



The

Criterion

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

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'Anything God wants me to do'



Submitted photo



Eight teachers, Suzi Abell, Marsha Austin, Kathryn Jacobi, Sandi Kirchner, Donna Lathrop, Connie Schmidt, Jacque Singleton and Jackie Swihart, from across 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.

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

By John Shaughnessy

Sandi 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 in less than 24 hours she was scheduled to receive one of her greatest honors as a teacher—an award that was being given to just eight teachers in the archdiocese

for the 2008-09 school year.

As the car bounced off the curb in front of Kirchner, it ricocheted toward the center of a busy street. Kirchner ran toward the car, opened the front passenger door, jumped inside the car and stretched her left foot toward the brake—stopping the car without anyone getting hurt.

"I don't know how I got the car stopped. It was the grace of God," Kirchner said the next day at a luncheon in Indianapolis where she was honored as one of the Saint Theodora Excellence in Education Award winners.

"The woman who was driving the car had a seizure. Some of my co-workers came, we got the little girl out, and we called 911 and they took over. I stood there thinking how precious life is, and how quickly it can change."

The blessing is that no one was hurt. Even the driver of the car "is back home and doing fine," said the school's principal, Franciscan Sister Joanita Koors.

"It's one of those grace moments when you felt God and the angels were there," the principal said. "Sandi immediately knew what to do. She's one of those teachers who always seem to know what to do in the spur of the moment."

Asked if being a hero is in her job description, the teacher of 25 years replied with a smile, "Anything God wants me to do."

That attitude reflects Kirchner and the seven other teachers who were recognized for their dedication to their students and to Catholic education.

While helping to physically save lives
See TEACHERS, page 8

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.

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.

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
See CIVIL RIGHTS, page 2

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

VATICAN CITY (CNS)—The smallest nation in the world is celebrating a relatively young 80th birthday this year.

Although the Catholic Church has a 2,000-year history, Vatican City State was established on Feb. 11, 1929, to guarantee that the Holy See and the pope could freely carry out their spiritual mission of confirming Christians in the faith and guiding the universal Church.

The transition from the Papal States to nationhood was a long and bumpy road.

Starting in the eighth century, the Church wielded temporal power over what was known as the Papal States, a shifting group of territories across parts of

modern-day Italy.

The popes at the time were territorial sovereigns and, as such, had to deal with the unpleasant risks and worries of foreign powers bent on invasion, rival Holy Roman emperors and powerful Roman families vying for control of the papacy.

In the 19th century, revolutionaries fought against papal control in their struggle to unify Italy, and the Papal States dissolved in 1870 after Rome and the surrounding territories were annexed to a unified country covering the entire peninsula.

A dispute with the Italian government
See VATICAN, page 9



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.

CIVIL RIGHTS

continued from page 1

California who was writing her dissertation on the civil rights movement asked her for information about her involvement with the other sisters at Selma. The information was later turned over to Los Angeles filmmaker Jayasri Hart, a Hindu born in Calcutta, India, who had encountered Blessed Teresa of Calcutta many years earlier.

Hart was interested in changes in



CNS photo/Bertram Cobble/PBS

Sister Mary Antona Ebo, of the Sisters of St. Mary in 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. 16 at St. Augustine School in Washington about her experience as the only black nun in a congregation of Catholic sisters who defied the warnings of many to speak at the 1965 civil rights march.

the Catholic Church involving the Second Vatican Council and how that intersected with feminist, religious, civil rights and race issues, and began to focus her attention on the nuns who went to Selma.

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.

As the hourlong 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, a Catholic and because I want to bear witness.”

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 travels the country to promote the mission of the Catholic Church to people of all ages and races, she said.

“So many didn’t get to see [President Barack] Obama take that oath of office, and there is still work for all of us to do,” Sister Antona told the audience. “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



Remembering Archbishop Schulte

Msgr. Joseph F. Schaedel, vicar general, prepares to proclaim the Gospel reading during a memorial Mass for the late Archbishop Paul C. Schulte on Feb. 17 at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis. Altar servers, from left, Kyle Field, Allen Fricker and Joseph Perry, students at Lumen Christi School in Indianapolis, assisted with the Mass. Archbishop Schulte was named archbishop of Indianapolis on July 20, 1946, and installed on Oct. 10, 1946. He retired on Jan. 14, 1970, and died on Feb. 17, 1984, at the St. Augustine Home for the Aged in Indianapolis. The Mass commemorated the 25th anniversary of Archbishop Schulte’s death.

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 of today made him realize he, too, could be doing more for his Church, community and nation.

“To have someone right in front of me who was actually in Selma, who put her faith in Jesus Christ to carry her though such a dangerous situation, really drives the point home for me,” Thomas said. “It’s our responsibility to try and right our wrongs.” †

Catholic leaders express worries over Chavez victory

BOGOTA, Colombia (CNS)—Venezuelan President Hugo Chavez’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.

Chavez 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 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 to push for the constitutional amendment, which passed with 54 percent of the vote.

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

Nevertheless, both Bishop Gonzalez and Father Peraza said Chavez’s opponents should recognize the president’s support and work with the government to move the

country forward.

Since he was first elected president in 1998, Chavez 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 Chavez’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, Chavez declared that he would run again in 2012.

Despite his referendum victory, many analysts predict Chavez will confront huge economic problems this year as the sudden drop in global petroleum prices has slashed the oil-exporting nation’s income.

Chavez, 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.

Bishop Gonzalez said he does not expect to see such restrictions in Venezuela, but noted that education reform legislation in the National Assembly could remove autonomy from Catholic schools. He also said that free speech has been compromised by the government’s practice of attacking those who disagree with administration policies. Chavez has called Church leaders elitist and accused them of behaving more like

politicians than religious leaders.

“Many who don’t have the same opinions as the government are ignored—not only ignored but attacked,” Bishop Gonzalez said.

Despite the challenges, he said Church leaders will continue speaking out. “The Church’s work is to show the ethical path,” he said.

In an interview with Caracas’ Union Radio, Archbishop Baltazar Porras Cardozo of Merida, vice president of the Venezuelan bishops’ conference, emphasized that the referendum results show that Venezuela is not a hegemony.

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 means opening 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 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.

“A situation of inequity isn’t the same as one of impossibility,” he said. †

Lenten disciplines include fasting, almsgiving, prayer

Abstinence from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is Feb. 25.

Fasting is 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



according to one’s needs, but eating solid foods between meals is not permitted.

The special Paschal fast and abstinence are prescribed for Good Friday and encouraged for Holy Saturday.

By the threefold discipline of fasting, almsgiving and prayer, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is April 9. †

The Criterion

2/20/09

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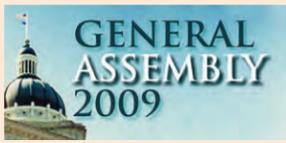
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Abortion bills pass Indiana Senate, head to House

By Brigid Curtis Ayer

When does life begin? Catholic teaching articulates this concept very clearly: Life begins at conception.



The question is, Can Hoosier lawmakers put this simple, yet profound concept into law?

Sen. Patricia Miller (R-Indianapolis), author of

two abortion bills which passed the Senate on Feb. 10, realizes that lawmakers may not be able to get this exact language in a statute, but she is doing her part to improve informed consent laws for abortion and holding doctors who perform them more accountable.

Miller's informed consent bill, Senate Bill 90, which passed the Senate 39-11, would add several new components to Indiana's informed consent law.

Consent to an abortion would be made in writing rather than given orally, which is now the law and current practice. It would inform the woman in writing, at least 18 hours prior to the abortion, about adoption options and that some of the health costs associated with having the baby could be paid by the adopting couple. Women seeking an abortion also must be informed of physical risks involved with having an abortion and carrying the baby to term, that human life begins when sperm and ovum meet, and that the fetus may feel pain during the procedure.

Sen. Miller said that she had wanted to get the language that life begins at fertilization in the bill, but the senator said that there was too much opposition to it so she had to settle for a more technical definition stating that human physical life begins when sperm and ovum meet and the cells begin to divide.

Another measure authored by Sen. Miller would require more accountability for doctors performing an

abortion.

Senate Bill 89, passed by the Senate 44-6, requires physicians performing abortions to obtain hospital privileges in the county where the abortion is performed or in a nearby county for the purpose of follow-up treatment for a woman who has had an abortion.

"The purpose of the physician admitting privileges bill, Senate Bill 89, is to make sure that the doctor is available for follow-up treatment if a woman has complications due to the abortion," Sen. Miller said. "Right now, at least as far as I know, [many] physicians that perform abortions in Indiana come from another state."

"The doctor leaves and if the woman has complications she is told to go to an emergency room. Then an emergency room physician is providing treatment for problems that [he or she is] not responsible for," Sen. Miller said. "And in some cases, the woman is embarrassed about having an abortion and may not tell the doctor she has had an abortion so the physician is unclear what triggered the hemorrhaging."

Senate Bill 89 also requires the physician to notify the patient of the hospital locations where the patient can receive follow-up care. It also makes abortion physicians more accountable for the abortions they perform and provides better after care for the woman.

"These bills are not new to the Senate," Sen. Miller said. "They passed the Senate last year, but were combined into one bill. This year, the bills are separated into two bills but, in years past, they have not gotten a hearing in the House."

Information provided by Americans United for Life, a national pro-life action coalition, suggests that informed consent laws reduce abortion, not because access is denied but because women are more informed about the truth of abortion and decide against having one.

Between 1990 and 1999, abortions declined by 18.4 percent. Research conducted by the Heritage Foundation, a public policy think tank in Washington, D.C., confirms that informed consent state laws reduce the number of abortions. In particular, parental consent laws for minors seeking an abortion have the most significant impact in curbing abortion. Indiana currently

requires parental consent for minors seeking an abortion.

According to data provided by the National Conference of State Legislatures on state informed consent laws, 33 states require counseling; seven states require informing about the abortion and breast cancer link; eight states require informing about fetal pain; 20 states require informing about the mental health impact; six states require ultrasound services; and 28 states have a waiting period.

Rep. David Cheatham (D-North Vernon) and Rep. Matt Bell (R-Avilla) are the House sponsors of the bill. Since the Democratic Party holds the majority of seats, Rep. Cheatham will be the lead sponsor of the bill as it moves through the House.

The bills have not been assigned to a House committee. When they are assigned to a committee, it will be up to the committee chair to determine if the bill will receive a hearing.

Sen. Miller said she is uncertain about the fate of her bills as it is now up to House members to act.

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



Sen. Patricia Miller

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.

They are broadcast at 11:05 a.m. on Saturday and Sunday mornings on WSPM 89.1 FM following Archbishop Daniel M. Buechlein's weekly radio broadcast.

Indianapolis Catholic Radio also streams on the Internet and can be heard statewide by going to www.catholicradioindy.org and clicking on the "Listen Now" button. †

Archbishop gives Irish audience 'do's and don'ts' on promoting life

WASHINGTON (CNS)—The pro-life community must not become too closely aligned to one political party, waste energy on internal bickering or become diverted by false arguments, Archbishop Charles J. Chaput of Denver told an Irish audience.



Archbishop Charles J. Chaput

Addressing the Irish chapter of Human Life International on Feb. 8 in Dublin, the archbishop offered a list of "do's and don'ts" on "building and promoting a culture of life" from the American perspective. Abortion is prohibited in Ireland, except to save the life of the mother.

"Americans now have a kind of schizophrenia about the abortion issue," Archbishop Chaput said in his speech posted on the Denver archdiocesan Web site. "Most believe abortion is wrong. But most also want it legal under some limited circumstances."

He strongly criticized the U.S. abortion industry for its "very shrewd political lobbyists" and its "public relations machine that would make [author] George Orwell's Ministry of Truth look amateur."

But he also acknowledged that the U.S. pro-life movement has made some mistakes.

"The fast pace of party politics, and the illusion that politics rules the 'commanding heights' of our society and can fulfill our Christian social obligations, makes political life very addictive," he said. "And this illusion gets dangerous when defending the unborn child is too closely identified with any particular politician or, even worse, one specific party."

"The more pro-lifers tie themselves to a single political party, the less they can speak to society at large," Archbishop Chaput said. "In the United States, Catholics—both on the right and the left—have too often made the mistake of becoming cheerleaders for a

specific candidate."

He also said he has sometimes been "baffled by how much energy is wasted on internal pro-life bickering."

"Acrimony within the pro-life movement is a gift to the other side," the archbishop warned. "It's also a form of theft from the unborn children who will suffer the consequences of our division."

Another area to be avoided, Archbishop Chaput said, is the creation or acceptance of "false oppositions" or options that involve "either/or" choices. As an example, he cited "so-called pro-life organizations" that have argued for an end to the legal struggle against abortion in favor of efforts to find "common ground" and reduce the number of abortions.

"Did Americans take a gradual, social improvement road to 'reducing' racism?" he asked. "No. We passed the Civil Rights Act of 1964. Nor have I ever heard anyone suggest that the best way to deal with murder, rape or domestic abuse is to improve the availability of health care and job training. We make rape illegal—even though we know it will still sometimes tragically occur—because rape is gravely evil."

Archbishop Chaput also rejected arguments that Americans who oppose abortion should "put this 'divisive issue behind us.'"

"There's something a little odd about rhetoric that tells us we are the 'divisive' ones, and lectures adult citizens about what we should challenge, and when we should stop," he said. "In a democracy, we get to decide that for ourselves."

In his list of "do's," Archbishop Chaput urged his audience to "keep hope alive" as Americans do with the March for Life that brings hundreds of thousands of pro-life supporters to Washington each year, and to use new technologies, such as blogs, social networks and YouTube channels, to deliver the pro-life message, especially to young people.

"The new Internet, if used well, can break through the wall of silence [that] pro-lifers often face from an unfriendly media establishment," he said.

But the Denver archbishop also said it is

important for pro-lifers to "be strategic."

"Being sheep in the midst of wolves doesn't mean we can also be dumb as rocks," he said, citing St. Thomas More as "a very adroit thinker and a shrewd, intelligent and prudent political leader as he tried to avoid execution."

That lesson calls for a "big dose of realism" in the pro-life community, he said.

"We should never dream or whine about all the things we could do with the

million euros we don't have,"

Archbishop Chaput said. "We need to focus on the 10 euros we do have."

"History shows that guerrilla wars, if well planned and methodically carried out, can defeat great armies," he added. "And we should never forget that the greatest 'guerrilla' leader of them all wasn't Mao [Zedong] or Che [Guevara], but a young shepherd named David, who became a king." †



Coaching for Christ

Bishop Chatard, Cardinal Ritter, Roncalli, and Scecina Memorial High Schools are sponsoring a wonderful evening of faith, food 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 Chatard High School - Varsity 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 Athletic Department and coordinates psychology services for Purdue University athletics. He was the 2008 USA Olympic Diving Team Sports Psychologist and attended the 2008 Summer Olympic Games in Beijing, China.

6:00 p.m. - Mass at Bishop Chatard 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. - Keynote address by Chris Carr
8:55 p.m. - Closing Prayer

Attendance to this event will fulfill the requirement for the CYO New Coaches Certification Program.

Coaching for Christ is free of charge, but RSVP is requested 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.



Bishop Chatard



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Editorial



Archbishop Daniel M. Buechlein places ashes on the forehead of a young girl during an Ash Wednesday Mass in 2006 at SS. Peter and Paul Cathedral in Indianapolis.

Deep with spiritual meaning, Lent is a season of penance

Lent, the penitential season before Good Friday and Easter, 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 half of the 20th century, throughout Lent, Catholics ate only one full meal a day, 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, Lk 4:1-2).

We shouldn't be too precise, though, in calculating those 40 days. In order to get 40 days, the six Sundays of Lent are not counted. But that gives us only 38 days. You can reach the magic number of 40 by including Good Friday and Holy Saturday.

The number 40 has many biblical references: the 40 days that Moses spent on Mount Sinai with God (Ex 24:18); the 40 days and nights that Elijah spent walking to Mount Horeb (1 Kgs 19:8); God made it rain for 40 days and 40 nights in the days of Noah (Gn 7:4); the Hebrew people wandered in the desert for 40 years; God gave the city of Ninevah 40 days to repent (Jon 3:4).

It was also the traditional belief that Jesus was in the tomb after his crucifixion for 40 hours. The early Christians, therefore, fasted for 40 hours before Easter.

Lent was formerly known by the Latin term "quadagesima," which in turn was the translation of the Greek

"tessarakoste," 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," and it derived 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" (Gn 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.

Ashes, as a sign of penitence, have their roots in the Old Testament. The king of Ninevah, for example, repented by sitting in the ashes (Jon 3:6) and Esther "covered her head with dirt and ashes" before approaching King Ahasuerus on behalf of the Jewish people (Est 4C: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 almsgiving (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 try to give up for Lent.

Our parishes will also make it possible to do more positive things, too, with prayer services of various kinds and 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. Tad Pacholczyk

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 momentous 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 anti-contraception laws of various other states, was in effect for nearly 90 years before it was reversed in 1965. It codified the longstanding dictate of the public conscience that contraception was harmful to society because it promoted promiscuity, adultery and other evils.

It relied on the nearly universal sensibility that children should be seen as a help and a blessing to society, and that, as 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."

Such a view had been remarkably deeply engrained in Western society for millennia, and interestingly, until as late as the 1930s, all Protestant denominations agreed with Catholic teaching condemning contraception.

Not until the 1930 Lambeth Conference did the Church of England, swayed by growing societal pressure, announce that contraception would be allowed in some circumstances. Soon after, the Church of England yielded entirely, allowing contraception across the board.

Since then, every major Protestant denomination has followed suit, even though their founders, including Luther, Calvin and Wesley, had all unhesitatingly condemned contraception, and insisted that it violated the right order of sexuality and marriage.

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

How is it that modern times have seen such a striking reversal of this ancient view of the moral unacceptability of contraception? How is it that our age continues to witness a seemingly endless stream of legislative activity that promotes contraception through exorbitant government funding initiatives in nearly every major country of the world, with American taxpayers providing, for example, more than \$260 million of Planned Parenthood's total income for 2004?

Can something almost universally decried as an evil in the past suddenly become a good, or is such a legislative reversal not indicative of a significant misuse of law and of a collective loss of conscience on an unprecedented scale?

Whenever widespread social engineering of this magnitude occurs, it is invariably preceded by skillful verbal engineering. The late Msgr. William Smith observed that the argument about contraception was basically over as soon as modern society accepted the deceptive phrase "birth control" into its vocabulary. "Imagine if we had called it 'life prevention,'" he once remarked.

The great Gilbert Keith Chesterton put it this way: "They insist on talking about Birth Control when they mean less birth and no control," and again: "Birth Control is a name given to a succession of different expedients by which it is possible to filch the pleasure belonging to a natural process while violently and unnaturally thwarting the process itself."

Fast on the heels of such seismic cultural shifts over contraception was even more radical legislation permitting abortion-on-demand. Since the early 1970s, such legislation has effectively enabled the surgical killing of 1 billion human beings worldwide who were living in the peaceful environment of a womb.

Here too, sophisticated verbal engineering was necessary since nobody could reasonably expect the abortion ethic to advance by saying, "Let's kill the kids." Many things simply cannot be achieved when it is clear to everyone what is going on: obfuscation is essential.

The growing child in the womb was thus recast as a "mass of tissue" or a "grouping of cells." The abortion procedure itself was re-described as "removing the product of conception" or "terminating a pregnancy" or simply "the procedure." Those who were "pro-choice" obfuscated as to what the choice was really for. As one commentator put it, "I think a more realistic term would be 'pro-baby killing.'"

A euphemism, of course, has a serious reason for being. It conceals the things that people fear. It is defensive in nature, offsetting the power of tabooed terms and otherwise eradicating from the language those matters that people prefer not to deal with directly.

A healthy legislative process, however, will abstain from euphemism and obfuscation, zeroing in on truth and moral coherence. It will safeguard and promote an enlightened public conscience, particularly when crafting laws dealing with the most foundational human realities, like sexual morality, bioethics and the protection of human life.

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

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

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

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Lent reminds us of what is important in life

Next week, we begin the season of Lent with its special graces.

I welcome the opportunity for a renewed conversion of heart. The age-old wisdom of the Catholic Church reminds us that we need this renewal.

The purple vestments and the austerity of the liturgy during the season evoke a certain seriousness while at the same time preparing us for the splendor of the Resurrection.

We begin with Ash Wednesday. I am always impressed by the turnout for this harbinger of Lent.

Everything about the liturgy of Ash Wednesday seems to come into focus around one theme: Remember who you are.

The liturgy tells us: "Remember you are dust and unto dust you shall return." And that admonition suggests some questions.

Where did I come from? Where do I want to go? Who am I living for? What am I living for? Is God in the picture? Does some other idol, some other god, drive my heart?

It helps to keep us honest that the Church confronts us with gritty ashes. The ceremony of ashes helps us remember that in the end, our bodies—and much of what we spend ourselves for—will come to that, to ashes.

Perhaps we are a bit incredulous, a bit unimpressed by this reminder, especially if we are still young; yet, we can't dismiss the truth of ashes.

Ashes used for the anointing have

another meaning if one considers where they come from. The ashes used for this liturgical ritual are created by burning the palms from last Palm Sunday. Recall that those palms symbolize the empty glory given to our Lord Jesus Christ upon his entry into Jerusalem where just days later they crucified him.

But let's not stop there. The symbol is a reminder that there is much more to this life and the next than meets the eye. It is only if we are living for self, for "me first," that everything turns to ashes.

Someone once said self-preoccupation is a brute animal instinct. The fullness of our humanity is developed in the adventure of self-surrender, not self-centeredness.

Jesus challenges us to live fully, to give our life for others. Over and over again, the Gospel reminds us that there is so much more we can be and do. Pursuit of self turns to ashes. Christ's way of love leads to freedom and peace now, and in that kingdom where every tear shall be wiped away.

But who doesn't sin? Who doesn't fail in the challenge to move beyond self-will and self-preoccupation? And so, in a special way during Lent, we are called to repent of our sins, to do penance and to be reconciled. We are called once more to a conversion of heart.

The Church calls us to do something special to help us turn away from sin and return to the Gospel way of life. Prayer, fasting and almsgiving are the age-old Lenten practices that lead us to purification.

And so I encourage all of us to pray a little more, to do some voluntary fasting and to do some extra good works of charity.

Let's do something creative with our fasting, special prayer and charity. I encourage us to offer our Lenten good works for some special intention; for example, for vocations to the priesthood and religious life in our archdiocese. I like to offer the practices of each day of Lent for some particular person. The special daily offering adds an additional meaning to the season.

Even more, alertness in prayer, the ache of fasting and the trouble of doing some extra charity should help us become more compassionate with the poor, the oppressed and those who suffer great pain without choice.

The penance of Lent can lead us truly to stand prayerfully with those who suffer. More importantly, prayer and fasting can lead us to a greater hunger for the Bread of Life, for more frequent participation in the Eucharist, and greater eucharistic devotion and adoration.

Most especially, I encourage us to do some serious reflecting about a simple and central question: Do I take God seriously in

my life? Do I really believe God makes a difference in my life? And do I make that connection daily?

Finally, I cannot stress too much the importance of going to confession to receive Christ's healing touch. God's mercy is his most beautiful quality, and it is for everyone.

Ashes are not magic. They are a reminder of what counts in life. They point us to God.

Our Lenten practices lead us in self-surrender to Jesus, interior peace and freedom.

Let's pray for the grace of surrender this Lent. Let's open our hearts to Christ.

After all, he died for us. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein's intention for vocations for February

Young Adults: That they may realize the importance of their presence in our parishes and have the generosity and courage to consider service in the Church, especially as priests and religious.

La Cuaresma nos recuerda aquello que es verdaderamente importante en la vida

La próxima semana comenzamos la temporada de la Cuaresma con sus gracias especiales.

Le doy la bienvenida a la oportunidad para una renovada conversión de corazón. La antiquísima sabiduría de la Iglesia Católica nos recuerda que necesitamos esta renovación.

Las vestimentas moradas y la austeridad de la liturgia durante esta época evocan una cierta solemnidad al tiempo que nos preparan para el esplendor de la Resurrección.

Comenzamos con el Miércoles de Ceniza. Siempre me impresiona la participación en este presagio de la Cuaresma.

Todo acerca de la liturgia del Miércoles de Ceniza parece concentrarse en un solo tema: Recuerda quién eres.

La liturgia nos dice: "Recuerda que eres polvo y en polvo te convertirás." Y esa admonición sugiere algunas preguntas.

¿De dónde vengo? ¿A dónde quiero ir? ¿Para quién vivo? ¿Para qué vivo? ¿Acaso Dios está en mis planes? ¿Acaso otro ídolo, otro dios rige mi corazón?

El hecho de que la Iglesia nos confronte con ásperas cenizas hace que seamos honestos. La ceremonia de las cenizas nos ayuda a recordar que, al final, nuestros cuerpos, y buena parte de aquello por lo que nos consumimos, se convertirá en eso: cenizas.

Quizás seamos un poco incrédulos y no nos impresione demasiado este recordatorio, especialmente si todavía somos jóvenes; sin embargo, no podemos desestimar la verdad de las cenizas.

Las cenizas utilizadas para unguir tienen otro significado si tomamos en cuenta su procedencia. Las cenizas empleadas para

este ritual litúrgico se crean quemando las palmas del Domingo de Ramos anterior. Recordemos que esas palmas simbolizan la vana gloria dada a nuestro Señor Jesucristo a su regreso a Jerusalén donde tan solo pocos días después fue crucificado.

Pero no nos detengamos allí. Este símbolo es un recordatorio de que hay mucho más en esta vida y la próxima de lo que podemos percibir. Únicamente si vivimos para el ego propio, para el "yo primero," todo se transformará en cenizas.

Alguien dijo una vez que el egocentrismo es un instinto salvaje. La plenitud de nuestra humanidad se desarrolla en la aventura de la entrega personal, no en concentrarnos en nosotros mismos.

Jesús nos reta a vivir al máximo, a entregarnos a los demás. Una y otra vez el Evangelio nos recuerda que hay mucho más que podemos ser y hacer. La búsqueda del propio ser se convierte en cenizas. La vida de amor de Cristo nos conduce a la libertad y a la paz, tanto ahora como en el reino en el que toda lágrima será enjugada.

Pero ¿quién no peca? ¿Quién no fracasa ante el reto de ver más allá de la voluntad propia y la preocupación con el propio ser? Por ello, durante la Cuaresma se nos llama de un modo especial a arrepentirnos de nuestros pecados, a hacer penitencia y reconciliarnos. Se nos llama una vez más a la conversión de corazón.

La Iglesia nos llama a hacer algo especial para ayudar a alejarnos del pecado y volver a la vida según el Evangelio. La oración, el ayuno y la limosna son las prácticas centenarias de la Cuaresma que nos conducen a la purificación.

Y por tanto, los exhorto a todos a que recemos un poco más; a que hagamos un

poco de ayuno voluntario; y a que realicemos algunas obras de caridad adicionales.

Hagamos algo creativo con nuestros ayunos, oraciones especiales y obras de caridad. Los invito a que ofrezcamos nuestras buenas acciones de la Cuaresma por una intención especial; por ejemplo, por las vocaciones al sacerdocio y la vida religiosa en nuestra arquidiócesis. Me gusta ofrecer mis prácticas diarias de la Cuaresma por alguna persona en particular. La ofrenda especial diaria le confiere un significado adicional a la temporada.

Más aún, la concienciación durante la oración, el padecimiento del ayuno y la complicación de realizar obras de caridad adicionales también deberían ayudarnos a volvernos más compasivos con los pobres, los oprimidos y aquellos que sufren un gran dolor sin tener opción.

La penitencia de la Cuaresma verdaderamente nos puede llevar a acompañar en la oración a aquellos que sufren. Y lo que es más importante: la oración y el ayuno pueden conducirnos a sentir un hambre aún mayor por el Pan de la Vida, a participar más frecuentemente en la Eucaristía y a sentir una devoción y adoración eucarística aún más profunda.

Muy especialmente los invito a que reflexionemos seriamente sobre una pregunta central y simple: ¿Acaso tomo seriamente a Dios en mi vida?

¿Verdaderamente creo que Dios marca una

diferencia en mi vida? Y ¿acaso hago esa relación a diario?

Por último, no puedo enfatizar lo suficiente sobre la importancia de la confesión para recibir el toque sanador de Cristo. La misericordia de Dios es su más hermosa cualidad y es para todos.

Las cenizas no son mágicas. Son un recordatorio de lo que cuenta en la vida. Apuntan hacia Dios.

Nuestras prácticas de la Cuaresma nos conducen a Cristo, a la paz interna y a la libertad mediante la autoentrega.

Oremos por la gracia de la entrega en esta Cuaresma. Abramos nuestros corazones a Cristo.

Después de todo, Él murió por nosotros. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el servicio en la iglesia, especialmente como sacerdotes y religiosos.

Events Calendar

February 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., followed by buffet breakfast, Daniel Elsner, president of Marian College, presenter, \$14 member, \$20 non-member. Information and registration: www.catholicbusinessexchange.org.

February 21

St. Michael the Archangel Church, 3354 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. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836,

ext. 1569.

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Couple to Couple League, Natural Family Planning class (NFP)**, 9-11:30 a.m. Information: 317-465-0126.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. 90th anniversary committee, **Bid Whist tournament**, food served at 11 a.m., games start at noon, \$7.50 per person. Information: 317-926-1314.

February 22

Christ the King Parish, Tuohy Hall, 1827 Kessler Blvd., E. Drive, Indianapolis. **Italian dinner**, 5-7 p.m., \$5 per person, \$25 per family.

Information: 317-255-3666.

Holy Name School, 21 N. 17th Ave., Beech Grove. **Open house**, 12:30-2 p.m. Information: kdavis@holyname.cc.

St. Lawrence School, 6950 E. 46th St., Indianapolis. **Open house**, 1 p.m. Information: 317-543-4923 or ksmith@saintlawrence.net.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

February 22-24

St. Jude Parish, 5353 McFarland Road, Indianapolis. Parish Mission, **"GPS: God's Positioning System,"** Father Michael McKinney, presenter, 7 p.m., children's mission in the cafeteria. Information: 317-780-7591.

February 25

Roncalli High School, 3500 Prague Road, Indianapolis. **Annual Ash Wednesday fish fry**, 4:30-7 p.m., \$7 adult, \$4 student, \$25 for immediate family. Information: 317-787-8277.

February 27

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **Rosary, Mass, Stations of the Cross, Benediction**, 6 p.m. Information: 317-283-5508.

St. Lawrence Parish, Father Conen Hall, 6950 E. 46th St., Indianapolis. **Lenten fish fry**, 5-8 p.m., \$7 per person, \$5 children 6 years old and younger. Information: michelle_kolosso@sbcglobal.net.

St. Matthew Parish, gymnasium, 4100 E. 56th St., Indianapolis. **Fish fry**, 5:30-8 p.m. Information: 317-257-4297.

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. Athletic Association, **Lenten fish fry**, 5:30-8 p.m., \$5.50 per person. Information: 317-784-5454.

March 1

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville.

Catholic Community of Jeffersonville, **concert, "I Thirst-The Crucifixion Story,"** Tatiana, singer, 4:30 p.m. Information: 812-282-2677.

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **"Voices of Easter,"** dramatization of those close to Christ during his Passion, 6 p.m. Information: 317-859-4673.

March 1-3

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Lenten revival, "Disciples with a Destiny,"** Father John Judie, revivalist, 6 p.m. Information: 317-632-9349. †

Retreats and Programs

February 21

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Saturday Morning at the Dome-St. Benedict and Lent,"** Benedictine Sister Karen Joseph, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or spirituality@thedome.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **One-day**

workshop, "Keys to Happiness in Your Wisdom Years," Benedictine Sister Mildred Wannemuehler and Benedictine Sister Joan Marie Massura, presenters, 8:45 a.m.-3 p.m., \$35 includes lunch. 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-Entering 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.

February 26

Oldenburg Franciscan Center, Oldenburg. **"Lenten Lecture Series: A New Look at the Parables,"** Franciscan Sister Barbara Leonhard, presenter, 7-8:30 p.m., \$10 per session. Information: 812-933-6437.

February 27-March 1

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Monastic Practices: Drawing Everyday Wisdom from the Monastic Life,"**

Benedictine Brother John Mark Falkenhain, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

March 3

Oldenburg Franciscan Center, Oldenburg. **"Centering Prayer,"** Franciscan Sister Patty Campbell, presenter, 9-11 a.m., \$15 per person. Information: 812-933-6437.

March 5

Oldenburg Franciscan Center, Oldenburg. **"Lenten Lecture Series: A New Look at the Parables,"** Franciscan Sister Barbara Leonhard, presenter, 7-8:30 p.m., \$10 per session. Information: 812-933-6437. †



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 SS. Peter and Paul Cathedral in Indianapolis. Assisting the archbishop are, left, archdiocesan seminarian Dustin Boehm and, right, Michael Kubanscek, both members of Our Lady of the Greenwood Parish in Greenwood.

Left, Archbishop Daniel M. Buechlein stands with, from left, Brownies Olivia Meeker and Brittany West, members of St. Anne Parish in New Castle, and Boy Scout Michael Clark, a member of St. Mary Parish in Navilleton, after they received their emblems. Archdiocesan seminarian Dustin Boehm, left, assists with the presentations.

'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., in Indianapolis.

Shawn Carney of College Station, Texas, the national director of the spring "40 Days for Life" prayer campaign, is the keynote speaker for the prayer rally.

At 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 Road, in 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. 25, through Palm Sunday, April 5.

"I think it is very fitting that we are participating in the '40 Days for Life' spring prayer campaign because it begins on Ash Wednesday and ends on Palm Sunday," said St. Bartholomew parishioner Eileen Hartman of Columbus, who coordinates the archdiocesan pro-life prayer vigil with Our Lady of the Most Holy Rosary parishioner Eric Slaughter of Indianapolis.

"It will be like going to Calvary, the place where innocent blood is shed," Hartman said, "at the largest abortion center in Indiana." †



Knights honored

The Knights of Columbus Council #6989 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 (31 years), Father Stephen Jarrell, pastor of St. Paul the Apostle Parish in Greencastle (37 years), Cyril Kuchler Jr. (49 years) and Michael Tzouanakis (31 years). Joining them in the back row are, from left, council leaders Andrew Miller, Marty Romer and Michael Sutherlin.

Indianapolis parish to host ninth Lenten speaker series

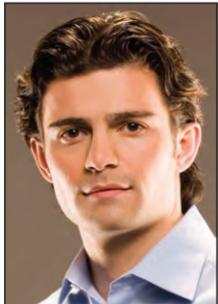
By Sean Gallagher

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.



Fr. James Jackson, F.S.S.P.

Before dinner and each week's presentation, the Blessed Sacrament will be exposed for adoration following the conclusion of the traditional Latin Mass at noon. Another Mass, celebrated in English, will start at 5:45 p.m.



Tarek Saab

A light, meatless pasta dinner begins at 6:30 p.m. at Msgr. Priori Hall. Each presentation will begin at approximately 7:15 p.m. and ordinarily conclude by 8:30 p.m.

The only exception to this schedule will occur on March 18, which will take place during Holy Rosary's annual 40 hours devotion, during which Priestly 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 celebration of the traditional Latin Mass will begin at 5:15 p.m. followed by Benediction, 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."

'I believe the Church thrives when people act on their faith and, through their faith, encourage others to strengthen their faith.'

—Bruce Konicek

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.

"People thirst for truth," he said. "They

wish to learn and be taught to help answer questions they may have [about] a particular Church subject ...

"[This year's] speakers, like so many others over the past eight years, present the truth, answer questions and, most importantly, inspire the listeners to appreciate the great gift we have as being Catholic."

On March 4, Tarek Saab will give a presentation titled "The Battle of the Ordinary." Saab, 30, is the co-founder of Lionheart Apparel, a Christian clothing company, and president of T. Saab Media Inc. He appeared with Donald Trump on NBC show "The Apprentice," and is

the author of *Gut Check: Confronting Love, Work, and Manhood in Your Twenties*.

Father Tadeusz Pacholczyk, a priest of the Diocese of Fall River, Mass., and the director of education for the Philadelphia-based National Catholic Bioethics Center, will speak on March 11 on the topic

"Stem Cells and Cloning: Understanding the Scientific Issues and Moral Objections."

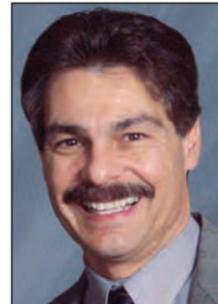
A regular columnist for *The Criterion*, Father Pacholczyk approaches his topic



Charles Rice

with unique expertise, having earned a doctorate in neuroscience at Yale University and completed graduate studies in bioethics at Rome's Lateran University.

On March 25, Charles Rice, a professor emeritus of the University of Notre Dame's law school and author of many books on law and religion, will give a presentation titled "Natural Law: What Is It and When Was It Repealed?"



Dr. Ray Guarendi

Dr. Ray Guarendi will conclude this year's "Spaghetti and Spirituality" series on April 1 with a presentation on "Parenting: Then and Now."

Guarendi, a father of 10 and clinical

psychologist, is the host of national radio shows "On Call with Dr. Ray and Friends" and "The Doctor is In."

(People interested in attending any of the presentations are asked to call Holy Rosary Parish at 317-636-4478 by no later than 5 p.m. on the Monday before each seminar. Information about the series can also be found on Holy Rosary's Web site at www.holyrosaryindy.org.) †

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

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



Pope Benedict XVI

A papal trip to Jordan, Israel and the Palestinian territories had appeared to be set for May 8-15 until plans seemed shaken by the late-December escalation of violence in the Gaza Strip and along the Israeli border with Gaza.

The situation has calmed down, and the pope told members of the Conference of Presidents of Major Jewish Organizations, that "I, too, am preparing to visit Israel, a land which is holy for Christians as well as Jews, since the roots of our faith are to be found there."

Alan Solow, chairman of the conference, told the pope during the audience: "We welcome and appreciate Your Holiness' planned visit to Israel. The people and leaders of Israel are anxiously looking forward to it, as are we."

After the Jewish leaders told reporters the trip definitely

was back on the papal schedule, a Vatican official confirmed it, although he declined to provide details.

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 preparations are being made for a May visit.

The rabbi said that after the uproar over the lifting of the excommunication of traditionalist Bishop Richard Williamson, a Holocaust denier, "It is very important for the pope to visit Israel. I think it will be the most dramatic

demonstration of his comments" expressed to the Jewish leaders on Feb. 12 and publicly in late January that Holocaust denial is unacceptable and anti-Semitism is a sin.

"From that point of view, it is good for the Church, good for the Jewish people and good for the state of Israel" that the pope will visit the Holy Land, Rabbi Rosen said.

"In my own personal exchange with Pope Benedict XVI today, I said that I'm looking forward to seeing him in Jerusalem, and he said, 'I am looking forward very much to coming and I hope that my visit will be a sign of peace ... and would help peace in the region.'" †



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• July 7-12

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• July 17-24

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August 10 – 16, 2009 — Seven Full Days
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TEACHERS

continued from page 1

isn't a usual concern for Catholic school teachers, helping to shape children's lives and their faith is. And the eight teachers who were honored at a luncheon hosted by Archbishop Daniel M. Buechlein excel in that commitment.

The mission of Catholic schools "is to provide our children with a top-notch academic education and to fill them with the hope that will always keep them open to God's will for them," the archbishop noted in saluting the award winners.

Here is a snapshot look at each of the eight honored teachers:

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

Ask Suzi Abell to name her main influence in becoming a teacher and she



Suzi Abell

mentions her mother: "As I was growing up, I constantly saw how she transformed the lives of so many of her learners. I knew I wanted to be just like her and to give back for the gifts that I had been given in my education."

At St. Joan of Arc School, Abell teaches art, serves as director of curriculum and leads development efforts, including the annual "Growing with the Arts" event—an event where students' art creations have been sold to raise funds for the art program, band instruments and a new playground.

"My goal is not for all of my students to grow up and be artists, but it is for them to grow up and be successful [with] the gifts God has given them," Abell says. "It is our responsibility to help them find and acknowledge those gifts."

Marsha Austin, a second-grade teacher at St. Pius X School in Indianapolis

A parent who nominated Marsha Austin for the Saint Theodora Award wrote, "As Jesus said, 'Let the children come to me.' Marsha brings our children to Jesus by her love of Christ, her faith, her gentleness and her strength. She considers each of her students to be a little bit of heaven on earth."



Marsha Austin

In her 17th year as a Catholic school teacher, Austin is also known as a leader in using technology in her classroom and helping other teachers use technology to assist their students.

"I try very hard to create an environment where the children are excited about learning within a safe classroom," Austin notes. "I want my students to walk into my room with an eagerness and respect for learning and each other. Once I capture their energy, I try to offer the children an array of teaching approaches. By offering many different opportunities, I try to give every child what they need to succeed."

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

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



Kathryn Jacobi

"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."

Jacobi tries to make a difference through the works of literature she chooses for her students to read.

"I can bring in ideas such as empathy, social justice, fairness and any other value that reflects the kind of life Christ wants us to live."

Sandi Kirchner, third-grade teacher at St. Mary School in North Vernon

After she stopped the car that veered out of control near the school, Sandi Kirchner was told by one admirer that she should add "superhero" to her resume.



Sandi Kirchner

Kirchner downplayed the compliment, yet a look at her 25-year career at St. Mary School and Parish shows there's not much she hasn't done to serve students and the Church: teacher,

volleyball coach, extraordinary minister of holy Communion, parish festival chairperson, member of St. Vincent de Paul Society, kickball tournament chairperson and bingo volunteer.

And that's just a partial list.

Still, she believes her greatest strength is as a teacher who gets to develop the faith of her students. Each week, she has her students write in their "Dear God" journals—"addressing their thoughts to God on a given subject."

"I get to be part of my students' faith lives," she says. "I get to be their teacher when they learn about how God loves them. I am so lucky."

Donna Lathrop, master teacher at Our Lady of Lourdes School in Indianapolis

Every teacher develops an approach that defines the way they teach and treat students. In nearly 30 years of teaching in Catholic schools, Donna Lathrop has chosen an approach toward students that begins with a simple goal: love.

"Love them," she says. "When you care about someone, you want what is best for them. So it is with teachers and students. Those teachers who care will do whatever it takes to see their students succeed. Each one of us is a special gift from God with different needs—physically, mentally and spiritually.



In my role as an educator, I must recognize those differences, and match instruction and practice to student needs for each child to be successful."



Donna Lathrop

Lathrop uses a similar approach in mentoring younger teachers, says

Cara Swinefurth, the principal of Our Lady of Lourdes School.

Swinefurth says "Donna does not push from the back, but rather walks with a person with her arm around her shoulder."

Connie Schmidt, middle school language arts teacher at St. Barnabas School in Indianapolis

Connie Schmidt calls her students "sugarplums."

The veteran teacher of 32 years also calls upon such historical figures as Anne Frank and Rosa Parks to make an impact on her students.

"My main focus is for my students to become kinder and more empathetic Christians," she says. "I use literature to let them walk in others' shoes. In my Holocaust and civil rights units, my students learn the positive power of being an 'upstander' who takes action to help, and the negative impact of being a 'bystander' who does nothing."

Of the eight award winners, Schmidt was chosen to represent the archdiocese at the National Catholic Educational Association's annual convention in Anaheim, Calif., on April 14-16. She is thrilled to make the trip, but she is most proud of the journeys that take place in her classroom.

"God is in all that is said, done and learned in Room 104," she says.

Jacque Singleton, first-grade teacher at St. Anthony of Padua School in Clarksville

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

Jacque Singleton is a graduate of Our Lady of Providence Jr./Sr. High

School, where Kathryn Jacobi was one of her English teachers.



Jacque Singleton

"I am honored and humbled that I would even be considered for the same award as Mrs. Jacobi," Singleton says.

Still, the person who most influenced her 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."

She is already leaving her mark, says the principal of St. Anthony School.

"It makes me proud to know that she is a product of the Catholic schools and that she returned to teach at her school," says Sheila Noon, the principal.

Jackie Swihart, art teacher at St. Malachy School in Brownsburg

When students enter her art class, Jackie Swihart wants them to be open to possibilities.



Jackie Swihart

"I approach each class with the idea that students will awaken to a love of art, themselves and God," she says. "I want my students to use the talents that God has given them to the fullest."

Her ability to connect with children of different abilities is one of her gifts, says a St. Malachy parent who nominated Swihart for the teacher award.

"I have one son who is not a stellar art student and one who thrived in an environment of hands-on artistic expression," Wendy Becher notes. "Jackie took both under her wing, supporting their God-given abilities and expecting their personal best, not only as art students but as young Catholic gentlemen."

Swihart acknowledges her own gift from God and how she tries to use it.

"I am an artist but, more importantly, I am a teacher. Not just any teacher, but a Catholic school teacher." †

'Ten Great Ways that Parents Can Help their Children Succeed in School'

By John Shaughnessy

Consider the list as a valuable resource for parents who have children in Catholic schools—a list that could be called "Ten Great Ways that Parents Can Help their Children Succeed in School."

The list is courtesy of Connie Schmidt, a language arts teacher at St. Barnabas School in Indianapolis, who is one of the eight teachers in the archdiocese to receive the Saint Theodora Excellence in Education Award for this school year.

Here is her list:

- Have your children strive for their personal best, not perfection.
- Mistakes will happen. Allow that, and move on.
- Read together; read what your children are reading.
- Make sure that your children's activities include spending time with the family.
- Do not compare siblings.
- Let your children work at their pace.
- Support the educational process of your children.
- But remember that the learning and the

responsibility for that learning belong to each child.

- Talk to your children so they know your values.
- Make certain that your children know every day that even if you don't like their behavior or their choices, you always love them.

Here are more tips for parents from some of the other honored teachers:

"Speak with your children and listen to what they are saying," advises Suzi Abell, the art teacher at St. Joan of Arc School in Indianapolis. "Encourage them in their

studies and communicate with their teachers. It takes a village to raise a child so create a partnership with their teachers."

"Parents should give their children a structured time so they can study and do homework," notes Marsha Austin, a second-grade teacher at St. Pius X School in Indianapolis. "I also feel that parents should be as involved in school as their schedules allow by volunteering. Parents should make sure that their children know that education is the top priority." †

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 and expanded Father Conen Hall at St. Lawrence Parish in Indianapolis.

Archbishop Daniel M. Buechlein blessed the almost finished mural—which was made by St. Lawrence School students—in 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 Beitans, the pastor.

“The silver lining in our [church narthex] fire [on Nov. 2, 2007] was that we have done more work on the church than we had expected,” he said. “We finished God’s house first then moved on to [renovate] the gymnasium and cafeteria.”

Architect Michael Eagan of Entheos Architects in Indianapolis and the Meyer Najim construction company in Indianapolis recently completed the addition to the parish center, which features an elevator for access to the

gymnasium and cafeteria as well as handicap-accessible restrooms.

“It is such a joy and an honor to have you here at St. Lawrence Church on the occasion of your pastoral visit,” Father Beitans told the archbishop at the start of Mass. “We’re very proud of the renovation of our church and our new addition [to the parish center], of the work we’ve done, and we’re proud to have you here to see it.”

In his homily, Archbishop Buechlein noted that Catholics in central and southern Indiana will celebrate the 175th anniversary of the Archdiocese of Indianapolis during 2009.

“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,” he said. “As I reflect on the healing ministry of Jesus, as expressed in the Gospel we just heard, I think of our founders, who it seems to me epitomize the ministry of Jesus.”

“... I think it’s important for our faith communities to reflect on the fact that the vast majority of us Catholics enjoy worship and the availability of the sacraments, religious education and other aspects of parish life, and we do that in facilities we didn’t build,” Archbishop Buechlein said. “... We were probably reared in parishes where the facilities and services were handed down from past generations. We enjoy the fruit of the blood, sweat, tears and money of past generations, and we have a responsibility to hand on to future generations the fruit of our generosity.”

“We acknowledge that everything we

have come from the hand of God and belongs to him,” the archbishop said. “... We thank God for the blessings we have received through our founding ancestors. And I extend a special invitation to our youth and to our young adults to take up the challenge of carrying the ministry of Jesus into the future, especially as priests and as consecrated religious.”

After the Mass, Betty Popp, principal of St. Lawrence School, said the colorful mural of the patron saint reflects “a lot of effort by our art teacher, Allison Altherr, volunteers and all of the children. Every child in our school had a hand in putting it together.

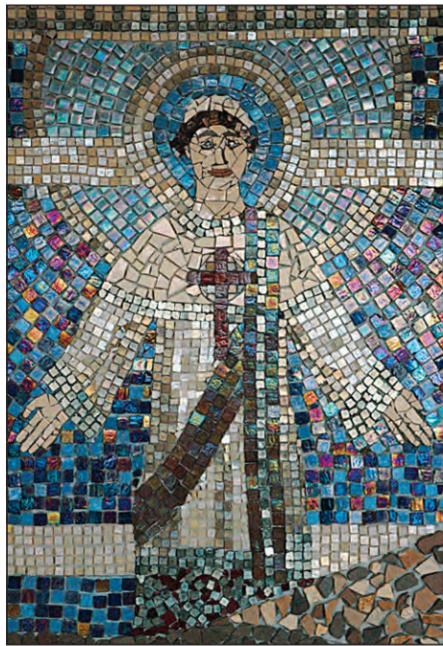
“It’s not quite finished yet, but it’s beautiful,” she said. “They’re going to put a frame around it that has a representation of the grill that St. Lawrence was martyred on, and then the grouting will complete it.”

Popp said the official unveiling of the finished mural will take place during the parish’s annual Father Beechem Foundation Dinner on March 21, which helps fund student scholarships and teacher projects.

“The best benefit is we are now handicap-accessible with the elevator,” she said, “so everyone is able to access the renovated cafeteria downstairs and go up to the gymnasium.” †



Archbishop Daniel M. Buechlein blesses a tile mosaic of St. Lawrence on Feb. 15 in the new entrance of Father Conen Hall at St. Lawrence Parish as part of his pastoral visit to the Indianapolis North Deanery parish. St. Lawrence School art teacher Allison Altherr, project volunteer Anna Marie Burrell and other parishioners helped the students with the project. Archbishop Buechlein was also the main celebrant at a Mass before the blessing ceremony.



Every student at St. Lawrence School in Indianapolis played a part in putting together the mosaic of the parish’s patron saint.

‘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

VATICAN

continued from page 1

over the sovereignty of the Holy See kept popes confined inside the walls of the Vatican from 1870 to 1929.

The dispute, which became known as the Roman Question, did not seem to have a quick and easy answer.

On the one hand, Italy had legitimate aspirations “to finally achieve its own state unity and, among other things, to designate as its capital Rome, which had been its point of reference for millennia,” said a front-page article in the Vatican newspaper, *L’Osservatore Romano*, on Feb. 11.

But on the other hand, it said, Rome was the see of Peter and his successors. The Holy See legitimately needed a formal and effective guarantee of its independence and freedom, “which are absolutely necessary for the pontiff in order to carry out his spiritual mission on a universal level,” the paper said.

No pope wanted to compromise his task as shepherd of the universal Church by being under the control and authority of a sovereign leader.

Years of negotiations under Pope Pius XI finally resulted in a resolution. Vatican officials and Italy’s Prime Minister Benito Mussolini signed the Lateran Pacts of 1929 in which the Vatican and the Italian state recognized each other as sovereign nations.

Pope Pius, who is considered the founder of the new nation, now had an enormous, nonspiritual task before him: planning and building all the infrastructure that would be needed for the smooth functioning of an independent state on 109 acres of land.

How Vatican City State was built up nearly from scratch is at the center of a new exhibit open in the Braccio di 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 homegrown goods to the pope and Vatican seminaries were razed to make way for the building of a governor’s office.

The administrative office would come to coordinate the functions of some 20 agencies today, including the Vatican 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’ direction, including the Vatican’s railway station, electrical generating plant and radio.

While building a nation out of hilly 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 receiver that was used by the newly founded Vatican Radio.

The receiver still works and is turned on so visitors to the exhibition can hear, amid a lot of static, Vatican Radio programming.

Pope Pius had invited the inventor of the



Pope Benedict XVI reads a message after 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.

radio, Guglielmo Marconi, to build the radio broadcasting station, which was inaugurated on Feb. 12, 1931. The exhibit shows a medium wave antenna, a carbon microphone and other instruments that Marconi designed for Vatican Radio.

The U.S. International Telephone and Telegraph Corp., known as ITT, published the Vatican’s first telephone book in 1930 and the Church in the United States provided the Vatican with state-of-the-art equipment and technology for setting up its first central telephone exchange that same year.

The Church in the United States also provided a gold and silver papal telephone, 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 994. The vast majority of citizens and residents were Italians. The second largest group was formed by the Swiss, almost all 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 registered the births of five boys and six girls, who, by virtue of being born on Vatican territory, automatically became Vatican citizens. †

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 impurity 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. †



A pilgrim receives the sacrament of reconciliation during World Youth Day activities last July in Sydney, Australia.

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 *The Criterion Online* at www.CriterionOnline.com.

Batesville Deanery

March 3, 7 p.m. at St. John the Evangelist, Enochsburg
 March 8, 1 p.m. at Immaculate Conception, Millhouses
 March 10, 7 p.m. at St. Joseph, Shelbyville
 March 11, 7 p.m. at St. Mary-of-the-Rock, Franklin County
 March 15, 1 p.m. at St. Maurice, Napoleon
 March 17, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 March 19, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
 March 24, 7 p.m. at St. Paul, New Alsace
 March 26, 7 p.m. at St. Anthony of Padua, Morris
 March 30, 7 p.m. at St. Peter, Franklin County
 March 30, 7 p.m. at St. Louis, Batesville
 April 1, 7 p.m. at St. Vincent de Paul, Shelby County
 April 3, 7 p.m. at St. Mary, Greensburg
 April 4, 9:30 a.m. at St. John the Baptist, Dover
 April 7, 7 p.m. at St. John the Baptist, Osgood

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 2, 7 p.m. at St. Paul Catholic Center, Bloomington

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. Barnabas
 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, 10:30 a.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 24, 6:30 p.m. at St. Susanna, Plainfield
 March 25, 7 p.m. at St. Christopher
 March 26, 7 p.m. at St. Malachy, Brownsburg
 April 2, 7 p.m. at Holy Angels

New Albany Deanery

March 3, 7 p.m. at St. Michael, Bradford
 March 4, 7 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, Floyds 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, Floyds 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, 4 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. Ambrose, Seymour, at St. Ambrose, 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 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. Meinrad, St. Meinrad

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 Annunciation, 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 H. Richard McCord Jr.

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 people born between 1946 and 1964. The baby-boom generation was and still is the largest age segment in the U.S. population.

As this group progressed through the population, it created a bulge at every stage: from the number once entering kindergarten classes to those looking for "55 and better" housing communities now.

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 the life we lived.

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. They were born just before or during the Great Depression. They answered the call to

serve our country in World War II and the Korean War. They helped to rebuild devastated, war-ravaged Europe and Japan. They came home to restart their own lives, continue their education, begin their families, and usher in a period of national peace and prosperity into which we were born.

If we remember them as the greatest generation, how might our children and grandchildren remember us?

From my own vantage point among the baby boomers, I'll venture three possible ways. It's more than a labeling game. It's a search for meaning, an attempt to make sense of things in life. It's an example of the spiritual quest proper to the second half of life.

- A fortunate generation—Our parents provided us with many things they never had when they were growing up. Many of us were the first members of our family to receive a college education.

We got jobs in a growing economy. Housing and transportation were readily available. We went on family vacations and later traveled the world.

We were not asked to sacrifice very much. Instead, we were encouraged to express ourselves, experiment with ideas and lifestyles, spend money casually and acquire lots of things. We even came to see much of this as simply our birthright and to expect that society would always find a way to fulfill our desires. Whether we deserved it or not, we are fortunate to have lived in this time.

- A stretched generation—Though some of us have been stretched to remove wrinkles or tighten up flab, many others are being stretched in far more serious ways.

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



Sandy Long works on a craft project with her granddaughter, Emily Long, at St. Thomas More School in Munster, Ind. Grandparents are among more than 75 million baby boomers alive today.

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. And we certainly have no lack of opportunity to place our considerable resources at the service of human need.

The generosity I have in mind, however, is a habit of the heart, a way of living, not just answering a call for help.

This sort of generosity doesn't depend on one's ability to write large checks or to

work a lot of volunteer hours. It springs from a spiritual vision of God's boundless generosity that can only call forth a similar response from us. It's an outpouring of faith and hope as well as charity.

As we baby boomers grow older, I wonder if we will mature spiritually, intellectually and emotionally enough to see that—even though the world paid us a lot of attention in our earlier years—life was 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 "We are the authors of our own destiny."

Marketers have taught baby boomers that we can buy happiness. Whatever happens, boomers imagine that we can still fix all the problems on our own.

Economic hard times and looming old age, however, demonstrate the emptiness

of those false promises.

The notion of controlling our own destinies conceals a fantasy that, down deep, we are God. But baby boomers are getting old. Time cannot be turned back.

We told each other that nice houses, cars and electronics would make us happy, so we charged it all to credit cards.

It has not worked out that way as the stock market crashes, jobs and savings

disappear, and payments rise out of reach.

We were warned about this: "Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal" (Mt 6:19).

We cannot solve all our problems by ourselves. We need our families, friends and, most of all, God. His promises are true. We need to begin giving our extra possessions to the poor, and our positions

of honor, governance and control to those who will follow us. We need to give up on doing everything ourselves, draw closer to our families, and open ourselves to reliance on God and the Church.

Perhaps the most precious gifts we can leave our children and grandchildren are examples of faith, service and love.

(Dr. Christopher Carstens is a psychologist in San Diego, Calif.) †

Discussion Point

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?

"My 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." (Michele Krasny, Yardley, Pa.)

"The 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 IRAs survive or will that retirement money be gone—with the government buying us 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 St. N.E., Washington, D.C. 20017-1100. †



CNS photo/P. Wetman

From the Editor Emeritus/John F. Fink

Basic Catholicism: God created the world

(Second in a series of columns)

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 reject scientific facts as many people suppose we do.

In recent years, atheism has become our society’s latest fad. It started with the success of British atheist Richard Dawkins’ book *The God Delusion*. American atheist Sam Harris also had 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 most of the evil in the world.

These 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 officials were once wrong when they

condemned the teachings of Galileo that the Earth revolves about the sun, but the Church has learned from that mistake.

The Catholic Church teaches that God created the universe, but not the way the Book of Genesis described the creation. Since at least the time of St. Augustine in the fifth century, the accounts of creation in Genesis have been seen as largely symbolic. The Bible is not a scientific textbook. If the congregation of cardinals that condemned Galileo in the 17th century had been more aware of that, the split between science and religion would not have occurred.

Some atheists who put all their faith in science want to give the impression that most scientists are atheists. That simply isn’t true. Atheists remain a small minority among scientists, just as they do in other fields.

Throughout history, our greatest scientists have tended to be believers, many of them devout believers. Sometimes that belief comes from recognition that there is tremendous order in the universe, an order that could not have occurred accidentally.

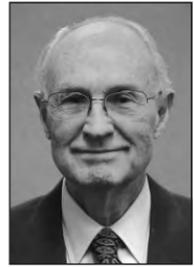
Pope Benedict XVI spoke about

Christianity and science on Nov. 6, 2006, in a talk to the Pontifical Academy of the Sciences. Among other things, he said, “Christianity does not posit an inevitable conflict between supernatural faith and scientific progress. The very starting point of biblical revelation is the affirmation that God created human beings, endowed them with reason, and set them over all the creatures of the earth...”

Pope John Paul II, Pope Benedict’s predecessor, wrote in 1986, “The theory of natural evolution, understood in a sense that does not exclude divine causality, is not in principle opposed to the truth about the creation of the visible world, as presented in the Book of Genesis.”

Author Frank J. Sheed, in his book *Theology and Sanctity*, pointed out that Genesis “tells us of the fact but not the process: there was an assembling of elements of the material universe, but was it instantaneous or spread over a considerable space and time? Was it complete in one act, or by stages?”

The Catholic Church doesn’t pretend to know the answer to that question. †



The Joyful Catholic/Rick Hermann

Do not worry about money in uncertain times

If you are concerned about your financial security in these uncertain times, listen to the wisdom of a 100-year-old man who lived through the Great Depression: “Don’t worry about anything, you’ll be all right.”

Coming from a man who learned how to stretch a dime, his words sure are comforting.

How much more comforting to receive the same message from the God of all creation: “Do not worry about your life, what you will eat or drink; or about your body, what you will wear” (Mt 6:24).

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 a car 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 provide for the sparrows in the air and the

lilies of the field (Mt 6:26, 28-30)?

Of course, we must do our part in prayer and deed: “Go to the ant, study her ways and learn wisdom” (Prv 6:6).

We must listen more carefully for God’s quiet voice and let our hardships draw us nearer to him and each other. Then we will hear surprising words that will teach and enrich us beyond measure: “ ‘I know the plans I have for you,’ declares the Lord, ‘plans to prosper you and not to harm you, plans to give you hope and a future’ ” (Jer 29:11).

We can help by cooperating with God, by working alongside others and praising his holy name.

When the ancient Israelites wandered in the desert, God provided them with manna from heaven, but only enough to survive for each day. Like them, we may suffer and lose weight, but God cannot fill us until we are empty. Thus, we learn to face our future with faith, hope and gratitude.

A single mother living on a farm with four children found herself bankrupt and facing foreclosure. But a businessman appeared at her door and said, “I want to buy the mineral rights on your property for \$20,000. If we find oil, we’ll pay you a percentage of the profits.” She agreed and, sure enough, they found a gusher.

Is this really so far-fetched, so hard to believe? Don’t we hear daily about someone

finding a new job, inheriting a fortune, inventing something new or writing a best-seller? Isn’t it commonplace to read about someone winning a scholarship, getting a pay raise, receiving a research grant or landing an acting job?

We’ve got to start seeing our God as he really is: a great big God who created the universe and holds us in his hands. We’ve also got to see ourselves more clearly as he sees us. We are his beloved sons and daughters, and he wants to give us the kingdom of heaven.

Suppose your father is Bill Gates, the richest man in the world. Imagine him saying, “Don’t worry about your financial situation.”

We hear the same thing from our father, The Great Provider: “I will surely make you prosper” (Gn 32:12). Now do you see? Do you believe? It is not magic or luck. It is the mighty hand of God outstretched to you in love. Take hold of his hand and accept your inheritance.

“Seek ye first the kingdom of God, and his righteousness, and all these things will be given to you as well” (Mt 6:33).

(Rick Hermann of St. Louis is a Catholic columnist and speaker. His e-mail address is rh222@sbcglobal.net.) †



Catholic Education Outreach/

G. Joseph Peters

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

(Editor’s note: The following is the first of a new bimonthly column provided by the archdiocesan Office of Catholic Education.)

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

Five of the seven interparochial high schools now have presidents and

principals, as do all four of the private Catholic high schools located within the archdiocese. The two smallest high schools in the archdiocese operate with principals as chief executives.

The model recognizes that there are two separate and distinct jobs for top administrators in all Catholic high schools today. In simple terms, one mainly involves the future of the school and the other focuses on the day-to-day operations.

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

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

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 model works best when the president and principal collaborate closely and have a united vision of what the school should be. Of course, they must 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 in the U.S. now employ 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 “presidential” functions, if a school is to be successful and viable today. Several research studies have validated the efficacy of the model.

Gone 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 funding was mostly from a “living endowment” of religious sisters and brothers, who worked for little or no pay.

Catholic high schools today—even the smallest—are multi-million dollar business operations that must be professionally lead, 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 the successful institutions that they are today. There is no question that the model, along with strong leadership by the high school boards and the people in the top administrative positions, have made institutional advancement efforts more successful in the schools.

(G. Joseph Peters is the archdiocesan associate executive director for Catholic Education.) †



Faithful Lines/Shirley Vogler Meister

Lincoln’s birthday inspires musings and memories

By now, most readers know that Abraham Lincoln’s 200th birthday will be celebrated in many places and many ways for a year.

Of all the presidents of the United States, this ongoing salute to Lincoln is not only appropriate, but also much needed for the American people at a time when acceptance and tolerance too often still fall far short of perfect.

Also—and I’m only one of countless others who have said this—I rejoice it is that a man whose ancestors might once have been slaves is now the first black man to hold the highest office in America.

Although I did not vote for President Barack Obama, I pray daily for him and his family. I ask that God fill him with wisdom and truth so he can guide our country in Godly ways. Of course, that includes the preservation of sacred life at all levels of existence—from womb to tomb.

Letting my imagination run free, I believe that Lincoln smiled from heaven at the outcome of November 2008’s election and January’s inauguration of President Obama. Those who have studied Civil War history can surely understand this.

However, the purpose of my column is not political. Instead, it is to share a unique tribute to Abraham Lincoln called *Happy Birthday, Mr. Lincoln: A Commemorative Collage*. It features art, music, poetry and prose in honor of President Lincoln.

As some readers know, I am a member of the National League of American Pen Women (NLAPW) headquartered in Washington, D.C. My husband and I once visited the organization’s headquarters, the Pen Arts Building in the historic DuPont Circle District.

The building was the home of Robert Todd Lincoln, the son of President Abraham Lincoln and his wife, Mary Todd Lincoln. Also, an early Pen Woman, Vinnie Ream, is the only woman to sculpt Lincoln from life. Her statue, often referred to as the “pensive Lincoln,” now stands in the U.S. Capitol Rotunda.

My husband, Paul, and I were fortunate to tour the Pen Arts Building during the 1990s after the U.S. Holocaust Museum was opened. Our main purpose in going to the nation’s capital, however, was to deliver historical material that we serendipitously inherited from very dear former neighbors, Joseph and Margaret Weiss. They settled in Indianapolis after fleeing Vienna, Austria, when the Nazis took over during World War II. I think Lincoln would have approved of our mission.

The commemorative book about Lincoln is from Pen Arts Press. For more information, log on to www.nlapw.org or write to Pen Women Press, NLAPW, 1300 17th Street, N.W., Washington, D.C. 20036-1973. The cost of \$25 includes shipping.

My poem, “Abraham Lincoln’s Counsel (1864-2008)” is included in the book. I shared the poem with *The Criterion*’s “Faithful Lines” readers on Feb. 21, 2003, and it is posted on www.criteriononline.com.

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



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

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 four long generations 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. At long last, Babylonia itself fell, humbled by the Persian emperor, Cyrus, whose powerful army overwhelmed Babylonia. 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 overflowing with milk and honey. It was just the opposite: a bleak and sterile place. It is easy to imagine their disgust and even despair, and then to suppose how bitterly they either rebuked God or decided that God did not exist after all.

The prophet attempted to reinforce their faith. In effect, he reminded them that God's will takes its own time to unfold, but unfold it will, although rarely if ever in the exact terms expected by humans.

St. Paul's Second Epistle to the Corinthians provides the second lesson for this weekend's liturgy.

Corinth was one of the chief cities of the Roman Empire. With a large population, including people from throughout the Mediterranean world, it received its share of pioneer Christian missionaries. Converts were made in Corinth and a Christian community was formed there.

However, evidently these converts were the source of some anxiety for Paul. He wrote to them at least twice. His two known letters to Corinth are in the New Testament as the inspired Word of God.

The Christians of Corinth quarreled among themselves. They strayed into sin and pagan practice. Paul firmly called them to uncompromised loyalty to the Gospel.

But Paul was not always well received. Some people challenged his credentials as an Apostle. In this reading, Paul reasserts his role and reaffirms his purely spiritual intentions.

St. Mark's Gospel furnishes the last reading.

Healing this paralyzed man was marvelous, and the extraordinary circumstance of lowering him through the roof made it all the more dramatic.

However, the scribes present at the event took offense. Jesus said the paralytic's sins were forgiven. The scribes saw blasphemy in this statement. Only God can forgive sins because sins offend God. Jesus also reversed the effects of sin.

Again, to understand the reading requires an awareness of the context. Pious Jews at the time looked upon physical maladies as the result of sin. Perhaps the paralyzed man had sinned. Perhaps his ancestors had sinned. But, in any case, all physical distress ultimately came from sin.

Incidentally, roofs at the time were quite flimsy by modern standards. They were made of wooden beams laid horizontally from one wall to the opposite wall. Thatch was laid on these beams, loosely held together by mud. It kept out the hot rays of the sun, which was much more of a problem in the Holy Land than rain.

Reflection

The Church's emphasis is on Jesus as Savior and as Son of God. He acts as God. He forgives sin. He takes away the effects of sin. This is the marvel, exceeding even the cure of the paralytic.

That was then. What about now? We sin today. Jesus forgives us if we sincerely and humbly seek to be forgiven.

Jesus will remove from us the worst effect of our sins, namely eternal death. By forgiving us, Jesus frees us, healing us, strengthening us and giving us hope. He rescues us from our exile. Sin holds us hostage. †

Daily Readings

Monday, Feb. 23
Polycarp, bishop and martyr
Sirach 1:1-10
Psalms 93:1-2, 5
Mark 9:14-29

Tuesday, Feb. 24
Sirach 2:1-11
Psalms 37:3-4, 18-19, 27-28, 39-40
Mark 9:30-37

Wednesday, Feb. 25
Ash Wednesday
Joel 2:12-18
Psalms 51:3-6a, 12-14, 17
2 Corinthians 5:20-6:2
Matthew 6:1-6, 16-18

Thursday, Feb. 26
Deuteronomy 30:15-20
Psalms 1:1-4, 6
Luke 9:22-25

Friday, Feb. 27
Isaiah 58:1-9a
Psalms 51:3-6a, 18-19
Matthew 9:14-15

Saturday, Feb. 28
Isaiah 58:9b-14
Psalms 86:1-6
Luke 5:27-32

Sunday, March 1
First Sunday of Lent
Genesis 9:8-15
Psalms 25:4-9
1 Peter 3:18-22
Mark 1:12-15

Question Corner/Fr. John Dietzen

Use of 'Kyrie eleison' at Mass reflects liturgical traditions

Often, at the beginning of Mass, the priest or song leader says



"Kyrie eleison" or "Christe eleison," and we answer.

Our couples group has talked about it, and none of us knows what these words mean.

Mass means a lot to us, mostly born Catholics but two converts. We

wonder why prayers like this are said that we cannot understand and share.

Can you help? (Missouri)

The phrase that 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.

It first entered the eucharistic liturgy somewhere around the year 375 in Jerusalem and Antioch, and remains today a venerable part of those Catholic liturgies that use the Greek language.

The words are usually translated as "Lord (Kyrie), have mercy" or "Christ, have mercy" in the sense of asking forgiveness: For the times we have failed, Lord, have mercy.

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 some 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.

If that were true, we would still be offering Mass in the Aramaic dialect that Jesus spoke and used at the Last Supper. Rather, it acknowledges that some experiences that helped those who have gone before us might also sometimes be helpful for us.

On the other hand, Catholic liturgical worship is not a museum.

As Pope Paul VI told a group of Latin

scholars in 1968, while the Latin language must not be disdained by the Roman rite, "we must plainly never forget that Latin must be subordinate to the pastoral ministry and is not an end in itself."

Just as in other concerns, he noted, "the highest law must be the well-being of souls."

Liturgical worship is above all "an exercise of the priestly office of Jesus Christ in his praise of the Father." Our prayers and ancient tradition convey the Christian belief that when our community prays, it is Jesus who is praying with us. We pray with him, in him and through him to our Father. All liturgical elements, most of all in the celebration of Mass and the sacraments, must be chosen "to ensure that the faithful take part knowingly, actively and fruitfully," and thus be formed into a community of praise of God (Second Vatican Council, *Constitution on the Sacred Liturgy*, #7, #11).

As St. Augustine points out, the worship of God is not finally in the words or the songs—it is in the singers themselves (Sermon 34 for Easter).

This may be a long way of getting to your question, but it cannot be answered without returning to these basic understandings of how the Catholic Church understands its liturgical prayer.

Nothing in the liturgy should be determined by the personal inclinations or idiosyncrasies of the priest, the liturgical planners or anyone else. Everything, including which language is used and when, should properly be chosen according to those principles, teachings and policies of the Church. †

My Journey to God

In Gethsemane

The earth is damp.
A slight fog hugs the ground.
The warmth of the day has dissipated.
A cool breeze closes in
And chills the body.

In the olive grove stand knurled trees,
Trees that have stood the test of time,
Trees speaking of life.

Kneeling in prayer,
I pour out questions, bargaining and anger
From my broken heart.

Did you pray frantic prayers?
Did you feel anger and fear,
My Jesus?

Angels ministered to you to
Ease your agony.
I lean into your body to ease mine.

The darkness of the garden acts as a



shroud,
Covering and consoling.
Rest is now possible as tears are
depleted.

Sleep overtakes me,
Just as it did the disciples,
And
I rest from my anguish
In the arms of the angels.

By Trudy Bledsoe

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis. Her poem was inspired by a Scripture passage from the Gospel of Luke: "And to strengthen him, an angel from heaven appeared to him. He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground" (Lk 22 43-44). She also was inspired by a conversation with Father Lawrence Voelker, pastor of Holy Cross Parish in Indianapolis, about the angels ministering to Jesus. Judas kisses Christ in the Garden of Gethsemane as Jesus is handed over to soldiers in this detail from a contemporary Bible illumination.)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Rest in peace

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

ANDERSON, Paul Edward, 51, St. Anthony of Padua, Clarksville, Jan. 28. Husband of Kelley Jo Anderson. Father of Gary Tunnell, C.J. and Sabrina Anderson.

BAKER, Catherine C., 92, St. Mary-of-the-Rock, Franklin County, Feb. 7. Mother of Elizabeth Gigrich, Martha Miller and David Baker. Grandmother of 16. Great-grandmother of 24. Great-great-grandmother of two.

BEAUMONT, Thomas Ray, 65, St. Roch, Indianapolis, Jan. 29. Father of Colleen Dugan, Jeffrey and Thomas Beaumont. Brother of Charles and Gerald Beaumont. Grandfather of nine.

BOGDON, John C., 77, Holy Family, New Albany, Feb. 3. Husband of Linda Bogdon. Father of Gary, Scott and Steve Bogdon. Grandfather of four.

CHANDLER, Steven L., Sr., 59, St. Bartholomew, Columbus, Feb. 4. Husband of Harriet Susan (Deppe) Chandler. Father of Caroline Slagle, Austin, Gregory, Jeremiah, Steven Jr. and Zachary Chandler. Brother of Debbie Solmes, Rex Baker, Cynthia, Joyce, Greg and Frank Chandler. Grandfather of 11. Great-grandfather of one.

CLEVENGER, Maxine, 83, Holy Family, Richmond, Feb. 6. Mother of Vicki Jones and Christina Sheets. Sister of Helen Sauser. Grandmother of two. Step-grandmother of two. Great-grandmother of two. Step-great-grandmother of two.

DEHNER, Maribel, 73, St. Mary, Richmond, Feb. 9. Wife of John Dehner. Mother of Mary Carpenter, Jennifer Cox, John and Thomas Dehner. Sister of Carol Mattingly, Jack and Robert Wheatley. Grandmother of 11.

DEITSCH, Ted T., Sr., 72, St. Mary-of-the-Knobs,

Floyds Knobs, Feb. 7. Husband of Ruth Deitsch. Father of Peggy Jenkins, Becky Lenz, Andy and Ted Deitsch Jr. Brother of Ed Deitsch. Grandfather of seven. Great-grandfather of one.

DIVINE, William G., 59, St. Pius X, Indianapolis, Feb. 3. Husband of Carol (Wethington) Divine. Father of Kathleen Divine. Brother of Eileen Divine.

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

DOWNS, Carolyn, 64, St. Mark the Evangelist, Indianapolis, Jan. 27. Mother of William Ellis.

GEYMAN, Flossie M., 68, Prince of Peace, Madison, Jan. 31. Wife of Bernard Geyman. Mother of Kenneth and Kevin Geyman. Half-sister of Brenda Marchant, Dennis and Doug Perkins. Grandmother of five.

GRAHAM, Diana Mary, 66, St. Bartholomew, Columbus, Feb. 1. Wife of Lee Graham. Mother of Brian Holtzlieder and Paula Owen. Sister of Maxine Boas and Sandra Ritz. Grandmother of two.

KOCHER, Herman A., 88, Good Shepherd, Indianapolis, Feb. 9. Husband of Alice (Walpole) Kocher. Father of Peggy Allen, Ann Mader, Kathy Ripperger, Jean Waugh and Bob Kocher. Brother of Bernard and George Kocher. Grandfather of 14. Great-grandfather of 18.

LANNING, Linda F., 61, Holy Family, Oldenburg, Feb. 6. Wife of Jerry Lanning. Mother of Kristen Fletcher, Brittnay Strickland, Jenny Lanning, David, Stephen, Todd and Tony Milbourne. Grandmother of six.

LEGGE, George W., Jr., 63, St. Anne, New Castle, Feb. 3. Husband of Bobbie Legge. Father of Chrissy Morgan and Marianne Legge. Brother of Betty Butler, Trudy Golden, Lori Motyer and Art Legge. Grandfather of two.

McMAHON, Ruth Ann (Shea), 80, St. Jude, Indianapolis, Jan. 23. Mother of Kelle Hall, Gerard, Jeffrey, Lawrence, Patrick, Robert Jr. and Thomas McMahon. Grandmother of 16. Great-grandmother of three.

MEYER, Elizabeth J., 89, St. Pius X, Indianapolis, Feb. 3. Mother of Judith Hale and

Jeffrey Meyer. Grandmother of six. Great-grandmother of three.

MILLER, Geraldine B., 78, St. Jude, Indianapolis, Feb. 8. Wife of Max Miller. Mother of Mary Bomar, Don, Edward and James Miller. Sister of Jacquelyn Berlyn. Grandmother of 12. Great-grandmother of 13.

MONAGHAN, Kathryn C. (Ryan), 95, St. Paul Hermitage, Beech Grove, Jan. 10. Mother of Karen Gallagher, Kevin, Patrick and Raymond Monaghan Jr. Grandmother of 13. Great-grandmother of eight.

MULLINS, Thad F., 94, St. Mary, Rushville, Feb. 2. Father of Carol Matern and Susan Mullins. Grandfather of four. Great-grandfather of five.

NAVARRA, Salvatore, 79, St. Mary, Greensburg, Feb. 9. Husband of Janett Navarra. Father of Debra Dinsmore, Greg and Mark Navarra. Brother of Mary Jo Dietz and Barbara Hitchcock. Grandfather of 12. Great-grandfather of 11.

O'BRIEN, Susan Katherine (Johns) Hickey, 66, St. Lawrence, Indianapolis, Jan. 26. Mother of Susan, John, Kevin and Matthew O'Brien. Stepmother of Jennifer Eccles and Amy Jackson. Sister of Nancy Eck and Ray Johns. Grandmother of nine.

OECHSLE, John Paul, 70, Our Lady of the Most Holy Rosary, Indianapolis, Feb. 2. Husband of Marie Pittman-Oechsle. Father of Molly Clawson, Hope Deckard, Suzanna Quinlan, Deanna Schilling, John and Ted Oechsle. Stepfather of Maria Hughes, Christina, Danny and Paul Pittman. Grandfather of 23.

QUINN, Loretta B., St. Augustine, Jeffersonville, Jan. 20. Mother of Thomas Quinn. Grandmother of four. Great-grandmother of seven.

RONEY, Gertrude C., 81, St. Lawrence, Indianapolis, Jan. 12. Mother of Patricia DeVilgher, Dory Speckman, Terri, Cathy and Bernie Roney. Grandmother of five. Great-grandmother of five.

SCHUBNEL, Edward Thomas, Sr., 86, Sacred Heart of Jesus, Jeffersonville, Jan. 29. Father of Patricia Bright, Kellie Wilson, Susan, Denis and Ed Schubnell Jr. Grandfather of five.

SHAW, Robert F., 90, St. Mary, Greensburg, Feb. 7. Father of Patti Huser, Susan Peters, Sandra, Bill, Dave and Michael Shaw. Grandfather of eight. Great-grandfather of two.

STICKAN, Cecelia Bernadette (Mellen), 85, SS. Frances and Clare, Greenwood, Jan. 20. Mother of Mary Colston, Clare Fitzpatrick, Dr. Carol Stoops, Dr. Celeste Swift, Carla Villalta and Christian Stickan. Grandmother of 13. Great-grandmother of one.

STINER, Earl Francis, 75, Most Precious Blood, New Middletown, Dec. 31. Father of Mary Neal, David and William Stiner. Brother of Mary Waynescott, George, John and Merlin Stiner. Grandfather of two. Great-grandfather of three.

TALHELM, Eldon, 77, St. Roch, Indianapolis, Feb. 1. Husband of Sylvia Talhelm. Father of Mary, Teri, Jim and Joe Talhelm.

TUNNY, Geneva, 95, St. Maurice, Napoleon, Jan. 12. Mother of Betty Jett, Amelia Newhart, Dale, Hubert, James,

Joseph and Paul Tunny. Sister of Eleanor Stefanic, Clara Wagner, Arthur and Irvin Hardebeck. Grandmother of 32. Great-grandmother of 79. Great-great-grandmother of 19.

UPTON, Lenore S., 98, Holy Cross, Indianapolis, Jan. 22.

VERMILLION, Ronald C., 66, St. Augustine, Jeffersonville, Feb. 5. Husband of Janis Vermillion. Father of Jon and Ronald Vermillion. Brother of Janice Deetch, Joyce Goins, Wanda Schuckmann and Shelby Vermillion. Grandfather of two.

WAISNER, Linda (Snelling), 66, Sacred Heart of Jesus, Jeffersonville, Jan. 21. Mother of Laura Prostler, Joseph and Perry Snelling, and Russell Waisner. Sister of Paulette Hunley, Donna Jones and Perry Weaver. Grandmother of six. Great-grandmother of two.

WEINZAPFEL, Thelma, 74, St. Christopher, Indianapolis, Jan. 30. Wife of Tom Weinzapfel. Mother of Tracy Brown, Christine Hoovler and Rhonda Weinzapfel. Grandmother of three.

WELTER, Ralph W., 55, St. Gabriel the Archangel, Indianapolis, Jan. 26. Father of Carrie Loyal. Son of Lorraine Welter. Brother of Susan Murray and Mary Roth. Grandfather of four.

WIEGAND, Lavena V., 81, St. Christopher, Indianapolis, Jan. 28. Mother of Linda Gregg and Irene Snyder. Sister of Stella Watson. Grandmother of two.

ZAINNEY, Joseph E., 87, Christ the King, Indianapolis, Feb. 4. Husband of Kathryn Zainey. Father of Jamie Hyatt, Kathy Mathews, Fred, George, Joseph II, Kevin, Mark, Matthew and Sheldon Zainey. Grandfather of 15. Great-grandfather of three. †

Providence Sister Gertrude Bauer was a principal

Providence Sister Gertrude Marian Bauer died on Jan. 24 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 96.

The Mass of Christian Burial was celebrated on Jan. 28 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery at the motherhouse.

The former Marie Cecilia Bauer was born on Sept. 3, 1912, in Indianapolis.

She entered the congregation of the Sisters of Providence on Sept. 7, 1927, and professed first vows on Aug. 15, 1930, and final vows on Aug. 15, 1935.

Sister Gertrude Marian earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree at Xavier University in Cincinnati, Ohio.

During 81 years as a Sister of Providence, she ministered as a teacher and principal at Catholic schools in Indiana, Illinois and Massachusetts for 52 years. For 23 years, she served as a principal.

In the archdiocese, Sister Gertrude Marian taught at the former St. Rita School in Indianapolis from 1937-39 and served as principal at Holy Cross School in Indianapolis from 1951-55.

She served as administrator of Providence Hall at the motherhouse from 1982-86 then ministered at St. Michael Parish in Greenfield from 1986-87.

Sister Gertrude Marian also assisted with health care. In 1994, she began her full-time prayer ministry with the senior sisters at the motherhouse.

Surviving are a brother, James Bauer of Roslindale, Mass., and several nieces and nephews.

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

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

Conventual Franciscan Father Basil Heiser, a native of Terre Haute, died on Jan. 12 in Rome. He was 100.



Father Basil was a former minister general of the worldwide Conventual Franciscan Order based in Rome. On June 4, 1960, he was elected as the 114th successor of St. Francis of Assisi.

The Mass of Christian Burial was celebrated at Sancti Apostoli in Rome. Burial followed at the Order of Friars Minor Conventual Cemetery in Rome.

Herman Heiser was born on Jan. 4, 1909, in Terre Haute. He was baptized at St. Benedict Church in Terre Haute.

Eight days before his death, Father Basil celebrated his 100th birthday on Jan. 4 in Rome, where he had lived for 49 years.

He entered the Conventual Franciscan order on July 12, 1925, and professed his solemn vows

on Feb. 11, 1930, in Rome. He studied at St. Anthony Seminary in Rensselaer, N.Y., then completed his theological studies at the Pontifical Faculty of St. Bonaventure in Rome, where he received his license on July 1, 1932.

He was ordained to the priesthood on Jan. 24, 1932.

Father Basil was involved in the formation of Franciscan friars as a professor and rector of seminaries in Carey, Ohio, and Chaska, Minn.

In 1954, he was elected minister provincial of the Province of Our Lady of Consolation. He was reconfirmed in that office in 1957.

At the conclusion of his second leadership term with the province, Father Basil was elected by the General Chapter to head the international Conventual Franciscan Order.

On Nov. 21, 1972, Pope Paul VI named him undersecretary for the Congregation for Religious and Secular Institutes. He held that ministry title for 12 years until Dec. 19, 1984.

Memorial gifts may be sent to the Conventual Franciscan Friars, 101 St. Anthony Drive, Mount St. Francis, IN 47146. †

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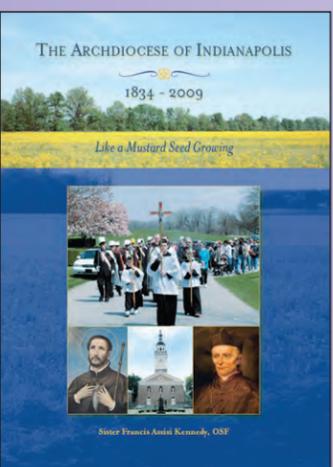
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Speakers offer hope for those struggling with mental illness

By Mary Ann Wyand

First of two parts

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.

After 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 Parishes and Religious Congregations" held at SS. 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 Ministries and 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.

"Our daughter, Karla, was 26, beautiful, charming and brilliant in many ways," he said on Feb. 3, "and she was dead."

With Karla's twin brother, Kevin, they established a foundation in her memory to educate people about the facts, symptoms, myths, statistics, warning signs, spirituality and stigmas associated with mental illness and suicide.

"I think in some ways, as a parent, you feel like you are going to die right along with your child," Fran Smith said. "And yet, I think once we worked through some of our guilt and grief we became much more educated regarding mental illness, and felt that we wanted to do something positive in her memory."

"We wanted to provide hope, as our mission statement says, for a balanced life for anyone who lives with someone who has a mental illness," she said, "and also for anyone who may have lost someone to suicide."

When a loved one struggles with a mental illness, she said, "it is very difficult to keep your life in balance."

They define mental illness as "medical conditions that disrupt the person's thinking, feelings, mood or ability to relate to others in daily functioning."

Mental health problems diminish a person's ability to cope with the ordinary demands in daily life, Tom Smith said.

"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. Many people with a mental illness appear normal. You may not notice any kind of [unusual] behavior, but the behavior related to the

'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

mental illness is there."

Photo by Mary Ann Wyand



Tom and Fran Smith of St. Nicholas Parish in O'Fallon, Ill., have dedicated their retirement years to teaching people the facts about mental illness and suicide. With their son, Kevin, they founded the Karla Smith Foundation. It is named for their 26-year-old daughter, who died by suicide as a result of her bipolar disorder.

mental illness is there."

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

"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 medication needed for a balanced life."
- "Urge our loved one to maintain a supportive relationship with a therapist, counselor or sponsor."
- "Learn as much as we can about the mental

disorder of our loved one."

- "Assist our loved one in developing a healthy self-esteem since it is critical for a balanced emotional life."
- "Accept mental illness as a fact of life for our loved one even though 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."

- "Acknowledge 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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