A dispute with the Italian government in the 19th century, revolutionaries called 911 and they took over. I stood there thinking how precious life is, and how quickly it can change. 

The Rev. Martin Luther King Jr. “did have a dream and worked hard to realize that dream, but that was Martin’s dream, in his time,” she told approximately 75 people after they watched the documentary on Feb. 16. “What about today? Who are our dreamers? I don’t know. How are we going to find our dreamers?”

Sister Antona was one of six Catholic nuns who joined a delegation of Catholic clergy and religious from St. Louis who flew to Selma on that day, a few days after a peaceful protest march resulted in a deadly attack by white supremacists that was later known as “Bloody Sunday.”

Rev. King called on religious leaders all over the country to descend on Selma. Sister Antona, then 41 and working at a St. Louis hospital, answered that call, even though many were concerned that the color of her skin and her nun’s habit would make her a target of violence. She was a member of the Sisters of St. Mary, now called the Franciscan Sisters of Mary.

About 10 years ago, a woman in Selma introduced her experience as the only black nun in a congregation of Catholic sisters who defied the warnings of many to speak at the March 10, 1965, protest, which was one of three marches from Selma to the state capital in Montgomery.

She spoke on Presidents Day at St. Augustine School in Washington to an audience that came to view a documentary—“Sisters of Selma: Bearing Witness for Change”—about the historic event.

Though she told the audience she was thrilled with the documentary focusing attention on an event she said helped with the passage of civil rights laws in the U.S., Sister Antona cautioned the mainly black audience not to become complacent, even though the country recently elected its first black president.

Teachers’ heroics show how Saint Theodora winners affect children’s lives and faith

By John Shaughnessy

Sandy Kirchner sensed the danger immediately.

As the veteran teacher helped to monitor the after-school pick-up line of cars outside St. Mary School in North Vernon on Feb. 10, she saw a car veering out of control, heading toward the spot where a boy in the first grade was talking to her about his grandparents’ dog. Seeing the car’s driver slumped over the wheel and a little girl inside the car, Kirchner pushed the boy to safety. She also pushed every other thought from her mind, including the thrill of knowing that quickly it can change.

“The woman who was driving the car was a target of violence. She was a member of the archdiocese were recently recognized as winners of the Saint Theodora Excellence in Education Award. Above, Sandi Kirchner of St. Mary School in North Vernon teaches her third-grade students. On the day before she received her award, she stopped a car that veered out-of-control near the school.

Black Catholic nun discusses her role in 1960s civil rights movement

WASHINGTON (CNS)—As a black Catholic nun, Franciscan Sister Mary Antona Ebo risked her well-being to participate in the legendary 1965 civil rights protest in Selma, Ala.

But she said her fears for her safety subsided upon her arrival when a young black girl burst through the crowd and tossed her arms around her while noting she had never before seen a nun who shared her dark skin.

Now in her 80s, Sister Antona shared her experience as the only black nun in a congregation of Catholic sisters who defied the warnings of many to speak at the March 10, 1965, protest, which was one of three marches from Selma to the state capital in Montgomery.

As part of its 80th birthday celebration in 2009, Vatican commemorates its growth into nationhood

The grand master of the Knights of Malta, Matthew Festing of Britain, kisses the hand of Pope Benedict XVI before a concert in Paul VI hall at the Vatican on Feb. 12. The concert marked the 80th anniversary of the founding of Vatican City State.

Our Lady of the Most Holy Rosary Parish to host Lenten speaker series, page 7.
CIVIL RIGHTS

California was writing her dissertation on the civil rights movement when she was killed. She believed in the power of education and was an advocate for higher paying jobs for African Americans.

The documentary—completed with present-day interviews shot in color and black-and-white footage from the 1960s—chronicles the impact that the nuns had on the events of the day.

As the hour-long documentary points out, Sister Antona gained national attention as the first black nun to march in Selma, and it shows her saying, “I’m here because I’m a negro, a nun, and because I want to bear witness.”

Sisters converged in a congregation of Catholic sisters who defied the warnings of many to speak at the 1965 civil rights march.

Sister Antona Ebo, of the Sisters of India, who had encountered Blessed Teresa of Calcutta, India, was one of the founding members of the National Black Sisters’ Conference.

Sister Mary Antona Ebo, of the Sisters of St. Mary of St. Louis, talks to the media about black voting rights during a civil rights protest in Selma, Ala., on March 10, 1965. Now in her 80s, Sister Antona spoke to an audience on Feb. 28 at St. Augustine School in Washington about how her participation in a congregation of Catholic sisters who defied the warnings of many to speak at the 1965 civil rights march.

The documentary—complete with present-day interviews shot in color and black-and-white footage from the 1960s—chronicles the impact that the nuns had on the events of the day.

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Selma was a turning point for Sister Antona, she told the Washington audience, and she went on to become the first black woman religious administrator of a U.S. Catholic hospital and was one of the founding members of the National Black Sisters’ Conference.

Now living in St. Louis, the nun, who is a cancer survivor, still follows the country to promote the mission of the Catholic Church to people of all ages and races, she said.

“You made a difference,” said former President Barack Obama when he met with Sister Antona. “Selma was just a part of it. As long as God gives me strength, I’m going to keep on keeping on.”

Father Patrick Smith, the black pastor of St. Augustine Parish, applauded the nun’s place in history and said the documentary is a must-see for Catholics and people of all races and religions.

“It’s a story of faith, triumph and justice,” Father Smith said. “It’s not just a thing of the past. It’s a part of Catholic justice of the day. It’s great to see our history in living color.”

Paul A. Thomas, a black parishioner of St. Teresa of Avila Parish in Washington, was in the audience that viewed the documentary.

The 54-year-old resident of Hughesville, Md., said that hearing Sister Antona urge the audience to become involved in the civil rights movement today made him realize, too, he could be doing more for his church, community and nation.

“Have something to say, don’t let that small voice just die down,” Thomas said. “I think our responsibility is to try and right wrongs.”

Remembering Archbishop Schulte

Bogotá, Colombia (CNS)—Venezuelan President Hugo Chávez’s victory in a Feb. 15 referendum that eliminated term limits worries some Catholic leaders, who see it as a blow to the nation’s democracy.

Chávez already has been president for a decade, and by the next presidential election in 2012 he may have accumulated so much power that he will be very hard to unseat, said an auxiliary Bishop Jesus Gonzalez de Zarate Salas of Caracas, Venezuela, in a telephone interview with Catholic News Service.

“He who is in power has the opportunity to wield a great influence over the electorate,” Bishop Gonzalez said.

Before the referendum campaign, the government used government ministries and state-owned industries as “pawns” for the constitutional amendment, which passed with 54 percent of the vote.

“The government abused the resources at its disposition,” Jesus Father Arturo Peraza, who works in a Caracas prison ministry, told CNS.

Nevertheless, both Bishop González and Father Peraza said Chávez’s opponents should receive the support they need to organize and work with the government to move the country forward.

Since he was first elected president in 1998, Chávez has increased his power by eliminating the independence of other branches of government, nationalizing private companies and expanding presidential authority.

The Catholic Church, which has warned about an undue concentration of power in Chávez’s hands as well as violations of human rights, soaring crime rates and social problems, had opposed the constitutional change. Immediately after the voting results were announced, Chávez declared that he would run again in 2012.

Despite his referendum victory, many analysts predict Chávez will confront huge economic problems this year as the sudden drop in global petroleum prices has slashed the nation’s income. Nevertheless, Bishop González said.

Chávez, who says he is leading Venezuela in a socialist revolution, is an open admirer and ally of communist Cuba, where some religious rights are restricted.

Chavez also has been pushing for the national constitution to include a clause that would limit the independent work of religious organizations.

The results “don’t give the right to call the other side the enemy, to ignore it or impose a single form of thinking about society,” he said. “Ignoring the other side may open the doors to confrontation, to polarization, to hate.”

He called the government’s campaign “the most grotesque abuse to take unfair advantages that has occurred in the history of Venezuela.”

Regardless of the government’s victory, Father Peraza found encouraging signs in the vote results, saying that some Chavez supporters had switched to the opposition.

He predicted that, despite the government’s unfair campaign advantages, the opposition could still prevail in 2012.

“Jorge el¡ Augustin Parish, applauded the nun’s place in history and said the documentary is a must-see for Catholics and people of all races and religions.

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Catholic leaders express worries over Chavez victory

Lenten disciplines include fasting, almsgiving, prayer

Austenitic fast from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent.

fasting to be observed on Ash Wednesday by all Catholics who are 18 years of age but not yet 59. Those who are bound by this may take only one full meal.

Two smaller meals are permitted if necessary to maintain strength.

The Criterion (ISSN 0574-4350) is published weekly for the last week of December and the first week of January.

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Abortion bills pass Indiana Senate, head to House

Archbishop gives Indiana audience ‘do’s and don’ts’ on promoting life

Catholic radio provides weekly legislative updates

As in years past, Glenn Tebbe, Indiana Catholic Conference executive director, will provide weekly legislative updates on Indianapolis Catholic radio. The show is at 11:05 a.m. on Saturday and Sunday mornings on WSPN 89.1 FM following Archbishop Daniel M. Buechlein’s weekly radio program. Indianapolis Catholic Radio also streams on the internet and can be heard statewide by going to www.catholicradioind.org and clicking on the “Listen Now” button.

Coaching for Christ

Bishop Chotard, Cardinal Ritter, Roncalli, and Sceneica Memorial Health. Two airports are sponsoring a women’s event of faith, and fellowship for all CYO coaches. This event is free of charge as a way of saying Thanks to all CYO coaches.

Wednesday, March 11, 2009
6:00 p.m. to 9:00 p.m.
Bishop Chotard High School - Victory Gym
Hors d’oeuvres and beverages provided

Keynote address by Christopher M. Carr, Ph.D, HSPP

Dr. Carr is the Sports and Performance Psychologist and Coordinator for Sports and Performance Psychology at the St. Vincent Sports Performance Center in Indianapolis, Indiana. He is currently the consulting sport psychologist for the Indiana University Men’s and Women’s basketball teams, Purdue University athletics. He was the 2008 USA Olympic Track Team Sports Psychologist and attended the 2008 Summer Olympic Games in Beijing, China.

6:00 p.m. - Mass at Bishop Chotard High School
7:00 p.m. - Hors d’oeuvres and refreshments
7:30 p.m. - “Coaching as Youth Ministry” by Roncalli President, Joe Hollowell
7:50 p.m. - “Looking to the Future” by Go To Len
8:55 p.m. - Closing Prayer

Attendance to this event will fulfill the requirement for the CYO Now Coaches Certification Program. Coaching for Christ is free of charge, but RSVP is required by February 27, 2009. To reserve your place at this exciting event, contact Bernie Price at the CYO office at (317) 632-9311 or by email at bprice@cyoarchindy.org.
Deep with spiritual meaning, Lent is a season of penance.

Lent, the penitential season before Easter and Friday and Good Friday, begins next Wednesday. We encourage our readers to try to make this a particularly holy season.

The Church’s fast and abstinence rules during Lent are on page 2 of this issue. These should, though, be considered the absolute minimum when it comes to penance.

Christians have observed Lent from the earliest days of the Church; almost always much more vigorously than we do today. In some places, all animal products, including eggs, milk and cheese, were strictly forbidden throughout Lent. At times, Christians ate only one meal each day, while others fasted from all food until 3 p.m.

In the first 300 years of the 20th century, throughout Lent, Catholics ate only one meal, with two smaller meals permitted to keep up strength—the same as the regulations for Ash Wednesday and Good Friday today.

Lent begins on Ash Wednesday and technically ends with the evening Mass on Holy Thursday. It’s calculated as 40 days, representing the time that Jesus spent in the desert, where he was tempted by Satan (Mt 4:1-2, Mk 1:12-13).

“Tessarastikos,” meaning the “40th day” before Easter. By the Middle Ages, though, the word “Lent” came into usage in English-speaking countries. It initially simply meant “spring,” an allusion to the time from the Germanic root for “long” because in the spring the days visibly lengthen.

Next Wednesday, most Catholics, and some Protestants, will receive ashes on their foreheads. We will be reminded that, as God said to Adam, “You are dust and unto dust you shall return” (Gen 3:19). We are reminded of our mortality at the beginning of Lent, but at the end of Lent we will celebrate Christ’s resurrection and the promise of our immortality.

A sign, as a penitential practice, has been held since the Old Testament. The king of Nineveh, for example, repented by sitting in the ashes (Jo 3:6) and Esther “covered her head with dust and ashes” before approaching King Ahasuerus on behalf of the Jewish people (Est 4:13). We have mentioned fasting, but it is only one of the three penitential practices that the Church recommends for Lent. Perhaps it’s not even the most important.

Spending more time in prayer (justice toward God) would be a greater goal. And discipline (justice toward our neighbor) is another traditional Lenten practice. Fasting can be thought of as justice toward ourselves.

Justice toward ourselves, though, can also take the form of giving up some of our small vices. Perhaps it’s not as common as it once was (unfortunately), but Catholics used to ask each other, “What are you giving up for Lent?”

What’s wrong with giving up desserts for Lent even if part of the motivation is to lose weight? Or what’s wrong with giving up movies—especially considering the content of so many movies these days? We can all examine our consciences to come up with things we can give up for Lent.

Our parishes will also make it possible to do more positive things, too, with special weeks or various kinds of the Lenten penance services. And there are some special collections during Lent to help you with almsgiving.

—John F. Fink

Making Sense Out of Bioethics/ Fr. Ted Paoloczyk

Verbal gymnastics can sway the public conscience.

Over the years, a number of unjust laws have come to be replaced by more just ones. Laws overturning the practice of slavery, for example, were a significant step forward in promoting justice and basic human rights in society. Yet, in very recent times, unjust and immoral laws have, with increasing frequency, come to replace sound and reasonable ones, particularly in the area of sexual morality, bioethics and the protection of human life.

Whenever longstanding laws are reversed, and practices come to be sanctioned that were formerly forbidden, it behooves us to examine whether such monstrous legal shifts are morally coherent or not.

Concerns about moral coherence have always influenced the crafting of new laws, as they did in 1879 when Connecticut enacted strong legislation outlawing contraception, specified as the use of “any drug, medicinal article or instrument for the purpose of preventing conception.”

This law, like the contraception laws of various other states, was in effect for nearly 90 years before it was reversed in 1965. It codified the longstanding dictates of the public conscience that contraception was harmful to society because it promoted procreation, adultery and immorality.

It relied on the nearly universal sensibility that children should be seen as a help and a blessing, a large number, and possibly as a sign of God’s favor. Joseph Sobran puts it, “a healthy society, however tolerant at the margins, must be based on the perception that sex is essentially procreative, with its proper locus in a loving family.”

So the law had been remarkably deeply engrained in Western society for millennia, and interestingly, until as late as the 18th century, all Protestant denominations had agreed with Catholic teaching condemning contraception.

Until the 1930 Lambeth Conference did the Church of England, swayed by growing societal pressure, announce that contraception was allowed in “doctrinal circumstances. Soon after, the Church of England yielded entirely, allowing contraception across the board. The Pope, however, had agreed with Catholic teaching condemning contraception.

Today, it is only the Catholic Church which teaches this traditional view.

Here is a list of unjust laws that we have seen such a striking reversal of this ancient view of the moral inadmissibility of contraception? How is it that our age continues to witness a seemingly endless stream of legislative activity that promotes contrary views through demonstrant government funding initiatives in nearly every major country of the world, with Americans paying the highest price for example, more than $260 million of Planned Parenthood’s total budget for 2006.

Can anything simultaneously be as deeply engrained in Western society for millennia, and interestingly, until as late as the 18th century, all Protestant denominations had agreed with Catholic teaching condemning contraception, and insisted that it violated the right order of sexuality and marriage? Perhaps it is simply because society and the Catholic Church continue to hold to one letter every three months. Concise, temperate in tone. They must reflect a basic sensitivity and content (including spelling and grammar). A healthy legislative process, however, will abate from euphemism and obfuscation, zeroing in on truth and moral coherence. It will safeguard and promote an enlightened public conscience particularly in the area of sexual morality, bioethics and the protection of human life.

Rev. Tedaudz Paoloczyk, Ph.D. earned his doctorate in neuroscience from Yale University before joining the Catholic press at Harvard University. He is a priest of the diocese of Fall River, Mass., and serves as the director of the Catholic Bioethics Center in Philadelphia. See www.rncbcenter.org.†
La Cuaresma nos recuerda aquello que es verdaderamente importante en la vida

La próxima semana comenzamos la temporada de la Cuaresma con sus graciosas especialidades.

Le doy la bienvenida a la oportunidad para reconsiderar nuestra participación en la vida de la Iglesia durante esta temporada. La antítesis de la Iglesia es la celebración de la vida, de los días jubilados, de la muerte. Pasamos por el círculo de la vida con la esperanza de encontrar una mejor manera de ser y de vivir. Pero no nos detengamos allí. Este tiempo del confesionario, este tiempo de ayuno, este tiempo de reflexión pueden conducirnos a un nuevo nivel de intimidad con Dios. Esto es lo que el tiempo de la Cuaresma nos ofrece.

La Cuaresma es una oportunidad para queamos a los valores que nos conducen a la purificación. Y también, la Cuaresma es una oportunidad para queamos a la importancia de la vida y de la muerte. La vida y la muerte son dos palabras que nos conducen a la purificación. Y también, la Cuaresma es una oportunidad para queamos a la importancia de la vida y de la muerte. La vida y la muerte son dos palabras que nos conducen a la purificación. Y también, la Cuaresma es una oportunidad para queamos a la importancia de la vida y de la muerte. La vida y la muerte son dos palabras que nos conducen a la purification.
Events Calendar

February 20

February 21
St. Michael the Archangel Church, 3334 W. 30th St., Indianapolis. Helpers of God’s Precious Infants Pro-Life Mass, Father Robert Robeson, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church.

February 22
St. Joans of Arc Church, 4217 N. Central Ave., Indianapolis. Rosary, Mass, Stations of the Cross, Confession, 8:30-9 a.m. Information: 317-283-5508.

February 24-25

February 25
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. One-day workshop, “Keys to Happiness in Your Wisdom Years.” Benedictine Sister M.Clicked Wannemuehler and Benedictine Sister Joan Marie Masura, presenters, 8:45 a.m.-3 p.m., $35 includes lunch. Information: 317-780-7581 or benedictinn@benedictinn.org.

February 27
St. Meinrad. March 1-3

March 1

March 3
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Lenten revival, “Disciples with a Destiny.” Father John Jude, revivialis, 6 p.m. Information: 317-632-9349.

Retreats and Programs

February 21
Monastery of Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). “Saturday Morning at the Dome–The Benedictine Sister Julie Sewell, presenter, 5-9 p.m., Mass, simple soup and bread supper, seminar, $50 for four sessions includes dinner and book. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 25
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Bridges to Contemplative Living: A Thomas Merton Seminar Series: Enter the School of Your Experience,” four sessions every two weeks. Benedictine Sister Julie Sewell, presenter, 5-9 p.m., Mass, simple soup and bread supper, seminar, $50 for four sessions includes dinner and book. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 1

March 3
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Lenten revival, “Disciples with a Destiny.” Father John Jude, revitalis, 6 p.m. Information: 317-632-9349.

‘40 Days for Life’ vigil is scheduled during Lent

To coincide with Lent, an archdiocesan “40 Days for Life” pro-life prayer vigil will begin on Feb. 22 with a 2 p.m. prayer rally at the St. Augustine Home for the Aged Chapel, 2345 W. 86th St., Indianapolis. Shawn Carney of College Station, Texas, the national director of the spring “40 Days for Life” prayer campaign, will be the keynote speaker.

A 3 p.m., participants will pray the rosary while they walk two miles along West 86th Street to the Planned Parenthood abortion clinic at 8590 N. Georgetown St., Indianapolis. In front of the clinic, pro-life supporters will pray and sing during the Hour of Mercy.

The spring pro-life prayer campaign is scheduled in front of the state’s largest abortion center from Ash Wednesday, Feb. 22, through Palm Sunday, April 3. Information: 317-859-4673.

Knights honored

The Knights of Columbus Council 40899 in Greencastle recently honored six men as honorary life members. Each man has completed more than 25 years of consecutive service to the Knights. They are, from left in the front row, Thomas Fitzpatrick (25 years), Joseph Miles (30 years), Dan Koebbe (25 years). In the back row, are, from left, council leaders Andrew Miller, Marty Romer and Michael Sutherlin. Information: 317-859-4673.

Scouting awards

Above, Archbishop Daniel M. Buechlein blesses religious emblems to be presented to 200 Cub Scouts, Boy Scouts, Brownies and Girl Scouts from across the archdiocese on Feb. 8 at St. Peter and Paul Cathedral in Indianapolis. The Knights of Columbus Council in Indiana.” †

Submitted photos
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis will host its ninth annual Lenten speaker series titled “Spaghetti and Spirituality,” on March 4, 11, 18 and 25 and April 1. Before dinner and each week’s presentation, the Blessed Sacrament will be exposed for devotion, following the conclusion of the traditional Latin Mass at noon. Another Mass, celebrated by Msgr. Priori Hall, will begin at 5:30 p.m. on March 18, which will take place during Holy Rosary’s annual 40 hours devotion, during which Priests Fraternity of St. Peter Father James Jackson will preach on the traditional “four last things: death, judgment, heaven and hell.”

On that day, a solemn closing celebration of the traditional Latin Mass will begin at 5:15 p.m. followed by eucharist, a solemn closing of the 40 hours devotion, and a sermon by Father Jackson, at 6:30 p.m. The “Spaghetti and Spirituality” dinner will conclude the evening at 7:30 p.m.

This year’s speaker series will be the eighth one that Holy Rosary parishioner Bruce Konicek has coordinated, although he is quick to acknowledge the help of other parishioners who work to make the series a success for the hundreds who participate each week during Lent.

“The program could not exist without the many dedicated volunteers who wish to see the faith alive in everyone,” Konicek said. “I believe the Church thrives when people act on their faith and, through their faith, encourage others to strengthen their faith.”

Over the years, Konicek has seen “Spaghetti and Spirituality” benefit Catholics from many archdiocesan parishes, and he hopes it will continue to help them grow in faith this year.

Pope Benedict confirms that he plans to visit the Holy Land in May

VATICAN CITY (CNS)—Meeting American Jewish leaders who were on a visit to Israel, Pope Benedict XVI announced on Feb. 12 that he also is preparing to visit the Holy Land.

A papal trip to Jordan, Israel and the Palestinian territories had appeared to be set for May 8-15, but on Feb. 12, the pope announced on Feb. 12 that he also is preparing to visit the Holy Land.

Rabbi David Rosen, director of interreligious affairs for the American Jewish Committee and a consultant on interreligious affairs for the Chief Rabbinate of Israel, told reporters that he knew from his own contacts that concrete interreligious affairs for the Chief Rabbinate of Israel, told reporters that he knew from his own contacts that concrete interreligious affairs for the Chief Rabbinate of Israel, told reporters that he knew from his own contacts that concrete interreligious affairs for the Chief Rabbinate of Israel, told reporters that he knew from his own contacts that concrete interreligious affairs for the Chief Rabbinate of Israel, told reporters that he knew from his own contacts that concrete interreligious affairs for the Chief Rabbinate of Israel, told reporters that he knew from his own contacts that concrete interreligious affairs for the Chief Rabbinate of Israel, told reporters that he knew from his own contacts that concrete interreligious affairs for the Chief Rabbinate of Israel, told reporters that he knew from his own contacts that concrete interreligious affairs for the Chief Rabbinate of Israel, told reporters that he knew from his own contacts that concrete interreligious affairs for the Chief Rabbinate of Israel, told reporters that he knew from his own contacts that concrete interreligious affairs for the Chief Rabbinate of Israel, told reporters that he knew from his own contacts that concrete interreligious affairs for the Chief Rabbinate of Israel, told reporters that he knew from his own contacts that concrete interreligious affairs for the Chief Rabbinate of Israel, told reporters that he knew from his own contacts that concrete
In nearly 30 years of teaching in Catholic schools, Donna Latroph of Our Lady of Lourdes School in Indianapolis has been an inspiration for students and other teachers.

Kathryn Jacobi, English teacher at Our Lady of Providence Jrs./Sr. High School in Clarksville

Kathryn Jacobi isn't afraid about challenging her students. When she was asked what advice she would give to new teachers, Jacobi answered that she should not underestimate their students.

"They will perform to your highest expectations," says Jacobi, who has taught at Our Lady of Providence since 1991.

The veteran teacher also advises, "Don't expect accolades from adolescents. But that's not why you're doing this anyway. You may never know the full scope of your influence. All you can do is hope that you've made a difference to someone at some time."

In my role as an educator, I must recognize those differences, and match instruction and motivation to meet the learning needs for each child to be successful," Lathrop uses a similar approach in mentoring younger teachers, says Cara Swinifer, the principal of Our Lady of Lourdes School. Swinifer says, "Donna does not push from the back, but rather walks with a person with her arm around her shoulder."

"It makes me proud to know that she is a graduate of Our Lady of Providence Jrs./Sr. High School, where Kathryn Jacobi was one of her English teachers."

"I am honored and humbled that I would even be considered for the same award as Ms. Jacobi," Singleton says. "Still, the person who most influenced me in becoming a teacher is her mother."

She has always been a ready resource when I need advice, and she volunteers in my classroom now that she has retired," Singleton says. "I can only hope to earn as much respect and touch as many lives in my career as she has in hers."

Suzi Abell, art teacher at St. John of Arc School in Indianapolis

"I try very hard to create an environment where the children are excited about learning within a safe classroom," a St. Anthony of Padua School in Clarksville teacher, says, "I want my students to walk into my room with an eagerness and respect for learning and each other. Once I gain their energy, I try to offer the children an array of teaching approaches. By offering many different opportunities, I believe that every child what they need to succeed."

"Let the children come to me," Marsha Austin, a second-grade teacher at St. John of Arc School in Indianapolis, says. "Let us bring our children to Jesus by his love of Christ, her gentleness and her strength. She considered it a little bit of her, is important for us to love our neighbors."

"Many of my students have been a ready resource when I need advice, and she volunteers in my classroom now that she has retired," Singleton says. "I can only hope to earn as much respect and touch as many lives in my career as she has in hers."

"I get to be their teacher and I enjoy the positive power of being an ‘upstander’ who takes action to help, and the negative impact of being a bystander who does nothing," Kirchner was told by one admirer that she once saw how others ignored someone at some time."

"I want to use my talents that God has given her to the fullest," she says. "Her ability to connect with children of different abilities is one of her gifts, says a St. Malachy parent who nominated Swihart for the award teacher.

"I want my students to know that I care about them and how they learn, and that what they learn is important to me," Jacque Singleton, first-grade teacher at St. Anthony of Padua School in Clarksville.

"The nice connections among this year’s award winners is that one of the honored teachers is a former student of another award winner.

"I think I will do a better job of teaching in the classroom, because of the feedback from students who were honored at a luncheon hosted by Mrs. Jacobi. "From their feedback, I know that I need to change my approach and make them feel valued.

"It's important to remember that our children need to be successful, and that they need our help to achieve that success," Jacque Singleton, first-grade teacher at St. Anthony of Padua School in Clarksville, says. "It's also important to encourage our children to reach their full potential."

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Mosaic of St. Lawrence completes parish renovation project

By Mary Ann Wyand

Hundreds of hands helped create the tile mosaic of St. Lawrence that graces the entrance of the newly renovated narthex fire on Nov. 2, 2007 was that it was done mainly in the church than we had expected," he said. "We finished God’s house first then moved on to renovate the gymnasium and cafeteria."

A architect Michael Eagan of Enthnes Architects in Indianapolis and the Moyer Najim construction company in Indianapolis recently completed the addition to the parish center after the 10 a.m. Mass on Feb. 15. "The fact that the children in the parish made the mosaic of St. Lawrence, which will be the main art piece in the new lobby, is very special," said Father John Buechlein, the pastor.

"The silver lining in our [church] nethex fire [on Nov. 2, 2007] was that we were able to do most of the work in the church than we had expected," he said. "We finished God’s house first then moved on to renovate the gymnasium and cafeteria."

Every student at St. Lawrence School in Indianapolis played a part, whether it be the mosaic of the parish’s patron saint. How Vatican City State was built up nearly from scratch is at the center of a new exhibit open in the basilica of Carlo Magno hall in St. Peter’s Square until May 10. With wall-sized photographic displays and original artifacts from that period, the exhibit aims to send the visitor back in time to witness the birth of a unique nation. Old maps show how, behind St. Peter’s Basilica, acres of vineyards and vegetable gardens that had supplied hom grown foods to the pope and Vatican seminarians were razed to make way for the building of a governor’s office. The administrative office would have to coordinate the functions of some 20 agencies today, including the Vatican’s museums and the offices responsible for security, personnel and building maintenance throughout the territory. The governor’s office continues to oversee all the new buildings that were erected under Pope Pius XII’s direction, including the first television station, electrical generating plant and radio. While building a nation out of hilltop fields and gardens may have seemed daunting, the Vatican did receive some technical and material help from Italy and even the United States. The U.S. Western Electric Company and Bell Telephone Laboratories built and supplied the shortwave radio tower that was used by the newly founded Vatican Radio. The receiver still works and is on display to visitors at the exhibit, which is also on display. Made by ITT, the phone was used for decades, from the time of Pope Pius until the end of Pope John XXIII’s pontificate. A 1931 census report in the exhibit shows 711 people held Vatican citizenship and another 283 noncitizens were residents within its walls for a total population of 194. The vast majority of citizens and residents were Italians. The second largest group was formed by Swiss Guards, most of whom were members of the Swiss Guard protecting the pope. The residents included 23 women, many of whom were married to members of the Swiss Guard. The census that year marked the 60th anniversary of the founding of Vatican City State.

When I think about the challenges we face in carrying on the mission of Christ in our local Church on this anniversary of our archdiocese, I think a lot about our holy founders. 'Archbishop Daniel M. Buechlein

Pope Benedict XVI reads a message after a concert at Paul VI hall at the Vatican on Feb. 12. The concert marked the 80th anniversary of the founding of Vatican City State.
Pope says confession restores relationship with God

VATICAN CITY (CNS)—Through the sacrament of penance, Christ purifies sinners and restores their relationship with God and with the community of believers, Pope Benedict XVI said.

Using his Angelus address on Feb. 15 to comment on the day’s Gospel story about the healing of a leper, the pope said that in biblical times leprosy brought with it “a sort of religious and civil death” because its victims were forced to live outside the community.

Bible stories use leprosy as “a symbol of sin, which is the true imperity of heart that separates us from God,” he said.

“The sins we commit separate us from God and, if they are not confessed humbly trusting in divine mercy, they even produce the death of the soul,” Pope Benedict said.

Healing the leper and all who were ill, Jesus fulfilled the Old Testament prophecies about the Messiah who would take on the infirmities and suffering of all God’s people, he said.

“In his Passion, he will become like a leper, rendered impure by our sins, separated from God. All of this he will do out of love in order to obtain reconciliation, forgiveness and salvation for us,” the pope said.

Pope Benedict told the crowd gathered in St. Peter’s Square that Christians can always draw on the healing love of Jesus in the sacrament of penance.

“In the sacrament of penance, the crucified and risen Christ—through his ministers—purifies us with his infinite mercy, restores us to communion with the heavenly Father and with our brothers and sisters, and gives us the gift of his love, joy and peace,” he said.

Archdiocesan parishes schedule Lenten penance services

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of penance services that have been reported to The Criterion. Due to space constraints, penance services scheduled later during Lent may be omitted from the list in this week’s newspaper. However, the entire schedule is posted on TheCriterionOnline.com.

Baltimore-Dyer
March 17, 7 p.m. at St. John the Evangelist, Enochsburg
March 26, 6:30 p.m. at Immaculate Conception, Millhousen
March 10, 7 p.m. at St. John, Shebysville
March 24, 7:30 p.m. at St. Louis, Batesville
April 1, 7 p.m. at St. Vincent de Paul, Shelby County

Bloomington Deanery
March 17, 7 p.m. at St. Vincent de Paul, Bedford
March 19, 7 p.m. at St. Agnes, Nashville
March 24, 7 p.m. at St. Martin of Tours, Martinsville
March 26, 7 p.m. at St. Jude, Spencer
April 1, 7 p.m. at St. Charles Borromeo, Bloomington
April 1, 7 p.m. at St. Peter’s, Paul Catholic Center, Bloomington
April 1, 7 p.m. at St. Mary, Rushville

Connersville Deanery
March 12, 7 p.m. at St. Mary, Rushville
March 26, 7 p.m. at St. Andrew, Richmond
March 26, 7 p.m. at St. Michael, Brookville
April 1, 7 p.m. at St. Gabriel, Connersville
April 2, 7 p.m. at St. Bridget, Liberty

Indianapolis East Deanery
March 4, 7:30 p.m. for St. Michael, Greenfield, and Holy Spirit at Holy Spirit
March 16, 7 p.m. for St. Therese of the Infant Jesus (Little Flower), St. Bernadette and Our Lady of Lourdes at Our Lady of Lourdes
March 18, 7 p.m. at St. Simon the Apostle
March 18, 7 p.m. at St. Thomas, Fortville

Indianapolis North Deanery
March 22, 2 p.m. deanery service at St. Luke the Evangelist
March 24, 7 p.m. deanery service at St. Luke the Evangelist
March 25, 7 p.m. deanery service at St. Luke the Evangelist

Indianapolis South Deanery
March 10, 7 p.m. for Good Shepherd and St. Roch at St. Roch
March 16, 7 p.m. at Nativity of Our Lord Jesus Christ
March 19, 7 p.m. at Holy Name, Beech Grove
March 24, 7 p.m. at St. Mark the Evangelist
March 25, 7 p.m. at St. Jude
March 28, 9:30 a.m. at St. Bambas
April 1, 7 p.m. for St. Ann and St. Joseph at St. Joseph
April 6, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery
March 4, 7 p.m. at St. Michael the Archangel
March 7, 7:30 p.m. for Holy Trinity and St. Anthony at St. Anthony
March 9, 7 p.m. at Mary, Queen of Peace, Danville
March 23, 7 p.m. at St. Gabriel the Archangel
March 24, 6:30 p.m. at St. Monica
March 26, 6:30 p.m. at St. Anna, Plainfield
March 25, 7 p.m. at St. Christopher
March 26, 7 p.m. at St. Michael, Brownsburg
April 2, 7 p.m. at Holy Angels

New Albany Deanery
March 3, 7 p.m. at St. Michael, Bradford
March 4, 7:30 p.m. at Our Lady of Perpetual Help, New Albany
March 9, 7 p.m. at St. Anthony of Padua, Clarksville
March 10, 7 p.m. at Sacred Heart of Jesus, Jeffersonville
March 10, 7 p.m. at St. Joseph, Sellersburg
March 11, 7 p.m. at St. Joseph, Corydon
March 12, 6:30 p.m. at St. Paul, Sellersburg

March 14, 9:30 a.m. at St. Mary-of-the-Knobs, Floyd’s Knobs
March 16, 7 p.m. at St. Mary, Navilleton
March 17, 7 p.m. at St. Michael, Charlestown
March 18, 7 p.m. at St. Mary-of-the-Knobs, Floyd’s Knobs
March 29, 7 p.m. at St. Mary, Lanesville
April 1, 9:45 a.m. at Our Lady of Providence High School, Clarksville
April 2, 9:45 a.m. at Our Lady of Providence High School, Clarksville
April 5, 3 p.m. at Holy Family, New Albany

Seymour Deanery
March 4, 6 p.m. at St. Patrick, Salem
March 10, 6 p.m. at Church of the American Martyrs, Scottsburg
March 10, 7 p.m. for Our Lady of Providence, Brownstown, and St. Aloysius, Seymour, at St. Aloysius, Seymour
March 11, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
March 15, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
March 24, 7 p.m. at St. Mary, North Vernon
March 26, 6:30 p.m. at St. Bartholomew, Columbus
April 6, 6:30 p.m. for St. Anne, Jennings County, and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery
March 22, 2 p.m. deanery service at St. Paul, Tell City
March 25, 7 p.m. deanery service at St. Heinrad, New Harmony

Terre Haute Deanery
March 5, 12:30 p.m. and 7 p.m. at Sacred Heart, Clinton
March 5, 7 p.m. at St. Patrick, Terre Haute
March 15, 7 p.m. at St. Joseph, Rockville
March 18, 7 p.m. at St. Paul, the Apostle, Greencastle
March 26, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute
March 26, 7 p.m. at St. Benedict, Terre Haute
March 31, 6:30 p.m. at O’sullivan, Brazil
April 1, 6:30 p.m. at Holy Rosary, Seelyville

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Baby boomers have time to share faith, hope and charity

By Christopher Carstens

What do Bill Clinton, Dolly Parton, Donald Trump and I have in common? Very little except for the fact that all of us turned 62 last year. This places us among the oldest members of the baby-boom generation. It also makes us eligible for some senior citizen discounts.

Once, we imagined ourselves as a generation forever young. Now we’re singing a different tune. A major generational change is happening. What does it mean for us and, more importantly, for the generations that come after us? The U.S. Census Bureau considers the post-World War II baby-boom generation to be those born between 1946 and 1964. The baby-boom generation was and is still the largest age segment in the U.S. population.

As this group proceeds through the population, it created a bulge at every stage: from the number once entering kindergarten classes to those looking for “55 and better” retirement facilities and trying to draw on Social Security benefits. In addition, of those born between 1946 and 1964, 25 percent of the population in every state is “baby boomers alive today. We constitute at least half of our state’s population, it created a bulge at every stage: from the number once entering kindergarten classes to those looking for “55 and better” retirement facilities and trying to draw on Social Security benefits. In addition, there are more than 75 million baby boomers alive today. We constitute at least 25 percent of the population in every state except Utah.

By 2030, there should still be 57 million of us alive. Most baby boomers will have reached the official retirement age and will be collecting Social Security benefits, needing increased medical care, living in retirement facilities and trying to draw together the threads of their lives.

Great thinkers have observed that the major questions in the second half of life are spiritual ones. Baby boomers take note! Longtime NBC anchor and author Tom Brokaw called our parents’ generation the “greatest generation.” Many of us are happy to agree with him and pay tribute to them, living or dead.

The baby boomer generation’s motto is “You are the authors of our own destiny.” Marketers have taught baby boomers that we can buy happiness. Whatever that means, we can buy it. But whether we look ahead of us or behind us, we baby boomers are on call. Our parents need us, often for life’s basic necessities. Our children expect our support— and often our financial assistance—and may even ask for our wise counsel. Our grandchildren call upon our energies and resources in many ways. Sometimes we may even function as their surrogate parents.

We feel stretched, sometimes to our emotional and physical limits, and not always able to respond adequately. For those of us who spent a lot of time as self-absorbed baby boomers, it’s a new experience to be stretched in caring directions—and not necessarily a bad thing! A generous generation—I suggest this description more as a question. Our generation has every reason to be generous. A lot of people have no lack of opportunity to place our considerable resources at the service of human need. We have a lot of attention in our earlier years—life is never meant to be all about us. For some people, this truth may come as a disappointing revelation. But for most of my fellow travelers, I hope that it will be a spiritual breakthrough leading to greater freedom and peace.

(H. Richard McCord Jr. is the director of the U.S. bishops’ Secretariat for Laity, Marriage, Family Life and Youth.)

Baby boomer generation must seek God’s help with challenges in life

By Christopher Carstens

The baby boomer generation’s motto is “You are the authors of our own destiny.” Marketers have taught baby boomers that we can buy happiness. Whether that means, we can buy it. But whether we look ahead of us or behind us, we baby boomers are on call. Our parents need us, often for life’s basic necessities. Our children expect our support— and often our financial assistance—and may even ask for our wise counsel. Our grandchildren call upon our energies and resources in many ways. Sometimes we may even function as their surrogate parents.

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Baby boomers worry about finances

This Week’s Question

As a baby boomer, what are you most concerned about when you consider the years ahead of you?

“ar biggest concern would be retirement and downsizing, ... and if the children will be near enough to keep our family going. One of our children is already off to college.” (Michelle Krasny, Yardley, Pa.)

“ar problem used to be wondering if Social Security would be there when we retire. Now we know we can forget that. The question now is will our IRA survive or will that retirement money be gone—we are one generation buying government out voluntarily or not, an issue mentioned in the recent national election. That makes retirement less secure, and now you have to wonder what will happen to what we have saved.” (Ted Varga, Akron, Ohio)

“I’m concerned about all the negativity in the press, and on the news, I think it’s hard for us and our kids to hear that day in and day out ... I want to show my children the good side, and raise them in a moral and ethical way with God as a partner.” (Mary Clingan, West Des Moines, Iowa)

Lend Us Your Voice

An upcoming edition asks: Do you have a sense of constantly being caught in spiritual warfare? What concerns you most as you strive to live your Christian life?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to Faith Alive! at 3211 Fourth Street N.E., Washington, D.C. 20017-1100.
Basic Catholicism: God created the world

In our Creed, we Catholics say that we believe in one God, “maker of heaven and earth, of all that is, seen and unseen.” We believe that God created the world. However, we do not believe the world in fact as many people suppose we do.

In recent years, atheism has become our society’s latest fad. It started with the success of Richard Dawkins’ book The God Delusion. A medieval heretic named Sarmis had also a best seller called The End of Faith: Religion, Terror and the Future of Reason. He argued, in effect, that religious beliefs are mainly responsible for the world’s problems. The books assert that science and belief in God are incompatible. But Catholics insist that there cannot be incompatibility between science and religion because God is the author of both. It is true that Catholic Church scientists, just as they do in other fields, have learned from that mistake.

Some atheists who put all their faith in science want to believe that most scientists are atheists. That simply isn’t true. A therapist has identified a small minority among scientists, just as they do in other fields. The reason is that in God are incompatible. But Catholics insist that there cannot be incompatibility between science and religion because God is the author of both. It is true that Catholic Church scientists, just as they do in other fields, have learned from that mistake.

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Bible verses pay our bills.

If you are concerned about your financial security in these uncertain times, listen to the Bible. During the last few decades, many Bible readers have discovered that “Don’t worry about anything, you’ll be all right.”

It is not necessary to do worry about your life, you will eat or drink, or about your body, what you will wear” (M 16:24-25).

You may say, “That’s fine, but these are only words. How can a Bible verse pay my bills?”

I know a man who was down on his luck and his car died. He couldn’t afford to buy another, and he needed to get to work or he would lose his job. That night, he got a phone call from an old friend who said, “I just bought a new car and I was wondering if you’d like to have my old one. It’s nothing to look at, but it runs.”

God knows what we need. Does he not stretch a dime, his words are sufficient for advancing the institution can surely understand this. He who has studied Civil War history can surely understand this.

My husband, Paul, and I were fortunate to tour the Planet Arts Building during the 1990s after the U.S. Holocaust Museum was opened. Our main purpose in going to the national capital was, however, to deliver historical material that we serendipitously inherited from very dear former neighbors, Iseose and Richard Argant, who settled in Indianapolis after fleeing Vienna, Austria, when the Nazis took over during World War II. Mr. and Mrs. Argant would have approved of our mission.

The commemorative book about Lincoln is from the Pen Arts Press. For more information, log on to www.slate.com or write to Pen Women Press, 1300 17th Street, N.W., Washington, D.C. 20003. The cost is $25. (Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.)

Richard Eames

Catholic Education Outreach

Why the president-principal model is good for Catholic high schools

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.)

The president-principal model of high school administration was first introduced in archdiocesan institutions in high schools in the mid-1990s as a result of recommendations from an institutional advisory Catholic School Management Inc. and subsequent investigations in the schools.

Five of the seven inter-parochial high schools now have presidents and principals, as do all four of the private Catholic high schools located within the archdiocese. The two small parochial high schools in the archdiocese operate with principals as chief executives.

The model recognizes that there are two key roles in high school administration—presidents and administrators in all Catholic high schools today, in simple terms, one mainly influences the future of the school and the other focuses on the day-to-day operations.

Principals are necessarily consumed by daily responsibilities for advancing the institution, and responsibilities for advancing the institution can be neglected to the detriment of the long-term health of the school. Leadership development goals can be met while the educational side suffers.

In business terms, the president is seen as the “executive” role and principal as the “internal” or chief operating officer (CEO).

The president serves as the executive officer of the board, oversees the overall mission and Catholic identity of the school, leads strategic long-term planning with the board, leads institutional advancement (development) efforts and the business affairs of the school.

The principal provides leadership for faith community affairs, academic affairs and student affairs. The roles are discrete, but the most successful Catholic high schools provide their principal collaborate closely and have a united vision of what the school should be. Of course, they should both share responsibility for the overarching mission of a Catholic school in passing on the faith.

The president-principal model first appeared in Jesuit high schools. Recent reports indicate that more than 50 percent of Catholic secondary schools now use the president-principal model of administration and another 14 percent anticipate changing to the model within the next few years.

This administrative structure may not be feasible in the smallest Catholic high schools, but the board and administration of these schools must make effective provision for both the internal and external, or “principal” functions, if the school is to be successful and viable today.

Several research studies have validated the efficacy of the model. Given is the day when the principal returned to work a few days before school started, students were lined up around the block on the first day of classes, and functioning as if in a “living embodiment” of religious sisters and brothers, who worked for little or no pay.

Catholic high schools today— even the smallest— are multi-million dollar business enterprises. They need to be managed and marketed for image, enrollment and financial resources in order to not just survive, but to thrive.

We believe that the president-principal model has helped Catholic interparochial high schools in the archdiocese become more effective and more successful that they are today. There is no question that the model, along with strong leadership by the high school president and the principal model of administration, has made institutional advancement efforts more successful in the schools.
The Sunday Readings

Sunday, Feb. 22, 2009

- Isaiah 43:18-19, 21-22, 24b-25
- 2 Corinthians 1:18-22
- Mark 2:1-12

The Book of Isaiah provides this weekend’s first reading.

When this reading was composed, times were bad for God’s People. It was not just that they faced great hardships, but also that they were angry and disappointed.

They had endured forty years of living as a powerless, probably outcast, community of exiles in Babylon, the seat of the Babylonian Empire that had overtaken their land years earlier.

The Babylonians also had taken their political independence and destroyed all their structures.

The exiles had yearned for the chance to return home. A long last, Babylon itself fell, hurled by the Persian emperor, Cyrus, whose powerful army overwhelmed Babylon. He allowed the exiles to go home.

For the Jews, it was the answer to their prayers.

At last, returning to their homeland, they had a rude awakening. The land was not as they had envisioned it. It was just as hard to imagine their disgust and even despair, and then to suppose how bitterly they could have missed having a sense of overflowing with milk and honey. It was just as hard to imagine having a sense of having a sense of God’s mercy, especially that God would have a rude awakening. The land was not as they had envisioned it. It was just as hard to imagine their disgust and even despair, and then to suppose how bitterly they could have missed having a sense of overflowing with milk and honey. It was just as hard to imagine having a sense of God’s mercy, especially that God would rescue them from their exile. Sin holds us captive. Sin holds us captive. Sin holds us captive. Sin holds us captive.

Reflection

The Church’s emphasis is on Jesus as Savior and as Son of God. He acts as God.

The real meaning of “Kyrie eleison” is “Christe eleison,” and we answer. Two concerns often conflict with each other.

One, the Church’s emphasis on Jesus as Savior and as Son of God. He acts as God.

Two, the Church’s emphasis on Jesus as Savior and as Son of God. He acts as God.

The phrase you ask about is an ancient Greek prayer of praise. It was commonly used at Mass until the change to the vernacular about 40 years ago.

The real meaning of “eleison,” however, has more to do with compassion or loving concern than with direct pardon for sin. It is thus not so much a petition for forgiveness as praise of God’s compassionate mercy, a marvelous Christian expression acknowledging God’s amazing love.

Your other question is not so easy to answer. Two concerns often conflict with each other.

First, the Church desires as much as possible to retain in its liturgical treasury the word “eleison” because it is the most expressive of the great traditions of worship that our ancestors in faith honored and used for many years.

This doesn’t mean that any one language, for example, is better or more sacred than another because it is ancient.

Some people challenged his credentials as an Apostle. In this reading, Paul reasserts his role and reaffirms his pure spiritual intentions.

St. Mark’s Gospel furnishes the last reflection.

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The real meaning of “eleison,” however, has more to do with compassion or loving concern than with direct pardon for sin. It is thus not so much a petition for forgiveness as praise of God’s compassionate mercy, a marvelous Christian expression acknowledging God’s amazing love.

Your other question is not so easy to answer. Two concerns often conflict with each other.

First, the Church desires as much as possible to retain in its liturgical treasury the word “eleison” because it is the most expressive of the great traditions of worship that our ancestors in faith honored and used for many years.

This doesn’t mean that any one language, for example, is better or more sacred than another because it is ancient.

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DEITSCH, Ted T., Sr.


DORSEY, Alfred G., 84, Christ the King, Indianapolis, Feb. 1. Father of Danny, Mike and Tim Dorsey. Grandfather of four.


GRAHAM, Diana Mary, 66, St. Bonaventure, Columbus, Jan. 31. Mother of Brian and Jeanette Graham. Sister of Brenda Macht, Dennis and Doug Perkins. Grandmother of five.

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SCHUBEL, Edward Thomas, Sr., 86, Sacred Heart of Jesus, Jeffersonville, Jan. 29. Father of Patricia Bright, Kelli Wilson, Susan, Dennis and engineered by Richard Bright. Great-grandfather of five. Great-great-grandfather of six.

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TUNNY, John E., 95, St. Andrew's, Napoleon, Jan. 12. Mother of Betty Jett, Ameila Newhart, Dale, Hubert, James and Joseph.


Conventional Franciscan Father Basil Heiser was former minister general of the international order

Providence Sister Gertrude Bauer was a principal of the Order of Providence High School.
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History book recounts 175 years of Catholicism in the archdiocese

“This history will help all of us learn how our ancestors in the faith revealed the face of the Lord to others and how, over the years, they invited people to ‘come and see.’”

— Archbishop Daniel M. Buechlein
Speakers offer hope for those struggling with mental illness

By Mary Ann Wyand

GREENWOOD—An estimated 50 million Americans are affected by mental illness, according to National Institute of Mental Health statistics. Less than 20 percent of those people seek treatment.

One in five American families is affected by mental illness at least once, research indicates, and mental disorders are the leading cause of disability in the U.S. and Canada for people aged 15 to 44.

Five years ago, Tom and Fran Smith, along with their son, Kevin, of St. Nicholas Parish in O’Fallon, Ill., founded the Karla Smith Foundation to provide “hope for a balanced life” for people and families that are struggling to cope with mental illness. A few their 26-year-old daughter died by suicide in 2003 as a result of her bipolar disorder, they discovered that ministering to others with educational programs also helped them grieve and begin to heal from the pain and guilt which devastated them as parents.

They were the keynote speakers for a Feb. 3 program about "Breaking the Silence of Mental Illness in the Church." The program was held at St. Francis and Clare Parish in Greenwood.

On Feb. 4, they discussed "Suicide Grief: A Day for Persons Caring for Family Members and Loved Ones Challenged by Mental Illness and the Experience of Suicide" during the seventh annual archdiocesan Office of Family Ministry’s Project Catholic Cemeteries Association Mission Day at Our Lady of Fatima Retreat House in Indianapolis.

Tom Smith is the author of two books titled A Balanced Life: Nine Strategies for Coping with the Mental Health Problems of a Loved One and The Tattered Tapestry: A Family’s Search for Peace with Bipolar Disorder.

“One of the major difficulties with mental illness in contrast with physical illness is that … it’s often difficult to diagnose a person’s mental illness and determine appropriate treatment.” —Tom Smith

Fran Smith said Karla’s bipolar illness and death taught her not to be judgmental.

“Stigma leads others to avoid living, socializing or working with, renting to or employing people with mental disorders, especially severe disorders, such as schizophrenia,” she said. "It leads to low self-esteem, isolation and hopelessness for people struggling with mental illness."

Fran Smith said that to help them grieve and begin to heal from the pain and guilt which devastated them as parents, they founded the Karla Smith Foundation.

“We just don’t know another person’s story,” she said. "We don’t know why someone is the way he or she is … if a family has a physical crisis, people tend to understand that, if people live with mental illness, I don’t think there is that same understanding."

As a society, Tom Smith said, "we have always underestimated the number of people with mental illness so our mental health care systems for centuries have been inadequate, and it’s still true today."

"It is possible to support people with mental illness,” he said. "Their illness can be successfully managed with professional help, medication, and support from their family, friends, pastor and parish."

The President’s Commission on Mental Illness addresses the widespread problem of stigma, Fran Smith said, the negative attitudes and beliefs that make people fear, reject, avoid and discriminate against people with mental illness.

"Stigma leads others to avoid living, socializing or working with, renting to or employing people with mental disorders, especially severe disorders, such as schizophrenia," she said. "It leads to low self-esteem, isolation and hopelessness for people struggling with mental illness."

"Responding to stigma, people with mental health problems internalize public attitudes and become so embarrassed or ashamed that they often conceal their symptoms and fail to seek the treatment they need," she said. "This is very sad. … Until we bring this more out into the open, … we won’t be addressing the problem."

People with mental illness can live a normal life with proper treatment and medication, Tom Smith emphasized.

"There is much more hope now.”

(Next week: Suicide.)

Nine strategies help person and family cope with mental illness

Tom and Fran Smith of St. Nicholas Parish in O’Fallon, Ill., teach nine strategies that offer hope for a balanced life for people and families affected by a loved one’s mental illness.

- "Help our loved one find and continue to take the medications that keep her in balance.
- "Identify the early warning signs of a change in behavior, sensing, mood or ability to relate to others in daily functioning."
- "Become a supportive network of family and/or friends who will be available to our loved one even through this mental illness does not encompass all of life.
- "Take care of ourselves by proper exercise, sleep, diet and relationships, and by monitoring our feelings.
- "Become a supportive network of family and/or friends who know about the mental illness and who commit to acting in the best interest of our loved one as far as we are able.
- "Identify the early warning signs of a change in the thinking or behavior that precede a more difficult phase of the mental illness, and help our loved one when these signs emerge."
- "A knowledge of our dependence on a Higher Power and seek guidance from that Higher Power in whatever way that is comfortable to us.

(For more information about Tom Smith’s books or Tom and Fran Smith’s ministry, log on to their Web site at www.KarlaSmithFoundation.org.)

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