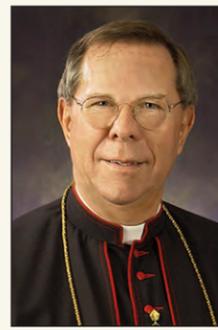




The

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A regrettable action

President Obama's stem-cell decision is destructive to social culture, page 5.

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Waiting for the gift of life



Photo by Sean Gallagher

Benjamin Lam, born in 2006, was the gift of life that his parents, Carlos and Judy (not pictured) Lam, had been waiting for since they were married in 1999. After learning that she had endometriosis and that it was causing her to be infertile, Judy was successfully treated by a natural family planning (NFP)-only physician who received special training at the Pope Paul VI Institute in Omaha, Neb. The Lams are members of St. Matthew the Apostle Parish in Indianapolis.

Catholic couples use faith and science in their struggle to overcome infertility

By Sean Gallagher
First of two parts

Bioethical issues related to the treatment of infertility have been making big news recently.

They serve as the backdrop for such events as President Barack Obama's March 9 reversal of a ban on federal funding of embryonic stem-cell research, and the octuplets born on Jan. 26 to Nadya Suleman in California, who is now the mother of 14 children, all conceived through in vitro fertilization.

Behind such headline-grabbing stories

are many married couples struggling with infertility, who are open to the gift of life but have not yet been blessed with a child.

Scientific developments over the past few decades have offered many treatments and procedures to couples to overcome their condition and thus be able to bring a child into the world.

But as tempting and ubiquitous as they may be, some Catholic couples have chosen to forgo them because they are convinced of the truth of the Church's teachings on bioethical matters.

They believe that procedures like in vitro fertilization show a profound

disrespect for the dignity due to each human person and the role of sexuality in marriage.

This does not mean, however, that they have rejected science in favor of faith.

Harmony between faith and science

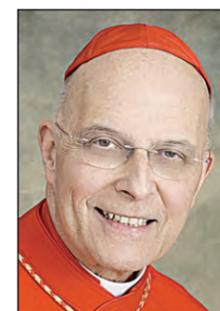
From the time they were married in 1999, Carlos and Judy Lam, members of St. Matthew the Apostle Parish in Indianapolis, were convinced of the truth and beauty of the Church's teaching on natural family planning.

In 2001, they experienced difficulty

See INFERTILITY, page 8

Cardinal warns of despotism if conscience rights aren't protected

WASHINGTON (CNS)—Warning that a failure to protect conscience rights would move the country "from democracy to despotism," Cardinal Francis E. George



Cardinal Francis E. George

of Chicago urged U.S. Catholics to tell the Obama administration that they "want conscience protections to remain strongly in place."

"No government should come between an individual person and God—that's what America is supposed

to be about," said the president of the U.S. Conference of Catholic Bishops in a videotaped message available on the USCCB Web site at www.usccb.org/conscienceprotection.

"This is the true common ground for us as Americans," he added. "We therefore need legal protections for freedom of conscience and of religion—including freedom for religious health care institutions to be true to themselves."

Cardinal George was urging public comment by April 9 on an effort to rescind a regulation of the Department of Health and Human Services. The rule codifies several existing federal statutes prohibiting discrimination against health professionals who decline to participate in abortions or other medical procedures because of their religious or other moral objections.

HHS opened a 30-day comment period on the proposed rescission on March 10. The regulation took effect two days before President Barack Obama took office.

The cardinal said the issue centers on "two principles or ideas that have been basic to life in our country: religious liberty and the freedom of personal conscience."

He noted that conscientious objection has been allowed for those opposed to participating in a war, "even though it's good to defend your country," and for doctors who

See GEORGE, page 2

Pope, on plane, says Church can help Africa address its problems, including poverty, AIDS and tribalism

ABOARD THE PAPAL FLIGHT TO CAMEROON (CNS)—Making his first trip to Africa, Pope Benedict XVI said that the



Catholic Church can help bring answers to the

continent's chronic problems, including poverty, AIDS and tribalism.

Speaking to reporters aboard his Alitalia chartered jet on March 17, the pope strongly defended the Church's efforts to fight AIDS and said condom distribution only made the problem worse.

"One cannot overcome the problem with the distribution of condoms. On the contrary, they increase the problem," the pope said.

Nor can the AIDS pandemic be confronted only with aid programs, he said.

What the Church teaches, he said, is

"humanization of sexuality" and sexual responsibility on the one hand, and a willingness to be present with those who are suffering on the other hand.

He pointed to the many Church programs currently helping AIDS victims and said that the Church's contribution had led to real and visible progress.

The U.N. office monitoring the pandemic reports some 22 million Africans living with HIV, the virus that causes AIDS. That number represents about 67 percent of all HIV-positive people in the world. The office also reported that 74 percent of all AIDS-related deaths in 2007 occurred in sub-Saharan Africa.

Church officials estimate that Catholic institutions and programs provide about



Pope Benedict XVI waves from the entrance of an airplane departing for Africa from Leonardo da Vinci International Airport in Rome on March 17. Pope Benedict will visit Cameroon and Angola on March 17-23.

one-fourth of all health care to AIDS victims. Discussing the global economic crisis, the

See AFRICA, page 2

St. Patrick's Day parade

Right, Christ the King parishioner Pat Cronin of Indianapolis and Msgr. Joseph F. Schaedel, vicar general, wave to people during the St. Patrick's Day parade on March 17 in downtown Indianapolis. She is the first woman to be honored as Irish Citizen of the Year in Indianapolis. The honor recognizes her many years of volunteer service to the community.

Bottom, Little Flower School students enjoy the unseasonably warm weather as they march in the St. Patrick's Day parade on March 17 in downtown Indianapolis. Students from many other Catholic schools in Indianapolis also marched in the parade.

Photos by John Shaughnessy



AFRICA

continued from page 1

pope told reporters he intended to appeal to the international community not to forget Africa. He said he was going to Africa with a spiritual program, not a political or economic one, but that his message could provide part of the solution to the current crisis.

"A fundamental element of this crisis is a deficit of ethics in economic structures. Economics does not function if it does not carry with it ethical elements," he said.

Asked about the proliferation of religious sects in Africa, the pope said he thought the appeal of religious sects does not last very long among Africans. These sects, he said, promise prosperity, but after a while Africans see that life goes on and problems remain.

For that reason, he said, Africans are attracted to Christianity, which offers a God who is man, a God who suffers with human beings and is therefore closer to them.

The pope said he saw not only problems in Africa, but also many signs of hope, including political reform, new efforts

against corruption and the opening of traditional native religions to the Christian faith.

The pope also said the growth of Catholicism in Africa, the sense of belonging to the great Catholic family, is helping the continent overcome tribalism.

He also said the Church's relationship with Muslims in Africa is generally good, despite occasional problems that can arise.

"Mutual respect is growing as well as cooperation and common ethical responsibility," he said.

The pope took six questions from journalists aboard the plane, which was taking him to Cameroon, the first stop on a seven-day trip that would also take him to Angola.

The first question was about what some newspapers have described as the pope's solitude in the face of recent controversies and criticism, including those surrounding his lifting the excommunication of four bishops from the traditionalist Society of St. Pius X.

One of the four, Bishop Richard Williamson, has denied the extent of the Holocaust and, after a public outcry, the Vatican made it clear the bishop would



Larissa, 11, stands beside a portrait of Pope Benedict XVI, painted with Cameroon's national colors, outside the Basilica of Mary Queen of the Apostles in Yaounde, Cameroon, on March 15. The pope will lead a vespers liturgy at the basilica on March 18 during his first papal visit to Africa.

have to recant and publicly apologize before he could be fully reinstated in the Catholic Church.

Pope Benedict told reporters: "I have to

laugh a bit about this myth of my solitude. In no way do I feel alone. I am really surrounded by friends, close collaborators, bishops and laypeople." †

GEORGE

continued from page 1

do not want to be involved in administering the death penalty.

"Why shouldn't our government and our legal system permit conscientious objection to a morally bad action, the killing of babies in their mother's womb?" Cardinal George asked. "People understand what really happens in an abortion and in related procedures—a living member of the human

family is killed... and no one should be forced by the government to act as though he or she were blind to this reality."

He urged Catholics to tell the Department of Health and Human Services "that you stand for the protection of conscience, especially now for those who provide the health care services so necessary for a good society."

Comments on the proposed HHS rule change may be submitted through an action alert online at www.usccb.org/conscienceprotection, on the Web site

www.Regulations.gov (by entering 0991-AB49 in the search box) or via e-mail to proposedrescission@hhs.gov. Attachments may be in Microsoft Word, WordPerfect or Excel, but Microsoft Word is preferred.

By mail, one original and two copies of written comments may be sent to: Office of Public Health and Science, Department of Health and Human Services, Attention: Rescission Proposal Comments, Hubert H. Humphrey Building, 200 Independence Ave., SW, Room 716G, Washington, D.C. 20201. †



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Terre Haute Deanery Catholics to participate in planning process

By Mary Ann Wyand

Catholics in about 3,800 households in 14 parishes and five counties in the Terre Haute Deanery will be asked to comment on the deanery's comprehensive strategic planning process in April.

Listening sessions for the deanery pastoral planning process on April 22, 23, 26 and 27 will focus on worship, community, message and service.

Father Joseph Kern, dean of the Terre Haute Deanery, said he is "very pleased at the progress of the Terre Haute planning team and looks forward to the listening sessions during which the people will be able to give their input into the planning process."

The dean said he is "interested in seeing how these listening sessions will bring about a better sense of community within the Terre Haute Deanery."

Providence Sister Constance Kramer, who has served as parish life coordinator of St. Ann Parish in Terre Haute for 16 years and is the pastoral leadership representative for the planning process, said on March 11 that the team collected a variety of information about every deanery parish during the past year.

The planning process began in April 2008, and will require 18 to 24 months to complete the deanery mission statement and recommendations.

Sister Connie said members of all 14 parishes in the deanery will be asked for their ideas and opinions about the future of Church ministries in west-central Indiana when the process is introduced during Masses on March 21-22.

She said all parishioners will be encouraged to take "a close look at the Church" and offer suggestions for long-range planning as part of the collaborative effort.

"The Terre Haute Deanery planning process team is delighted in the

possibilities that we see for our own deanery based upon the information that we have collected," Sister Connie said. "We believe that any change is really a possibility curve. If you don't perceive it, you're not going to see it. We believe that we are beginning to be able to perceive a very dynamic, effective deanery Church in Terre Haute."

She said pastors, parish staff members, lay people and archdiocesan leadership will collaborate on the strategic plan.

"The key word is collaboration," Sister Connie explained. "We've been at it since last April. We have a representative from every parish in the deanery in the planning group. We have met at least three hours every month so far plus the collection of data with four subcommittees. The question and answer document is going to the parishes on March 21-22, and will be introduced from the pulpits."

Prayer and discernment are important parts of the strategic planning process, she said. "[Some] parishes have been praying every Sunday since we began the deanery planning process."

Sister Connie said the planning team "will use the listening sessions to glean their wisdom" then create a plan and consult parishioners again.

Priorities identified by the team in the first phrase of the planning process involve:

- reviewing current realities on the number of parishes and parish leadership projections then implementing a plan to address trends and meet the spiritual needs of parishes in the deanery,
- exploring how current inter-parish ministries can contribute to an enhanced strategic approach,
- considering the future presence and scope of Catholic schools in the deanery.

Archdiocesan guidelines require a Catholic school that serves kindergarten



St. Patrick parishioner Julie Bowers of Terre Haute, from left, Providence Sister Constance Kramer, Terre Haute Deanery pastoral leadership representative and parish life coordinator of St. Ann Parish in Terre Haute, and St. Leonard of Port Maurice parishioner Brenda Monaghan of West Terre Haute listen to a discussion during a recent meeting of the Terre Haute Deanery planning team.

through eighth-grade students in the deanery, a parish in every county in the deanery, and final review of the deanery plan by the dean, pastors and pastoral life coordinators for recommendations to Archbishop Daniel M. Buechlein about meaningful worship, life-long faith formation, community and service to people in need.

Terre Haute Catholics are asked to pray about the planning process for the Church's future presence in the deanery, participate in sharing sessions or parish forums, stay informed about the plans, and share their thoughts with pastoral leaders and parish representatives.

T.J. Wallace, the facilitator for the

deanery planning process, said Catholics from all 14 parishes are asked to participate in one listening session scheduled at the following times and locations:

- April 22—6:30 p.m. to 9 p.m. at St. Ann Parish, Kramer Hall, 1436 Locust St., in Terre Haute.
- April 23—6:30 p.m. to 9 p.m. at St. Patrick Church, 1807 Poplar St., in Terre Haute.
- April 26—6:30 p.m. to 9 p.m. at St. Paul the Apostle Church, 202 E. Washington St., in Greencastle.
- April 27—7 p.m. to 9:30 p.m. at Sacred Heart Church, 558 Nebeker St., in Clinton. †

Holy Father declares year of the priest to inspire spiritual perfection

VATICAN CITY (CNS)—Pope Benedict XVI declared a year of the priest in an effort to encourage "spiritual perfection" in priests.

The pope will open the special year with a vespers liturgy at the Vatican on June 19—the feast of the Sacred Heart of Jesus and the day for the sanctification of priests. He will close the celebrations during a World Meeting of Priests in St. Peter's Square on June 19, 2010.

The pope made the announcement during an audience on March 16 with members of the Vatican Congregation for Clergy.

He met with some 70 participants of the congregation's March 16-18 plenary assembly, which focused on the missionary identity of the priest and his mission to sanctify, teach and govern.

During this jubilee year, the pope will also proclaim St. John Vianney to be patron saint of all the world's priests. At present, he is considered the patron saint of parish priests.

This year marks the 150th anniversary of the death of

this 19th-century saint who represents a "true example of a priest at the service of the flock of Christ," the pope said.

St. John Vianney is widely known to Catholics as the Curé (parish priest) of Ars who won over the hearts of his villagers in France by visiting with them, teaching them about God and reconciling people to the Lord in the confessional.

In his address, Pope Benedict said the priestly ministry consists of total adherence to the ecclesial tradition of participating "in a spiritually intense new life and a new lifestyle which was inaugurated by the Lord Jesus and which the Apostles made their own."

Priestly ordination creates new men who are bestowed with the gift and office of sanctifying, teaching and governing, he said.

The pope underlined the necessary and "indispensable struggle for moral perfection which must dwell in every authentically priestly heart."

The pope said he was calling for the special year for priests in an effort to foster the priest's yearning "for

spiritual perfection, upon which the effectiveness of their ministry principally depends."

"The awareness of the radical social changes over the past decades must stir the best ecclesial energies to look after the formation of priestly candidates," the pope said.

This means great care must be taken to ensure permanent and consistent doctrinal and spiritual formation for seminarians and priests, he said, specifying the importance of passing down, especially to younger generations, "a correct reading of the texts of the Second Vatican Council, interpreted in the light of all the Church's doctrinal heritage."

Priests must also be "present, identifiable and recognizable—for their judgment of faith, their personal virtues and their attire—in the fields of culture and charity which have always been at the heart of the Church's mission," he said.

"The centrality of Christ leads to a correct valuation of ordained ministry," he said, adding that, without priestly ministry, there would be no Eucharist, no mission and even no Church. †

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2009 Liturgical schedule

- **Sunday March 22**
Mass at 11 a.m. and 8 p.m.
Bishop Chartrand Memorial Chapel in Marian Hall
- **Sunday, March 29**
Mass at 11 a.m. and 8 p.m.
Bishop Chartrand Memorial Chapel in Marian Hall
- **Sunday, April 5**
Mass at 11 a.m. and 8 p.m.
Bishop Chartrand Memorial Chapel in Marian Hall
- **Sunday, April 12**
EASTER SUNDAY Mass at 11 a.m. Bishop Chartrand Memorial Chapel in Marian Hall
- **Sunday, April 19**
Mass at 11 a.m. and 8 p.m.
Bishop Chartrand Memorial Chapel in Marian Hall
- **Sunday, April 26**
Mass at 11 a.m. and 8 p.m.
Bishop Chartrand Memorial Chapel in Marian Hall

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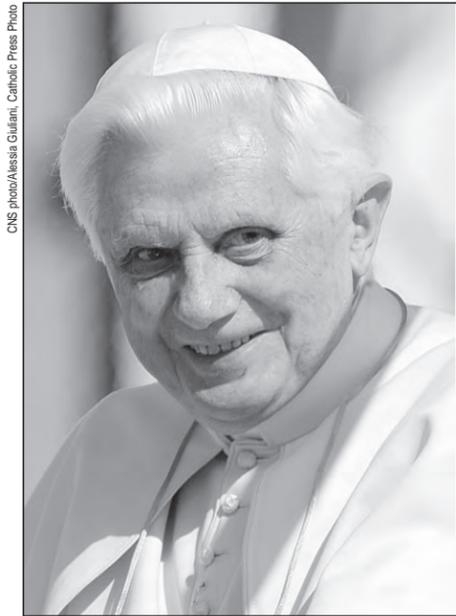
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Editorial



CNS photo/Alessia Gilliam, Catholic Press Photo

Pope Benedict XVI smiles during his weekly audience in St. Peter's Square at the Vatican on March 11.

Stewards of hope: An image for our time

Writing on “the spiritual basis and ecclesial identity of theology” in his book *The Nature and Mission of Theology*, Cardinal Joseph Ratzinger (now Pope Benedict XVI) describes a powerful image found in the Romanesque cathedral of Troia in southern Italy.

The image, a sculpture found on the pulpit, dates back to 1158 and depicts an amazing scene: A huge lion has captured a lamb and is in the process of devouring it with its powerful claws and teeth. The lamb's body is already torn open. Its bones are visible, and it's obvious that bits of flesh have already been gobbled away. Only the infinitely mournful gaze of the little animal assures the onlooker that the lamb, though almost torn to pieces, is still alive.

A third animal, a small white dog, is attacking the lion although it is clearly no match for it. The little dog will not succeed in its efforts to defeat the much larger animal, but its attack will oblige the beast to release the lamb. The dog sacrifices itself to protect the lamb from the brutal violence of the predatory lion.

“Whereas the significance of the lamb is in some sense clear,” the Holy Father writes, “the question remains to be answered: Who is the lion? Who is the small white dog?”

No official explanation exists. The artist left no interpretation of his work, and there are no references to this sculpture in art history.

As a result, Pope Benedict suggests an interpretation based on his understanding of the time in which the work was created and its location on the cathedral's pulpit.

The lamb is Christ's Church. The lion is heresy (false teaching), which is tearing apart the Church, and the small dog is the truth (sacred doctrine) which courageously attempts to save the Church from the deadly grip of untruth.

The pope concludes his reflection on this sacred work of art by suggesting that this image, which asks a question that can never be answered decisively, can be seen “as an examination of conscience for pastors and for

theologians, since both can be ravaging predators or protectors of the flock.”

With due respect to the Holy Father, and to the original artist, I would like to suggest another interpretation which in no way contradicts this view, but perhaps brings it into sharper focus for our times. Suppose we look at the three animals this way:

- The lamb represents the most vulnerable members of our human family—the unborn and those who are unable to care for themselves.
- The lion represents the false teaching of those who view human life as disposable (using euphemisms such as “reproductive choice” or “mercy killing”).
- The small white dog stands for people of good will who oppose the destructive forces of evil that are tearing apart those who are most innocent and unable to defend themselves.

From a human perspective, the actions of the small white dog are pure foolishness. The weaker animal cannot hope to defeat the much stronger one.

And yet, Pope Benedict reminds us that, in this sacred image, the dog is a guardian or steward of hope. “It is the sheep dog, which stands for the shepherd himself: The good shepherd lays down his life for the sheep” (Jn 10:11).

We are called to be stewards of hope. Like the little white dog, we dare not hesitate in attacking the larger and more powerful forces that are out there—tearing apart the innocent and the weak.

And lest we forget, the image on the pulpit in the cathedral of Troia reminds us most graphically that our sacrifices can truly make a difference no matter how foolish and inconsequential they may appear to be.

Let's not hesitate to take on the brutal violence of our day—in whatever forms it appears. As guardians of hope, we are called to defend the weak against the powerful forces of evil.

May God give us the courage and the strength to be faithful stewards of his holy hope.

—Daniel Conway

Be Our Guest/Dr. Hans Geisler

Drawing a line in the sand when it comes to our beliefs as people of faith

In his editorial published in the March 6 issue of *The Criterion*, Daniel Conway



succinctly outlined the priorities for the new administration in Washington as seen by our country's bishops under the leadership of Cardinal Francis George of Chicago.

It is becoming increasingly obvious that our new administration consigned this letter, containing these priorities, from the U.S. Conference of Catholic Bishops to the proverbial “round file.”

Indeed, in light of the appointments made to various departments, such as the Department of Justice and the Department of Health and Human Services, and in light of the executive orders which have been issued by President Barack Obama during his first 50 days in office—plus the priority placed on the passage of legislation, such as the Freedom of Choice Act (FOCA), in one form or another, by some congressmen, congresswomen and senators during this congressional year—one wonders whether anyone in Washington, D.C., ever read the bishops' letter.

We now have a man, second in command at the Department of Justice, who defended Internet pornography and was one of the chief lawyers helping *Playboy* when lawsuits were brought against them because of the pornographic material they sell under the pretext of free speech.

In our newspapers, we read that the administration is intending to revoke the “conscience protection” mandated during the last days of the previous administration.

The loss of this “conscience” protection would force health care workers of all kinds, from physicians to pharmacists, and all health care facilities to either perform abortions, refer patients to abortion practitioners and facilities, and administer contraceptive advice even if such activity flies in the face of these health care workers and entities' moral and ethical beliefs.

Indeed, it is conceivable since President Obama on March 9 mandated federal assistance for embryonic stem-cell research that the scientists who receive

federal funds now for the research that they conduct on adult stem cells would have to participate in the killing of 5-day-old embryos for the purpose of extracting their embryonic stem cells, or lose any federal funds which these researchers presently use to further their adult stem-cell research.

The major irony associated with the president's executive order is that more and more human diseases and injuries, all the time, are responding to the use of adult stem cell treatments and that embryonic stem-cell research, besides necessarily resulting in the death of human embryos, has never led to even one slightly positive result in human therapy is fraught with difficulties during the attempted growth of the embryonic cells and has many other difficulties besides its clear immoral implications.

The American bishops have drawn a clear line in the sand. It is apparent that the majority of our bishops are not going to buckle under the weight of the continuous assault on human dignity now in vogue in our Capitol.

They have stated clearly that the human person is made in the image of God, and that this holds true from the moment of conception until the occurrence of natural death.

It is up to us who sit in the pews on Sunday morning and, hopefully, many other mornings and evenings of the week, to back our bishops and show that we, as Roman Catholic Christians, will not abrogate our deeply held moral beliefs for the momentary gain of public approval.

As witnessed by Catholic men and women from the time of the first martyr, St. Stephen, to the present-day martyrs everywhere, we need to love all men, no matter whether they agree with us or not, but we cannot, indeed, for the sake of our immortal souls, dare not back down and succumb to those who would lead us down the path which leads to the culture of death.

*(Dr. Hans Geisler is a retired gynecologist-
oncologist and member of St. Luke the
Evangelist Parish in Indianapolis. He is
certified in health care ethics by the
National Catholic Bioethics Center.) †*

Letters to the Editor

Immigration story fails to answer relevant questions, reader says

In regard to the story in the Feb. 27 issue of *The Criterion* concerning Senate Bill 580, it was interesting to see how things were ignored in the article.

1. We now have a very high unemployment rate of U.S. citizens in this country. Please tell me how cities in northwest Indiana would “collapse” if the illegal individuals were sent home and these jobs given to our own citizens.

2. People who got driver's licenses with forged/stolen identification are now being denied renewal of these licenses. Isn't that correcting a mistake that should never have occurred?

3. Some officers are being castigated for deporting illegal individuals. Father Thomas Fox says these people have committed no crime. Isn't coming into the country illegally and using stolen/forged documents illegal?

4. Immigration is an issue for all of us since the federal government is supposed to answer to us. What is attorney Angela Adams and the law firm of Lewis & Kappes doing to protect the citizens of this country while ensuring an update of our immigration laws? And which do they feel comes first?

5. This is to the hierarchy of the Roman Catholic Church: When does it

become wrong (a sin) to break a law? It obviously is not when you enter a country illegally.

Is it when, not being able to afford the stolen/forged documents, you bring across a bag or two of heroin to pay for them?

Where is the line drawn? Does the end now justify the means? And what happened to Christ's teaching about avoiding scandal (Mt 18:6-7)?

That is still in my Bible; is it no longer in yours?

Richard A. White
Vevay

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

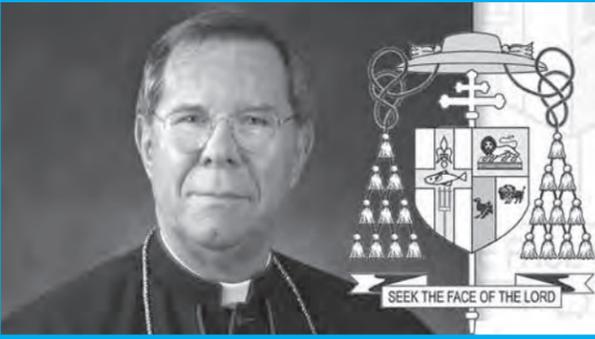
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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Separating morality from science is destructive to social culture

I am obligated to interrupt my Lenten series of columns to speak on behalf of human dignity and the rightful place of moral values in our culture.

We knew it was coming because he promised it as a candidate for the office of president.

With the stroke of President Barack Obama's pen, embryonic stem cells are now free game for scientific research. As he signed documents changing U.S. science policy last week, he removed the restrictions approved by former President George W. Bush in 2001.

The president's move approves experimentation with human life virtually without restraint. Allegedly, President Obama acted under pressure from some members of the scientific community and abortion rights advocates.

Obama said: "Our government has forced what I believe is a false choice between sound science and moral values. ... It is about ensuring that scientific data is never distorted or concealed to serve a political agenda—and that we make scientific decisions on facts, not ideology."

I hope people of faith are deeply disturbed by the assertion that morality and science cannot sit at the same table.

It is untenable that anyone should hold that scientific research is to be held free of the test of moral truth about human nature and human life. It is demeaning that the U.S. president would relegate morality to the status of political "ideology." Clearly, President Obama's action is a defeat for morality in the most basic questions of life

and death.

As a religious leader who has a deep respect for the integrity of science and morality, I deeply regret the implications of this opening up of embryonic stem-cell research.

It is, first of all, a blow for the cause of human life from its very beginning. It is wrong because it liberates science so that human embryos can be created for the sake of research and then discarded like useless refuse.

Abortion for the sake of research is wrong. Already adequate research indicates that adult stem cells provide adequate material for research.

Of grave concern to a person of faith is the notion that faith and science, morality and scientific research are essentially enemies. It is disturbing to hear from our nation's leader that moral values have no place in the scientific laboratory.

It is unacceptable to refer to ethical and moral judgments as ideological issues that shackle scientific research.

If he remains consistent, President Obama's position on the relationship between science and morality is a clear example of our secular society's perception of the opposition between faith and reason.

For some time, Pope Benedict XVI has been proposing an international dialogue with leaders of our secular and materialistic culture to illustrate the destructive character of science that is hostile to faith. Faith and reason are complementary, not opposed.

No matter how one feels about the need for quality scientific research in order to

better the human condition, we cannot do wrong in order to do good. Sound morality is not determined by individual feelings and evaluation.

Does this mean our Catholic morality is opposed to seeking scientific solutions to the health issues of our day?

I have had Hodgkin's lymphoma and, thanks be to God, I am in remission. If the condition returns, would I not hope that a scientific cure would be available? Of course I would.

But would I prefer my cure over the wholesale destruction of human embryos? No.

The larger picture of the future good of the human family would overrule my desire for a cure. That may not be an easy moral decision, but the fact is that the truth is freeing. To falsely divorce moral truth and scientific methodology leads to a destructive social culture.

A few weeks ago, a political pundit friendly to the Obama administration commented that we could expect executive actions that would loosen restrictions on abortions in the near future. She said there would be little public reaction because the voting public was and is distracted by the current economic crisis. She said that economic concerns are more important than human life issues and abortion in particular.

Despite its cynicism, I'm afraid the remark may have some truth to it.

Some day in the future, the economy will level off and stabilize. Then, after a time, the economy may well tank again.

However, the moral truth of the sacredness of human life will not fluctuate depending on the times. Since the creation of human life, we individuals have been made in the image and likeness of God.

That image and likeness is our claim to peaceful confidence and hope for the future.

In the meantime, we must stand up for a fruitful dialogue between good morality and good scientific research.

Let's offer our Lenten fasting and prayer for the common good of our American culture. †

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 March

Youth: that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God's call to priesthood and religious life.

La separación entre la moralidad y la ciencia resulta destructiva para la cultura social

Me veo obligado a interrumpir mi serie de columnas de la Cuaresma para hablar en el nombre de la dignidad humana y del justo lugar que ocupan los valores morales en nuestra cultura.

Ya lo veíamos venir porque lo había prometido como candidato a la presidencia.

Mediante la firma del Presidente Barack Obama, la investigación científica tiene ahora luz verde en lo atinente a las células madre. Al refrendar la semana pasada los documentos que cambian la política científica de EE.UU., eliminó las restricciones aprobadas por el antiguo Presidente George W. Bush en 2001.

La maniobra del presidente aprueba la experimentación con la vida humana prácticamente sin restricciones. El Presidente Obama presuntamente actuó presionado por algunos integrantes de la comunidad científica y defensores del derecho al aborto.

Obama expresó: "Nuestro gobierno ha forzado lo que considero una falsa elección entre la ciencia razonable y los valores morales. ... Se trata de garantizar que nunca se distorsione ni se oculte la información científica para servir a un plan político y de que tomemos decisiones científicas basadas en hechos, no en ideologías."

Espero que las personas de fe se sientan profundamente perturbadas por la aseveración de que la moralidad y la ciencia no pueden compartir la misma mesa.

Resulta inadmisibles que alguien sostenga que la investigación científica debe estar desprovista de la prueba de la verdad moral sobre la naturaleza y la vida humana. Resulta ofensivo que el presidente de EE.UU. relegue la moralidad a la condición de "ideología" política. La acción del Presidente Obama constituye claramente una derrota de la moralidad en las cuestiones más básicas de la vida y la muerte.

Como líder religioso con un profundo respeto por la integridad de la ciencia y la moralidad, lamento hondamente las implicaciones de esta apertura de la investigación sobre células madre.

Representa, primero que nada, un golpe para la causa de la vida humana desde el propio principio. Es incorrecto porque le otorga a la ciencia la libertad de crear embriones humanos en pro de la investigación y luego desecharlos como basura.

El aborto en pro de la investigación es incorrecto. Las investigaciones ya aceptadas indican que las células madre adultas proporcionan material adecuado para la investigación.

Para una persona de fe resulta seriamente preocupante la noción de que la fe y la ciencia, la moralidad y la investigación científica son esencialmente enemigas. Es alarmante escuchar de boca del líder de nuestro país que los valores morales no tienen lugar en un laboratorio científico.

Resulta inaceptable referirse a juicios éticos y morales como asuntos ideológicos que encadenan a la investigación científica.

Si continúa siendo consecuente, la postura del Presidente Obama en cuanto a la relación entre la ciencia y la moralidad constituye un claro ejemplo de la percepción de nuestra sociedad secular sobre la oposición entre la fe y la razón.

Desde hace ya algún tiempo el Papa Benedicto XVI ha estado proponiendo un diálogo internacional con los líderes de nuestra cultura secular y materialista para ilustrar el carácter destructivo de la ciencia que es hostil a la fe. La fe y la razón se complementan, no son opuestas.

Independientemente de lo que pensemos sobre la necesidad de investigación científica de calidad para poder mejorar la condición humana, no podemos hacer el mal para

hacer el bien. La moralidad sólida no está determinada por los sentimientos y la evaluación subjetiva.

¿Acaso esto significa que nuestra moralidad católica se opone a la búsqueda de soluciones científicas para las cuestiones de salud de nuestra época?

He padecido de linfoma de Hodgkin y, gracias a Dios, la enfermedad está en remisión. Si el padecimiento reaparece, ¿acaso no tendría la esperanza de que estuviera a disposición una cura científica? Por supuesto que sí.

Pero ¿preferiría mi cura a la destrucción en masa de embriones humanos? No.

La perspectiva más amplia del bienestar futuro de la familia humana anularía mi anhelo de una cura. Quizás esa no sea una decisión moral fácil, pero la realidad es que la verdad resulta liberadora. Divorciar falsamente a la moral de la metodología científica conduce a una cultura social destructiva.

Hace unas semanas, un experto en política, favorable al gobierno de Obama, comentó que podríamos esperar acciones ejecutivas tendientes a suavizar las restricciones con respecto al aborto en el futuro próximo. Comentó que habría poca reacción pública ya que la población electoral estaba distraída por la actual crisis económica y continúa estándolo. Expresó que las preocupaciones económicas son más importantes que las cuestiones relativas a la vida humana, en especial el aborto. A pesar de su cinismo, me temo que estas aseveraciones encierran algo de verdad.

En algún momento en el futuro la economía se equilibrará y se estabilizará. Posteriormente, pasado algún tiempo, la economía bien podría estancarse nuevamente.

Sin embargo, la verdad moral del carácter sagrado de la vida humana no fluctuará dependiendo de la época. Desde la creación de la vida humana las personas hemos sido creadas a imagen y semejanza de Dios.

Esa imagen y semejanza es nuestra argumentación para la confianza pacífica y la esperanza para el futuro.

Mientras tanto, debemos defender el planteamiento de un diálogo provechoso entre la moralidad positiva y la investigación científica positiva.

Ofrezcamos nuestros ayunos y oraciones cuaresmales por el bien común de nuestra cultura estadounidense. †

¿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.

Las intenciones vocacionales del Arzobispo Buechlein para marzo

Los jóvenes: que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

Events Calendar

March 19-21

Roncalli High School, 3300 Prague Road, Indianapolis. **Theater and choral departments, "The Secret Garden,"** Thurs., Fri., 7 p.m., Sat. 2 p.m. and 7 p.m., \$7 adults, \$3 Roncalli students and children. Information: 317-787-8277.

March 20

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

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

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **Fish fry,** 3-8 p.m. Information: 317-546-1571.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Fish fry,** 4:30-7:30 p.m., carryout available. Information: 317-357-8352 or tom@littleflowerparish.org.

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

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

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Fish fry,** 5:30-8 p.m., \$5.50 single meal,

\$1.50 second piece of fish, carryout available. Information: 317-784-5454, ext. 2.

Marian College, Bishop Chartrand Memorial Chapel, 3200 Cold Spring Road, Indianapolis. **Concert, David Haas, composer, and Lori True, vocalist,** 7:30 p.m., \$10 adults, \$5 students. Information: 317-955-6213 or afagan@marian.edu.

March 20-21

Oldenburg Academy, 1 Twister Circle, Oldenburg. **Musical, "You're A Good Man, Charlie Brown,"** 7 p.m., \$7 adults, \$5 students and children. Information: 812-934-4440 or www.oldenburgacademy.org.

March 20-April 25

Saint Meinrad Archabbey and School of Theology, Library Gallery, 200 Hill Drive, St. Meinrad. **Stained-glass exhibit, "The Language of Light,"** Benedictine Brother Martin Erspamer, artist, no charge. Information: 800-682-0988 or news@saintmeinrad.edu.

March 21

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass,** Father John McCaslin, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **Prom dress fashion show and sale,** 1-3 p.m., \$3 per person. Information: 317-892-6261 or kshoe0199@aol.com.

Holy Trinity Parish, Bockhold

Hall, 902 N. Holmes Ave., Indianapolis. **Cabbage roll dinner,** 3-6:30 p.m., \$6 adults, \$3 children, carryout available.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Youth group, indoor garage sale,** 8 a.m.-3 p.m. Information: 317-831-4142 or stmmsha@sbcglobal.net.

Oldenburg Franciscan Center, Oldenburg. **"Franciscan Spirituality,"** 9-11:30 a.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

March 22

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 24

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **Catholic Business Exchange, "Business After Hours" event,** Mass, 5:30 p.m., \$10 Catholic Business Exchange members, \$15 non-members and guests, reservations required. Information and reservations: www.catholicbusinessexchange.org.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Pro-life Mass,** 7 p.m., discussion on pro-life matters following Mass. Information: 812-623-8007.

March 25

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lenten speaker series, "Spaghetti and Spirituality,"** Mass, 5:45 p.m.,

pasta dinner, 6:30 p.m., suggested donation \$5, Dr. Charles Rice, presenter. Information and reservations: 317-636-4478.

Knights of Columbus Hall, 225 E. Market St., Jeffersonville. **Daughters of Isabella, Circle #95, annual card party,** 7 p.m., \$3 per person. Information: 812-282-3659 or 502-751-3960.

St. Francis Heart Center, 8111 S. Emerson Ave., Indianapolis. **"Exercise Tips,"** 6:30 p.m. Registration: 317-782-4422.

March 26

St. Francis Heart Center, 8111 S. Emerson Ave., Indianapolis. **"Dining Out,"** 6:30 p.m. Registration: 317-782-4422.

March 27

St. Elizabeth Seton Parish, 10655 Haverstick Road, Carmel, Ind. (Diocese of Lafayette). **"St. John's Passion,"** 7:30 p.m. Information: 317-846-3850.

March 27-29

Saint Meinrad Archabbey and School of Theology, St. Bede Theater, 200 Hill Drive, St. Meinrad. **National Players, Fri. "1984," Sat. "As You Like It,"** 7 p.m., no charge, buffet

supper available. 5:30-6:15 p.m., \$9 per person. Information: 800-682-0988 or www.saintmeinrad.edu.

March 28

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

Our Lady of Perpetual Help Parish, Wagner Hall, 1752 Scheller Lane, New Albany. **Spring prayer breakfast, "Letting Christ 'Easter' In Us,"** Benedictine Sister Mildred Wannemuehler, presenter, 9-11 a.m., no charge. Information: 812-945-2374.

March 29

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Wholehog sausage and pancake breakfast,** 7:30 a.m.-12:30 p.m., free-will offering. Information: 812-623-2964.

Cathedral of the Assumption, 433 S. Fifth St., Louisville, Ky. **Organ recital,** Ken Cowan, organist, 7:30 p.m. Information: 502-582-2971.

April 1

Vito's on Penn, 20 N.

Pennsylvania St., Indianapolis. **Theology on Tap series, "Rapture: Don't Be Fooled,"** 7 p.m. Information: indytheologyontap.com.

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Health and wellness class, 13-week class, "Love Your Family by Taking Care of Yourself,"** Jane Trennepohl-Neal, instructor, 6:30-7:30 p.m., \$25 per person. Information: 317-260-9824.

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: 317-370-1189.

April 2

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Evening of reflection, "Meet Me at The Shack,"** Father James Farrell, presenter, 6-9 p.m., \$15 per person includes soup and salad dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

Free course offered on mental illness

The Indianapolis chapter of the National Alliance on Mental Illness (NAMI) is sponsoring a 12-week education course to help parents, siblings, spouses, adult children and other loved ones of persons with a serious psychiatric illness, such as major depression, bipolar disorder and schizophrenia.

The course, titled "From Despair and Isolation to Hope and Empowerment," will

be held from 6:30 p.m. to 9 p.m. beginning on April 1 at Westlake Church of Christ, 612 N. High School Road, in Indianapolis.

The course is offered at no charge, but pre-registration is required. To enroll, call 317-767-7653 or send an e-mail to info@namiindy.org. For more information about the course and the Indianapolis chapter of NAMI, log on to www.namiindy.org.



Global Children Dancers

Holy Angels parishioner Sally Stovall of Indianapolis performs with Global Children Dancers Manuela Amegan, from left, Kati Woodworth and Ikenna Stovall on Jan. 17 for residents at the St. Augustine Home for the Aged in Indianapolis.

Multicultural ministry programs are scheduled in three deaneries

Jesuit Father Allan Figueroa Deck, executive director of the U.S. Conference of Catholic Bishops' Secretariat for Cultural Diversity in the Church, will present programs on multicultural ministry in Indianapolis, Clarksville and Terre Haute on March 26-27.

The events are free and open to the public.

He will speak during "An Evening of Cultural Diversity" at 7 p.m. on March 26 at the Mother Theresa Hackelmeier Memorial Library Auditorium at Marian College, 3200 Cold Spring Road, in Indianapolis.

Multicultural ministry exhibits that reflect the diverse expressions of Catholicism in the world will be on display at 6 p.m. at the library.

Following Father Deck's speech, a panel will discuss cultural diversity in the archdiocese. WRTV Channel 6 anchor Grace Trahan of Indianapolis will serve as the program moderator.

The panelists are David Bethuram, agency director of Catholic Charities Indianapolis; St. Monica parishioner Maria Pimentel-Gannon of Indianapolis, Holy Angels parishioner Amanda Strong of Indianapolis and St. Monica parishioner Jessie Dias of Indianapolis.

Music will be provided by the African Catholic Ministry Choir, St. Patrick Parish Choir, Holy Angels Parish Gospel Choir, a Korean cellist from the St. Paul Catholic Center in Bloomington, and a Filipino choir from West Lafayette, Ind.

Father Deck will also present "An Informal Conversation" for Catholics in the New Albany Deanery at noon on March 26 at the Aquinas Center, 707 Providence Way-Side in Clarksville.

He will also present "An Informal Conversation" for Catholics in the Terre Haute Deanery at noon on March 27 at the Deanery Pastoral Center, 2931 Ohio Boulevard, in Terre Haute.

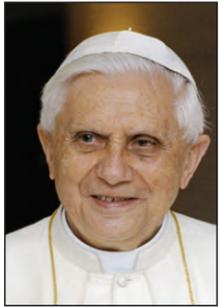


Catholic radio dinner

Teresa Tomeo, author and host of the popular "Catholic Connection" Catholic radio talk show, will be the keynote speaker for the Catholic Radio 89.1 FM fundraiser on April 16 at the Riverwalk Banquet Center and Lodge, 6729 Westfield Boulevard, in Indianapolis. The reception and silent auction begin at 6 p.m. and the dinner starts at 7 p.m. Tickets are \$50 per person or \$350 per table before March 25 and \$55 per person and \$400 per table after the early registration deadline. For more information or to register for the event, call 317-842-6583 or log on to www.catholicradioindy.org before March 25.

Papal letter: Pointed, personal and from the heart

VATICAN CITY (CNS)—In one fell swoop, Pope Benedict XVI has taken charge



Pope Benedict XVI

of the much-criticized realm of "Vatican communications" following his lifting of the excommunication of four traditionalist bishops, including one who denied the extent of the Holocaust.

The pope's letter to the world's

bishops, made public on March 12, was remarkable on many counts:

- First, he candidly admitted mistakes in the way he and other Vatican officials handled the reconciliation move with the bishops of the Society of St. Pius X. Most specifically, he said they should have used the Internet to find out what millions of others already knew: that one of the four, Bishop Richard Williamson, was known for his radical views on the Holocaust.

- Second, the pope revealed how deeply stung he was by the criticism of those who felt he was "turning back the clock" or repudiating Catholic-Jewish dialogue. His line about even some Catholics attacking him "with open hostility" showed that, even in his supposed isolation as supreme pontiff, this is a man who cares deeply about the reaction among the faithful.

- Third, he put the Pontifical Commission "Ecclesia Dei" on a shorter leash. By placing it under the control of the Congregation for the Doctrine of the Faith, the pope effectively limited the commission's ability to freelance agreements with traditionalist groups without proper attention to doctrinal differences.

- Fourth, he strongly defended his outreach to the Society of St. Pius X to those in the Church who consider the group marginal and unimportant. He described his task as preserving unity so that witness to the Gospel is credible, and warned that divisions in the Church—the "biting and devouring" described by St. Paul in the Church's first century—are always counterproductive.

The 2,500-word papal letter was unusually pointed and direct, and showed Pope Benedict's own skills as a communicator once he puts pen to paper. His acknowledgment of mistakes in communications and Vatican ignorance of the Internet was unprecedented.

"I have learned the lesson that in the future in the Holy See we will have to pay greater attention to that source of news," he said.

Coincidentally, his letter came as the Pontifical Council for Social Communications was hosting a weeklong seminar on the Church and "new media," with the idea that a new document may be needed to promote effective Church use of online opportunities.

To many observers, the realignment of the

"Ecclesia Dei" commission was a sign of disapproval of how the commission's president, Cardinal Dario Castrillon Hoyos, managed this phase of talks with the Society of St. Pius X. Cardinal Castrillon, who turns 80 in July, will probably leave his post soon.

Vatican officials have pointed to Cardinal Castrillon as the man who should have briefed the pope more fully on Bishop Williamson ahead of time. But the pope's dissatisfaction may run deeper than that.

Since the excommunications were lifted, the society's superior, Bishop Bernard Fellay, has insisted that his organization is far from ready to accept some teachings of the Second Vatican Council. In fact, Bishop Fellay has suggested that removal of the excommunications merely sets the stage for the real battle over Vatican II—a battle the pope has no interest in fighting.

All this hints that perhaps the pope was not fully prepared for the society's inflexibility on some of these points.

Placing "Ecclesia Dei" under the doctrinal congregation also ensures that other Vatican agencies will be consulted on such reconciliation moves in the future, the pope said in his letter. That answered a specific complaint from Cardinal Walter Kasper, who coordinates dialogue with the Jews and who said his agency was never consulted on the latest concessions to the Society of St. Pius X.

The pope's message to the wider

Catholic world was just as direct and just as heartfelt. He said his overture to the traditionalists had a strategic purpose, that of building Church unity in an age when the world seems to be rejecting the Christian message.

In three or four sentences, he summed up what he views as the challenges and the primary objectives of his pontificate:

"In our days, when in vast areas of the world the faith is in danger of dying out like a flame which no longer has fuel, the overriding priority is to make God present in this world and to show men and women the way to God," he said.

As God disappears from the human horizon, he said, humanity is losing its bearings, with increasingly "evident destructive effects."

"Leading men and women to God, to the God who speaks in the Bible: This is the supreme and fundamental priority of the Church and of the successor of Peter at the present time. A logical consequence of this is that we must have at heart the unity of all believers. Their disunity, their disagreement among themselves, calls into question the credibility of their talk of God," he said.

The pope's plea was for mainstream Catholics to see outreach to the traditionalists not as a step backward, but as an attempt to incorporate the adherents of extremism in a way that helps break down their rigidity and releases their "positive energies." †

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* at www.CriterionOnline.com.

Batesville Deanery

March 24, 7 p.m. at St. Paul, New Alsace
 March 25, 7:30 p.m. at St. Vincent de Paul, Shelby County
 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. John the Baptist, Osgood
 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 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 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 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 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 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 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 24, 7 p.m. at St. Mary, North Vernon
 March 26, 7 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 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 †

LENTEN DINING GUIDE

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INFERTILITY

continued from page 1

when they started trying to conceive a child.

"Infertility is an emotional roller coaster as each month is filled with hope followed by disappointment," Judy said. "During the low times, it was more tempting to think about illicit measures as a potential fix, but I knew we wouldn't really pursue them.

"We knew that IVF [in vitro fertilization] is morally wrong for a variety of reasons as outlined by the Church. I guess that my basic philosophy was that two wrongs don't make a right. Correcting the 'wrong' of infertility in an immoral way wouldn't ultimately make us feel better."

Later in 2001, Judy started being treated by Dr. Jason Mattingly, a physician practicing near Indianapolis at the time. He not only was a doctor who refused to prescribe artificial birth control medicines (sometimes described as an "NFP-only doctor"), but had received special training in treating infertility at the Pope Paul VI Institute in Omaha, Neb.

Under the leadership of Dr. Thomas Hilgers, the institute has made many advances in treating infertility in ways that are in harmony with Church teaching.

One is the Creighton model of natural family planning, which can help identify the underlying causes of infertility.

Judy eventually learned that she had endometriosis, a condition where cells that are ordinarily only in a woman's uterus are found outside in other areas of her body. It can sometimes be a cause of infertility.

She and Carlos were so committed to being treated by NFP-only doctors that they drove several times to Lake County in northwestern Indiana to have Judy treated by Dr. Mark Stegman, who eventually corrected Judy's endometriosis through a special laparoscopic surgical technique developed at the Pope Paul VI Institute.

"Before she was wheeled into surgery, Dr. Stegman, my wife and I all prayed together," Carlos said. "He wasn't just relying on his own talents and his own skill. He was asking God to come and be with him to be the best doctor that he could be.

"Someone who is humble enough to realize his own limitations is someone who is going to be a lot more careful and who is going to do a lot more for his patients than he ever could on his own."

Through being treated over several years by NFP-only doctors trained at the Pope Paul VI Institute, Judy has come to see how science and the Catholic faith can be brought into harmony.

"Of all the infertility treatments I'm familiar with, the Creighton model seems the most advanced," she said. "Many other fertility doctors take a Band-Aid approach—putting women on the [birth control] pill, for example, to relieve menstrual problems without getting to the root cause of the problems to actually solve them.

"The Creighton method is much more thorough in its examination of the woman's cycle and the potential dysfunctions associated with it, and it's in keeping with Church teachings."

After Judy's successful surgery in 2004, she and Carlos were blessed with the gift of life and welcomed their son, Benjamin, into the world in January 2006.

"It was completely miraculous," Judy said. "I really couldn't believe that we had a child at that point after all that. We were so grateful."

It may have been miraculous in more ways than one. After Pope John Paul II died on April 2, 2005, Judy and Carlos started seeking his intercession so that they might be able to conceive a child.

About six weeks later on May 18, they learned that Judy was pregnant. May 18 also happened to be the birthday of the deceased pontiff.

More recently, Judy has been treated by Dr. Melanie Margiotta, an NFP-only physician who practices medicine in Indianapolis at the Kolbe Center, which she named after



Rob and Caris Roller pray with their daughter, Moire, on March 15 at Our Lady of the Most Holy Rosary Church in Indianapolis.

St. Maximilian Kolbe. She is also receiving training at the Pope Paul VI Institute.

Carlos and Judy have recently been blessed with their second child, Oliver, who was born last December.

An unknown future

Carlos and Judy Lam overcame their infertility and are the parents of two young sons.

Rob and Caris Roller, members of Our Lady of the Most Holy Rosary Parish in Indianapolis, are at the beginning stages of having their infertility treated by Margiotta.

Married in 2003, they welcomed their daughter, Moire, into the world a year later.

However, three months after giving birth, Caris had a surgery that she believes may have brought about her current state of infertility.

She is now undergoing a series of tests under the care and direction of Margiotta to try to determine the underlying cause of her infertility.

Rob and Caris are hopeful that they will be able to conceive another child, but they realize that, as advanced as

the treatments developed at the Pope Paul VI Institute are, it's no guarantee of success.

"God [has been] saying, 'Wait,'" Caris said. "... And I've been patient. But I've also wanted to not just be sitting twiddling my thumbs, waiting for a miracle.

"He wants me to be working toward something and learning something. But if we don't happen to conceive out of this, I know that it's not in vain that he's inspired us to take this route."

"We're both very hopeful," Rob said. "Of course, we're going through the method to try and use science to kind of increase our chances of [conception] ... without disobeying God in the process."

In their mid-30s, Rob and Caris are Catholic young adults who have had an interest in learning the Church's teachings for a long time.

It's one thing to learn them. It's another thing to live them, especially in a difficult circumstance like infertility.

"It's all intellectual until it's you," Rob said. "But I don't think that changes our outlook on it. ... Anything that we might desire, as in to have another child, has to be balanced against what evil we might inadvertently cause.

"... We simply know that we couldn't, for the benefit of having another child, have the detriment of however many lost embryos [through in vitro fertilization]—lost lives, to put it on a finer point."

In any case, Caris knows that learning the Creighton method will benefit her throughout her life, and give her abundant knowledge about her own body and fertility.

"This is not just about this time in my life," she said. "This is going to help me if I ever have an ovarian cyst. I'll know it right away if I know this program. It's my whole fertility. I'll be the first to know."

(To learn more about the Pope Paul VI Institute, log on to www.popepaulvi.com. To learn more about Dr. Melanie Margiotta and the Kolbe Center, log on to www.kolbecenter.com.)

(Next week: Profiles of NFP-only doctors in the archdiocese.) †



Dr. Melanie Margiotta, right, holds the hand of Benjamin Lam, second from left, while his parents, Carlos and Judy Lam, and his little brother, Oliver, visit Margiotta on Feb. 11 at her office in Indianapolis. Margiotta is the "NFP-only" family physician for the Lam family. Another NFP-only physician, who received training at the Pope Paul VI Institute in Omaha, Neb., successfully corrected Judy's endometriosis, which had caused infertility.

Physician ethicist highlights ethical problems with in vitro fertilization

By Sean Gallagher

Dr. Gary Wright, an ethicist, anesthesiologist and consultant in palliative care at St. Vincent Hospital in Indianapolis, said in an interview with *The Criterion* that there are many ethical pitfalls to in vitro fertilization beyond the fundamental fact that it takes the creation of new life away from where the Church teaches that God intended it to happen—in the marital embrace between a husband and wife.

He said that it is a "market-driven industry" where there is great potential for compromising the doctor-patient relationship.

"It's a wholly unregulated industry," Wright said. "It is one that does not, by and large in the United States,

involve medical insurance. The majority of people that are seeking this treatment are doing so by paying for it out of pocket."

He also commented on how society responds to mothers who, through in vitro fertilization, bear five, six, seven or more children in one pregnancy, a practice that he said puts both the children and the mothers at grave risk.

"We create celebrities around these multiple births," Wright said. "We have these women on 'Oprah.' Companies come and donate diapers and formula. Diane Sawyer goes out and interviews the Dilly septuplets.

"While we want to embrace the successes in neonatology [and] in maternal and fetal medicine, I think we want to be very careful with the way we celebrate these types of deliveries."

According to Wright, a set of presuppositions very different from those taught by the Church underlies the arguments of those who promote in vitro fertilization and embryonic stem-cell research.

"They're assuming that man is an arbiter of his own

procreation," he said. "That's the fundamental thing that drives most secular ethics in this [field].

"This [approach] says that science and technology should be used for the service of man and even in the service of creating life. [But] just because you have the ability to do something doesn't mean that you should do it."

On the other hand, Wright said that the Church goes beyond simply opposing the practice of in vitro fertilization and embryonic stem-cell research and actually strongly encourages medical research, in related fields, something that he said is not widely acknowledged in public discussions on the matter.

"We need to define ourselves ethically and morally for what we stand *for* and not what we stand in opposition to," Wright said. "... We are not opposed to medical research.

"We are not opposed to the development of unique therapeutic endeavors that will save and prolong lives. What we are opposed to is the destruction of innocent life, and we're in opposition to the use of embryonic stem cells for the sole purpose of medical therapy." †



Dr. Gary Wright

Presidential order imposes immorality on science, priest says

By Sean Gallagher

Two days after President Barack Obama signed an executive order allowing the federal funding of embryonic stem-cell research, Father Tadeusz Pacholczyk spoke on March 11 on this and related topics to a standing-room-only crowd of nearly 350 people at Our Lady of the Most Holy Rosary Parish in Indianapolis as part of its Lenten "Spaghetti and Spirituality" speaker series.

"I'm amazed by the turnout. I guess I owe a lot of thanks to our president," said Father Pacholczyk with a laugh.

The priest is the director of education at the Philadelphia-based National Catholic Bioethics Center.

Father Pacholczyk said that in his executive order, the president "blew the door open" to the destruction of many embryos in order to create new lines of embryonic stem cells.

In signing the executive order, President Obama said that he would "make scientific decisions based on facts, not ideology." Harold Varmus, one of his science advisers, said that the order means that the president would make decisions regarding such research according to the "responsible practice of science and evidence, instead of dogma ..."

Father Pacholczyk characterized such comments as "radically false," and said that the order imposes "immorality onto the scientific enterprise itself."

"It is the direct imposition of a flawed ideology onto the rest of us," Father Pacholczyk said. "And it's unacceptable."

"He's using these kinds of loaded terms, like ideology, to make us think somehow he is freeing up science, when he is doing the exact opposite. He is now enslaving science into a radically disordered form."

Father Pacholczyk spent much of his hour-long presentation showing how nearly every form of stem cell research is morally acceptable and has produced successful

treatments for scores of diseases.

He gave special attention to how hundreds of scientists quickly re-directed their research in the direction taken by Dr. Shinya Yamanaka, a Japanese scientist who, late last year, discovered a way to reprogram ordinary skin cells to become pluripotent stem cells, essentially the same as embryonic stem cells, a procedure to which the Church has no moral objections.

"He has pioneered this way," Father Pacholczyk said. "And I can tell you that this development has just shifted the whole paradigm and made a decision like the president made two days ago even more difficult to understand."

In the ceremony in which he signed the executive order, President Obama strongly expressed his rejection of reproductive cloning, but said nothing about therapeutic cloning.

Father Pacholczyk noted that therapeutic cloning, in which an embryo is produced through a cloning technique and then destroyed in order to extract its stem cells, will be encouraged through federal funding of embryonic stem-cell research. The practice would potentially allow patients to receive treatment from stem-cells gathered from the patient's embryonic clone that had been destroyed.

While he said that all cloning is fundamentally wrong, Father Pacholczyk said that reproductive cloning is less offensive than therapeutic cloning since, in the former, the embryo is at least given the chance to be born. In therapeutic cloning, the embryo is created with the express purpose of it being destroyed.

"President Obama strongly supports this



Father Tadeusz Pacholczyk, director of education at the Philadelphia-based National Catholic Bioethics Center, speaks on stem cell research and cloning to a standing-room only crowd of nearly 350 people on March 11 at Our Lady of the Most Holy Rosary Parish in Indianapolis. The presentation took place two days after President Barack Obama issued an executive order that allows federal funding of embryonic stem-cell research.

kind of cloning, even though the day before yesterday when he signed the executive order he said he was opposed to cloning," Father Pacholczyk said. "He's only opposed to cloning if the embryo that is cloned is given the protection of a woman's uterus. That he opposes. He wants it mandatory that that embryo is destroyed."

Father Pacholczyk also gave suggestions to those in the crowded Priori Hall how they might communicate the Church's message about stem cell research to the broader public where, he said, many myths about stem cells and the Church rule the day.

"I think everybody has to look at that from their own set of gifts and skills," he said. "If you're good at writing editorials or

letters to the editor, op ed pieces, do that. Send a few things into your local paper. Just keep the pressure on."

Father Pacholczyk also noted the important role that the laity—in many cases exclusively—can play in this task.

"There are tons of people that you guys will talk to who I, as a priest, will never have access to in your workplaces [or] in other places of business," he said. "I just will never meet those people. And so it's important that all of us become evangelizers where we are."

(To learn more about the National Catholic Bioethics Center, log on to www.ncbcenter.org.) †

Freedom of religion helps prevent hate speech, says Vatican official

GENEVA (CNS) — Safeguarding and implementing freedom of religion offer the best protection against hate speech, said a Vatican official.



Archbishop Silvano Tomasi

"Though the question concerning limitations to the right to freedom of expression with a view to respecting the religious feelings of persons is a legitimate one—many states have those limitations in their laws, including Western states—the Holy See does not think that another international instrument is the right answer," said Archbishop Silvano Tomasi, Vatican representative to U.N. agencies in Geneva.

The archbishop made his remarks March 16 during the 10th session of the U.N. Human Rights Council.

The Vatican supports better implementation of the universal principle of freedom of religion as the best protection against hate speech, he said.

He added that "each state should look into its own national legislation and should consider how it can encourage a frank but respectful discussion between members of the same religion, between representatives of different religions and persons who have no religious belief."

"The right to religious freedom is intrinsically related to the right to freedom of expression," he said.

When people of faith have no right to freely express their opinion, their freedom of religion is not guaranteed, he said.

"Where persons are not allowed to engage in an honest discussion on the merits and/or flaws of a religion, the right to the truth is denied and the right to choose or change his/her religion or belief is seriously hampered,"

Archbishop Tomasi said.

The Vatican representative also called on nations to recognize the important role religions can play within society.

He cautioned nations against following "a new secularist policy that aims at reducing the role of religion in public life."

"Religions, in fact, contribute to the promotion of moral and social values, which go beyond an individualistic concept of society and development, seeking the common good as well as the protection and the respect of human dignity," he said. †

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Church successfully voices opposition to death-row proposal

By Brigid Curtis Ayer

Lethal injection, today's state imposed method of execution, may be less gruesome than a crucifixion, but the result is the same: the death of a human being.



Death-row inmates in Indiana spend an average of 12 to 15 years waiting to be executed. According to clergy who work in prison ministry, the agony awaiting death may actually be worse for inmates than the execution itself.

This wait time could have been made even more grueling had a provision of a bill to move death-row inmates to solitary confinement been successful.

Concerns raised about this aspect of the bill by the Indiana Catholic Conference and those who minister to people on death row during a recent Senate hearing convinced the bill's author to amend the proposed legislation to further investigate the housing of death-row

inmates through an interim study panel.

Senate Bill 296, authored by Sen. Brent Steele (R-Bedford), requires the sentencing policy study committee to study the issue of housing death-row inmates, and changes the time of when executions can occur. The bill passed the Senate on Feb. 23 by a unanimous vote and awaits a hearing in the House.



Sen. Brent Steele

Deacon Malcolm Lunsford, a permanent deacon for the Gary Diocese and volunteer chaplain at the Indiana State Prison in Michigan City, said the reason for the lengthy wait on death row is because Indiana has one of the best appeals systems in the country, which ensures that innocent people are not wrongfully executed.

Despite the long wait, the Indiana Department of Corrections raised several concerns, including wanting

more flexibility in housing death-row inmates in an effort to stave off possible overcrowding in the years to come.

Deacon Lunsford, who ministers to 16 of the 17 death-row inmates at the Indiana State Prison, said that change would have allowed inmates to be moved to solitary confinement units for over a decade prior to their execution, which, from the Catholic Church's perspective, constituted cruel and inhumane punishment.



Deacon Malcolm Lunsford

Senate Bill 296, in its original form, would have granted the Indiana Department of Corrections the ability to move death-row inmates from the Indiana State Prison to the nearby Westville Correctional Center.

The Westville facility, which previously was a state mental health facility, was designed as a punitive unit for inmates who broke prison rules, said Deacon Lunsford.

"Westville was never designed to be a place where prisoners would be placed for decades," Deacon Lunsford said.

In 2003, the Indiana Department of Corrections lobbied to get \$4.5 million to renovate the Indiana State Prison so that it could be the permanent home of death-row inmates, Deacon Lunsford said.

"The department got the money, electrified the doors, put in more cameras, and made other renovations and now, three and a half years later, they want to move inmates. It just doesn't make any sense," he said.

Westville has very small cells, poor ventilation and only a tiny slit of a window, and Deacon Lunsford noted. "Studies show that kind of treatment drives men crazy. At ISP [Indiana State Prison], the guys have a place to exercise and can get outside," he said. "We have Mass on Thursday mornings. ... At Westville, there are only solid blank walls."

The Indiana State Prison has bars on one side allowing for open communication. "We frequently talk and pray together in small groups," Deacon Lunsford said.

"The death chamber is at ISP. Death row is at ISP. The law says we have to kill them," said Deacon Lunsford, but he added, "Do we have to torture them for 20 years or more before we kill them?"

After listening to testimony in opposition to this aspect of the bill by Glenn Tebbe, executive director of the Indiana Catholic Conference, and Deacon Lunsford, and reading a letter from Father David Link, dean emeritus of the University of Notre Dame School of Law, and other clergy members regarding the detrimental effects a change like this would create for death-row inmates and clergy, Sen. Steele decided to have the bill amended to study the issue rather than make the change now.

"There was some belief that the current facility is older, less secure and has fewer cameras for surveillance," Sen. Steele said. "There are cameras in the halls, but not in the cells themselves. But clergy testified that it would create a lot of problems allowing them to minister to the prisoners.

"To put them in a more secure lockup would be a complete inconvenience for clergy. Newer does not always translate to better," Sen. Steele said. "There are only 17 [people] on death row, so we are not talking about a large number of inmates. It doesn't mean we won't change, but it doesn't have to be changed right away. The summer study committee will give everyone ample time to testify who would like to do so."

Another provision of Senate Bill 296 was a change in time for executions. Current law requires that executions take place after midnight and before sunrise.

Senate Bill 296 removes the requirement of when an execution takes place. Deacon Lunsford said the time change may be a positive step for all involved.

"Having an execution after midnight creates a hardship for everyone involved. It's hard on the family, the clergy, [and] the Department of Corrections staff," he said. "There are typically protesters who show up when there's an execution. This causes a hardship for the local law enforcement officers, too."

Senate Bill 296 passed the Senate by a 48-0 vote, and has yet to receive a hearing in the House. The bill is assigned to the House Rules and Legislative Procedures Committee.

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



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The Criterion

Mercy is a quality of God believers are called to embody

By David Gibson

In the liturgical readings for the fourth Sunday of Lent, we hear first of infidelity among God's people. Their unfaithfulness and its consequences are depicted vividly, but soon the contrast is drawn. We are reminded by Ephesians 2:4-10 that God is genuinely merciful and always faithful.

People everywhere have called out to God for mercy this year. With the global economic downturn, so many felt the pain of job losses or feared losing their homes. Some experienced a downward spiral into near desperation as high food costs collided with thin wallets to yield poorly stocked food shelves at home. Often, people feared more for their children than themselves.

People frequently pray for mercy when they feel at the mercy of events beyond their control. They pray for mercy when they feel alone with a mind-boggling predicament or when a darkening situation hinders them from clearly seeing a way forward.

A petition for mercy often is a prayer to be spared the worst suffering possible in one's current circumstances. It may also be a prayer for release from fear in order to rediscover hope and a sense of peace.

During the Mass, we pray, "Lord have mercy. Christ have mercy. Lord have mercy."

Sometimes, I confess, I barely hear the words, so accustomed have I grown to them. But I hear them whenever an uninvited situation thrusts itself into my life in a manner that gives rise to pain, fear, anxiety or distress. Suddenly, I remember that the Church habitually makes pleas for mercy a theme of prayer.

Listen at Mass during Lent and you will hear about mercy.

"Mercy" is a basic term in the Christian vocabulary. But what does "mercy" mean? Apparently, it means many things:

- Kindness—We say, "The Lord is kind and merciful." The suggestion is that God's kindness and mercy go together quite naturally.

- Compassion—The same can be said of divine compassion and mercy. Often, the Church speaks of them in one breath.

- Goodness—In the Church's prayer, God at once is good and merciful. Thus, the Church prays, "Have mercy on me, O God, in your goodness."

- Patience—Notably, God is merciful and patient at the same time. Pope John Paul II once said that "conversion to God always consists in discovering his mercy, that is, in discovering that love which is patient and kind."



In the parable of the prodigal son, we're reminded that the God of mercy is a reconciling God. This painting hangs at the Museum of Biblical Art in New York.

- Love—You will discern from the preceding statement that divine love and mercy also are bound together.

- Forgiveness—Of course, mercy and forgiveness go hand in hand. That is why the parable of the prodigal son (Lk 15:11-31) so often is cited as a story about mercy. A father joyfully welcomes his wayward son home.

We're reminded that the God of mercy is a reconciling God.

This is a partial list of qualities coupled with God's mercy—a list I do not want to conclude, however, without noting how many times the Bible shows us that the God of mercy is devoted to the poor and people in distress.

In Luke's Gospel, Mary proclaims that God's "mercy is from age to age," that God raises "the lowly to high places" and gives "every good thing" to the hungry (Lk 1:50-53).

Certainly, believers are grateful that God

is merciful and see in mercy an astonishing divine strength. But I wonder if the practice of mercy by members of the human family is always esteemed equally or regarded as a sign of strength.

Do merciful people fail to exact what is due them? Are merciful people sometimes

judged weak in the assertiveness department?

Are people strong or weak in our estimation when they:

1. Forgive others?
2. Sacrifice for someone distressed by circumstances?
3. Exercise patience?
4. Offer goodness to others, whether or not it is thought that these others

have "earned" this?

"Blessed are the merciful," says one beatitude. Pope John Paul II called this beatitude "a call to action." In his 1980 encyclical "*Dives in Misericordia*" ("Rich in Mercy"), he said, "Society can become ever more human only if we introduce [mercy] into the many-sided setting

of interpersonal and social relationships."

Later, in a 2002 homily on mercy, Pope John Paul expanded upon this beatitude. He said, "We must take a loving look around ourselves if we are to be aware of the neighbor by our side who—because of the loss of work, home, the possibility of maintaining his family in a decent manner and of educating his children—feels a sense of abandonment."

Archbishop Vincent Nichols of Birmingham, England, bluntly stated the case for mercy in November 2008. He said, "A family or society that is incapable of showing mercy to its weak and vulnerable is dead from within."

"Mercy" is a basic part of the Christian lexicon, but not solely because it describes God. For human individuals and communities, mercy characterizes the life that is God-like.

Christians believe that their own merciful behavior makes God's mercy present in the world now. That would make mercy one of their greatest strengths.

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

“Mercy” is a basic part of the Christian lexicon, but not solely because it describes God. For human individuals and communities, mercy characterizes the life that is God-like.

Discussion Point

Understanding Scripture is key to living our faith

This Week's Question

Can you quote passages from the Bible? If so, what helps you to remember them? If not, what do you think would help you to achieve this?

"I couldn't quote by chapter and verse, but by a general understanding or applying it to a situation. ... For Catholics, there is more emphasis on the meaning [of a passage] than where it appears." (Elenor K. Schoen, Shoreline, Wash.)

"I grew up as an Evangelical, so Scripture memorization was drilled into me since the age of 5. The best way I found to memorize was in summer camp, as a teen, when they set the Bible verses to music. I'm almost 40, converted for 14 years, and I still know those tunes." (Susan Gietzen, Torrance, Calif.)

"In my 50s, I'm a newer Catholic and Christian, a

convert for nine years. I can't quote enough to sound intelligent, but if there's something I like, that's interesting rather than just sheer memorization, it's easier to remember and summarize." (Gary Goldberg, O'Fallon, Ill.)

"I remember by subject area more than by where [passages] come from ... but I'm learning more and more in the Bible through a Bible study group." (Kay Bankston, Biloxi, Miss.)

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To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo/Michael Alexander

From the Editor Emeritus/John F. Fink

Basic Catholicism: Mystery of the Incarnation

(Sixth in a series of columns)

"The Word was made flesh and dwelt among us" (Jn 1:14). That's how John's Gospel reported the magnificent mystery of the Incarnation, the amazing fact that Almighty God actually lowered himself to become a human being. John tells us as plainly as possible, "In the beginning was the Word" (he existed from all eternity), "and the Word was with God, and the Word was God" (Jn 1:1). To make it even clearer, he identifies the Word with creation, saying, "All things came to be through him, and without him nothing came to be" (Jn 1:3).

St. Paul also taught the pre-existence of Jesus. In his Letter to the Philippians, written perhaps as early as 55 A.D., he quoted a hymn that already existed: "Jesus Christ, who, though he was in the form of

God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness" (Phil 2:6-7).

Paul wrote about God sending his Son in other letters, too. For example, to the Galatians, he wrote, "When the fullness of time had fully come, God sent forth his Son, born of a woman" (Gal 4:4).

This has been the belief of Christians down through the centuries—that Jesus was true God, existing from all eternity and through whom all things were made.

But at a particular moment in history, he also became a human being. He was both God and man, fully human with all our imperfections and weaknesses while remaining the perfect and infinitely powerful God. He is not part God and part man or some confused mixture, but fully human while remaining God.

But can modern people believe that God really came down from heaven, became a fully human person, lived a dramatic life teaching the right way to live, died a horrible death as a criminal, rose from the

dead and then went back to heaven? Isn't all this in the realm of myth?

That is what C. S. Lewis thought when he was a young lecturer at Oxford. Then, as he described in his book *Surprised by Joy*, one night he heard another committed atheist remark that the evidence for the historicity of the Gospels was surprisingly good. Lewis came to realize that myths are not false simply because they are myths. He later wrote that "the heart of Christianity is a myth which is also a fact."

But why did God choose to assume our human nature? Various reasons are given: in order to save us by reconciling us with God; so that thus we might know God's love; to be our model of holiness; to make us partakers of the divine nature.

The ultimate reason, though, is because God had to assume a human nature in order to accomplish our salvation, our redemption, in it. That couldn't be done by just any human, but it did require a human to do it. Since Jesus is divine and human, he is the one and only mediator between God and humans. †



The Joyful Catholic/Rick Hermann

The story of the son who broke his mother's heart

That guy was a real troublemaker. When he broke his mother's heart, it was the saddest thing I've ever seen.



He caused a lot of problems, I'll tell you. Not surprising, if you ask me, since there were dark rumors that his real father was unknown so he was an illegitimate kid.

Anyway, the punk showed his true colors early when he ran away from home. His mother and stepfather were frantic.

Turns out he had walked into a nearby church and started a huge argument. Can you believe that? When his parents came to retrieve him, he scoffed at them. A bad attitude, just like a juvenile delinquent, if you ask me.

Then he went through a quiet phase for a while, helping his stepfather in his woodworking business. Everyone thought he was turning into a decent guy.

But then one day he disappeared again and turned up with his cousin, a homeless bum who lived out in the country. Since his cousin was half crazy, everyone knew trouble was afoot. That's when he really turned bad.

He began hanging out with the worst people in town, including prostitutes and crooked financiers, low-life individuals of questionable reputation and invalids with

incurable diseases. For some perverse reason, he sought out the worst outcasts in society and reveled in their repulsive company.

Gradually, his flunkies became a dangerous gang. He started performing cult rites, including satanic spirit worship and superstitious exorcisms. Soon there were dark rumors of cannibalism and human sacrifice, ritualistic ceremonies involving the consumption of human blood, and occult practices too outrageous for me to mention.

We know he struggled with personal demons because he spoke often of hearing voices and meeting devils. He even claimed supernatural power by invoking otherworldly spirits.

Once he went mad with rage, violently assaulting a group of ordinary people in a church and physically throwing them out.

Soon the respectable members of society wanted nothing to do with him. Can you blame them?

In my opinion, he was narcissistic, manic-depressive, antisocial, pathological, psychotic, schizophrenic and utterly out of touch with reality. Some believe he had a messiah complex with delusions of grandeur. He must have been full of sorrow because he acted as if he had a death wish.

Well, the police finally caught up with him. One of his hooligans claimed a cash reward and turned him in.

Near the end, he cut off all ties with his

family and publicly rebuked his mother. You could see that really broke her heart. She was crying, "I can't live without him."

On his court date, he refused repeated opportunities to maintain his innocence so, of course, he was sentenced for his nefarious crimes.

Popular opinion probably helped convict him as the public outcry over the heinousness of his crimes reached a fever pitch.

In any case, as a testament to the rightness of his sentence, the bloodthirsty crowd went wild with delight and created a near-riot, chanting, "Execute him, execute him!"

It sends a cold chill up my spine just thinking about it. I can't say I blame them, given the amount of trouble he caused during his short and miserable life.

Unfortunately, they botched the execution, and it took awhile to put him out of his misery. Anyway, it's a darn shame, but what did he expect after causing all that trouble? He caused division and controversy everywhere he went.

Well, that's all I've got to say. I've had too much to drink and I've got to hurry home to the wife. Mrs. Pilate will wonder where I've been, and the weather has been getting steadily worse all afternoon. In fact, I've never seen it so dark ...

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

Faithful Lines/Shirley Vogler Meister

Pithy canine philosopher has unique personality

Last year at this time, a charming 1946 book serendipitously came into my possession—*Alec the Great*.



For more than 10 years, Alec—a perky, shaggy little dog—"gave American newspaper readers the benefit of his cheerful, seasoned wisdom," according to the book's preface.

Alec the Great was the creation of a deft, perceptive artist named Edwina Dumm. She collaborated with her brother, Robert Dennis, a writer and poet who became Alec's "voice." They were from Upper Sandusky, Ohio.

Their father and grandfather published and edited a country newspaper, often setting type and running the presses themselves. The father was also an actor and playwright.

Last March, when my husband and I went to Cleveland, Ohio, to visit family members, I took the book along to share

with our now 9-year-old grandson, Sam.

The two of us placed pieces of paper as bookmarks in between the pages that interested us as we read Alec's observations. Some made us smile and some prompted us to muse over or discuss a simple idea.

This is the first time I have ever spotlighted an imaginary dog in this column. He was modeled after a real canine named Lillie Jane II.

If readers wonder why I'm featuring a dog in "Faithful Lines," this folklore—and the personal praise of so many good people who have been blessed by dogs in their lives—remind me repeatedly that the name of God spelled backwards is "dog."

I imagine even Jesus had a dog, especially in his youth, and perhaps a cat or a pet bird, or ... let your imagination take over.

We do know that he rode a donkey during his triumphal but humble entrance into Jerusalem (Mt 21:6).

Just for some Lenten fun, I share a few of Alec's observations from the book:

• "Life doesn't change from day to day/and so I must conclude/that when life

seems to be a trial/the fault is in my mood."

• "A bit of praise will stimulate/a fellow—it is said/if you take too much of it/it may go to your head."

• "One thing a pup is always taught/to early realize/is that there's nothing quite as strong/as good old family ties."

• "The trouble with me/it's often been said/I start to wake up/when I should go to bed."

• "I wish my sense of humor/would show itself today/I've got a lot of worries/that should be laughed away."

• "It's silly to sit here and envy/the people I see passing by/for they may have heavier burdens/but carry them lighter than I."

• "It's good to have pride/in your ancestors, true/but it's better to live/so they'd be proud of you."

• "Folks cling to their opinions/and I think that's just fine/as long as they give me the right/to also cling to mine."

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

The Bottom Line/Antoinette Bosco

Why the rosary is the perfect prayer

A neighbor went to a garage sale, bought a box of kitchen items and found in the box a rosary, clearly handmade. She is not Catholic so she brought it to me, having seen so many rosaries in my family room.



Then I told her about my rosaries. Most were handmade by the grandchildren of my adopted son,

Sterling, now deceased, and his beautiful wife, Bernadette. Sterling never saw a rosary until as a young teen in 1950 he came to live with me, his new mother.

In a way, the rosary never left Sterling's hands. He and Bernie, devout Catholics, parents of seven and grandparents of 15, never went to bed without praying the rosary. Bernie taught several of their grandchildren to make the rosaries I have.

My devotion to the rosary took root when I was a student at the College of St. Rose in Albany, N.Y., in the late 1940s.

My classmates and I were greatly influenced by a marvelous priest in residence at our college, Father Patrick Peyton of the Congregation of the Holy Cross.

He was well-known then as the "rosary priest," and he strongly communicated his love for the rosary to us in his Irish brogue. We especially liked to hear about the movie stars he had inspired to pray the rosary!

The day my neighbor brought me the discarded rosary, I learned that noted Catholic author Mitch Finley had written a book called *The Rosary Handbook: A Guide for Newcomers, Old-Timers and Those in Between* (The Word Among Us Press, 2006). I keep telling others about this upbeat and easy-to-understand book.

Finley, the recipient of six Catholic Press Association awards and an excellence in writing award from the American Society of Journalists and Authors, sheds light on a question I am asked occasionally: Why do Catholics refer to the "mysteries" of the rosary? He says the term "mystery" is "correctly defined as 'a religious truth that one can know only by revelation and cannot fully understand.'"

Finley also points out that the rosary focuses on what theologians call the "Christ event." Central to this is Jesus' mother, Mary. Rather astonishingly, Finley convincingly affirms that the rosary is a feminist prayer.

"The rosary steeps a man's heart and soul in the feminine dignity and presence of the woman Mary," he explains. "Thus, men who pray the rosary with understanding grow to respect and honor all women more."

I was most moved by Finley's thoughts on the sorrowful mysteries that help us see in the Passion of Christ "the extent to which Jesus went in order to fully embrace the experience of being human. ... He had to abandon himself to his unavoidable fate and trust that God's love was trustworthy. And that's exactly what we must do as well."

In the final chapter of this beautiful book, Finley speaks of the luminous mysteries, added by Pope John Paul II in 2002, to emphasize that Jesus is the light of the world. Finley reflects upon Jesus' baptism, his self-manifestation at the wedding at Cana, his proclaiming that the kingdom of God had come, his transfiguration and institution of the Eucharist.

"The addition of these 'new' rosary mysteries brings a more complete balance to the rosary and a more complete awareness of the public ministry of Jesus to those who pray the rosary," Finley says.

As for me, I believe if you read this book you'll think of the rosary in a new way. Once again, it will be a key opening a doorway into the presence of God.

(Antoinette Bosco writes for Catholic News Service.) †

Fourth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 22, 2009

- 2 Chronicles 36:14-16, 19-23
- Ephesians 2:4-10
- John 3:14-21

The Second Book of Chronicles is the source of this weekend's first reading.



As the name implies, this book and its companion volume report important events in the early history of God's people.

History was very important to the Jews. It taught a lesson. History revealed the critically important fact that

humans, always seriously flawed by sin, often sin again and again, and their sins produce hard times and even disaster in their lives.

Equally important was the belief that there was no human power available for rescue from this disaster. Only rescue graciously given by God would offset trouble and death itself.

Wonderfully, God never failed to come to the aid of the people. He always would aid them, if they would repent and be faithful. By being faithful, by obeying God, people would not get themselves into such dire trouble.

From this understanding came the strong conviction that hardship and distress were not punishments from God. Humans created the circumstances surrounding their lives.

A perfect example of all this was the plight of the Hebrews during and after the Babylonian invasion. The invasion cost much. Many people died. The independent Hebrew kingdoms were destroyed, never to be rebuilt.

Then survivors were taken to Babylon, where they and their offspring endured eight decades of languishing and misery.

At last, a pagan king, Cyrus of Persia, freed these unwilling Hebrew residents of Babylon when he overcame Babylon itself. The devout saw him simply as an instrument of God's mercy.

The Epistle to the Ephesians furnishes the second reading.

It also is a proclamation of God's unending mercy. From this divine mercy comes salvation. Salvation is God's gift. God lavishly extends it to us in eternal, divine love.

St. John's Gospel gives the final reading.

Jesus is speaking to Nicodemus, a prominent and devout Jew from Jerusalem. The Lord refers to an event that occurred during the Exodus when Moses lifted high a serpent. All who looked upon this serpent were rescued from death.

Serpents were important in ancient iconography, more important among the pagan cultures of the Ancient Near East than among Jews. Serpents symbolized eternal life because they shed their hides and seemingly were re-born to new lives.

Jesus predicts being lifted up. All who would look upon Jesus will have everlasting life. People must freely choose to follow Jesus by renouncing their own sin. Renouncing sin is necessary for eternal life. The consequence of sin brings death.

Reflection

This weekend often is called "Laetare Sunday," taking its name from the Latin word "laetare," which means "to rejoice." This is the first word of the Entrance Antiphon, which in the Roman Rite for centuries has been in Latin.

The Church calls us to rejoice even as we are in the fourth week of Lent, the season of austerity and penance. Jesus has opened for us the way to salvation. Our Lenten prayer and sacrifice condition us to respond eagerly to the Lord.

This weekend, priests have the option of wearing pink or—to be precise—rose vestments. Rose is not the toning down of a stricter purple. It is the subdued purple brightened by the golden light of the Resurrection, which is awaiting us just a few weeks ahead. Then, in the burst of liturgical majesty and joy, we shall celebrate that the Lord lives!

We can look upon our lives on earth as time spent in darkness. Everyone experiences moments of sadness and fear.

Always, for the truly holy, Jesus stands before us, the "Light of the World."

The brightness of God's love, given to us in Jesus, and the brightness of heaven, lighten the darkness of any human life and provide even the most tried with a glimpse of the glory that awaits those who love the Lord. †

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. †

Daily Readings

Monday, March 23

Toribio de Mogrovejo,
bishop
Isaiah 65:17-21
Psalm 30:2, 4-6, 11-12a, 13b
John 4:43-54

Tuesday, March 24

Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-16

Wednesday, March 25

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

Thursday, March 26

Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, March 27

Wisdom 2:1a, 12-22
Psalm 34:17-21, 23
John 7:1-2, 10, 25-30

Saturday, March 28

Jeremiah 11:18-20
Psalm 7:2-3, 9b-12
John 7:40-53

Sunday, March 29

Fifth Sunday of Lent
Jeremiah 31:31-34
Psalm 51:3-4, 12-15
Hebrews 5:7-9
John 12:20-33

Question Corner/Fr. John Dietzen

Pope John Paul II said purgatory is a 'condition' of purification

QI have been asked several times about purgatory and why it isn't mentioned in the Bible. We don't hear much about that any more. What is Church teaching now about purgatory? (New York)



As I have explained several times in the past, there are many teachings in Catholic tradition—and in other Christian denominations, for that matter—which cannot be found explicitly in the Bible.

The Bible is God's word, the norm of our faith. We believe—as the Church has believed since the beginning—that the Holy Spirit guides us in our Christian belief and practice, above all in the community of the faithful, not exclusively by the sacred Scripture which that community produced during the first 100 years of Christianity.

While some suggestions of a time of purification after death appear in earlier Christian writings, a more formal belief in purgatory as we have known it only surfaced in the Church, after many centuries, around the late Middle Ages.

Perhaps one reason that less is said about purgatory today is that we have a lot of collected debris on the subject that needs to be cleared up.

The graphic depictions of torture, pain and a scourging God, which crystallized about 1,000 years ago, descriptions which made purgatory a kind of little hell, may have drawn devout attention, but they had little relevance to how the Church understands what we call purgatory.

At least two things are clear in Catholic tradition.

First, the Church teaches that there is some condition or circumstance at the time of death or after by which any temporal punishment remaining for sins committed during this life is satisfied, and that by our prayers and good works on Earth we can assist those who are "in purgatory."

This is simply an application of our belief in the communion of saints, which unites all who are joined in Christ, whether still on Earth or in the next world.

This much is taught by the Church as revealed from God. It is something about which we would know nothing if God did not tell us.

Second, official documents of Church teaching clearly do not intend to offer physical details about purgatory.

In an address on life after death, Pope John Paul II challenged us to take a fresh look at purgatory, heaven and hell.

When we hear those words, we often pay more attention to the popular images than to the doctrines themselves.

Purgatory is not a "place," he remarked, but a "condition" of purification for the saved whereby God "frees them from their imperfections."

The *Catechism of the Catholic Church* speaks cautiously on the subject, calling purgatory not a location but a process of purification, of cleansing.

Part of that cleansing preparation for eternal life with God could be in the process of dying itself.

Of course, the world after death would not seem to have hours and years as we experience them on this side of eternity.

Could it be that the burst of awareness of the majesty and glory of God immediately after death will, by divine grace, be so acute and intense that an entire purification and readiness for life with God could occur in an instant?

This sort of explanation seems to square with the way the Church speaks and what we might suspect about the threshold of eternity. We don't know.

The Church—as, in fact, Jesus himself in the Gospels—has not attempted officially to satisfy our curiosity about such questions.

QI am a eucharistic minister in a nursing home. In our prayer service, I always use the Our Father.

A non-Catholic resident asked why we do not add "For thine is the kingdom, the power and the glory forever and ever" when we pray the Lord's Prayer. (Illinois)

AThe sentence you ask about—ending the Our Father—began to be used in Christian liturgy very early in the Christian era, probably because similar formulae had been common in Jewish worship for centuries.

Eventually, some perhaps overzealous copiers of the Scriptures—this was long before the printing press—began adding these words after the Lord's Prayer in Matthew (Mt 6:9-13) as a gloss, a marginal "interpretation" or pious note.

In later centuries, many glosses, including this one, found their way into the Bible text itself.

Bible translations under Catholic auspices never included the sentence. Since it is not actually scriptural, it has not been part of the "Catholic" Our Father. †

My Journey to God

The Gift

You are the compass of my life,
pointing always
to what is good and holy
and truly everlasting.

North to south,
east to west,
each day when I am lost.

Oh God,
the journey is less fearsome
when markings lead the way,
blessing me, changing me
into the best that I can be.

By Helen Fritz Welter

(Helen Fritz Welter is a member of St. Barnabas Parish in Indianapolis. A crucifix hangs before a mural depicting the Resurrection in the sanctuary at St. Timothy Church in Mesa, Ariz.)



CNS photo/J.D. Long-Garcia, Catholic Sun

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.

BATTEN, Adeline F., 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 22. Sister of Albina Maza.

BOSCO, Joseph A., 94, St. Mary, New Albany, March 6. Husband of Alice (Schmidt) Bosco. Father of Barbara Makinen, Therese Renn and William Bosco. Grandfather of eight. Great-grandfather of one.

BUTLER, Mary Ann (Edelen), 73, St. Thomas Aquinas, Indianapolis, March 6. Mother of Heidi, Joan, Arthur and Kirk Butler.

CRAIG, Thomas Alexander, 81, St. Lawrence, Lawrenceburg, March 2. Husband of Marie Craig. Father of Regina Tremain, Sheila Wills, Anita and Virginia Gaines, Shannon, Art, David and Thomas Craig. Grandfather of 13. Great-grandfather of two.

DALEY, Debbie, 49, St. Bartholomew, Columbus, March 2. Wife of Stephen Daley.

Mother of Colleen and Lydia Daley, Jessica, Matthew and Tyler Jones. Daughter of Carol (Jenkins) Rucker. Sister of Jerri Miller, Susan Rideout and James Wilkerson. Granddaughter of Lillian Rucker. Grandmother of three.

FERNANDES, Joseph P., 72, St. Michael the Archangel, Indianapolis, Feb. 19. Husband of Immaculata Fernandes. Father of Angelica Browder, Mari Grace Polley, David, Joachim, John, Francis and Leonard Fernandes. Brother of Batu and John Fernandes. Grandfather of 17. Great-grandfather of two.

FISHER, Bernard M., 77, Prince of Peace, Madison, March 4. Husband of Nancy Fisher. Father of Carolyn Van Luchene and Charlene Zoeller. Brother of Norma Dunlap, Virginia Lambert, Mary Prather, Lois Price and Cecil Fisher. Grandfather of four.

FLUHR, Mabel (Mason), 98, St. Joseph, Corydon, Feb. 20. Mother of Anne Eiler and Lawrence Fluhr. Sister of Florence Wolfe. Grandmother of six. Great-grandmother of four.

FONDA, Otis John, Jr., 64, Our Lady of Perpetual Help, New Albany, March 3. Husband of Sandra (Banet) Fonda. Father of Erik, Mark and Todd Fonda. Brother of four. Grandfather of 13. Great-grandfather of one.

HARLOW, Melinda J. (Ball), 74, St. Jude, Indianapolis, Feb. 28. Mother of Chuck and John Harlow and Chet Smith. Sister of Mary Cook and Robert Ball. Grandmother of four.

HARPER, Amanda Faye, 28, St. Paul, Tell City, Feb. 22. Sister of Nikki and Jason Harper. Granddaughter of Jim and Linda Pannett.

HENRICKSON, William, 71, St. Paul, Tell City, Feb. 7. Brother of Jean Hemmer and Larry Henrickson.

HIGGINS, Martha E., 98, St. Joseph, Shelbyville, March 9. Sister of Jack Higgins.

LEE, Bertha, 90, SS. Francis and Clare, Greenwood, Feb. 19.

LEIDOLF, Joann (Fertig), 76, St. Mary-of-the-Knobs, Floyds Knobs, March 8. Wife of Arthur Leidolf. Mother of Jo Lynn Gosnel, Anita Kays, Sheryl Staser, Bruce, Jim and Mark Leidolf. Sister of Morton Fertig. Grandmother of 10. Great-grandmother of three.

LYNCH, Waring L., 84, Holy Name of Jesus, Beech Grove, Jan. 28. Husband of Rose Marie (Strack) Lynch. Father of Mary Jo Zajeski, Thomas and Waring Lynch. Brother of Thomas Lynch. Grandfather of four.

MERL, Margaret E., 93, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 20.

MILLER, Janet Ann, 79, St. Thomas Aquinas, Indianapolis, March 5. Aunt of one.

MILLER, Mary (Monzella), 94, St. Peter, Harrison County,

Feb. 12. Mother of Dorothy Graham, Dennis and James Miller. Grandmother of four.

PRESTEL, Donald L., 74, St. Jude, Indianapolis, March 5. Husband of Betty Ann Prestel. Father of Donna Baker, Anne Clark and Dan Prestel. Brother of Mary Ann Farr and Bernard Prestel. Grandfather of seven.

ROTHROCK, Margie L., (Schaffner), 86, St. Anthony of Padua, Clarksville, March 3. Mother of Ann Whitworth, Steve and Tom Rothrock. Grandmother of five. Great-grandmother of five.

SCHMITH, Paul Alfred, 81, Holy Name of Jesus, Beech Grove, Feb. 22. Husband of Betty (Slaten) Schmith. Father of Nina Sutton, Eric, Gregory, Paul and Zachary Schmith. Grandfather of seven.

SCHULTHEIS, Henry H., 91, St. Mary, New Albany, March 8. Husband of Alberta (Hoffman) Schultheis. Father of Brenda, Glenda and Ralph Schultheis. Brother of Lillian Becker. Grandfather of four. Great-grandfather of two.

SHEEHAN, Paul Edward, 67, St. Mary, Rushville, Feb. 17. Husband of Linda (Chaney) Sheehan. Father of Kerri and Patrick Sheehan. Brother of Michelle Bornhorst, Maureen Leisure, Theresa Shadley, Patricia Stamm, Kathleen, Danny and Tim Sheehan. Grandfather of two.

WHITE, Joseph, Jr., 80, formerly of Indianapolis, Feb. 17. Husband of Lillian (Beyer)

White. Father of Karen Hayden, Debbe Krumme, Sheila Powers, Julie Schmitt, Susie, Jerry and Ron White. Brother of Genevieve Coffey and John White. Grandfather of 16.

WILLMERING, Charles W., 70, St. Andrew the Apostle, Indianapolis, Feb. 28. Brother of Ann Linvill, Bill and Jesuit Father John Willmering. Uncle of several. †

Providence Sister Jean Karier helped start St. Mary's Child Center

Providence Sister Jean Karier died on March 7 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 94.

The Mass of Christian Burial was celebrated on March 11 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Cecilia Susan Karier was born on Sept. 16, 1914, in Evanston, Ill.

She entered the congregation of the Sisters of Providence on Feb. 11, 1932, and professed her first vows on Aug. 15, 1934, and her final vows on Jan. 23, 1940.

Sister Jean earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at St. Louis University.

During 77 years as a member of the congregation, Sister Jean ministered for 46 years in education at Catholic schools in Indiana and Illinois.

In the archdiocese, Sister Jean taught at St. Philip Neri School in Indianapolis from 1934-37, St. Anthony School in Indianapolis from 1944-45, and Immaculate Heart of Mary School in Indianapolis

from 1953-57.

From 1953-57, Sister Jean assisted with special education ministry in Indianapolis. From 1977-80, she ministered in special education at Saint Mary-of-the-Woods College.

In 1957, at the request of the Archdiocese of Indianapolis, Sister Jean was part of a team that began a Special Education Center in Indianapolis and started St. Mary's Child Center in Indianapolis.

At the same time, Sister Jean served on the secretarial staff at the motherhouse, a ministry she continued until 1991.

Although she was listed as officially retired, Sister Jean volunteered for nine more years of part-time service at the motherhouse offices, including four years as coordinator of the Blessed Sacrament Association.

In 2000, she began her full-time ministry of prayer with the senior sisters.

Surviving are a sister, Rosemary Hyland of Westchester, Ill.

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

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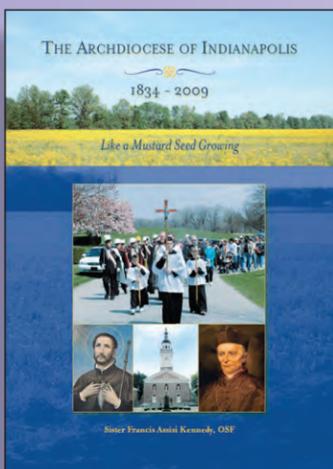
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History book recounts 175 years of Catholicism in the archdiocese

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— Archbishop Daniel M. Buechlein

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Abbott receives 40-year sentence for setting St. Anne fire

By Mary Ann Wyand

With spring comes a new beginning—a March 29 groundbreaking ceremony and a long-awaited apology from the man charged with arson in the destruction of historic St. Anne Church in New Castle two years ago.

Fifty St. Anne parishioners journeyed to Richmond on March 16 to hear Wayne County Superior Court 1 Judge Michael Peyton sentence William L. “Billy” Abbott of New Castle to a 40-year prison term for burning down their beloved church on Holy Saturday, April 7, 2007.

In a plea agreement with Henry County prosecutors on Feb. 19, Abbott pleaded guilty to a Class A felony charge of arson on the condition that additional felony charges of burglary and theft as well as habitual offender status would be dropped from his sentencing hearing.

Abbott was arrested on May 10, 2007, and has been incarcerated for 677 days at the Henry County Jail in New Castle. Good behavior earned him credit for an additional 677 days so he has served more than three years of

his sentence.

Eight St. Anne parishioners and Franciscan Sister Shirley Gerth, the parish life coordinator of St. Anne Parish and St. Rose Parish in Knightstown, testified during Abbott’s sentencing hearing, which lasted about two hours.

Speaking last, Sister Shirley said she tried to convey the grief and pain felt by every member of the parish family.

“I began by saying that no words could describe the tragedy of losing St. Anne Church,” she said. “... At the end, I addressed Billy Abbott and told him that despite it all I’ve been praying for him. I thanked him for pleading guilty and told him that we had been praying for forgiveness because only God sees the heart of the person. ... I said I hoped that every day he sat in prison he would remember the crime that he committed against a sacred dwelling place and against all the people who had entered those doors for almost 100 years.

“I saw a big difference in his attitude from the pretrial hearing I attended last fall to this one,” Sister Shirley said. “He made more eye contact this time. He seemed to have a

sarcastic attitude the last time that I did not see today. He had written a letter of apology. I don’t know if that is going to be published. They did give me a copy of it.”

Sister Shirley said several members of Abbott’s family were present in court, including his mother, Rebecca Abbott of Henry County, who testified on his behalf.

“My heart ached for his mother,” Sister Shirley said. “I was able to speak to her before the hearing and sentencing began. She said, ‘We need prayers’ and ‘I’ve been wanting to talk with you for a long time.’”

Abbott, who has served time in youth homes, jails and prisons since he was a teenager, told the court that he was “truly sorry” about the fire and did not purposely target the church.

Archbishop Daniel M. Buechlein will help St. Anne parishioners break ground for their new \$4.2 million church at 2 p.m. on March 29 at the parish campus.

“Construction will be well under way by Easter,” Sister Shirley said. “I’m going to enjoy watching the new church go up.” †

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We encourage anyone who meets the minimum qualifications and is drawn to this vocation to apply! If interested, please email your résumé with cover letter to YMsearch@stjoehill.org. You may also drop off your résumé and cover letter at the Parish Office, or mail to the following address:

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ATTN: YM Search
2605 St. Joe Road West
Sellersburg, Indiana 47172

All résumés must be received by Tuesday, March 31st.

The bond of Catholic education

Scholarships make schooling possible for children in need

By John Shaughnessy

A Hall of Fame basketball coach wanted to “pay forward” a blessing from his youth.

A teacher of 44 years hoped to share a special gift with future students.

The children of a man who died viewed their choice as the perfect way to honor their father.

And a school secretary who has dedicated 30 years to making life better for children and their families celebrated a landmark birthday by giving a memorable present to others.

All four individuals are connected by the bond of Catholic education. The four people are also connected by their desire to make Catholic education a key part of life for children in need.

Here are their stories, stories that are similar to the hundreds of other people in the archdiocese who have created endowments and scholarships for Catholic education.

A memorable shot

He has coached basketball at the University of Notre Dame and, for more than 20 years, in the National Basketball Association. He is also a member of the Indiana Basketball Hall of Fame. So John MacLeod has seen countless shots in his life. Yet one of the shots he remembers best is the one he was given by a priest during his youth in southern Indiana.

It came before the 1951-52 school year, the year that marked the opening of Our Lady of Providence High School in Clarksville.

“My family didn’t have the money for me to go to Providence High School,” MacLeod recalls in a telephone conversation from his home in Phoenix. “Msgr. [Joseph] Hamill was kind enough to help me get into Providence. He stepped up to the plate and gave me the money to go there. He was great at doing that.”

MacLeod describes his four years at Providence as “a great time in my life,” years in which he ran track and played baseball and basketball.

As a way of thanking the late Msgr. Hamill, MacLeod has established a scholarship endowment fund at



John MacLeod

Providence to help students who need tuition assistance. He even returned to the school in 2004 to speak at a fundraiser for that purpose.

“I always thought when I had the chance, I’d like to do the same thing,” MacLeod says. “My intent was to help the kids who don’t have the wherewithal to go to Providence. A lot of times, a kid wants to go to a Catholic school, but they don’t have the funds. This is my way of helping.”

A teacher’s special gift

Here’s a defining story that reveals the special way a teacher can touch a life.

It’s the story of a man returning to his hometown after nearly 40 years—and the person he especially wanted to see there.

The story also helps to explain why a Catholic school community established a tuition assistance endowment fund in honor of a woman named Lil Kennel.

The story occurred recently at St. Louis School in Batesville, the southeastern Indiana community where the man grew up. Living in New York now, the man and his sister had returned to their hometown so they could bury the ashes of their father there.

“They stopped by to see the school,” says Chad Moeller, the principal of St. Louis School. “He said the one teacher [that] he remembered was Miss Kennel. That’s typical. She still has students coming to see her. So we called Lil. And she said to please give him directions to come over.”

“He was in my second class,” says Kennel, who retired in 2004 after 44 years of teaching second grade at St. Louis School. “Their family left here some 40 years ago. It was so neat when he came back. I’ve kept in contact with a lot of my students. I felt I shared those children with their parents. I felt I belonged to all those families.”

That sense of connection worked both ways. When Kennel retired, the school community wanted to honor her. She told people she didn’t want anything for herself, and that they could just contribute whatever they wanted to help students whose families have difficulty paying tuition. The contributions were so sizeable that an endowment was established in her honor.

“I so much want every child to have the privilege of going to a Catholic school,” Kennel says. “I just see a Catholic education as very important. In second grade, the children were like sponges. It was always a good feeling knowing I had prepared them to receive Communion for the first time.”

A touching tribute to a father

As a father, James Magee always gave his children his love. He also gave them a philosophy to live by.

“His approach was, ‘Find a way to get it done. Just do it,’” recalls Tracy Magee, the oldest of her father’s three children. “He really pushed you to excel. ‘Be what you can be. Do what you can do.’ If Cs were the best you could do, that was fine if it was the very best you could do. At the end of the day, he wanted you to say you did the best you could. He wanted you to say you were proud of that day.”

James Magee followed that approach in his own life.

“He was the first in his family to go to college,” Tracy says. “He went at night. It took him eight years. With three kids and he worked full time. Education was very important to my dad. Catholic education was especially important to him. He liked the idea of the moral, ethical component of Catholic education—that there was religion every day, that the curriculum was God-led. He liked that faith was at the heart of everything you were doing and learning.”



James Magee



A teacher for 44 years at St. Louis School in Batesville, Lil Kennel shares a hug with students Lizzy Moeller, left, and Anna Moeller.

When he died at age 55 in 1999, his wife of 35 years, Peggy, had the idea for a Catholic education scholarship to honor him.

“Mom wanted something that would touch someone’s life in a meaningful way,” says Tracy, an assistant professor at the University of Illinois at Chicago.

For the first seven years of the scholarship, tuition assistance was given to an “average,” at-risk student who wanted to go to any Catholic high school but didn’t have the money to make that goal possible. This year, the focus of the scholarship will switch to at-risk students who want to attend Roncalli High School in Indianapolis—the alma mater of James and Peggy Magee’s children.

“We picked someone going into high school because we thought high school is such a turning point for kids, and that a lot of families have to make a decision about Catholic high school or non-Catholic high school depending upon finances,” Tracy says.

She believes her father would be touched by the scholarship.

“He believed that education, particularly Catholic education, was the most important thing parents could do for their kids. He felt education could change your life.”

A surprise to celebrate

When Rose Sochacki turned 60, her children held a surprise birthday party for her. Then they gave her a surprise gift.

“In lieu of birthday gifts, my kids asked people to contribute to a scholarship,” recalls Sochacki, who has been the secretary at St. Thomas Aquinas School in Indianapolis for 30 years.

“My daughter, Susan, had heard me say that the families at school were so generous to me at Christmas and on Secretary’s Day that I wished I could give them some other options for gifts. She thought a scholarship was another option. Everyone at the party was very generous. We collected \$5,000.”

Sochacki thought the scholarship was a terrific idea for helping students in need to attend St. Thomas Aquinas School.

“It’s been perfectly fine with me,” she says. “I’ve tried to make people understand that even donations of \$5 are important.”

After several years, the fund in Sochacki’s honor grew to \$13,500. In 2008, to simplify accounting procedures at the school, the fund was rolled into the Alma Mocas Scholarship Endowment Fund. Mocas was an educator at St. Thomas Aquinas School for more than 20 years.

Now 66, Sochacki continues to work at the school where she has long been beloved by students, families and staff. That appreciation marks her devotion to Catholic schools and her desire to help children attend St. Thomas.

“With today’s economy, if we’re going to keep more people in Catholic schools, we’re going to need more scholarships.”



St. Thomas Aquinas School secretary Rose Sochacki, left, poses in the school’s hallway for a picture with several students and teacher Patrice Payne. When Sochacki turned 60, a scholarship for students in need was established in her honor.

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