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CriterionOnline.com

February 27, 2009

Vol. XLIX, No. 20 75¢

His greatest role

Photo by Sean Gallagher



Priestly Fraternity of St. Peter Father Michael Magiera, associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, celebrates the traditional Latin Mass on Feb. 18 at the parish's church. Altar server Simon Sheridan, a student at Lumen Christi School, kneels at left.

Father Michael Magiera blends experience on opera stage with priestly ministry

By Sean Gallagher

He knows his lines by heart. He knows precisely what to do and when to do it. He has entered into the very personality, the "persona," of the role assigned to him.

And he has dedicated himself to this task so that those who will witness his performance might be mysteriously drawn into it with him.

Is this man an actor who brings an audience into a play or opera, or a priest who, by virtue of his ordination, stands *in persona Christi* ("in the person of Christ") to lead the faithful in the Eucharist into a greater communion with the Lord in his suffering, death and resurrection?

Priestly Fraternity of St. Peter Father Michael Magiera has lived both sides of this question.

As a young man in his 30s in the 1980s,

he was an international opera singer. And in 2005, he was ordained a priest for a congregation dedicated to celebrating the traditional Latin Mass. He has served for nearly three years as the associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis.

Father Magiera has sought to bring the positive aspects of his experience on the stage to bear on his priestly ministry. But it was a long journey for him to arrive at this, his greatest role.

'I wanted to be a star'

Father Magiera's dedication to his faith was not always as strong as it is now. As a young boy growing up in Philadelphia in the 1950s and early 1960s, he was enchanted with the traditional Latin Mass and desired to

Submitted photo



More than a decade before he became a seminarian, Michael Magiera performs the role of Acis in George Frideric Handel's opera "Acis and Galatea" in 1984 at the Stadttheater in Augsburg, Germany.

be a priest.

But then, as a teenager, he witnessed changes to the liturgy in the immediate wake of the Second Vatican Council that were troubling to him.

See MAGIERA, page 2

New leader meets archdiocese he calls 'snapshot' of universal Church

NEW YORK (CNS)—Calling the diverse New York Archdiocese "a real icon, a snapshot of the Church universal, of the Church in the United States," Archbishop Timothy M. Dolan pledged his life, his heart and his soul to the people of the archdiocese on Feb. 23.



Archbishop Timothy M. Dolan

Pope Benedict XVI named Archbishop Dolan, head of the Milwaukee Archdiocese since 2002, to succeed the retiring Cardinal Edward M. Egan. He is to be installed as New York archbishop on April 15.



Cardinal Edward M. Egan

At a press conference in the New York Catholic Center,

Archbishop Dolan said, "I can tell you already that I love you. I need so much your prayers and support. I am so honored, humbled and happy at the prospect of serving as your pastor."

As pastor, he said he has "a sacred mandate to preach the Gospel of Jesus Christ and how the Church transmits his mystery, his ministry and his invitation."

He said the message is intended to serve everybody. "Nothing foreign is alien to us. That's part of the Catholic chemistry. We're not just sacristy, not just sanctuary, not just Sunday people.

"The Church through the ages has been a hyperkinetic partner of the arts, literature, health care and immigrants," he added. "Look to us to continue that partnership."

Archbishop Dolan promised to do whatever he could to affirm the priests of the archdiocese. "The vitality of this great archdiocese is in its parishes," he said. "The priests are on the front lines. I am their servant. You can count on me to help them.

"I look forward to being with the priests," he added. "That's not a chore; that's a choice."

Archbishop Dolan said in his role as pastor that he would engage, rather than confront,

See NEW YORK, page 2

Little Sisters of the Poor are 'thrilled' that their foundress, blessed Jeanne Jugan, will be canonized

WASHINGTON (CNS)—The announcement that Pope Benedict XVI will canonize Blessed Jeanne Jugan, the foundress of the Little Sisters of the Poor, on Oct. 11 has created excitement among members of the congregation worldwide.

"We knew it was only a matter of time, but everyone was just thrilled when the official announcement was made," said Sister Constance Veit, publications coordinator in the Little Sisters of the Poor's Baltimore province. "We've anticipated this for so long."

Pope John Paul II beatified Jeanne Jugan in 1982, and Pope Benedict XVI signed a document

on Dec. 6, 2008, recognizing the miracle advancing her sainthood cause.

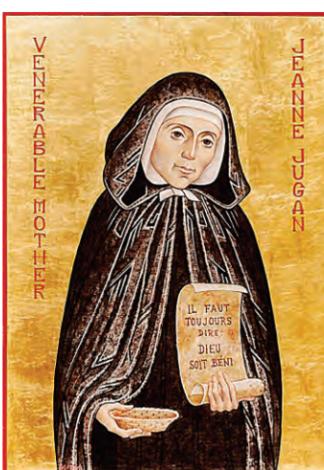
On Feb. 21, Pope Benedict presided over a consistory that gave final approval for the canonization of 10 people, including Blessed Jeanne, who began her ministry on the streets of France taking the elderly and poor into her home in the early decades of the 1800s.

To support her ministry, Blessed Jeanne begged for money, a tradition that the Little Sisters of the Poor consider a fundamental part of their mission today.

The canonization will take place during the Synod of Bishops for Africa,

See JUGAN, page 8

CNS photo courtesy of Little Sisters of the Poor



Blessed Jeanne Jugan, foundress of the Little Sisters of the Poor, is seen in this image provided by her order. On Feb. 21, Pope Benedict XVI announced that Blessed Jeanne will be canonized at the Vatican on Oct. 11.

MAGIERA

continued from page 1

"The twanging, overpowering guitars and drums just made me sick," he said. "I had gotten really tired of that."

"I had wanted to be a priest since the time I was 7 years old. For whatever reason, in the mid-1960s when things started to change, I thought, 'I don't like this.'"

Although in his young adult years he said he drifted away from the Church "when the hormonal things kicked in," Father Magiera says it was the post-Vatican II liturgical changes that were at the root of his abandoning of his faith.

His desire for the priesthood, though, was soon replaced by love for music and the stage.

After studying music and French as an undergraduate and teaching high school music for a year, he studied voice at Philadelphia's Academy of Vocal Arts from 1976-79 then studied voice privately in New York.

He had big ambitions.

"I wanted to be a star," he said. "... I just imagined myself at [New York] City Opera or the Metropolitan Opera) or some big place over in Europe or Chicago or San Francisco or something like that."

From 1982-87, he was a member of a German traveling opera company and performed as a guest singer on stages across that country as well as in Austria and France.

During that time, he was invited to return to Philadelphia to play a role in an opera. His travel expenses and executive suite in a hotel were paid, and he earned \$6,000 for his performance.

Did he feel he was a star at this point?

"Oh yes. Oh yes," he said, mimicking the pride he felt at the time. But then, coming quickly back to reality, he added, "I wasn't, of course."

Coming home

Within a year of this triumph, he returned to Philadelphia for good, sobered, in part, by the knowledge that he wasn't going to be the

next Luciano Pavarotti.

"I had decided that I was going to give up ideas of stardom," he said. "I had sort of come down to earth and I was working at another job, but I was keeping my hand in music."

He kept his hand in his art by being a paid singer at various Protestant congregations in his hometown, including St. Clement's Church, a deeply traditional Episcopal parish that celebrated a liturgy much like the traditional Latin Mass.

In the late 1980s, he learned that Catholic Church leaders were allowing the traditional Latin Mass to be celebrated once again. He found his way to churches for these liturgies, came to regret leaving the Church and eventually returned to the faith.

"I needed something that was going to be meaningful to me in a liturgical way," Father Magiera said. "That was the only real way that I could connect because, when you're a Catholic, the [primary] way that you have to deal with God is through the liturgy."

Through this reconciliation and a re-discovery of the liturgy of his youth, his long-dormant desires to be a priest resurfaced.

"It was in that environment that I actually started thinking of a vocation again, which means that that was not something that came from me," Father Magiera said. "God called me again. I was very fortunate that he called me again and that I listened this time."

His greatest role

Father Magiera became a seminarian for the Priestly Fraternity of St. Peter in 1998, and hasn't looked back in regret at his old dreams of stardom.

In the last decade, he has reflected on how his operatic career and ministry as a priest have, in a sense, been blended.

"You are set apart [as a priest], as you are set apart on the operatic stage," Father Magiera said. "You bring something to life. You bring something that exists on paper or something that exists in the mind of someone. You bring that to life through art."

"The Mass is the greatest work of art."

But he also said there are challenges to bringing the two together.

"When I was on the stage, I had to train



Michael Magiera performs the role of Baron Kronthal in Albert Lotzing's opera "Der Wildschutz" in 1984 at the Landstheater in Detmold, Germany.

myself to give free rein to emotions that would normally be suppressed in society," he said. "Now, sometimes, it's difficult to stifle them because I've had so much practice at giving free rein to the emotions."

"Sometimes, [the Mass] is just so profound and so meaningful that it would be hard for me to stop from crying."

Msgr. Joseph F. Schaedel, pastor of Holy Rosary and archdiocesan vicar general, has seen up close over the past three years how his associate pastor has used his talents and experience "not to draw attention to himself, but to draw others to Christ."

"His beautiful singing voice, his ability to speak in public, and his people skills, sense of humor and ability to organize things well are all now in the service of the Lord and the Church," said Msgr. Schaedel.

Brandon Stanley, a homeschooled 17-year-old, has been an altar server at the traditional Latin Mass at Holy Rosary Parish for a decade. He recalled what it was like to serve for Father Magiera for the first time after he had learned that his new associate pastor had been a professional vocalist.

"We had heard that he had been an opera singer. And I wasn't really sure what to expect," Brandon said. "But when he got here and he sang for the first time, all of the altar servers were dumbfounded. We weren't expecting such a strong voice."

Brandon has a special appreciation for

Father Magiera's vocal talent because they both love music. He has been taking voice lessons for two years, and is a past member of the Indianapolis Children's Choir. In addition to being an altar server, Brandon has also started to regularly chant the epistle reading at the Sunday celebration of the traditional Latin Mass at Holy Rosary Church.

"[Father Magiera] is living proof that you can change drastically, that it's never really too late," Brandon said. "He has been able to incorporate one of his largest gifts, which is his voice, into the priesthood."

"He was an opera singer before. And he was using his gift there. But then he was able to turn around and keep that gift without actually losing anything except for, maybe, stardom."

For Father Magiera, sacrificing dreams of fame has been well worth it. He hopes that more young men will consider a possible call to the priesthood.

"I've never been happier. I wouldn't change anything," Father Magiera said. "If someone came to me [and said], 'With a wave of my hand, I could cause you to have the greatest career in the world, making money hand over fist, and not only that, but you'd be young and beautiful again. You'd have adulation.'"

"I would just simply say, 'Forget it.' Nothing could equal this." †

NEW YORK

continued from page 1

public officials on the importance of respecting the civil rights of the most vulnerable, especially the unborn.

"I'd like to think it wouldn't be limited to politicians," he said. "I'd hold everybody accountable to the teachings of natural law and the Church [that] I'm proud to represent."

Archbishop Dolan said he based his leadership style on his mother's advice to "be yourself." He said bishops and priests crave silence and have a deep, quiet center. "I hope from that comes a sense of joy and hope," he added.

Archbishop Dolan said the Latino contribution of vitality and celebratory, joyful faith as well as a sense of pride in family is a "tonic to the Catholic Church in the United States."

He said the Church historically is the most successful, effective agency that welcomes immigrants and helps them become productive members of society, and the New York Archdiocese has been a leader within the Church.

"What Lady Liberty is socially, holy mother Church has been spiritually when it comes to our beloved immigrants," he said.

He said he wants to continue to improve his Spanish, which he said now allows him to celebrate Mass and the

sacraments and preach "a very simple homily."

Archbishop Dolan said bishops have to live in the real world, and face the challenges of some people leaving the Church and others not participating in the sacraments.

"We'd be less than honest if we didn't say we've got problems," he said, but there have been struggles in the Church since the days of the Acts of the Apostles.

Archbishop Dolan said he and Cardinal Egan had spoken on the telephone to representatives of other religious groups in New York. He said he embraced ecumenical and interreligious dialogue, and might be described as "energetic" in doing so in Milwaukee.

He said he is involved in Catholic-Jewish dialogue on behalf of the U.S. Conference of Catholic Bishops, and finds it "intensely rewarding and enriching."

Archbishop Dolan said Catholic schools in New York are "in great shape now," but are a constant concern. Speaking as a Church historian, he said keeping schools on a firm financial foundation has been a challenge from the beginning.

"There's never been an easy time," he said. "That's part of our grit. We have to struggle for every dime and muster every ounce of strength to keep them strong. Count on me to be a front-line cheerleader for Catholic schools."

Archbishop Dolan said his heroes included Jesus Christ, Pope John Paul II and his parents.

He sidestepped a question about proposed state legislation that would expand the time limit for victims of clergy sexual

abuse to file civil suits against the archdiocese.

"That's an area of such delicacy and precision that I'll have to study it hard," he said.

Cardinal Egan said Archbishop Dolan "has come here to deepen our faith, to lead us in prayer, and guide us in the works of justice, compassion and peace. The Holy Father has chosen well."

The cardinal said although some people had expected him to get involved in nonreligious, political issues, he chose to focus his efforts on parishes, charities, schools and health care, and "the faith being announced."

He said his "greatest sadness" was not having "done better with vocations." He said the archdiocese was only now seeing a spurt in vocations, which might be attributed to a number of factors, including the 2008 visit of Pope Benedict XVI to New York.

Cardinal Egan is the first archbishop of New York to retire. All of his predecessors died while in office. He said he would live in one of the parishes of the archdiocese, and be available to his successor to celebrate Masses and officiate at funerals and confirmations.

"You're hired," Archbishop Dolan said. "I'm glad you'll be here. I need you."

Asked if his Irish heritage was a factor in his appointment to a see that has traditionally been led by an Irishman, Archbishop Dolan quipped, "It's a sign of the Holy Father's infallibility." †

The Criterion

2/27/09

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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

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

1400 N. Meridian St.
P.O. Box 1717
Indianapolis, IN 46206-1717
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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POSTMASTER:
Send address changes to:
Criterion Press Inc.
1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717

The Criterion

Phone Numbers:

Main office:317-236-1570
Advertising317-236-1572
Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster:

Send address changes to *The Criterion*,
P.O. Box 1717, Indianapolis, IN 46206

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2009 Criterion Press Inc. ISSN 0574-4350.

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Church leaders speak out against state immigration proposal

By Brigid Curtis Ayer

One family, two immigration statuses: the parents are undocumented, the children are American citizens.

This summarizes one of the primary problems in addressing the complexity of immigration law, especially those that penalize undocumented individuals.

The pathway to legal citizenship can commonly take more than a decade to attain and, for many, there is no clear or legal way to gain entry into the United States, but jobs and a better way of life are clearly an attractive and attainable reality. Not surprisingly, immigrants come in droves to America.

Federal immigration law clearly is broken, but can or should states intervene to fix it?

Some state lawmakers think so, but Church leaders and many others testified at a recent Indiana state Senate hearing in opposition to a proposed law that not only delves into federal territory, but also could create more problems for all immigrant families (documented and undocumented), employers and the health of an already ailing Indiana economy.

Senate Bill 580, the undocumented immigrants' bill, which passed in the Senate Pensions and Labor Committee on Feb. 18 by a unanimous vote, would create additional penalties for undocumented immigrants who drive without a valid driver's license, and create mandates and fines on businesses who employ undocumented workers.

Father Steve Gibson, pastor of St. Mary Parish in East Chicago, Ind., in the

Gary Diocese, a parish with a large Hispanic community, and Franciscan Father Thomas Fox, who serves as a Hispanic ministry assistant in the Archdiocese of Indianapolis, know firsthand the plight of the Hispanic families resulting from flawed federal

immigration laws. They also realize the additional damage Senate Bill 580 will have on these families if it passes.

"The truth of the matter is there [were] 300,000 people who lost their driver's licenses last year in Indiana," Father Gibson said. "Most of them are the family wage earner. Then you add spouses and children to that, and you're talking about a half a million people who have their whole security in jeopardy."

"What we have is a crisis here. These are the same people who were permitted to get driver's licenses as long as they had some kind of identification. Now these same wage earners are being denied a renewal of their driver's license," Father Gibson said.

"Laws like this one and others like it that target businesses that employ immigrants are doing nothing but furthering the crisis," Father Gibson said, "because when employers release employees who are undocumented or when authorities try to step in and get undocumented people and take them out, they usually are parents. The parents are not about to leave because they have wives and children."

"Everyone agrees the immigration laws are broken. The only way to address it is to make the law clear and respectful to basic

human rights. Laws that go against the immigrant only exacerbate the problem. It doesn't cure anything," he said.

"The cities up here in northwest Indiana would collapse without the immigrant community. The many service jobs these people have serve in many respects as the backbone of the community," Father Gibson said. "Without them, these cities would just collapse overnight. And people know that. Mayors of the cities up here know that. That's why some mayors are more kind than others to the immigrants."

Father Thomas Fox, who also testified in opposition to Senate Bill 580, told lawmakers, "Everybody acts as if you can separate the undocumented and documented families, but this has been going on so long that there are hardly any families that are not mixed."

Father Thomas said that when he was questioned by the Senate panel following his testimony, he was pleased that he was able to reiterate some of the points that the U.S. bishops make in the area of immigration.

"It is not uncommon in areas where sheriffs are more aggressive that immigrants are being picked up and are being deported without an order of deportation nor have these people committed any crime," Father Thomas said. "This kind of proposal encourages sheriffs and police officers to take more personal initiative to enforce federal immigration laws, which they have no business doing."

Glenn Tebbe, executive director of the Indian Catholic Conference, testified in



Glenn Tebbe

opposition to the bill, citing moral concerns that the Church has for families and the harmful impact that Senate Bill 580 would have on families and children around the state.

Angela Adams, associate attorney

for Lewis & Kappes, a law firm that works with immigration law, said, "Our position is that immigration is a federal issue, and they are the best equipped to handle and enforce it. We definitely need comprehensive and meaningful immigration reform, but that needs to come from the federal government."

Also testifying in opposition to the bill were representatives from the business community, who raised concerns about the negative impact the bill would have on businesses during this tough economic time.

Representatives from victims of domestic violence groups also raised concerns that the bill would further inhibit victims from getting needed help.

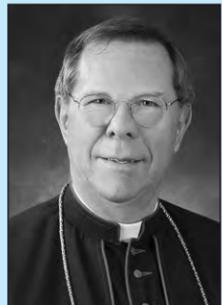
(Bridget Curtis Ayer is a correspondent for The Criterion. To learn more about the Indiana Catholic Conference, log on to www.indianacc.org.) †



Travel with Archbishop Buechlein to historic Vincennes on March 18

Criterion staff report

In honor of the 175th anniversary of the Archdiocese of Indianapolis, Archbishop Daniel M. Buechlein is leading a spiritual pilgrimage for adults to Vincennes, Ind., on March 18.



Archbishop Daniel M. Buechlein

This historic city was the original location of the cathedral and home of Servant of God Simon Bruté, the first bishop of the Diocese of Vincennes, which became the Diocese of Indianapolis and, later, the Archdiocese of Indianapolis.

In Vincennes, pilgrims will tour St. Francis Xavier Cathedral (the diocese's original cathedral), visit the crypt church, venerate the remains of Bishop Bruté, celebrate Mass and enjoy a meal.

Archbishop Buechlein hopes that this pilgrimage will

be an opportunity for prayer, conversion and a deeper understanding of the origins of our Catholic heritage in Indiana.

The trip will depart from the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis promptly at 8 a.m.

Upon arrival in Vincennes, Mass will be celebrated in the cathedral at 11 a.m. followed by lunch at a nearby restaurant.

After lunch, there will be a tour of the cathedral library and museum. The group will return to Indianapolis between 5 p.m. and 6 p.m.

The cost is \$59 per person and includes deluxe motor coach transportation, continental breakfast, lunch, fees and gratuities.

The trip will be filled on a first-come, first-serve basis.

Pilgrims may register online at www.archindy.org. Click on the 175th anniversary link, select "pilgrimage to Vincennes," then "adult" to register.

You may also register by calling Carolyn Noone, associate director of special events for the archdiocese, at 317-236-1428 or 800-382-9836, ext. 1428. †



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Editorial

The octuplets

Could anything demonstrate better the wisdom of the Catholic Church's teaching about bioethics better than the controversy caused by a woman in California who gave birth to eight babies?

As everyone surely knows by now, 33-year-old Nadya Suleman gave birth to octuplets after already having six children under age 7. All 14 of her children came about through *in vitro* fertilization. Suleman is a divorced, single woman whose mother has been taking care of her children.

She says that she loves children, and that is commendable. But almost everything else about this situation is grotesque.

Some people have praised Suleman because she refused to "selectively reduce" the number of babies in her uterus—kill some of them so that those remaining would have a better chance of survival and be healthier after birth. But that isn't the point. She should never have had multiple embryos implanted in her uterus in the first place.

Much more than that, there shouldn't have been any embryos to implant in the first place. They were left over after being created when she underwent *in vitro* fertilization for her other children.

The Catholic Church has always taught that *in vitro* fertilization is immoral, but the birth of the octuplets occurred about a month after the Vatican released a new document on bioethics. The document was much more comprehensive than just about *in vitro* fertilization, but it again condemned it.

The Church teaches that techniques for assisting fertility are morally permissible if they respect the right to life of every human being and if procreation is accomplished as a result of the conjugal act in marriage. Obviously, that wasn't the case here.

The Church consistently teaches that conception must always result from the conjugal act. That is why it condemns artificial contraception and one of the reasons why it condemns *in vitro* fertilization. In the latter, that separation begins with the way the father's sperm is collected and continues in the fertilization of an egg outside the womb.

In vitro fertilization also usually includes the deliberate destruction of human embryos. If they aren't destroyed, they are frozen. Today, because *in vitro* fertilization has become so common, there are thousands of frozen embryos, in a sense "orphans." Proposals to use those frozen embryos for experimentations that require their eventual destruction are not moral.

Even the proposal for so-called "prenatal adoption," which would allow frozen embryos to be born, although well-intended, is subject to a number of problems. They should not have been frozen in the first place.

As already noted, the Church teaches that procreation must be accomplished as



Embryologist Ric Ross removes a vial of frozen embryos from a storage tank at the Smotrich IVF Clinic in La Jolla, Calif., in this 2007 file photo. The new Vatican document "Dignitas Personae" ("The Dignity of a Person") warns that certain recent developments in stem-cell research, gene therapy and embryonic experimentation violate moral principles and reflect an attempt by man to "take the place of his Creator."

result of the conjugal act *in marriage*.

Suleman is not married, so her pregnancy was still another violation of the natural law as expressed in the Church's teachings. We Catholics believe that marriage is the best way to raise and educate children. Suleman is bound to have a difficult time doing that for her 14 children.

The Church realizes that infertility can be a source of great suffering for married couples who ardently want to have children. Some of them can be helped through moral techniques, but sometimes couples simply are unable to conceive. In those cases, the Church recommends adoption, and thousands of couples have found this to be a satisfactory way to have the family they want.

Other couples, though, for their own reasons, reject that solution. They want biological children and they know that technology enables them to do so. But the Catholic Church insists that just because something *can* be done through technology doesn't make it something that *should* be done.

Perhaps, just perhaps, what happened here will shock enough fertility doctors around the country to make them reflect a bit on their ethical responsibilities. Some of them have criticized the doctor for implanting so many embryos.

Now that Suleman's 14 children are here, we hope that they will be healthy and that she will find some way to care for them. We can't understand the people who left messages at the hospital where the octuplets were born saying that they hoped the babies would not survive infancy.

As is almost always the case, this controversial situation couldn't have occurred if people would thoughtfully consider the Catholic Church's moral teachings.

—John F. Fink

Be Our Guest/Dr. Edward J. Dropcho

Doctor: Story on brain death raises important points to consider

I am writing in regard to the article on brain death in the Feb. 6 issue of *The Criterion*.

It is important to reiterate that Pope John Paul II and, more recently, the Pontifical Academy of Sciences fully supported the concept of "brain death" or "total irreversible brain failure" as equivalent to death of an individual.

The term "brain death" itself is somewhat misleading in that it implies that there is more than one kind of death.

A more correct concept is that death is a unitary event, which can be diagnosed either on the basis of cessation of breathing and heartbeat or on the basis of total irreversible brain failure.

There are specific and rigorous procedures and criteria which must be followed by physicians in correctly making the diagnosis of "brain death."

One of these criteria is that the brainstem control of breathing is irreversibly lost so that the patient cannot and does not take any spontaneous breaths when disconnected from a ventilator. Any spontaneous breathing movement, even if intermittent or ineffective, is automatically incompatible with the diagnosis of brain death. A patient who is truly brain dead, when disconnected from the ventilator, inevitably suffers cardiac arrest within a few minutes.

Brain death is completely distinct from other states of brain injury, and should never be confused with such disorders as vegetative state, minimally conscious state or locked-in syndrome. Persons with any of these other disorders do have some likelihood (although sometimes very small)

of partial recovery.

In stark contrast, a person who fulfills the diagnostic criteria for brain death has zero chance of recovery. There is not a single well-documented instance in the medical literature of a person recovering any neurologic function whatsoever—including breathing—after the diagnosis of brain death has been made in a careful and correct manner.

It was wonderful to read about the recovery of Raleane Kupferschmidt.

However, I strongly suspect that she was not—and could not have been—"brain dead" in the first place.

The diagnosis may have been made in error (which should never occur), or there may have been some miscommunication between health care givers and family, or Kupferschmidt made a recovery which is unprecedented in the nearly 30 years since modern brain death criteria have been applied.

There are two other important points which this article brings to mind: 1) It is the physician's duty to be absolutely rigorous and meticulous in making the diagnosis of brain death. A person who does not fulfill the strict diagnostic criteria should NEVER be diagnosed as "brain dead." 2) It is the responsibility of the press to be medically accurate and careful in their language so as never to confuse brain death with potentially reversible neurologic disorders.

(Dr. Edward J. Dropcho is a professor in the Indiana University Department of Neurology and a member of Immaculate Heart of Mary Parish in Indianapolis.) †

Letters to the Editor

March for Life coverage very inspirational and appreciated, readers say

Thanks for your tremendous coverage of the annual March for Life in Washington, D.C.

Photos from the event were very inspirational, especially those featuring Archbishop Daniel M. Buechlein's support and presence.

We need your continued strong presence in Catholic homes across the archdiocese as we speak out in support of life.

Again, many thanks, and may God richly bless your efforts.

Steve and Donna Dlugosz
Indianapolis

Exercising our spiritual muscles by attending Sunday Mass keeps our faith strong

Archbishop Daniel M. Buechlein recently wrote on the importance of attending Sunday Mass.

I have been thinking about this same issue in preparing to explain to a dear family member who did not grow up in the Catholic faith why I attend Sunday Mass.

For me, Sunday Mass is an opportunity to pray together to the God who loves us. Just being together strengthens our faith; we reinforce for each other the truths we share that lead to eternal life. It is also a chance to meet friends and form a larger family, and a chance to enjoy the music and the sermons.

At Mass, we receive Jesus' body and blood, real food and real drink. If we are to survive in this world, we don't eat only once or twice a year; we eat often. If we are to survive to reach eternal happiness with God in the world to come, we also

need to eat often.

When we eat food, that food is transformed into our bodies. When we eat the spiritual food of Jesus' body and blood, not only does Jesus become one with us but, more importantly, we become one with Jesus. We become his hands and feet and heart so that his redeeming love can be felt in our reaches of the world.

If you don't use a muscle, you lose it. We need to exercise our spiritual muscles by attending Mass to keep our faith strong and to be ready to follow God's will.

As we pray at Mass, may we grow together in love.

Mike Walro
Madison

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

Let's renew our resolve to speak thoughtfully this Lent

The 40 days of Lent provide an opportunity to renew our conversion of heart. It is helpful to re-view the quality of our spiritual and moral life.

This week, I would like to propose for our reflection the use of speech.

Sins of the tongue flow pretty easily and, in some instances, are no less grave than other physical wrongs. Justice in speech is a timely topic.

In my view, justice in speech is a difficult virtue because we live in a culture that practices what I call "language inflation and easy gossip."

I need to say that I am not anti-media; indeed, they render an essential service as channels of public communication. Yet, there are some developments that are not helpful.

"Language inflation" is most noticeable in media sound bites and newspaper and Internet headlines.

For example, we will read or hear that "Politician A *blasts* Politician B." Further investigation indicates that Politician A simply disagreed with a policy proposed by Politician B.

Or another example: "The pope *berates* bishops." Further investigation reveals that in a meeting with bishops the Holy Father asked them to encourage teachers of the faith to be faithful to the magisterium.

It seems like we have lost the art of ordinary discourse in favor of sensationalism.

It is normal fare these days to see a banner streaming across the bottom of the

TV screen announcing "breaking news." That used to be a signal that a truly tragic or dramatic event was happening. Now it could be any topic that is less than dramatic.

It is not uncommon for some public media reporters to invade the privacy of individuals under any pretext. Some media pundits foster an atmosphere of gossip or suspicion, especially if the lives of public personalities are concerned.

It is important to listen for the qualifying conditions expressed by words. For example, "The president *might* do this or that." Or "Couple A and Couple B *seem* to be on the point of divorce." Or "A catastrophe *may be* in the making if such and such doesn't happen."

My point is that language inflation and public gossip have a profound impact on our individual speech and discourse. We need to think and read and listen carefully. It is unfortunate if we allow sound bites or headlines to do our thinking for us and influence our way of speaking.

As individual Christians, we would do well during this Lenten season to see if there are ways in which we are guilty of the proverbial "unbridled tongue."

How we speak about others is first and foremost a matter of justice. A person has a right to a good name, to respect and even to esteem. When we pronounce rash judgments about the behavior of others who live and work with us, we sin against justice. Recall that St. James wrote that the tongue can become an "unrighteous world" (Jas 3:6).

Every day, I read from a book of daily meditations titled *In Conversation with God* by Francis Fernandez (Scepter Press, London, 2003).

A few weeks ago, the author wrote concerning this topic: "The most frequent cause of defamation, of negative criticism and slander, is envy, which cannot tolerate the good qualities of others, the prestige or success of persons or institutions. People are also guilty of slander when they co-operate in its propagation by the printed word, or by means of any of the mass media" (Vol. 3, p. 119).

The speech of Christians is a common topic among a number of saints. Sometimes their admonitions are pretty sharp. St. Josemaría Escrivá de Balaguer wrote that many persons, even those who think themselves Christians, on first impulse "think badly of someone or something. They don't need any proof; they take it for granted. And they don't keep it to themselves; they air their snap judgments in the winds" (*Christ is passing by*, #67).

St. Gregory of Nyssa said in one of his homilies that we ought not "to converse with torrents of words and not to allow the words that spring to mind to fall like hail, through speaking impetuously."

His words echo the book of Proverbs, which is quoted by St. Benedict as he admonished his monks concerning speech and the value of silence.

In chapter six of his *Rule*, St. Benedict quoted the Book of Proverbs: "In a flood of words you will not avoid sin" (Prv 10:19). He also included a second quotation from Proverbs: "The tongue holds the key to life and death" (Prv 18:21).

The use of our speech is a matter of justice in our relations to those around us. My mom and dad taught what so many parents say: "If you can't say something good about someone, don't say anything."

Let's renew our resolve to speak thoughtfully. †

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.

Renovemos en la Cuaresma nuestra determinación a hablar con consideración

Los 40 días de la Cuaresma nos brindan la oportunidad de renovar nuestra conversión de corazón. Resulta útil hacer un repaso de la calidad de nuestra vida espiritual y moral.

Esta semana quisiera proponer que reflexionáramos sobre la expresión oral.

Los pecados verbales fluyen con bastante facilidad y, en algunos casos, no son menos graves que otras ofensas físicas. La justicia del discurso se revela como un tema oportuno.

En mi opinión, la justicia del discurso es una virtud que escasea ya que vivimos en una cultura que practica lo que llamo "la inflación de la lengua y el chisme fácil."

Debo decir que no estoy en contra de los medios de comunicación; de hecho, éstos llevan a cabo un servicio esencial como canales de comunicación pública. Sin embargo, existen algunas tendencias que no son positivas.

La "inflación de la lengua" se manifiesta más palpablemente en los anuncios de los medios, los periódicos y los titulares en Internet.

Por ejemplo, leemos u oímos que "Político A *arremete* contra Político B." Al investigar un poco más se descubre que el Político A simplemente estuvo en desacuerdo con la política propuesta por el Político B.

Otro ejemplo: "El Papa *recrimina* a los obispos." Un sondeo más profundo revela que en su reunión con los obispos el Santo Padre les pidió que exhortaran a los maestros de religión a ser fieles al magisterio de la Iglesia.

Parece que hemos perdido el arte del discurso ordinario para dar paso al sensacionalismo.

Es una costumbre normal en estos días ver un anuncio que corre por la parte inferior

de la pantalla del televisor que advierte "noticias de última hora." Eso solía ser una señal de que estaba ocurriendo un suceso verdaderamente trágico o sensacional. Hoy en día puede referirse a cualquier tema menos que sensacional.

No resulta extraño que algunos reporteros de los medios públicos invadan la privacidad de las personas bajo cualquier pretexto. Algunos expertos de los medios de comunicación fomentan una atmósfera de chisme o sospecha, especialmente en lo que concierne a las vidas de personalidades públicas.

Es importante que escuchemos atentamente a las condiciones calificativas que expresan las palabras. Por ejemplo: "El presidente *podría* hacer esto o aquello." O "Pareja A y Pareja B *parecen* estar al borde del divorcio." O bien "Podría sobrevenir una catástrofe si no sucede esto o aquello."

Mi intención es resaltar que la inflación de la lengua y el chisme público ejercen un profundo impacto en nuestros discursos individuales. Debemos pensar, leer y escuchar atentamente. Es una desdicha que permitamos que los anuncios o los titulares piensen por nosotros e influyeran nuestra forma de expresarnos.

Como cristianos individuales nos convendría examinar durante esta temporada de la Cuaresma si existen formas en las cuales somos culpables de la proverbial "lengua sin freno."

La manera como nos referimos a los demás es, primero que nada, un asunto de justicia. Toda persona tiene derecho a gozar de un buen nombre, de respeto e incluso de estima. Cuando emitimos juicios desmedidos en relación al comportamiento de otros que viven y trabajan con nosotros, estamos pecando contra la justicia. Recordemos que Santiago

escribió que la lengua puede convertirse en un "mundo de maldad" (Santiago 3:6).

Todos los días leo pasajes de un libro de meditaciones diarias titulado *In Conversation with God* (En conversación con Dios), de Francis Fernández (Scepter Press, Londres, 2003).

Hace algunas semanas el autor escribió en relación a este tema: "La causa más frecuente de la difamación, de la crítica negativa y la calumnia, es la envidia, la cual no puede tolerar las cualidades positivas de los demás, el prestigio o el éxito de las personas o instituciones. La gente también es culpable de calumniar cuando coopera en su propagación mediante la palabra impresa o a través de cualquier medio de comunicación masiva" (Vol. 3, p. 119).

El discurso de los cristianos es un tema común entre numerosos santos. En ocasiones sus admoniciones son bastante perspicaces. San Josemaría Escrivá de Balaguer escribió que muchas personas, incluso aquellos que se consideran cristianos, "piensan mal de algo o alguien" como primer impulso. "No necesitan prueba alguna; lo dan por sentado. Y no se lo guardan para sí mismos; difunden sus juicios temerarios a los cuatro vientos" (*Es Cristo que pasa*, 67).

En una de sus homilías, San Gregorio de Nisa dijo que no debemos "conversar con torrentes de palabras y no debemos permitir que las palabras que broten en la mente caigan como granizo al hablar impetuosamente."

Sus palabras son eco del Libro de los Proverbios que San Benito citó cuando predicaba a sus monjes sobre el discurso y el valor del silencio.

En el capítulo seis de su Regla, San Benito cita el Libro de los Proverbios: "El que mucho habla, mucho yerra" (Prv 10:19). Asimismo, incluyó una segunda cita de Proverbios: "En la lengua hay poder de vida y muerte" (Prv 18:21).

El uso del discurso es una cuestión de justicia en nuestras relaciones con los que nos rodean. Mamá y papá me enseñaron lo que dicen muchos padres: "Si no puedes decir algo positivo sobre una persona, no digas nada."

Renovemos nuestra determinación a hablar con consideración. †

¿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 Indianápolis
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 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 the Apostle Parish, gymnasium, 4100 E. 56th St., Indianapolis. **Lenten 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.

February 28

St. Mary Parish, 302 E. McKee St., Greensburg. **"Late Nite Catechism,"** doors open, 5:30 p.m., 7 p.m., class begins, \$25 advance ticket, \$30 at the door. Information:

812-663-8427 or clb@rbskonline.com.

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.

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.

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.

March 2

St. Roch School, 3600 S. Pennsylvania St., Indianapolis. **Registration for students for the 2009-10 school year.** Information: 317-784-9144.

St. Francis Hospital, Cancer Center, Mooresville. **"Look Good ... Feel Better,"** free workshop for women battling cancer, noon-2 p.m. Information and registration: 317-782-4422.

March 1-4

St. Paul Parish, 814 Jefferson St., Tell City. **Parish Mission**, Father Ronald Knott, presenter, 7 p.m. Information: 812-547-9901.

March 2-4

Our Lady of Mount Carmel Church, 14598 Oak Ridge Road, Carmel, Ind. (Lafayette Diocese). **Parish mission, "The Lenten Journey 2009: A Holy Walk,"** Father John Lanarath, presenter, 7-8:15 p.m., no fee or registration required. Information: 317-846-3878.

March 4

Vito's on Penn, 20 N.

Pennsylvania St., Indianapolis. **Theology on Tap series, "Hungry, Why Wait?"** 7 p.m. Information: indytheologyontap.com.

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-379-1189.

March 6

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana (CCRCI), first Friday Mass, teaching**, 7 p.m. Information: 317-592-1992 or ccrci@holyspirit.org.

St. Paul Parish, 9798 N. Dearborn Road, Guilford. St. Martin and St. Paul parishes, **Stations of the Cross, 6:30-7 p.m., soup and bread supper, 7-8 p.m., John Martignoni, guest speaker**, 8-10 p.m., free-will offering. Registration required: 812-623-0121 or

mschmidl@nalu.net. Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. **Lenten fish fry**, 5-7 p.m., \$6 adults, \$3 children. Information: 317-638-5551.

St. Lawrence School, 6950 E. 46th St., Indianapolis. **Open house for school, preschool and Kids Care**, 5-7 p.m. Information: 317-543-4923.

March 6-7

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Rummage sale**, 10 a.m.-4 p.m. Information: 317-872-6420.

March 7

Sheraton Indianapolis City Centre Hotel, 31 W. Ohio St., Indianapolis. **Catholic Pro-Life Network dinner**, Father Jonathan Meyer, speaker, 6 p.m. registration, 7-9 p.m. dinner and program, \$50 per person. Information: 317-236-1569 or plguest@archindy.org.

March 8

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Men's Club, Mass, 9 a.m., "Father and Son breakfast,"**

guest speaker, 10 a.m., \$10 per person. Information: 317-517-1301 or mike.lamping@marshellectronics.com.

Knights of Columbus, Council #5290, 4332 German Church Road, Indianapolis. **Baby shower for archdiocesan Birthline ministry**, 2-4 p.m., donations may be dropped off on March 5, 6:30 a.m.-noon, and March 6, 6-10 p.m. Information: 317-895-8773.

St. Vincent Women's Hospital, 8111 Township Line Road, Indianapolis. **Couple to Couple League, Natural Family Planning class (NFP)**, 1-3:30 p.m. Information: 317-228-9276.

March 8-11

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs. **Parish Mission, "Lord, I Believe: Help My Unbelief,"** Benedictine Archabbot Lambert Reilly, presenter, 7 p.m. each evening, child care available. Information: 812-923-2462 or sisaac@stmaryoftheknobs.org. †

Retreats and Programs

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.

March 6

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

Oldenburg Franciscan Center, Oldenburg.

"You Remember First Fridays," Franciscan Father Carl Hawver, presenter, 1-3 p.m.

Information: 812-933-6437.

March 6-8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Becoming a Person of Peace,"** author Paula D'Arcy, presenter, \$150 per person or \$280 for married couple. Information: 317-545-7681 or spasotti@archindy.org.

March 8

Oldenburg Franciscan Center, Oldenburg. **"Evensong,"** 4-5 p.m. Information: 812-933-6437.

March 9

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** men's spirituality, 7-8:30 p.m. Information: 812-933-6437.

March 10

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Woman Talk: Life Lessons for Women by Women-Financial Accountability,"** 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 11

Oldenburg Franciscan Center, Oldenburg. **"Prayer: Rediscovering Our Relationship**

with God," Father Jim Farrell, presenter, 9:30 a.m.-2:30 p.m., \$35 includes lunch. Information: 812-933-6437.

March 13-15

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Passion Narrative According to Mark,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

March 14

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Seventh annual Catholic Women's Convocation, "Spring Into Life,"** musician, composer and retreat leader Jan Novotka, keynote presenter, 8 a.m.-3 p.m., \$40 per person. Information: 317-241-6314, ext. 122, or nmeyer@saintchristopherparish.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Open house, Shop INN-Spiced**, 9 a.m.-3 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Silence,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information:

317-545-7681 or spasotti@archindy.org.

March 17

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

VIPs

Benedictine Father Denis Quinkert, a native of New Albany, was elected Abbot of Blue Cloud Abbey in



Marvin, S.D., on Jan. 10. Before professing vows as a monk of Blue Cloud Abbey in 1956, Father Denis attended St. Placid Hall, a secondary school for candidates for Benedictine brothers at

Saint Meinrad Archabbey in St. Meinrad. After graduating in 1954, Father Denis was assigned to Blue Cloud, a foundation of Saint Meinrad. He was ordained to the priesthood in 1976. †



Celebrating President Lincoln

Ted Caron, the principal of St. Pius X School in Indianapolis, portrays President Abraham Lincoln for the first-, second- and third-grade students at the Indianapolis North Deanery school on Feb. 11 as part of the school's celebration of the Civil War president's 200th birthday.



Lenten concert

Catholic musician and youth minister Steve Angrisano of Highlands Ranch, Colo., sings during a concert on Feb. 20, 2007, at St. Matthew the Apostle Church in Indianapolis. Angrisano will present a Lenten concert at 7:30 p.m. on March 13 at St. Jude Parish, 5353 McFarland Road, in Indianapolis as part of the parish's year-long 50th anniversary celebration. A singer, songwriter and storyteller, Angrisano creates relevant, dynamic music for liturgy and listening, which proclaim that through Christ we have the power to carry out God's work. The concert is free and open to the public. For more information, call 317-786-4371 or log on to www.stjudeindy.org.

Abbott pleads guilty to setting St. Anne Church fire

By Mary Ann Wyand

St. Anne parishioners in New Castle are thankful that William S. Abbott finally told the truth on Feb. 19 about starting the late-night fire which gutted their historic Henry County church on April 7, 2007, a day before Easter.



Sr. Shirley Gerth, O.S.F.

Abbott, a 34-year-old New Castle resident who has a history of criminal offenses, admitted to Henry County prosecutor Kit Crane and staff prosecutors that he broke into the church and set the building on fire.

He pleaded guilty to arson, a Class A felony, and will receive a reduced prison sentence as part of his plea agreement.

The felony charge, which has a maximum 50-year prison term, will be reduced to 40 years. Other charges of burglary, theft and two additional counts of arson will be dismissed in the plea agreement.

Fingerprints and other evidence collected by investigators at and near the

fire scene led authorities to arrest Abbott on arson charges on May 10, 2007.

Henry County Superior Court 1 Judge Michael Peyton scheduled a sentencing hearing for 9 a.m. on March 16, the day that

Abbott's trial was set to begin in Wayne County Superior Court in Richmond.

Abbott pleaded guilty in Wayne County Superior Court last week. The trial had been moved from Henry County at the request of Eugene Hollander, Abbott's attorney.

The plea bargain also removed habitual offender charges.

Abbott has been convicted of several crimes since 1992, including child molestation, resisting law enforcement, receiving stolen property, battery and receiving stolen auto parts, among others.

Franciscan Sister Shirley Gerth, parish life coordinator of St. Anne Parish

and St. Rose Parish in Knightstown, said on Feb. 23 that Abbott's plea agreement "seemed almost too good to be true."

Sister Shirley said she "did a lot of praying" for Abbott and hopes that his sentencing is "the beginning of him doing good rather than evil."

Before Masses last weekend in the basement of St. Anne's Parish Life Center, Sister Shirley told parishioners that she "hoped that the news of Billy Abbott pleading guilty came as a great joy to you as it did to me."

She said parishioners are "glad that he accepted responsibility for his actions."

This year, St. Anne's Lenten theme is "Forgive As

You Have Been Forgiven," Sister Shirley said, which was chosen because of the trial date.

"He's had a hard time in prison," Sister Shirley said. "He's been in prison

for longer than he's been out. The longer I live the more I just think that we see so little of a person's life. We see a small portion. I only know one thing about Billy Abbott—that he burned the church. I don't know all that God knows. I don't see all of [Abbott's] 34 years."

Father James Farrell, director of Our Lady of Fatima Retreat House in Indianapolis, is scheduled to preach a three-day Lenten retreat about prayer, forgiveness and community on March 15-17 at St. Anne's Parish Life Center.

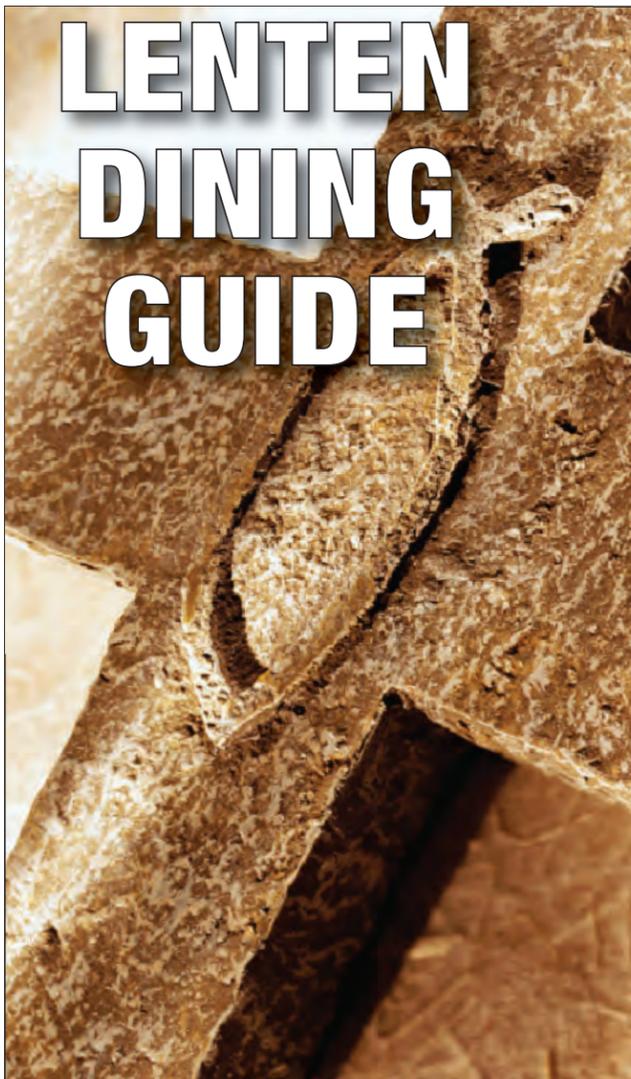
Sister Shirley said parishioners will pray the peace prayer of St. Francis of Assisi at Masses during Lent and also reflect on a booklet from 23rd Publications titled "The Path to Forgiveness" by Father Paul Boudreau.

"I just marvel at how God has been with us these past two years," Sister Shirley said. "As difficult as it's been, it's God's way and God's time. It's been two years, but I think that time was needed for us to come to the place [of healing] where we are now."

St. Anne parishioners will break ground for their new \$4.4 million church on the parish campus during a 2 p.m. ceremony on March 29, she said, which will be a new beginning for the 243-household parish. †

'I just marvel at how God has been with us these past two years. As difficult as it's been, it's God's way and God's time. It's been two years, but I think that time was needed for us to come to the place [of healing] where we are now.'

—Franciscan Sister Shirley Gerth



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JUGAN

continued from page 1

and is expected to be celebrated in St. Peter's Square.

The miracle that is linked to Blessed Jeanne concerns Dr. Edward Gatz, a retired Omaha, Neb., anesthesiologist who was diagnosed with terminal cancer in 1989, Sister Constance told Catholic News Service on Feb. 23.

The doctor was advised by a Jesuit priest at Creighton University in Omaha to pray to Blessed Jeanne, Sister Constance said, and a few months later a follow-up biopsy found Gatz—who is still alive at the age of 71—to be cancer-free.

Sister Loraine Marie Maguire, provincial superior of the Little Sisters' Baltimore province, said the timing of Blessed Jeanne's canonization coincides with a milestone in her own ministry—her 25th anniversary of religious profession.

Sister Judith Meredith, superior of the Little Sisters of the Poor at the St. Augustine Home for the Aged in Indianapolis, said the residents and sisters are excited about the Oct. 11 canonization.

"We've prayed for this for so long," Sister Judith said. "Our mother general was at the consistory [in Rome], and she got the news out right away to us on Feb. 21 so I was able to tell the sisters and residents at breakfast."

"For all the elderly in the many countries that we take care of, I think it's going to be,

hopefully, a witness of the importance and dignity of the elderly person," she said. "Sometimes, especially in certain societies, they're not appreciated the way they should be."

Sister Judith said she hopes that Blessed Jeanne Jugan's charisma from the Holy Spirit to dedicate her life to taking care of the elderly poor will inspire people to "better help the elderly, to make them feel that they're loved and appreciated, and that their lives and all the years of service they've given to the community and their families are deeply appreciated."

Since Blessed Jeanne began her mission in 1839, the Little Sisters of the Poor congregation has grown to more than 2,700 members, who care for approximately 13,000 needy elderly people in 202 family-style homes throughout the world, including 32 homes in North America.

Rose Dente, 96, one of the oldest residents of St. Martin's Home—an assisted-living facility operated by the Little Sisters in Baltimore—was ecstatic when she was told that the canonization was set for Oct. 11.

"In my heart, I always knew Jeanne Jugan was a saint," Dente said. "Now, the whole world will know it."

Celebrations will be planned at the Little Sisters' facilities worldwide, and members of the congregation are waiting to see who will be eligible to travel to Rome in October for the canonization, Sister Constance told CNS.

"With the population of older persons

Pope sets dates to canonize 10, including missionary Blessed Damien de Veuster

VATICAN CITY (CNS)—Blessed Damien de Veuster, a missionary priest who served patients with Hansen's disease in Hawaii, will be canonized by Pope Benedict XVI on Oct. 11 at the Vatican.

The same day, the pope will also canonize Blessed Jeanne Jugan (see related story), who founded the Little Sisters of the Poor in France, and three others.

The pope presided over a Feb. 21 consistory that gave final approval for the canonization of 10 people, including Blessed Damien, a Belgian-born member of the Congregation of the Sacred Hearts of Jesus and Mary.

Born in 1840, Blessed Damien spent the last 16 years of his life caring for patients with Hansen's disease, or leprosy, on the island of Molokai. He died in 1889 and was beatified in 1995.

On Oct. 11, the pope also will canonize: • Blessed Zygmunt Felinski, a former archbishop of Warsaw, Poland, and founder of the Franciscan Sisters of the Family of Mary.

• Blessed Francisco Coll Guitart, a

Dominican priest who founded the Congregation of the Dominican Sisters of the Annunciation of the Blessed Virgin Mary.

• Blessed Rafael Arnaiz Baron, a 20th-century Spanish Trappist brother known for his humility.

On April 26 in Rome, the pope will canonize the following:

• Blessed Arcangelo Tadini, an Italian diocesan priest in the late 19th and early 20th centuries and founder of the Worker Sisters of the Holy House of Nazareth.

• Blessed Bernardo Tolomei, an Italian priest who founded the Olivetan Benedictine congregation.

• Blessed Nuno di Santa Maria Alvares Pereira, a lay member of the Portuguese Order of Friars of the Blessed Sacrament.

• Blessed Gertrude Comensoli, the 19th-century Italian foundress of the Institute of Sisters of the Blessed Sacrament.

• Blessed Caterina Volpicelli, the 19th-century Italian foundress of the Institute of Handmaidens of the Sacred Heart. †

growing at an exponential rate, Jeanne's work and her message are even more relevant today than they were when Pope John Paul II beatified her over a quarter-century ago," she said. "As a

patroness of the elderly, Jeanne Jugan is truly a saint of our time."

(Senior reporter Mary Ann Wyand contributed to this story.) †

Catholic legislators must protect life, pope tells Speaker Pelosi

VATICAN CITY (CNS)—Pope Benedict XVI met privately with U.S. Rep. Nancy Pelosi, speaker of the House of Representatives, and told her that all Catholics, especially those who are lawmakers, must work to protect human life at every stage.

Pelosi, a Catholic Democrat from California, has been criticized by many Catholics for her support for keeping abortion legal.

"His Holiness took the opportunity to speak of the

requirements of the natural moral law and the Church's consistent teaching on the dignity of human life from conception to natural death," the Vatican said in a statement about the Feb. 18 meeting.

Natural law and the Church's own teaching require "all Catholics, and especially legislators, jurists and those responsible for the common good of society, to work in cooperation with all men and women of good will in creating a just system of laws capable of protecting

human life at all stages of its development," the statement said.

Pelosi was making an official visit to Italy to meet members of the U.S. military stationed in the country and to discuss common security concerns with Italian government leaders.

Her 15-minute meeting with Pope Benedict took place in a small room in the Vatican audience hall after the pope's weekly general audience. †



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Food for the soul

Lenten meals give parents a chance to teach the faith

WASHINGTON (CNS)—It's not always easy to bring family members together for a tasty, nutritious and affordable meal. When Lent comes around, the need for meatless Fridays and the hope of teaching children about why Catholics fast and abstain from meat can make meal planning seem nearly impossible.

But two Catholic mothers in different parts of the country have a few solutions to offer.

"I think it's very important that we do observe Lent as families even though it's not doctrinally required below a certain age," said Lisa Hendey of Fresno, Calif., the mother of two teenagers and founder of CatholicMom.com, a Web site that offers a variety of free resources to Catholic parents.

Amy Heyd, a mother of three from Cincinnati, says meals can be a teaching moment at any time of year. She wrote her new book, *Saints at the Dinner Table* (St. Anthony Messenger Press, \$19.95), in part to bring lessons from the early days of the Church into the lives of her children today.

"I'm constantly trying to find ways to teach them about my faith and teach them to make good choices in life," Heyd said. "They need to keep relearning [about good choices] until it's part of who they are."

Hendey said it is important for Catholic children to know not only what they are

expected to do during Lent, but why. "We link it to an act of service," she said of the family's simple, meatless meals on Fridays in Lent.

The money saved by keeping a meal simple or not going out to dinner as a family is donated to Catholic Relief Services' Operation Rice Bowl or the Society of St. Vincent de Paul, she said.

"Kids can understand that giving" when parents say, "We'll take this and use it to help someone else who is not as blessed as we are," Hendey added. "It's not so much talking about what we're doing without, as it is what we're doing to help other people."

Heyd—whose children are in the third, sixth and eighth grades—sometimes makes it a family project during Lent to take a meal to a needy friend or to a local soup kitchen or Ronald McDonald House. They usually don't do it on Fridays, however, so that they can provide "a good hearty meal," such as the tortellini soup featured in Heyd's book in a chapter on St. Margaret of Scotland.

St. Margaret, queen of Scotland, often welcomed groups of commoners into the royal castle during Advent and Lent, providing them with "magnificent feasts," Heyd said. For that reason, the chapter on St. Margaret also includes a recipe for chocolate mint cake with vanilla cream—hardly appropriate for a sacrificial meal during Lent, Heyd noted with a laugh.

Hendey said that her Friday meals during Lent sometimes focus on a concept rather than a recipe. She might offer her teenagers the fixings for "build your own veggie pizza," a baked potato bar or fondue.

CatholicMom.com, the Web site that Hendey founded in late 1999 as "my personal response to Pope John Paul II's call to



The Angelotti family prays before eating a meatless meal of baked potatoes and salad at their home in Centreville, Va., on Feb. 4. Parents Terry and Neil, along with their children, Brendan, 9, Emily, 11, and Kyle, 13, have made Operation Rice Bowl a centerpiece on the family table during Lent. The nationwide alms-giving program coordinated by Catholic Relief Services encourages participants to learn about hunger and poverty around the globe and then to make donations to help those most in need.

live out the faith" during the jubilee year, offers dozens of meatless recipes contributed by visitors to the site.

The site also includes downloadable religious education materials for all ages, ranging from word searches to coloring pages to lesson plans geared to a variety of feast days, sacraments or Bible events. Hendey records a weekly podcast with a Catholic author, entertainer or personality, and more than two dozen columnists offer their views on a wide range of topics.

She said CatholicMom.com began as "a hobby" that generated barely enough in advertising to pay its own Web hosting fees. Hendey, whose husband, Greg, was not Catholic, also wanted to strengthen her own knowledge in "not single-parenting, but single-faith-parenting" their two boys.

The site now receives "hundreds of thousands of hits every month," and generates enough income to give Hendey a small salary. She'd like to see it expand enough to pay her columnists, who all contribute their work at no charge, but she doesn't want it to grow much beyond that.

"It's not a business, and I don't intend for it ever to be a business," Hendey said.

But the years since the founding of CatholicMom.com also have brought changes in the Hendey household. Six years ago, 17 years after Lisa and Greg were married, he became a Catholic.

"That was such a blessing for our family," she said. "I still get a lump in my throat every time I see him go to Communion." †



An Operation Rice Bowl sits in the center of the table at a Catholic family's home in Centreville, Va., on Feb. 4. Coordinated by Catholic Relief Services, the nationwide Lenten program encourages participants to learn about hunger and poverty around the globe and then to make donations to help those most in need.

Archdiocesan parishes schedule annual 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](http://TheCriterionOnline.com) 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, Millhousen
 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
 March 24, 7 p.m. for SS. Peter and Paul Cathedral, Holy Cross and St. Mary at St. Mary

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, Flo yds 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, Flo yds 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 †

Stamper's journey leads to gold medal in figure skating

By John Shaughnessy

For two years, the teenager and her mother had shared every step of this special journey. Yet now they were separated as they both breathlessly waited to see if the fairy tale ending would come true.

Moments earlier, 17-year-old Katie Stamper of SS. Francis and Clare of Assisi Parish in Greenwood had just finished skating in the 2009 Special Olympics World Winter Games, ending her freestyle performance with a difficult jump that she nailed.

Watching that last jump, Katie's mother, Bernadette Reilly, was the picture of every parent who has ever sat in the stands and cheered for his or her child. Wanting Katie to succeed and feel good about herself, Reilly felt the relief and the joy flow through her body as she watched her beaming daughter put a signature touch on what had been a well-done performance.

With two more skaters left to compete, Katie and her mother had to watch and wait before the judges declared the medal winners. Katie watched from an area reserved for skaters and their coaches while Reilly waited in the stands. Yet both daughter and mother were connected by their thoughts of their shared journey to this moment—a moment that Katie considered as part of God's plan for her.

To start the story, return to 2006 when Katie was 15 and watching the Winter Olympics on television with her grandmother. When a female figure skater glided across the ice, an awed Katie turned to her grandmother and said, "I want to skate."

It didn't matter to Katie that she had never skated before. She just knew she wanted to try to skate—to look that

graceful, to feel that sense of soaring. So her mother, who desperately wanted Katie to have something that would make her feel special, arranged for her daughter to take lessons. And Katie not only loved skating, she was good at it.

Yet in the midst of this breakthrough, Katie also learned something about herself that would lead her to one of the toughest decisions of her life.

When Katie was in kindergarten, she was diagnosed as being mildly mentally challenged. Her mother didn't tell Katie about the diagnosis until two years ago, shortly after she started skating.

With her diagnosis, Katie was eligible for the Special Olympics sports program. With her talent in skating, she had qualified for the 2009 World Winter Games in Boise, Idaho, where she was one of five Indiana athletes at the competition in early February that involved 3,000 athletes from 100 countries.

Katie's selection put her at a crossroads. If she chose to participate in the Special Olympics event, she knew the news would spread to her friends and classmates at Center Grove High School in Greenwood that she is mildly mentally challenged. Like most teenagers who don't want to draw attention to themselves, Katie struggled with what she should do.

In the end, she decided to accept who she is, challenge herself, and teach and inspire others.

So she skated at the World Winter Games, even overcoming an injury to her left foot that she suffered two weeks before the competition.

When the two last skaters finished their routines, Katie and her mother turned to look at the judges and the scoreboard where the results would be posted.

Finally, the results flashed on the

scoreboard. Katie had earned the gold medal.

Katie beamed as she stood in the special area for skaters. Her mother fought back tears as she celebrated in the stands. Long minutes passed before they had the opportunity to see each other. When they finally did, Katie glowed as she held the medal toward her mom.

"I told her I was so proud of her," Reilly recalls.

Katie hasn't stopped smiling yet, for reasons that extend beyond the gold medal.

"I made a lot of friends there," she says. "I met girls from Canada, and we became best friends. I think I helped a lot of kids, too. I read to an autistic boy. And I talked to the other girls about how they should accept themselves and stand up for themselves.

"Skating has changed me. It's helped me feel more confident in myself."

That's been the biggest reward of Katie's gold-medal journey, her mother



Katie Stamper proudly wears the gold medal she earned during the 2009 Special Olympics World Winter Games. Also pictured in her Greenwood home are the skates she wore in the competition.

believes. "She's beginning to blossom," her mother says. "She's becoming more outgoing and more expressive and more easy-going with life. It's huge to see the way she feels about herself. It gives her the strength and the courage to speak out and continue to challenge life.

"She sees life can be good instead of a struggle. It makes you wish all kids could feel that way." †

Korean cardinal's funeral Mass highlights his life of service, love

SEOUL, South Korea (CNS)—The funeral Mass of Cardinal Stephen



Cardinal Stephen Kim Sou-hwan

Kim Sou-hwan highlighted his life of love and service for suffering people, reported the Asian Church news agency UCA News.

Despite chilly weather, about 10,000 people attended the funeral of the former archbishop of Seoul at Myongdong

Cathedral in Seoul on Feb. 20. Most had to gather outside the Church building where large screens showed the Mass.

An outspoken defender of human rights, Cardinal Kim, Korea's first cardinal, died on Feb. 16 in Seoul, South Korea, at the age of 86.

At the time of his death, he was the longest-serving cardinal in the Roman Catholic Church, having been named to the

College of Cardinals nearly 40 years ago by Pope Paul VI.

In his homily, Seoul Cardinal Nicholas Cheong Jin-suk recalled that Cardinal Kim loved the poor very much and his priority was caring for them. This virtue, as well as his Catholic faith, made it possible for him to stand against military dictatorships, he said.

Bishop Peter Kang U-il of Cheju told the crowds that many people of all religions were mourning Cardinal Kim's death, especially during the global economic downturn. Bishop Kang, president of the Catholic Bishops' Conference of Korea, said the way that Cardinal Kim faced his own hardships in life must have comforted suffering people and given them hope.

Cardinal Kim often told people that his journey to the priesthood was not easy. He was forced to serve in the Japanese army during World War II when he was a seminarian, reported UCA News.

All national TV stations telecast the one-and-a-half-hour Catholic service. †

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Saturday, March 7, 2009
 6:00 pm - Registration and cash bar
 7:00 pm - 9:00 p.m. - Dinner

CLN (Catholic Life Network) is working to promote the dignity of human life within the tradition of the Catholic Church and its teachings.

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 Indianapolis, IN 46204

Single Tickets \$50
Table for 10 \$450

List names, addresses, phones, e-mails, and parishes.
 Send checks to: Office for Pro-Life Ministry - CLN
 1400 N. Meridian St., Indianapolis, IN 40202

To reserve a table for 10 (\$450), contact the Pro-Life Office at (317) 236-1569 or dcarollo@archindy.org. Discounted parking in hotel garage for \$6.00.

Tickets must be purchased no later than Monday, Mar. 2, 2009.

Your contribution can save a life.

Featured Speaker
Fr. Jonathan P. Meyer, M.A., S.T.B.
 Fr. Meyer is the Director for Youth and Young Adult Ministry in the Archdiocese of Indianapolis, Administrator, St. Anne and St. Joseph parishes in Jennings County. Ordained a priest in the Archdiocese of Indianapolis in 2003, Fr. Meyer studied in Rome and is well versed in the writings of Pope John Paul II, "Theology of the Body."

Who will you allow to be your parents' caregivers?

By David Gibson

The number of Americans age 65 or older living alongside us in society has grown rapidly, but experts say that beginning with 2010 this statistic for senior citizens will begin to leap upward in an unprecedented way.

By 2030, this number may rise in the U.S. alone to more than 71 million elderly people, double the year 2000 statistic.

The number of Americans age 85 or older could quadruple by 2050 from the 5.3 million senior citizens in 2006.

These elderly people live alongside us. Often, however, they do not live alongside their younger family members or close to them. For decades, mobility has meant that younger family members found jobs and created a life for themselves far from the hometown of their youth.

Mobility, for all its good features, helped displace a support system in which younger and older family members somewhat readily could share their strengths at each of life's different phases.

Today, 65-year-olds are hardly considered old.

Many people ask, "When does old age begin?" The stereotype of exhausted, bored people in decline does not fit the older members of today's society.

None of this is to deny, however, that significant issues of health, happiness or financial viability will surface for many



According to the National Safety Council, more than 6 million senior citizens require help with such basic activities as getting out of bed, dressing, cleaning, cooking and handling finances.

senior citizens over time.

So a two-pronged reality deserves attention as the number of older people spurts upward in the U.S.

First, it will be decidedly off base to regard our older population as a burden, ignoring the gifts and continued personal development of people in life's "third age."

Second, however, painful questions about the well-being and care of the aged will become unavoidable.

Pope John Paul II understood this. In his 1999 "Letter to the Elderly," he wrote, "Honoring older people involves a threefold duty: welcoming them, helping them and making good use of their qualities."

The late pope, then "an older person" himself, cautioned against relegating older people "to the fringes" of life.

From a Christian perspective, the older person who needs help possesses a God-given dignity, with gifts and talents, a unique history and personality. Who will serve as this person's caregivers in the future?

The high cost of long-term care insurance or various residences for the aged suggests that many older people needing ongoing medical care will not receive most of it from trained professionals in health care institutions.

Families will resolve this daunting challenge differently.

Many families may seek new, creative solutions to the unresolved challenges of mobility, discovering good reasons for their older and younger generations to live near or with each other.

If so, the family's generations often will enrich each other's lives. Caregiving is a two-way street.

Won't older parents continue, even at advanced ages, to give care to younger family members in various supportive ways? Surely grandparenting roles will expand, for example.

And as the years pass, caregiving in various forms by younger family members for the older person in weakened health will emerge for many and for a time as a significant element of home life.

I do not want to be glib. Caregiving is a demanding vocation! Some people will conclude that providing care for an aged parent is not their vocation. Those who accept this vocation often will feel

care for a family member at home, but I'm glad that ... people have the talent and desire to work there." (Martha Tankersley, Birmingham, Ala.)

"The last time I was [at a nursing home], I watched my elderly neighbor die behind a curtain. It was very sad. Then, in the community area, people were just sitting there, sometimes in wheelchairs, not interacting with each other or the staff. It seemed like they were among people, but still isolated and lonely." (Colette Dempsey, Rye, N.Y.)

Lend Us Your Voice

An upcoming edition asks: Can you quote several passages of the Bible? If so, what helps you to remember them? If not, what do you think will help you to do this?

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. †



From a Christian standpoint, the caregiver has many opportunities to share life with another person in ways that are full of grace.

unprepared. They also may be parents, and they will likely have jobs outside the home. The sacrificial dimension of this vocation will become clear to them.

But it is worth noting that adult children may be uniquely qualified to serve sick or aged parents with a love and respect born of a multitude of good memories. And think what an advocate the adult child makes for a parent!

From a Christian standpoint, the caregiver has many opportunities to share life with another person in ways that are full of grace.

One caregiver said she considered her full-time, nearly year-long role a blessing.

Caregivers need assistance and support, however, and they also need care.

In their 1999 message about "The Blessings of Age," the U.S. bishops addressed challenges faced by caregivers and explained that a "mix of emotions is normal as you experience both the rewards and the stresses of caregiving."

The bishops noted that "caregiving can be emotionally and physically exhausting." They said caregivers rightfully expect support from other

family members and the faith community.

"The parish has a responsibility to provide spiritual and other support for caregivers," the bishops noted, "for example, by helping to form support groups for caregivers, referring you to community resources, sponsoring adult education programs that deal with issues of particular concern to caregivers, or periodically recognizing and blessing caregivers."

The bishops cited a 1996 survey showing that one U.S. home in four had a person caring for an older adult. These caregivers included adult children and spouses caring for a husband or wife.

The demands of the caregiving vocation are nothing new. But will the frequency of caregiving by family members become the "something new" of the near future?

"As more people provide care," the bishops noted, "and as more people receive care for longer periods of time, we must respond to this new reality."

(David Gibson served on the Catholic News Service editorial staff for 37 years.) †

Discussion Point

Frail elderly people need loving care

This Week's Question

What is your view of nursing homes today? Do you anticipate living in a nursing home someday?

"We moved my mother from Florida to Michigan, where she is [living] in a beautiful, well-run facility and is well cared for. We did that because logistically, unless we win the Lotto, we don't have the facilities or nearby family to care for her and the problems she has at 88. But I believe that the elderly should ... be part of a family unit to give them purpose and connectedness. There is nothing like family." (Bonnie Reaume, Grosse Pointe Farms, Mich.)

"My opinion, from what I've seen firsthand and their reputation, is not very good. The alternative of [professional caregivers] coming into the home is excellent, but probably unaffordable for most people." (Julie Wieman, O'Fallon, Ill.)

"I'm thankful that they exist for people who have nowhere else to go to get that care. I would prefer to

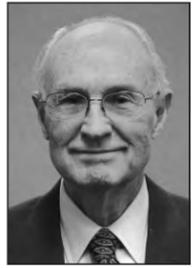


From the Editor Emeritus/John F. Fink

Basic Catholicism: Central mystery of our faith

(Third in a series of columns)

Most people in the world today, and in history, believe or believed in God.



Christians are unique, though, in that we believe in the Trinity. People can come to belief in God through reason, but knowledge of, and belief in, the Trinity must come from revelation, especially since it seems at first glance to be contradictory, saying that something is both three and one. Since this dogma is a mystery, we cannot fully understand it.

The dogma of the Trinity is not only a mystery, it is the central mystery of Christian faith and life. The *Catechism of the Catholic Church* goes so far as to say, quoting St. Caesarius of Arles, that “the faith of all Christians rests on the Trinity” (#232).

Since it is the central mystery of our faith—the most fundamental and essential teaching in the hierarchy of the truths of

faith and the source of all the other mysteries of faith—we should not take it for granted. Doctrines that depend upon the proper understanding of the Trinity were the subject of the earliest Church councils, and even today the Catholic and Orthodox Churches disagree over one aspect of the doctrine.

The dogma states that there is only one God, but that he is three persons who share one divine nature. The three persons are co-equal, co-eternal, and consubstantial—they share the same substance. When we make the Sign of the Cross, we profess our faith in the Trinity, and we do so in the “name” of the Father, Son and Holy Spirit, not the “names,” because there is only one God.

Most Catholics undoubtedly accept the dogma of the Trinity without fully understanding the theology behind it. But for the record, the three persons in the Trinity are differentiated from one another by virtue of their relationships. Thus, the Father begets the Son and then the Holy Spirit is spirated by, or proceeds from, the Father and the Son. This did not happen at some time in history, but from all

eternity. Otherwise, there would have been a time when the Son and the Holy Spirit did not exist.

The first ecumenical council at Nicaea in 325 taught that the Son of God, who became human, was “consubstantial” with the Father. The second council at Constantinople in 381 kept that expression when it formulated the Nicene Creed. That same council taught that the Holy Spirit is “the Lord and giver of life, who proceeds from the Father.”

Later, the Western Church added that the Spirit “proceeds from the Father and the Son,” and this is the source of disagreement with the Orthodox Churches. They insist that the Holy Spirit proceeds from the Father through the Son. The Catholic wording emphasizes that all three persons are one substance while the Eastern tradition emphasizes that the three persons are separate and distinct.

The differences in the wording are considered so slight that it is generally agreed that the Catholic and Orthodox Churches could come to an agreement if they could solve the other matter that keeps them separated—mainly, the role of the pope. †

Cornucopia/Cynthia Dewes

When it comes to faith, maybe we are part of the problem

Losing one's faith must be the worst condition possible.



Imagine having to conclude that the world is chaotic because there is no reason behind its existence, and no hope for it to change. Lent seems a good time to consider what faith really means to us, personally and as part of a community.

Life in a chaotic world without hope also means existing in a moral vacuum. The only arbiter for our behavior becomes personal desire and the physical strength to serve it. All decisions are random, all relationships tenuous, and all emotions bound to run rampant in a life without purpose or consequences. Gosh.

The reason behind these gloomy thoughts is a couple of books I have read recently in which real people describe such losses of faith. One is *Infidel* by Ayaan Hursi Ali, about a Somali Muslim woman, and the other is *Acedia & Me* by Kathleen Norris. The latter describes Norris's husband's loss of his childhood Catholic faith.

In Ali's case, she was raised in a Somali version of Islam influenced by her grandmother's country superstitions and, later, rigid fundamentalist groups, such as

the Brotherhood of Muslims. She and her sister knew from early on that they were less valuable than their brother because girls were expected to be submissive in every way throughout life.

Poverty, superstition, cruelty and ignorance ruled. At age 4 or 5, Ali and her sister underwent excision, the genital circumcision performed on pre-school girls to preserve their purity until marriage. This horrible practice is not common in every Muslim country, but it is in Somalia and some other African nations.

But no matter what terrible things occurred, the girls believed that hardship was inevitable. They had been taught that everything that happens is the will of Allah (God). Still, Ali knew something was not right, and when she finally went to Holland to live as an adult, she wound up not only losing her faith but also condemning Mohammed and Islam itself.

Norris's husband rejected the Catholic Church entirely because of skewed childhood memories of Church practices and attitudes. He became an atheist, although he admired his wife's growing faith. She is a Protestant, and also a Benedictine oblate who admires early monastic writings, including those explaining the “acedia” of her book.

Acedia was one of the eight “bad thoughts” which later morphed into the seven deadly sins.

Kathleen Norris received spiritual

direction from several Benedictine communities, and today she is a noted spiritual writer.

Recent sightings of other “fallen away” Catholics have saddened me even more. When we watched a television tribute to the late comedian George Carlin, we saw him demolish not only the Ten Commandments, but also the very idea of God, in one of his routines.

Bill Maher, another comedian who contributed to the program, delivered a vicious, sneering attack on religion, and the Catholic faith in particular.

My question is, what terrible things happened to these people to make them so angry at the Church? After all, we can't blame everything on parochial school nuns!

Most folks' experience of Church comes through contact with those who speak for it and claim to practice what it preaches, including lay people as well as religious and clergy. So, as part of the body of Christ, we all have a responsibility to be Christ to others.

It's up to us. Perhaps disaffected Catholics didn't have parents, teachers, pastors or anyone else around them who remembered that.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Emmanuel Walk/Debra Tomaselli

Will you let God bless you in uncertain times? Try it.

As I got dressed for work, the morning news delivered yet another round of massive



layoffs, climbing unemployment rates and Wall Street fraud. Suddenly, I realized I was holding my breath as concerns for my own financial security arose.

My head started spinning. What will happen to my husband's business, I wondered. Nobody is buying expensive soups in this economy. My mind raced. What will happen with my job? The insurance business, somewhat insulated from simple fiscal downturns, was also feeling the effects of the eroding economic system.

Images of Wall Street flashed across the television as a reporter evaluated the proposed economic stimulus package. Another anchor warned viewers not to expect much from the new administration, while financiers agreed that our nation would feel the effects of the recession for a long time.

As I slipped into my shoes, my fears escalated. What if we couldn't afford to repair the car? What if we had to bring our daughter back from college? What if the roof sprung a leak?

The chattering telecast faded into the background, however, as a powerful conviction arose within me.

My God is bigger than Wall Street, I thought. I'm not depending on an economic stimulus package, a president, an administration.

I paused for a moment and glanced at the sky. My God is bigger than all that.

Along with the belief, an all-encompassing peace settled over me.

As I hopped into the car and drove to work, the local Christian radio program was urging listeners to support the station. It was the final day of Share-a-thon 2009, and they were 89 percent of their way to the goal.

I always listen to this radio station. For me, it is a form of prayer. I had considered donating days ago, but hesitated. After all, I reasoned, we needed to save our limited resources.

But today was the last day of their

campaign and, with my newfound confidence, I realized that those of us who still had jobs and were able to pay our bills needed to help those who couldn't. And in these challenging times, this radio ministry is important.

I picked up my cell phone, dialed the station and made a generous contribution.

Driving home later that day, however, fear crept in. What had I done? What if we were to need that money? I should have stashed it away. Whatever possessed me to make that donation?

I arrived home, kicked off my shoes, fed the cat and checked my e-mail. There, sitting in my inbox, precise, clear and exact, was an unexpected request from an editor offering me an attractive writing assignment. Not only was the project one that I would relish, but the pay was enough to cover my donation with lots of money to spare.

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

Make Lenten sacrifices for the right reason

Sometimes I feel like I'm in a perpetual Lent when I'm at home. It's like I'm fasting all of the time.



Let me explain. It's not uncommon for my wife, Cindy, and me to spend little time actually eating during our family meals.

A lot of time is spent getting up to fetch things out of the kitchen that we either forgot or that one of our boys has requested.

We also have developed a custom over the years at supper where we read a short story (usually a couple of pages) about a saint to the boys.

God forbid that I delay telling the story in order to eat my food while it's still hot. There has been many a meal where, after patiently waiting for, oh, I don't know, 30 seconds for the story, my oldest son, Michael, will say, “Daddy, are you going to read the saint story?”

OK, I'll be honest. I'm actually happy that he wants to hear the story. I know that little inconveniences like the ones that my wife and I experience at our meals are more than worth it since I can see that my boys are growing in their faith and value sitting down together with us around our table.

But the sacrifices took some getting used to for me. I grew up as the youngest of two children. And I was the youngest among all of my cousins on both sides of my extended family.

In other words, I was rarely if ever around little kids while growing up. I didn't know how many little, everyday sacrifices are involved in helping them to have a good life at home and to grow up well.

Maybe I didn't know about them because my own parents accepted such sacrifices as a natural part of their everyday life. They didn't make a big deal out of it. They just made them without thinking twice.

That is kind of what Lent is all about. It is a time to make sacrifices for the greater good of preparing oneself to grow closer to the Lord in time for the solemn and joyful celebration of his suffering, death and resurrection.

Part of making such sacrifices well is to do them in a hidden way like so many parents do each day for their children. Jesus had some advice for those who draw attention to themselves while giving of themselves for others:

“When you fast, do not look gloomy like the hypocrites. They neglect their appearance, so that they may appear to others to be fasting. Amen, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, so that you may not appear to be fasting, except to your Father who is hidden. And your Father, who sees what is hidden, will repay you” (Mt 6:16-18).

We parents, at all times in our lives with our children, and all Catholics during this holy season of Lent, need to take Jesus' words to heart.

We need not only to do the right thing, but also to do it for the right reason.

And this isn't a case where our Lord is shaking a scolding finger at us. He is telling us this for our own good and the good of those in our lives.

When we parents choose to make sacrifices for our children because of our love for God, when we do them, in a sense, with our eyes turned toward him in love, then our resistance to those sacrifices will be replaced with joy.

That joy—that Easter joy—will then overflow from us to our children and draw them ever closer to the Lord, which is the best thing we could ever want for them. †

First Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 1, 2009

- Genesis 9:8-15
- 1 Peter 3:18-22
- Mark 1:12-15

The Book of Genesis provides us with the first reading.

It is the familiar story of Noah, who was faithful to God, whereas the world almost universally was not faithful. Since Noah was true to God, God provided that Noah should escape the impending doom of the great flood that covered the earth.

This reading is about events following the flood. Noah, his family and the pairs of the various animals that Noah had taken aboard the ark were safe on dry land. By God's help, they had survived the flood.

God assures Noah that never again would a flood destroy the earth. For Noah and his family, the most consoling divine promise was that God promised to protect them and all their descendants. In return, they would have to conform to God's holy will.

Genesis sadly has had a very tortured history. Volumes on how to interpret Genesis would fill a library. Without straying into the many controversies, it suffices to say that the purpose of the book, and of this reading, is to teach religious facts.

The simple religious fact is that sin destroys. God wills that people not face eternal death, but many people choose death by sinning. It is their choice.

The Second Epistle of Peter is the source of the second reading.

The letter states that it was composed in Babylon. Probably it was written in Rome, which pious Christians called Babylon because of the excesses they saw all around them there.

For Christians, living in the midst of these excesses was daunting. This epistle encouraged and reassured them. As in the case of Noah, God protects the faithful, who are united with God through Jesus. The faithful will survive—even in eternity—

because God will prevail. The "glories" of Rome would fade—as indeed they did.

St. Mark's Gospel furnishes the last reading.

It is very brief, but it is quite dramatic. Times are threatening. Jesus retreats into the desert, where he is tempted by Satan. John the Baptist is arrested. Then the Lord comes into Galilee. His message is bold and stark. He says that "the time of fulfillment" is at hand. God will be vindicated. The tables will be balanced. The sinful will be laid low. It is inevitable.

Jesus calls people to reform their lives. Fidelity to God is the key to life. There is still time to reform.

Reflection

The Church has begun the season of Lent, which is the most intense period in the Church's year of calling its people to union with God. This weekend's readings call people to face the facts of life as humans. They need God.

What about the flood described in Genesis? How extensive was it? Does the story in Genesis actually echo an older story from pagan sources about a great flood, with the exception of the references to the faithful Noah?

Regardless of the answers to these questions, the religious message of Genesis is clear. The first reading for this weekend is a fitting beginning to reflection for Lent. This is the message. Willful rejection of God leads necessarily and always to destruction.

God, however, always is ready—indeed even eager—to forgive and to restore life despite the gravity of our sins. His plan is that we should live.

We must seek forgiveness. Essential to asking for forgiveness is to acknowledge personal sin. Acknowledgement must be more than simply realizing our faults. The future is important. We must discipline ourselves so that we do not sin again. Such disciplining is the purpose of Lent.

On this weekend, the Church calls us to discipline by penance. It calls us to prayer, to focus our hearts and minds, and to communicate with God, the fountain of strength and mercy. Only with God's strength will our resolve not to sin again endure in our daily life. †

Daily Readings

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

Tuesday, March 3
Katharine Drexel, virgin
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

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

Thursday, March 5
Esther C:12, 14-16, 23-25
Psalm 138:1-3, 7c-8
Matthew 7:7-12

Friday, March 6
Ezekiel 18:21-28
Psalm 130:1-8
Matthew 5:20-26

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

Sunday, March 8
Second Sunday of Lent
Genesis 22:1-2, 9a, 10-13, 15-18
Psalm 116:10, 15-19
Romans 8:31b-34
Mark 9:2-10



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My Journey to God

A Challenge

There is somebody out there, somebody who needs help more than you.

The boy at school, bullied and taunted by people who are cruel, needs a friend, a smile and a joke to know he's not alone and that there is hope.

The lady at the bus stop, carrying bags full of groceries to bring to her family. It's rainy, it's cold, and the plastic marks her arms, but she stands there as people drive by in their vans.

The elderly person at church who is alone and faithfully goes up to Communion every Sunday. His clothes are scruffy and worn, not the type of person you want to shake hands with at the moment of "peace."

There are many people in our lives like that, unassuming, unimportant,

(Nicola Rose Vogel is a member of St. Bartholome w Parish in Columbus.)



CNS photo/Gregory A. Shemitz/Long Island Catholic

who could fall right off the map.

Because they are not part of our world, we dismiss them as invisible, hardly worth noticing at all.

I throw down a challenge to you. I guarantee that you know what to do. Truly think about that person who desperately needs help then take it upon yourself with God's guidance and love. He will show you the way and you will become the angel that person prayed for today.

By Nicola Rose Vogel

Question Corner/Fr. John Dietzen

Covering church statues and art with purple for Lent is old custom

Q At the start of Lent in our parish, the statues and pictures in church are covered with a purple cloth. Other churches in our area do not do this.



Is there a rule about this or is it up to each parish? (New York)

A I've never heard of statues being covered during the whole of Lent. Before 1970, crosses and other images in Catholic churches were traditionally covered with purple veils during the final two weeks of Lent for what was then called Passiontide.

When the revised missal was published in 1970, however, it included a different regulation, which is found at the end of the Mass for Saturday of the fourth week of Lent: "The practice of covering crosses and images in the church may be observed, if the episcopal conference decides."

In that case, beginning on the second Sunday before Easter, "The crosses are to be covered until the end of the celebration of the Lord's Passion on Good Friday. Images are to remain covered until the beginning of the Easter Vigil."

These rubrics were repeated by the Congregation for Divine Worship in 1988.

Although the U.S. bishops, as a body, have not taken up the particular question of covering images during the last two weeks of Lent, the Bishops' Committee on the Liturgy stated in 2006 that parishes may carry on this tradition if they wish.

Q My wife is Catholic and I was raised Protestant. Since our marriage six years ago, we have attended Mass together, especially during Lent.

Neither she nor I, however, understand what I and others who are not Catholic should do or not do at Mass. I know we should not receive Communion, but how about bowing or genuflecting before entering the pew?

Can we go forward at Communion time with others who cross their arms for a blessing? May we stand for the Gospel, for example? And give the sign of peace? Make the sign of the cross at the sprinkling of holy water?

I'm sure this seems trivial, but I know others in the parish are as confused as I am. (Ohio)

A It's not at all trivial. My mail regularly brings the same questions from others like you and your wife.

Most Catholics, it seems to me, have no idea how uncertain and confused those not of our faith can be about how to act at Mass and other ceremonies, even after years of being there week after week.

The short and simple answer is that people who are not Catholic are welcome, even invited, to do everything that Catholics do, except, as you say, to receive Communion. Participate in the prayers, sing, make the sign of the cross, bow or genuflect as you wish.

In fact, the liturgy should become a more genuine act of worship for you if you participate in this way as long as you feel comfortable doing so, and if your actions reflect your interior attitude of prayer and devotion with the people worshipping alongside you.

It would perhaps not be a bad idea for parishes to place an occasional note in the bulletin on these matters to help you and others who are not Catholic to feel more at ease during Mass.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail at jjdietzen@aol.com.) †

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.

BEAVEN, Carol Marie, 57, Holy Angels, Indianapolis, Jan. 29. Daughter of Darlene

Beaven. Sister of Alyce Walker and Clarence Beaven Jr.

BECK, Randolph, 64, St. Mary, Richmond, Jan. 28. Husband of Carolanne Beck. Father of Charles Beck. Stepfather of Brian Richards, Angela, Rebecca, Adam and Jerry Weiss. Brother of Statia Lontz and Robert Beck. Grandfather of 13. Step-grandfather of five.

BERGMAN, Theresa M. (Zappia), 92, St. Roch, Indianapolis, Feb. 8. Mother of Nancy Harvey, Jenny Hendricks, Becky McDonald, Bill and Kevin Bergman. Sister of Ann Glasgow

and Joe Zappia. Grandmother of eight. Great-grandmother of 22.

BOYLE, Daniel William, 59, St. Luke the Evangelist, Indianapolis, Jan. 4. Brother of Joanne Friedmeyer and John Boyle.

BRUNS, Holly Ann, 52, Immaculate Conception, Millhousen, Oct. 31. Daughter of Teresa Bruns. Sister of Tess Bruns-Boldrey, Donna Bruns-Stockram, Dale, Jim, Tim and Tom Bruns. Aunt of several.

BURRESS, Catherine L., 82, Prince of Peace, Madison, Feb. 6. Mother of Patti High, Judy Lothamer, Cathy Shipley-Sabie, George Hart, Joe and Michael Shipley. Stepmother of Rick Burress, Shirley Scott and Larry Shipley. Sister of Frances Lock and Joseph Schwab. Grandmother of 14. Great-grandmother of two.

EVARD, Bernadette H., 84, St. Paul, Tell City, Feb. 1. Mother of Ricky Maxey, Tammy Kay Thompson, Gary and Jeff Evrard. Sister of Margie Elder and Louise Vaught. Grandmother of nine. Great-grandmother of five.

FINNERAN, Kathryn G., 89, St. Luke the Evangelist, Indianapolis, Feb. 8. Mother of Mary, John, Joseph, Stephen and Thomas Finneran. Sister of Elizabeth Grimes.

GEILING, Edwina M., 79, St. Michael, Brookville, Feb. 14. Mother of Michelle Chase, Dan and Herb Geiling. Sister of Juanita Case. Grandmother of nine. Great-grandmother of three.

GEORGE, Freddie N., 88, St. Gabriel, Connerville, Feb. 6. Husband of Joan Marie (Bradburn) George. Brother of

Mildred Leedke. Uncle of several.

HADLEY, Mary A., 77, Prince of Peace, Madison, Feb. 5. Wife of Harold Hadley. Mother of Kenneth Hadley. Sister of Raymond Rumer. Grandmother of three.

HEUSER, Mildred, 83, St. Augustine, Jeffersonville, Feb. 8. Wife of Charles Heuser. Mother of Nancy Kahl, Mary Ann Tucker, Carolyn, James and John Heuser. Grandmother of four. Great-grandmother of four.

HERTZ, Albert A., 81, Prince of Peace, Madison, Feb. 12. Husband of Betty Hertz. Father of Pat Brown, Theresa Kloefer, Mary Hertz-Spry, Joyce Terrell, Linda Wakefield, Bernard, Michael and Thomas Hertz. Brother of Mary Ann Bear, Marion Lynch, Susie McKay, Joan Tucker, Anthony, Bernard and Joe Hertz. Grandfather of 13. Great-grandfather of 11.

HOFFMAN, Robert C., 94, Prince of Peace, Madison, Jan. 29. Father of Susan Hubert and Mary McIntire. Brother of Marcella, Clement, John, Joseph and Maurice Hoffman. Grandfather of two. Great-grandfather of two.

HOWELL, E. Marie, 87, St. Paul, Tell City, Feb. 4. Mother of Brenda Goffinet, Diane Kessans, Marjorie Roberts, Sherry, Douglas, Jerry and Richard Howell. Grandfather of 16. Great-grandfather of 18.

ICENOGL, Richard Tyler, 20, St. Malachy, Brownsburg, Feb. 15. Son of Diane Held and Richard Icenogle. Brother of Casey and Nicole Icenogle. Grandson of J.J. Held and James and Ina Icenogle.

KNOEBEL, Clarence H., 91, Prince of Peace, Madison, Feb. 6. Husband of Fern Knoebel. Father of Mary Pat Ricketts and Ronald Knoebel. Grandfather of four. Great-grandfather of 10.

KNOEBEL, Virginia C., 99, Prince of Peace, Madison, Feb. 16. Mother of Jane McClinton, Joe and John Knoebel. Grandmother of five. Great-grandmother of 10.

LARSEN, Marie Imogene, 91, St. Christopher, Indianapolis, Feb. 6. Mother of Diane Caylor, Michael and Terry Larsen. Grandmother of eight. Great-grandmother of 18.

McGLINCHEY, Barbara S. (Thompson), 55, St. Matthew, Indianapolis, Feb. 8. Wife of Mark McGlinchey. Mother of Jill, Molly and Andrew McGlinchey. Daughter of Phyllis (Farrell) Thompson. Sister of Mary Ruth Clouse.

MUNN, Theodore Thomas, 94, Our Lady of the Greenwood,

Greenwood, Feb. 12. Father of Katherine Green, David and Ronald Munn. Grandfather of 19. Great-grandfather of 32. Great-great-grandfather of six.

O'CONNOR, Martha Joan, 77, St. Luke the Evangelist, Indianapolis, Feb. 2. Wife of Michael P. O'Connor. Mother of Kathleen Ackerman, Margaret Keene, Michele Medzigian, Maureen Whiting, John and Kevin O'Connor. Grandmother of 14.

QUICK, Elizabeth Jane, 86, St. Mary, New Albany, Feb. 13. Mother of Judy Arthur, Carolyn Sowers and Ronnie Quick. Sister of Mildred Fangman. Grandmother of four. Great-grandmother of two.

RALEY, Mary E., 81, St. Paul, Tell City, Feb. 15. Mother of Velma Hubert, Loren and Steven Howe. Sister of Mermon, James and Thomas Sprinkle Jr. Grandmother of seven.

RATHMAN, Susan Kay, 70, St. Luke the Evangelist, Indianapolis, Jan. 31. Mother of Sara Zwart and Kevin Rathman.

RuBERRY, Mary Jo, 81, St. Luke the Evangelist, Indianapolis, Jan. 12. Mother of Robert RuBerry.

SCHULZ, Mary Jane, 90, Holy Spirit, Indianapolis, Feb. 6. Mother of Judy Halbig and Ron Schulz. Grandmother of five. Great-grandmother of 13.

STEADHAM, Mickey, 78, Good Shepherd, Indianapolis, Feb. 10. Mother of Linda Malham, Cindy, Chris, Joe and Tony Steadham. Sister of Peter Specht Jr. Grandmother of 11.

STEWART, Julie Ann (Dale), 44, St. Barnabas, Indianapolis, Feb. 11. Wife of Scott Stewart. Daughter of Norman and Peggy Dale. Sister of David and Tom Dale. Aunt of many.

TAPAK, Joseph, Sr., 97, St. Barnabas, Indianapolis, Feb. 7. Father of Joseph Tapak Jr. Grandfather of three.

VETTER, Raymond J., 71, St. Augustine, Jeffersonville, Feb. 13. Husband of Ila Mae Vetter. Father of Annetta Via and Robert Vetter. Brother of William Vetter. Grandfather of one.

WEIDMAN, Frederick Francis, 77, St. Barnabas, Indianapolis, Feb. 4. Father of Cindy Pietrzak, Sherri Thomas, Joyce Vojdani, Brian and Mark Weidman. Brother of Beverly Dearing, Sandra Detty, Audrey Kortzendorf and Sharon McDowell. Grandfather of 13. Great-grandfather of three.

YOUNG, Frances, 73, St. Gabriel the Archangel, Indianapolis, Feb. 8. Wife of Kenneth Young. Mother of Karen Miller, Carol Schuhler and Chris Young. Grandmother of five. Great-grandmother of one. †

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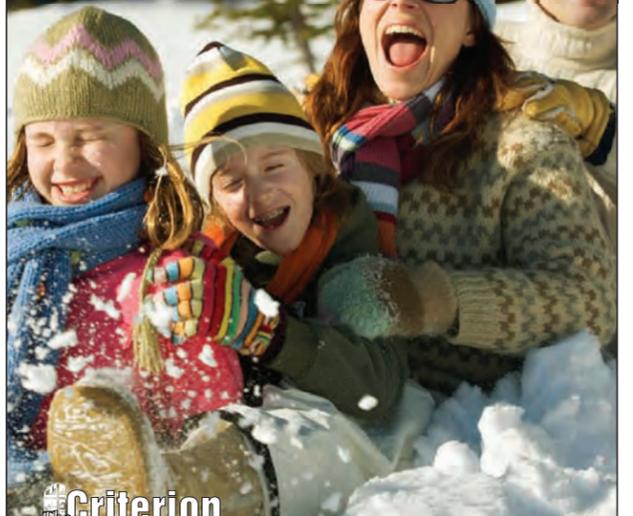
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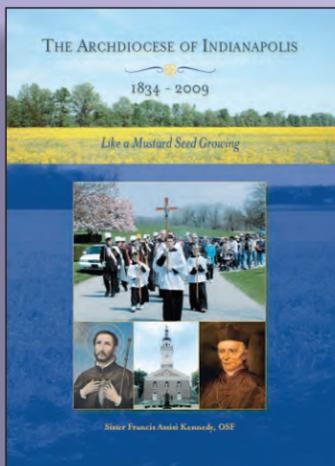
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Speakers: Education is key for families dealing with suicide

By Mary Ann Wyand

Second of two parts

GREENWOOD—Suicide. It's painful to even read that word—let alone to cope with the reality of suddenly and unexpectedly losing a loved one because of a deliberate, self-inflicted injury. Shock, disbelief, confusion, sorrow, guilt and remorse are common reactions for the relatives and friends of people who die by suicide.

St. Nicholas parishioners Tom and Fran Smith of O'Fallon, Ill., who founded the Karla Smith Foundation with their son, Kevin, understand those devastating feelings because they have experienced a wide range of conflicting emotions as heartbroken parents.

In 2003, their daughter, Karla, who was Kevin's twin sister, died by suicide at age 26 as a result of her bipolar disorder.

The Karla Smith Foundation is dedicated to providing "hope for a balanced life" for people and families who are struggling to cope with mental illness.

The Smiths have devoted their retirement years to educating people about the facts, symptoms, myths, statistics, warning signs, spirituality and stigmas associated with mental illness and suicide.

During an educational program on

Feb. 3 at SS. Francis and Clare Parish in Greenwood, the Smiths discussed "Breaking the Silence of Mental Illness in Parishes and Religious Congregations."

They also were the keynote speakers for the seventh annual archdiocesan Office of Family Ministries and Catholic Cemeteries Association Mission Day on Feb. 4 at Our Lady of Fatima Retreat House in Indianapolis. Their topic was "Suicide Grief: A Day for Persons Caring for Family Members and Loved Ones Challenged by Mental Illness and the Experience of Suicide."

Tom Smith is the author of *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*.

Mental illness and suicide cause the relatives and friends of the loved one to experience "disenfranchised grief," they said during the Feb. 3 program in Greenwood.

After several years of episodes of manic behavior and depression, Tom Smith said, "unbeknownst to us, Karla took herself off one of her medications ... and as a result of that she wound up in a very major manic episode again in the summer and

fall of 2002."

During the holidays that year, Karla became very depressed, he said, decided that she didn't want to live any longer and listened to the "voices" in her head that encouraged her to kill herself.

They intervened again and Karla completed another treatment program at a behavioral health care center in Tulsa, Okla., in 2003. But soon after she was discharged from the center, Karla wrote a suicide note and took her life with a gun.

"We grieved for her and still are," Fran Smith said. "There are staggering statistics regarding death by suicide—more than 32,000 suicides a year in the United States. Do you realize that there is a suicide in our country every 16 minutes? Ninety percent of the people who die by suicide have some type of mental disorder. ... Often times, when a person is released from treatment—and that was the case with our daughter—it's hard to believe that the suicide rate increases by 250 percent."

"Imagine the guilt and the pain that parents go through," she said. "Think of a spouse when their husband or wife takes their own life. That's why we work with families to help them through some of those feelings of failure and guilt that accompany

suicide."

More women attempt suicide, she said, but more men die by suicide.

She said the National Association of Mental Illness and the Depression and Bipolar Support Alliance are wonderful support organizations for people whose loved ones struggle with mental illness.

"It's important not to define the person by their illness," Fran Smith said. "We have to watch our language when discussing mental illness and suicide. ... People don't commit suicide. They die by suicide."

"Our pastor was wonderful at Karla's funeral," she recalled. "A death by suicide is tremendously sad. At the cemetery, he said, 'Folks, remember that we are here because we love Karla, who was far more than her illness.' That's important to remember, but I think, for a long time, when someone you love dies by suicide you just think of the horror of that death and kind of forget about the rest of that person's life."

Survivors don't grieve about the past, she said. "We grieve about the future, about what will not be. I think that's the thing we have to remember with someone who has a mental illness. Yes, there are some things that maybe won't happen [in his or her life], but there are many things that have happened, many good things that give us hope. That's what we have to remember." †



Karla Smith

Recognizing possible warning signs can help to prevent suicides

Suicide warning signs include the following indications listed in *A Balanced Life: Nine Strategies for Coping with the Mental Health Problems of a Loved One* by Tom Smith:

- Threatening to hurt or kill him/herself or talking of wanting to hurt or kill him/herself,
- Looking for ways to kill

him/herself by seeking access to firearms, available pills or other means,

- Talking or writing about death, dying or suicide when these actions are out of the ordinary for the person.

Indirect warning signs include:

- Hopelessness
- Rage
- Uncontrolled anger
- Seeking revenge

- Acting reckless
- Risky activities
- Feeling trapped
- Increased alcohol or drug use
- Withdrawing from friends, family and society
- Anxiety
- Agitation
- Being unable to sleep or sleeping all the time

- Dramatic mood changes
- Seeing no reason for living or sense of purpose in life.

(The toll-free number for the National Suicide Prevention Lifeline is 800-273-8255. For more information about Tom Smith's books or the Smith family's ministry, log on to their Web site at www.KarlaSmithFoundation.org.) †



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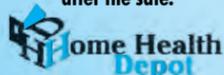
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