St. Thomas Aquinas is one of the two most influential thinkers in Church history. Starting in 1954 with his first book, on Augustine's theology of the Church, it can be seen a half-century later in his first encyclical as pope, “*Deus Caritas Est*” (“God Is Love”), which reflects what one writer calls Augustine's “absorption in the idea of love.”

“Being a Christian,” Benedict writes there, “is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person”—Jesus Christ (#1). That realization, central to his theology, is basic to the “passionate desire to know the love of Christ,” which Ruddy and others find in his writing.

Vatican II

Father Joseph Ratzinger was 35 when Cardinal Joseph Frings of Cologne, Germany, chose him to be his *peritus* (or theological adviser) at the ecumenical council that Pope St. John XXIII,

surprising many, had convoked in early 1959, shortly after his election.

Cardinal Frings, president of the German bishops' conference, was a powerful figure at the council as one of its cardinal-presidents, and his youthful theologian was propelled into a heady role as one of the noted theologians working to shape the assembly. This was a group that included such luminaries of that day as Dominican Fathers Yves Congar and Edward Schillebeeckx, Jesuit Fathers Henri de Lubac and Hans Kung and—most influential of all during Vatican II—Jesuit Father Karl Rahner.

Although the council's documents were the work of many hands, Father Ratzinger had an important part in writing the “Dogmatic Constitution on the Church,” “*Lumen Gentium*” (“The Light of Nations”—that is, Christ). This was of particular significance in that *Lumen Gentium*, Vatican II's theological centerpiece, provided the conceptual basis for other council documents on subjects such as ecumenism, the role of bishops and the role of the laity.

Father Ratzinger's special contribution was working out the theological underpinnings of “collegiality”—the idea that bishops in communion with the pope make up a single body or “college” responsible for governing and teaching the universal Church. He also drafted the theological section of “*Ad Gentes*” (“To the Nations”) the “Decree in Missionary Activity,” which declares the Church to be “by its very nature missionary” (#2).

Although he was a team player with his theological colleagues while the council was in progress, his position appears to have shifted as it neared its end. In his Vatican II history, *The Rhine Flows Into the Tiber*, Society of the Divine Word Father Ralph Wiltgen writes that Father Ratzinger gave “almost unquestioning support” to Father Rahner's views while Vatican II was underway, but “as it was drawing to a close, he admitted that he disagreed on various points, and said he would begin to assert himself more after the council was over.”

And so he did.

Finding his voice

Between sessions of the council, he had written articles for a German newspaper discussing developments there. Collected and published in book form under the title *Theological Highlights of Vatican II*, this material remains an exceptionally clear and informative account from a genuine insider.

In the introduction to the book's English edition, published in 1966, he touched on a serious problem he already saw taking shape. “We would misunderstand the council's teaching,” he wrote, “were we to take it as a sudden switchover, a sudden shift from ‘conservatism’ to ‘progressivism.’” Not only that, he added, using the words “conservative” and “progressive” with their political connotations is itself a mistake when speaking of the Church's renewal. Instead, he insisted, “the measure of the renewal is Christ [and] the objective is precisely that Christ may become understood.”

In 1968, he published one of his best known books, *Introduction to Christianity*, which Catholic author



Pope Benedict XVI appears on the central balcony of St. Peter's Basilica at the Vatican after his election on April 19, 2005. Pope Benedict died on Dec. 31, 2022, at the age of 95 in his residence at the Vatican. (CNS photo/Max Rossi, Reuters)

Robert Royal calls “a brilliant apologetic.” In its preface, Father Ratzinger expresses growing concern about the state of faith, “enveloped today in a greater fog of uncertainty than at almost any earlier period in history.” His aim, therefore, was to help relieve that condition by explaining Christian faith “without changing it into the small coin of empty talk painfully laboring to hide a complete spiritual vacuum.”

Another stage in the same project came four years later. Progressive theologians for some time had been accustomed to expounding their views in a journal called *Concilium*. In 1972, Father Ratzinger joined Father de Lubac and Father Hans Urs von Balthasar in founding a new journal, *Communio*, as a forum for those interested in theologizing in continuity with the Catholic tradition.

Doctrine of the Church

Upon accepting Pope St. John Paul II's 1981 invitation to become prefect of the Congregation for the Doctrine of the Faith (CDF), then-Cardinal Ratzinger became one of the pope's closest collaborators. As head of the CDF, he was involved in the preparation of official documents on controversial issues such as homosexuality and the ordination of women as priests.

Two CDF documents of the Ratzinger

years critiqued liberation theology, then identified especially with some Latin American theologians and thought to provide a theological basis for revolution in society and upheaval in the Church. The first document, appearing in 1984, criticized Marxist elements in liberationist thinking, including endorsement of class conflict and this-worldly utopianism. The second, two years later, stressed positive aspects. “Liberation is first and foremost liberation from sin,” Cardinal Ratzinger declared.

The year 1985 brought publication of *The Ratzinger Report*, a book-length interview in which the cardinal discussed many of the aberrations plaguing the Church. While many readers appreciated his clarity and candor, Church liberals generally saw it as one more black mark against him.

From 1986 to 1992, he headed the commission responsible for writing the new *Catechism of the Catholic Church*—the first general catechism in 400 years. Some Church liberals, wanting doctrine to remain in flux, opposed the project. But the new catechism was successfully completed and published in 1992, and is now considered one of the enduring achievements of the pontificate of Pope St. John Paul II.

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LEGACY

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A successor of St. Peter

Following Pope John Paul's death in 2005, Cardinal Ratzinger preached the homily at the Mass attended by cardinals preparing to enter the conclave at which they would elect John Paul's successor. It was then that he spoke of the "dictatorship of relativism" that he saw infecting not only secular society but the Church. A day later, the cardinals elected him pope on the fourth ballot of the conclave.

The hostility and suspicion toward him that his opponents had fomented for years carried over into the new pontificate, with some media predicting the Panzerkardinal would be a reactionary, repressive pope. The encyclical "*Deus Caritas Est*" ("God Is Love") therefore, came as a surprise to many, emphasizing as it did "the love that God lavishes on us and that we, in turn, must share with others" (#1). CUA's Ruddy calls it "an attempt to show to a skeptical modernity that God is not the enemy of human flourishing, but its very possibility and fulfillment."

Among other things, the encyclical cautioned against a monopoly of works of charity by the all-encompassing modern state. Pope Benedict wrote:

"There will always be suffering that cries out for consolation and help. There will always be loneliness. There will always be situations of material need where help in the form of concrete love of neighbor is indispensable. The state that would provide everything, absorbing everything into itself, would ultimately become a mere bureaucracy incapable of guaranteeing what the suffering person—every person—needs: namely, loving personal concern" (#28).

As for the charitable activity of the Church, Benedict insisted it be "independent of parties and ideologies" (#31). He added, "It is not a means of changing the world ideologically, and it is not at the service of worldly stratagems, but it is a way of making present here and now the love that man always needs" (#31).

A pope of reform

Grounded in his experience growing up in the Catholic culture of Bavaria, Benedict for years had expressed deep interest in and appreciation for the liturgy. In part, this took the form of criticism of liturgical innovations that he viewed as abuses.

Thus, it was no surprise when in 2007 he restored the

pre-Vatican II form of the Mass, which had been virtually suppressed after the council. The new forms, introduced with little advance preparation in 1970, would remain the "ordinary" form in the Western Church, but the old form could be used by any priest who wished. Both, he emphasized, were simply different forms of the one Roman Rite of the Mass.

Similarly, as pope he continued to promote what he viewed as the correct understanding of Vatican II, with his fullest exposition coming in his 2005 Christmas address to the Roman Curia. Here he blamed difficulties in implementing the council on conflict between competing interpretations of the event that he called "two contrary hermeneutics." He described them like this:

"On the one hand, there is an interpretation that I would call 'a hermeneutic of discontinuity and rupture'; it has frequently availed itself of the sympathies of the mass media and also one trend of modern theology. On the other, there is the 'hermeneutic of reform,' of renewal in the continuity of the one subject-Church which the Lord has given to us."

He left no doubt that the hermeneutic of reform is the right one. And he quoted Pope St. John XXIII's address opening the council in 1962 in which John stressed the need to pass on Church doctrine "pure and integral, without any attenuation or distortion" while at the same time performing "that work which our era demands of us." Considered this way, Benedict said, genuine reform in the Church requires "innovation in continuity ... [a] combination of continuity and discontinuity." Where this has happened, he added, "new

life developed and new fruit ripened."

To appreciate Benedict's approach to Church renewal, Ruddy says, it's essential to have in view its "strong Christological focus"—as in this from a book called *God and the World*: "God is no longer just in heaven ... he is now also the One who is near us, who has become identified with us, who touches us and is touched by us, the One whom we can receive and who will receive us."

If he could have his way, this reserved, devout intellectual whom events thrust into a life of high drama and no little controversy would likely be glad to have that stand as his most lasting legacy to the Church.

(Russell Shaw is a contributing editor for Our Sunday Visitor. This story was reprinted with permission of Our Sunday Visitor.) †



Retired Pope Benedict XVI is seen in a file photo strolling in a garden in Bressanone, Italy, with his brother, Msgr. Georg Ratzinger. Msgr. Ratzinger, 96, died on July 1, 2020. (CNS photo/L'Osservatore Romano via Reuters)

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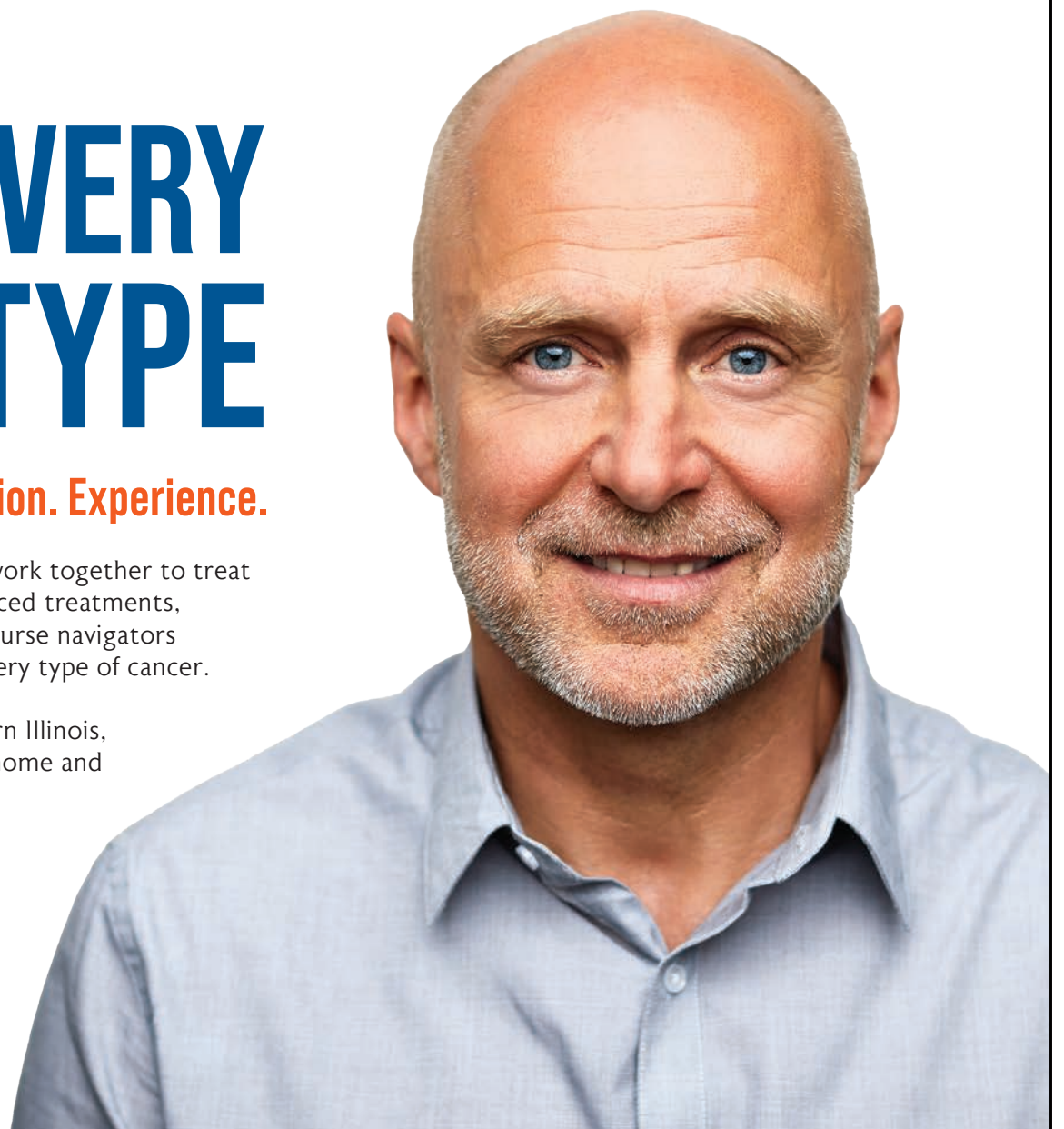
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