



The Criterion

Serving the Church in Central and Southern Indiana Since 1960



It's All Good

Columnist Patti Lamb reflects on embracing what you have been given in life, page 12.

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Building the foundation



Submitted photo

Five teachers—Vicki Auger, from the top down, Mary Briscoe, Stephen Buell, Patricia Musgrave and Lisa Vogel—from across the archdiocese were recently recognized as winners of the Saint Theodora Excellence in Education Award. Lisa Vogel, above, the eighth-grade teacher at St. Mary School in North Vernon, says her main focus when teaching students is to be a Christian by the love that she shows others. She is pictured with students, seated, from left, Trace Sporleder and Taylor Amrhein. Standing are Kobe Eder, Vogel and Stefani Williams.



Making a difference is at the heart of Saint Theodora winners' approach to teaching

By John Shaughnessy

Nearly everyone knows or remembers a teacher whose care and influence made a difference in their life.

Sometimes the difference comes when a student is unsure, scared or even crying—and the teacher is there to reassure, encourage and wipe away the tears.

Other times, the difference comes from a teacher who sets high standards for his or her students—and then watches the students go from grumbling about those “impossible” expectations to taking pride in reaching them or surpassing them.

Then there are the times when a teacher lets a student try something different or a

teacher realizes that he or she has to try something different to reach the students—all in the hope of helping them understand the material and maybe even inspire them to believe in themselves and the possibilities of their lives.

Those difference-making qualities are evident in the five teachers from across the archdiocese who were honored on March 1 as the winners of the 2011-12 Saint Theodora Excellence in Education Award by the archdiocesan Office of Catholic Education—Vicki Auger, Mary Briscoe, Stephen Buell, Patricia Musgrave and Lisa Vogel.

Here is a glimpse of each of the winners and their defining approaches to

Catholic education.

Touching the heart

The story of one child offers a telling view of the care that Mary Briscoe gives to her first-grade students at Holy Family School in New Albany.

“She had been very successful in first grade, and she was shy and terribly afraid to go on to second grade,” Briscoe recalls. “She cried because she didn’t want to leave me. On one of the last days of summer vacation, I invited her to meet me in my classroom and help me get my room organized for the new first-graders. We talked and worked for an hour or so.

See WINNERS, page 5

States, women and senators join fight against Health and Human Services' contraceptive mandate

WASHINGTON (CNS)—Seven states have filed suit against the Department of Health and Human Services' (HHS) mandate that nearly all health insurance plans cover contraceptives free of charge, saying that it violates religious freedom and leaves “countless additional religious freedoms vulnerable to government intrusion.”

Joining the attorneys general of Nebraska, South Carolina, Michigan, Texas, Florida, Ohio and Oklahoma in the lawsuit were a Catholic nun, a lay missionary working with the Fellowship of Catholic University Students, Pius X Catholic High School in Lincoln, Neb., and the Omaha-based Catholic Mutual Group, a self-insurance fund that covers more than 125 dioceses or archdioceses and 200 Catholic religious congregations in the United States and Canada.

The latest lawsuit was filed as protests

against the HHS mandate mounted. More than 4,500 women signed a letter calling on President Barack Obama, HHS Secretary Kathleen Sebelius and Congress “to allow religious institutions and individuals to continue to witness to their faiths in all their fullness.”

In addition, 18 U.S. senators asked



Kathleen Sebelius

Obama to rescind the mandate, saying that its implementation “will unjustly impact religiously affiliated organizations and individuals.”

The mandate requires no-cost coverage of all contraceptives approved by the

Administration, including some that can cause an abortion, as well as sterilizations, as part of preventive health services for women. A narrow religious exemption applies only to those employed by houses of worship.

In a revision announced on Feb. 10, Obama said religious employers could decline to cover contraceptives if they were morally opposed to them, but the health insurers that provide their health plans would be required to offer contraceptives free of charge to women who requested such coverage. He also announced a one-year “safe harbor” before enforcement of the mandate would begin for religious employers.

The lawsuit by the seven attorneys general, all Republicans, followed earlier suits filed by Belmont Abbey College in

See HHS, page 2

Archbishop Emeritus Daniel M. Buechlein celebrates 25 years as a bishop

March 2 is a special day in the priesthood of Archbishop Emeritus Daniel M. Buechlein. It will mark his 25th anniversary as a bishop.

On March 2, 1987, Archbishop Buechlein was ordained and installed as Bishop of Memphis.

Five years later, in a homecoming of sorts, he was appointed Archbishop of Indianapolis. He was installed as archbishop here on Sept. 9, 1992.

To celebrate his 25 years as a bishop of the Church,

The Criterion has produced a two-page photo essay on pages 8 and 9 to reflect some of the ways in which Archbishop Emeritus Buechlein has ministered to people of faith throughout his priesthood.

From his commitment to Catholic education to his love of celebrating the sacraments, from the Jubilee 2000 celebration to the canonization of St. Theodora Guérin in 2006 to the 175th anniversary of the archdiocese in 2009, in times of great joy and sorrow, Archbishop Buechlein logged thousands of miles as a shepherd to share his faith and help others seek the face of the Lord—the motto for his episcopal coat of arms taken from Psalm 27 (Ps 27:8).

People interested in sending greetings or congratulatory notes can mail them to Archbishop Emeritus Buechlein at Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †

See Archbishop Emeritus Buechlein's photo essay on pages 8 and 9.

HHS mandate presents problems of principle, practicality, bishop says



CNS photo/Bob Roller

Bishop William E. Lori of Bridgeport, Conn., chairman of the bishops' Ad Hoc Committee for Religious Liberty, testifies during a hearing on Capitol Hill in Washington on Feb. 16. Witnesses at the hearing of the House Oversight and Government Reform Committee were asked to address the question of whether the Obama administration has "trampled on freedom of religion and freedom of conscience."

WASHINGTON (CNS)—The Department of Health and Human Services' (HHS) abortifacient, contraceptive and sterilization mandate and its extremely narrow religious exemption present problems both of principle and of practicality, according to the bishop who heads the Ad Hoc Committee for Religious Liberty.

Bishop William E. Lori of Bridgeport, Conn., said in a Feb. 23 telephone interview with Catholic News Service that the "accommodation" announced on Feb. 10 by President Barack Obama represents "an intrusion into the internal life of the Church that we think is a violation of religious liberty."

On a practical level, he added, the mandate as revised by Obama "does not really address how we are organized" as Church institutions.

"It seems to me that for the government to ask us to override our teachings, whether popular or not, there has to be a compelling government interest," Bishop Lori said. But he said 90 percent of insurers already cover contraceptives, with companies that object to contraception representing a "relatively small number" of employers.

"The insurance plans that are in question are good benefits packages, but they don't include these things that are abundantly available elsewhere and at a reasonable cost, despite what is being said," he added.

Obama's revised mandate says religious employers could decline to cover contraceptives and other medicines and procedures if they were morally opposed to them, but the health insurers that provide their health plans

would be required to offer contraceptives free of charge to women who requested such coverage.

Bishop Lori questioned why the federal government would compel coverage of contraception, but leave other decisions on "essential health services," such as coverage of high blood pressure medication or HIV/AIDS drugs, to the states under the health reform law.

"It's hard to see how that is a compelling government interest" when other important treatment decisions are left to the states, he said.

Asked about his Feb. 16 testimony before the House Oversight and Government Reform Committee, Bishop Lori said that he "could not help but notice how polarized the committee is, as I think the whole Congress is.

"The opportunities to engage and to look for points of commonality are few and far between," he said.

But he said the Catholic bishops will work with any administration to advance the Church's social teachings in the areas of human dignity, solidarity and the common good.

"Of course, we want to work wherever we can and whenever we can toward the common good," he said.

The HHS mandate "is not a Republican or Democratic issue," Bishop Lori added. "It's something that is an American issue and something that should concern us also at the level of our own [Church] teachings."

Bishop Lori joined with Cardinal Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, in a Feb. 22 letter updating the

nation's bishops on the fight against the HHS mandate.

"This is not just about contraception, abortion-causing drugs and sterilization—although all should

recognize the injustices involved in making them part of a universally mandated health care program," they wrote. "It is not about Republicans or Democrats, conservatives or liberals. It is

about people of faith. This is first and foremost a matter of religious liberty for all."

The letter called on Obama to "rescind the mandate or, at the very least, provide full and effective measures to protect religious liberty and conscience."

The White House has said it will be arranging meetings with faith-based representatives, including the Catholic bishops, to discuss remaining problems with the HHS mandate, especially as it relates to self-insured employers.

A White House official told CNS on Feb. 23 that planning for those meetings is still under way.

Cardinal Dolan and Bishop Lori urged Catholics to contact their members of Congress in support of passage of the Respect for Rights of Conscience Act, which was expected to come up for a vote as early as the beginning of March. †



Cardinal Timothy M. Dolan

HHS

continued from page 1

North Carolina and Colorado Christian University in Denver; the Eternal Word Television Network in Birmingham, Ala.; and Ave Maria University in Naples, Fla.

"The First Amendment has, for centuries, served as a rampart against government interference with religious liberty," says the brief filed with the U.S. District Court for Nebraska. "The federal government's regulation is an unprecedented invasion of the plaintiffs' First Amendment rights to free speech, free exercise of religion and free association."

Sister Mary Catherine of the School Sisters of Christ the King in Lincoln and Fellowship of Catholic University Students missionary Stacy Molai of Omaha say in the lawsuit that they would drop their health insurance coverage if the contraceptive mandate is not overturned.

Molai has "an incurable chronic condition," and health insurance coverage "is critical in order for Molai to avoid financial ruin and possibly life-threatening consequences," the lawsuit says.

The open letter from women was organized by Helen Alvare, who teaches law at George Mason University School of Law,

and Kim Daniels, former counsel to the Thomas More Law Center, under the banner, Women Speak for Themselves. The group's website is www.womenspeakforthemselves.com.

"No one speaks for all women on these issues," the letter says. "Those who purport to do so are simply attempting to deflect attention from the serious religious liberty issues currently at stake.

"Each of us, Catholic or not, is proud to stand with the Catholic Church and its rich, life-affirming teachings on sex, marriage and family life," it added. "We call on President Obama and our representatives in Congress to allow religious institutions and individuals to continue to witness to their faiths in all their fullness."

Alvare said the effort to collect signatures for the letter began with an e-mail to a few of her and Daniels' friends, and grew exponentially.

"Almost every e-mail [reply] contained a letter expressing the woman's enormous relief at the chance to speak for herself," Alvare said in a news release. "It is moving to read more than 1,000 e-mails—particularly from doctors, nurses and teachers—expressing their gratitude for the Catholic Church's willingness to stand down the government's claim to speak for all women and women's health."

The letter from 18 Republican senators said



'It is moving to read more than 1,000 e-mails—particularly from doctors, nurses and teachers—expressing their gratitude for the Catholic Church's willingness to stand down the government's claim to speak for all women and women's health.'

—Helen Alvare

the president's revised rule "leaves few viable options for religiously affiliated organizations and individuals to avoid using their funds to pay, directly or indirectly, for services they consider morally objectionable."

Among the options would be to drop health insurance coverage for their employees or to limit hiring only to Catholics in order to fit the administration's "narrow definition of a religious employer," they said.

"Because religiously affiliated hospitals and other organizations are major employers in many communities, ... it is hard to comprehend why this administration would deliberately implement a policy that would have such a detrimental impact," the senators said. †

How has faith affected your marriage?

The Criterion is inviting readers to share stories of how their Catholic faith has had an impact on their marriages, especially in specific moments of joy, struggle, heartbreak and hope.

Send your stories to assistant editor John Shaughnessy at jshaughnessy@archindy.org or in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your phone number in case additional information is needed. †



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Little Sister guides St. Augustine Home with faith and love

By Mary Ann Garber

Love, prayer, respect and care are the ingredients of a happy life for the elderly poor who reside at the St. Augustine Home for the Aged in Indianapolis.

Mother Mary Vincent Mannion, the superior of the Little Sisters of the Poor at their home at 2345 W. 86th St., has found that those ingredients—love and prayer, respect and care—are the recipe for lives filled with faith, hope and joy regardless of people's ages or infirmities.

The former administrator of Little Sisters' homes in Pennsylvania, New Jersey, Louisiana, New York and Connecticut also has ministered at the order's homes for the elderly poor in Massachusetts and Illinois.

She brought a wealth of experience as a licensed practical nurse and administrator as well as a master's degree in health care administration when she began her ministry at the St. Augustine Home last year.

But it is the priceless things in life, Mother Mary Vincent said, that teach the greatest lessons.

Those life lessons learned over the years, she explained in a recent interview, are the result of God's Providence, the devout residents of each home and the dedicated volunteers who serve the elderly poor.

"God can use whoever he wants or however he wants to help his poor," Mother Mary Vincent said. "The very fact that we're in existence is a result of that. We depend totally on God's Providence. That's the beauty of our work as Little Sisters. Our life is very simple and very holy."

Each day, she looks to God,

Mary, St. Joseph and the order's foundress, St. Jeanne Jugan, for divine inspiration and assistance in supervising the care of 96 residents in the skilled, intermediate and independent living areas of the home.

"The needs of the elderly continue to grow," Mother Mary Vincent said. "I think there always will be a need for our homes. We would hope that more families would be able to take care of their elderly relatives in their own homes, which is really the best way. But very often, that's not possible."

Ministering to the elderly as a Little Sister of the Poor is "a beautiful life," she said. "I've never questioned my vocation. I've always known that this is what God wanted me to do. That is really a gift."

The Pittsburgh native was the superior of the Little Sisters home there before being assigned to the St. Augustine Home in Indianapolis on May 1, 2011.

"I think the life of any Little Sister is being willing to build up the body of Christ," Mother Mary Vincent said. "We try to bring Christ to the residents and they bring Christ to us. ... I think that's the duty of every Christian. We have to seek him out in one another."

"Life as a Little Sister is very easy because we have such holy residents," she said. "They have always been more of a teacher to me than I've ever been to them. They really are beautiful people. ... With help from our wonderful volunteers, benefactors and staff, we can do nice things for our residents. People have been very generous to us, and we're grateful for all

of their help with this sacred work.

"I think that one of the great graces that we have as Little Sisters is to be present and to pray with the residents as they are dying," Mother Mary Vincent said. "When their time comes, they are peaceful and are ready to go home to God."

The elderly poor who reside at the Little Sisters' homes make the choice to be happy and to trust in God each day, Mother Mary Vincent said. "They teach us by their lives."

She said a 90-year-old woman at one home whose only child, a Dominican sister, died of cancer calmly reacted to the sad news with faith and hope.

"The woman said, 'I can become closer to our Blessed Mother now because she lost her only son,'" Mother Mary Vincent recalled. "She accepted it. What a wonderful way to see life—totally through the lens of faith."

An elderly woman at another home who had reached the age of 100 told her that she memorizes something new each day.

"She was sitting at the window, very content, very serene," Mother Mary Vincent said. "She told me, 'I just read this poem and it's so beautiful.' She had memorized the 23rd Psalm, 'The Lord is My Shepherd.' ... You could see such serenity in her face."

Yet another elderly resident at a home who was near the end of her cancer battle used her final hours on Earth to share her faith with others, Mother Mary Vincent said. "She was lying in her bed singing 'Nearer My God to Thee.' She read her Bible every day. She was very, very close to God."

Photo by Mary Ann Garber



Mother Mary Vincent Mannion, superior of the Little Sisters of the Poor at the St. Augustine Home for the Aged in Indianapolis, poses for a recent photo beside a portrait of St. Jeanne Jugan, the order's foundress, at the home for the elderly poor. Residents enjoy the opportunity to participate in Mass each day at the home's chapel.

Mother Mary Vincent also enjoys expressing her faith through music when she sings and plays the organ or piano. "I enjoy life," she said. "It is a great joy to give happiness to

our residents."

(For more information about the St. Augustine Home for the Aged, log on to littlesistersofthepoorindianapolis.org.) †

Benedictine sister feels blessed to serve at St. Paul Hermitage

By Mary Ann Garber

BEECH GROVE—Love for God and love for nursing led Benedictine Sister Rebecca Marie Fitterer to join the Sisters of St. Benedict of Our Lady of Grace Monastery after graduating from the sisters' former academy in 1969.

A religious vocation with the monastic



Photo by Mary Ann Garber

St. Paul Hermitage resident Phyllis Martin of Beech Grove walks with Benedictine Sister Rebecca Marie Fitterer, administrator of the Hermitage, who helps her walk to Mass on Feb. 2 at the Hermitage chapel.

community just seemed like the right choice for her life, Sister Rebecca Marie explained, and her latest assignment as administrator of St. Paul Hermitage, the sisters' retirement home, is a wonderful ministry opportunity, too.

"When I was a junior in high school, the idea started to form in my mind and wouldn't go away," she said about answering God's call to profess her monastic vows with the Benedictine sisters after growing up in Holy Spirit Parish in Indianapolis.

"I asked to enter the community after graduation," Sister Rebecca Marie explained. "It was a very positive experience for me. My parents were very supportive."

Her early ministry assignments as a staff nurse at the Hermitage and monastery infirmary were followed by community service in formation and as sub-prioress then clinical and administrative work at several hospitals as well as positions as assistant director of nursing and later director of nursing at the home.

Now, Sister Rebecca Marie has a prayer list of goals to accomplish after being named administrator of the health care facility by Benedictine Sister Juliann Babcock, the prioress, then completing licensing requirements and beginning her duties on July 1, 2011.

St. Paul Hermitage was founded in 1959 by the Benedictine sisters of Monastery Immaculate Conception in Ferdinand, Ind., at 501 N. 17th Ave. in Beech Grove at the request of the late Archbishop Paul C. Schulte. The Hermitage also serves the archdiocese as a retirement home for priests.

The Hermitage is licensed as a residential care and comprehensive care

facility, Sister Rebecca Marie said. "We have about 100 beds, and about 120 staff members. We offer physical therapy, occupational therapy and speech therapy, and we have two full-time activity directors."

Five priests—Father Gerald Burkert, Father Thomas Murphy, Father Herman Lutz, Father Elmer Burwinkel and Father James Rogers—are among the Hermitage residents.

"We are very happy that we can offer daily spiritual activities," Sister Rebecca Marie said. "We have daily Mass, and there is a group that prays the rosary daily. We also offer Mass in the health care center weekly."

Her new ministry assignment has been "a good fit," she said. "I'm growing into the position. I learn something new every single day. I've been blessed with a wonderful staff. The transition has been easier than I thought it would be."

Future goals include offering more choices for the residents, she said, as well as working with staff members to implement some of their ideas for other improvements.

"It's been a really good experience for me because I find the staff very receptive," Sister Rebecca Marie said. "The residents are very happy here. They want to share their lives with us. In the health care wing especially, the nursing assistants and the nurses become part of the family."

"All of the kitchen staff members know the residents very, very well," she said. "They know what the residents like, what they don't like, and cater to that as much as they can. There's a lot of love here. It really becomes home as much as we can make it that."

Sister Rebecca Marie hopes to expand

assisted living care and the health care center as well as update residents' rooms with newer amenities. She also wants to enlarge the dining room and fitness facilities.

Each morning, when she makes her rounds to greet all the residents, Sister Rebecca Marie said, she is always energized by one elderly woman's enthusiastic attitude.

"We have a resident in health care who is the most upbeat little lady," Sister Rebecca Marie said. "She is confused, and has some dementia. But when I walk in here in the morning and she sees me, she always says, 'Oh, happy day! We're so glad you're here. Are you glad we're here?'"

"Every day is a good day for her," Sister Rebecca Marie explained. "Every morning is a good morning. And that's her mantra. 'Oh, happy day!' And I think, you know, it is a happy day. We've got so many blessings. If anything, it's made me count my blessings, and when my day is busy or stressful I can think back to her greeting. She brightens my day. She is a disciple of Christ, and she doesn't even realize it. I really appreciate that."

All the residents brighten her work day in many ways, she said, which is a priceless blessing in her ministry.

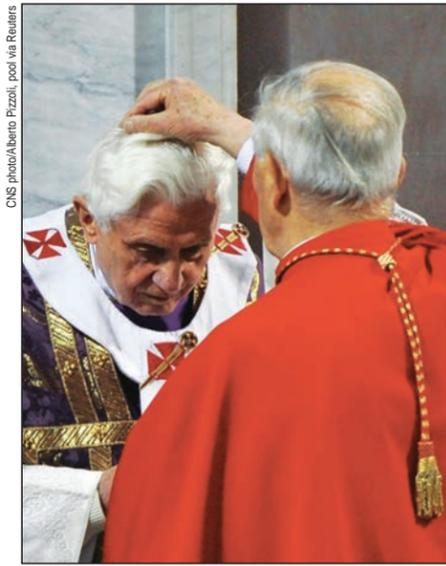
"I've had a wealth of experience in my life from the opportunities I've had, the places I've been able to work, the people I've met and the education that I've had," Sister Rebecca Marie said. "It's just been wonderful. God has blessed me."

(For more information about St. Paul Hermitage in Beech Grove, log on to www.stpaulhermitage.org.) †



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Editorial



Retired Cardinal Josef Tomko sprinkles ashes on Pope Benedict XVI during Ash Wednesday Mass at the Basilica of Santa Sabina in Rome on Feb. 22. Receiving ashes at the beginning of Lent is a call to repentance and humility, and a sign that believers know that death will not have the final word in their lives, Pope Benedict said.

Lent is a time to discover true joy

“A selfish faith would be an unreal faith. Whoever believes in Jesus Christ and enters into the dynamic of love that finds its source in the Eucharist discovers true joy and becomes capable in turn of living according to the logic of this gift. True faith is illumined by love and leads toward love. ... God is not isolation, but glorious and joyful love, spreading outward and radiant with light.”
 —Pope Benedict XVI

The Church gives us the season of Lent as a means to guide us in our search for lasting happiness. Far from being a dark and dreary penitential season, Lent is truly a time of joy-filled anticipation. It is intended to ready us for “the glorious and joyful love” that is still to come at Easter time.

The Lenten practices that we are invited to embrace during this holy season—prayer, fasting and almsgiving—are meant to strengthen us. As an athlete prepares for the events that will win him or her a crown of victory, we Christians discipline our minds, hearts and bodies in anticipation of the Lord’s victory over sin and death. We steel our souls in anticipation of the ecstasy to come—the exultant, overwhelming joy of Easter.

Why is Lent necessary? Why not simply bask in the Easter sun that we know dawned for us—once and for all—more than 2,000 years ago? Why deny ourselves the good things that we enjoy all year-round when Christ has given us everything we could hope for?

Lent is a time of self-denial. It is necessary to remind us that we are still called to repent, to change our ways of thinking and acting so that we can believe in, and be transformed by, the Good News of our Savior Jesus Christ. Lent is needed to keep us spiritually fit.

Lenten observances prepare us for the evangelizing mission that the Risen Lord gave to us, his disciples, just before he ascended into heaven to sit at his Father’s right hand. Lent prepares us for the gift of the Holy Spirit that comes as a consequence of the Lord’s Passion, death and resurrection.

We need Lent because we never want to take for granted “the glorious and joyful love, spreading outward and radiant with light” that the Holy Father tells us is God’s gift of himself freely

given to us through Jesus’ supreme sacrifice on the Cross.

We need Lent for the same reason that we need the sacrament of penance. We are sinners who need to be cleansed and healed before we are truly able to experience God’s forgiveness in the holy Eucharist and in the Easter mystery.

What are the three main disciplines we are called to observe during Lent? Prayer, fasting and almsgiving—generous sharing.

The Church urges us to pray more fervently during Lent. She invites us to come to know and love our Savior more intimately and completely. We Christians believe that the fullness of joy comes in communion with God. Prayer now helps to prepare us for the intense joy of Easter and the eternal happiness of heaven.

Prayer also helps us to learn patience, perseverance and the ability to accept suffering in whatever forms it takes. We are called to follow Jesus, and his way leads through bitter suffering and cruel death to Easter joy.

The Church asks us to fast during Lent. She reminds us, in the words of Pope Benedict, that “a selfish faith would be an unreal faith.” To be genuinely happy, we must first learn to be unselfish, deny ourselves, and live for God and for all our sisters and brothers. The things we deny ourselves during Lent are sacramentals. They remind us of, and help prepare us for, the much larger sacrifices that are required of us as disciples and martyrs called to witness to the Way of the Cross.

Finally, the Church challenges us to be generous stewards of all God’s gifts. Stewardship is not seasonal. It places demands on us all year long—and our whole lives. The tradition of Lenten almsgiving provides us with an opportunity to practice the virtue of stewardship, and to make a conscious effort to share with others the gifts of time, talent and money that God has so generously given to us. Stewardship is a virtue that has to be put into practice—one generous act at a time!

Do you want to be happy? Pray, fast and give to others. Do you want to find perfect joy? Journey through Lent to Easter, and your joy will be complete!

—Daniel Conway

Consider This/Stephen Kent

‘There is no such thing as a little unconstitutional’

A woman once was told where to sit on a public bus. A group of young people once were told where to sit in a public lunchroom. Many students once were told where they would go to school.

Taken individually, these examples would have been unremarkable if solved locally.

Rosa Parks would sit where she pleased on a city bus, black college students would be allowed at lunch counters in Woolworth’s, and black students would attend a school of their choice.

These instances seen as individual issues would never solve what was at their root—systemic racial prejudice.

It was more than where to sit on a bus, where to have lunch, where to go to school. It was a matter of a group—a racial minority—being denied their constitutional rights. These incidents were packaged, branded as civil rights, which then resulted in legislation that brought practices into line with the Constitution.

Success came only when isolated incidents were recognized for more than they appeared to be.

Now, as then, it is necessary to convince President Barack Obama and a majority of lawmakers that mandates within the Department of Health and Human Services regulations are about more than contraception.

The mandate forces institutions, against their conscience, to pay for things they consider immoral.

The coercive power of the state imposing regulation on believers must be known as a matter of religious liberty.

The issue, well-known now, is the federal mandate requiring institutions—including Catholic schools, hospitals and social agencies—to provide contraception and sterilization in health insurance to employees.

A narrow exemption is made only for a house of worship.

“The remedy to the problem is the teaching of the Church as opposed to lawyers and litigation. The message is religious liberty,” said Anthony Picarello,

general counsel of the U.S. Conference of Catholic Bishops.

“It is very important the bishops be speaking out, not just on the law, but on Church teaching on religious liberty,” Picarello said in a news conference.

“The coercive power of the state is being applied to provide, sponsor, pay for things that violate our most deeply held religious convictions,” he said.

The USCCB supports the Respect for Rights of Conscience Act introduced in both houses of Congress—H.R. 1179/S. 1467—to ensure that those who participate in the market for health insurance “retain the right to provide, purchase or enroll in health coverage that is consistent with their religious beliefs and moral convictions.”

Don’t accept the secular description of what is at issue. Direct compulsion makes it a matter of religious liberty. Understanding the issue to be religious liberty, not just contraception, will find broader support.

It is a complex issue. One of the traditional ways of teaching—which was favored by Jesus—is by a parable.

Bishop William E. Lori of Bridgeport, Conn., did it well in relating a parable about a kosher deli to a House committee. He set the example in an extended parable of a country where a new law requires all businesses to serve pork, including kosher delicatessens.

“The mandate generates the question of whether people who believe—even if they believe in error—that pork is not good for you should be forced by the government to serve pork within their very own institutions,” Bishop Lori said. “In a nation committed to religious liberty and diversity, the answer, of course, is: No.”

Bishop Lori’s testimony and other resources from the USCCB can be found at www.usccb.org/conscience.

Picarello said the bishops are going to press for 100 percent compliance with the Constitution.

“There is no such thing as a little unconstitutional,” he said.

(Stephen Kent, now retired, was editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at considersk@gmail.com.) †

Letter to the Editor

Calling all people of faith to defend Church doctrine

In the beginning, a clever and deceitful serpent tricked Adam and Eve into disobeying God. They lost all sanctifying grace, and their disobedience to God had dire consequences on the entire human race.

Today, clever and deceitful words have tricked U.S. Catholic voters into electing leaders who are now waging war against religious freedom with a direct attack on the Catholic Church.

This political army is fighting for the culture of death, making a mockery of the sacrament of marriage, and taking religious freedom away from our nation.

They want God pushed into a closet under lock and key. The Catholic Church is defending the very doctrines given to us by Christ himself, and now these doctrines are being challenged by our nation’s leaders like never before.

These doctrines teach us that abortion, contraception, sterilization and homosexual acts are intrinsic evils. These evils were present at the time of Christ, and he condemned them all.

Our nation’s leaders again are attempting to trick the Catholic voters with clever and deceitful words, telling the Catholic Church and Catholic organizations that they do not have to pay for contraception.

Over the past four years, the citizens of the United States have been lied to about conscience clauses, defunding of abortion

and various other issues.

It is time that we unite and stand together to defend our Catholic faith. The Church was given to us for our salvation.

With Jesus Christ as the invisible head, Pope Benedict XVI as the visible head, and the Holy Spirit dwelling in the Church and guiding us to the truth, we can trust the Catholic Church will lead us to heaven.

We need to prayerfully consider how we vote this year because together we can put a stop to this unjust war.

**Rhonda Branham
 Bloomington**

Letters Policy

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

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

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

WINNERS

continued from page 1

“When she was very comfortable, I took her next door and introduced her to her new teacher. She then helped her new teacher. After school started, I was available for hugs and pats on the back. I love my children and care for them as individuals.”

It’s no wonder that Briscoe notes, “Teaching is an adventure that will touch your heart in a way no other career can.

“I can’t remember a time when I ever wanted any other career. Taking care of little ones and helping them learn has been as natural to me as breathing. I consider myself a facilitator, helping them to become self-motivated to be the best Christian and best citizen they can be.”

Building the foundation

Even though he had few male teachers throughout his education, Stephen Buell could find his primary influence in becoming a teacher at home—his father.

“When I was young, my father would be a substitute teacher occasionally,” recalls Buell, a sixth-grade teacher at the consolidated St. Michael the Archangel and St. Gabriel the Archangel School in Indianapolis. “It made the thought of a male teacher commonplace.”

As a teacher, Buell enjoys working in a career where hard work, creativity and important lessons blend. In a recent lesson focusing on Europe during medieval times, he taught his students about the Magna Carta, feudalism and the Crusades. The creative touch came when his students made models of famous castles from the era.

On a larger scale, Buell tries to build a foundation of knowledge, respect and honesty for his students. Two banners are prominent in his classroom. One reads, “Never settle for less than your best.” The other states, “God gives us dreams a size too big so we can grow into them.”

“I set the bar extremely high, and I do not shy away from those expectations,” he says. “My class is a challenge, and I take pride in knowing that it is a challenge. Even though I expect quite a bit from students, I do also try to give compassion when dealing with the students. I may be the first male teacher that some students ever get. I try to be firm but sincere with all of the skills and

life lessons I teach.”

Living the faith

A Bible verse guides Lisa Vogel as she teaches eighth-grade students at St. Mary School in North Vernon:

“Whoever welcomes one of these little children in my name welcomes me” (Mk 9:37).

“My main focus when teaching my students is to be a Christian by the love I show others,” Vogel says. “I am always Catholic first. I embrace the unique characteristics of each individual and allow that to differentiate how I teach to the whole child.”

It’s all part of her goal to build long-term relationships with her students.

“As a result of 15 years of experience in teaching eighth grade, I have come to the realization that the most amazing strategies and techniques in the world do nothing when you have a 14-year-old who refuses to do the work,” she says. “However, by taking the time to develop a mutual trust and respect for one another, I have helped many young people grow academically and spiritually.”

Making that kind of difference is all Vogel has ever wanted to do.

“I was very blessed throughout my education to have had some amazing teachers that definitely influenced the type of teacher I have become. I think the greatest influence came from my parents and grandparents as they instilled in me a faith that has allowed me to be the catechist I am today.”

Raising the bar

Vicki Auger tries to be open to new ideas with her second-grade students so she didn’t flinch when one of the boys made a request as she did a science experiment.

The boy said that he had a book of science experiments at home, and he wanted to do one in front of the class. Other children asked about presenting an experiment, too, and so began the weekly “I’m the Science Expert” lesson taught by a student or a group of students.

“Students were expected to present a copy of the experiment to me before presenting it to the class,” says Auger, who teaches at St. Roch School in Indianapolis. “This showed students that I’m not the only ‘teacher’ in the class.”



Stephen Buell, a sixth-grade teacher at the consolidated St. Michael the Archangel and St. Gabriel the Archangel School in Indianapolis, assists students Trey Hunt, left, and Ken Gettis Jr.

That trust and openness are at the heart of Auger’s teaching style.

“My approach is to teach them that there is a solution to every problem, and that making mistakes is part of learning,” she says. “Being willing to persevere when learning is difficult is also an important part of the process.”

“Often, just getting students to know that I believe that they *can* learn is the first step. As they begin to gain confidence, I begin to raise the bar, and expect them to become more independent and responsible for their learning. They are always proud when they recognize how much they are capable of achieving.”

Making the extra effort

As a child, Patricia Musgrave learned two valuable lessons when her father practiced his teaching skills in front of his daughters at home.

First, always have a positive attitude. Second, make sure your teaching is driven by the needs of your students.

Those two goals have guided Musgrave in her 34 years as a special education teacher, including the past 19 years at Roncalli High School in Indianapolis.

“All students have the ability to learn the material,” Musgrave says. “As a resource teacher, it is my responsibility to take the material that was taught in class and make sure the student understands it. If the student is struggling, I need to find a different way of presenting the material. It may be as simple as restating the material in a different manner or it can be more involved and require a completely different method.”

Musgrave’s faith drives her teaching.

“Part of the reason I left public education was that I felt I could benefit more students in a private school setting,” she says. “I also made this decision so that I could bring my faith to work with me on a daily basis. I do this by sharing Mass, Communion services, service projects and having discussions on moral issues regularly.” †

Saint Theodora winners offer practical advice for new teachers

By John Shaughnessy

Lisa Vogel doesn’t hesitate as she shares her best piece of advice for new teachers.

“Never lose that idealistic vision that you can change the world,” says Vogel, an eighth-grade teacher at St. Mary School in North Vernon. “Teachers need to always believe they have the power to make a difference no matter how grim the situation may become.

“It is also imperative that teachers love and accept the students for all their good and for all their mistakes.”

Vogel shared that advice as one of the five winners of the archdiocese’s Saint Theodora Excellence in Education Award for 2011-12. The other four winners offered this advice for new teachers.

Be prepared, be persistent

“Even though it may take all of your time in the beginning of your career to create notes or create lessons, the more you do the better things will work out down the road,” says Stephen Buell, a sixth-grade teacher at the consolidated St. Michael the Archangel and St. Gabriel

the Archangel School in Indianapolis. “The better prepared, the less likely you will be to be caught off-guard when schedules do not work out.

“Another piece of advice would be to stick it out. What does not kill you only makes you stronger. This applies to teaching. Every day that seems tough will only toughen you up for those students down the line that need you.”

Look out for your students and yourself

“It takes a firm and nurturing hand to teach primary-age children,” says Mary Briscoe, a first-grade teacher at Holy Family School in New Albany. “My advice to new teachers would include these thoughts:

“Be flexible. Watch for teachable moments.

“Expect the best, and teach them how to express their love for Jesus and show it to others.

“Start a personal file. When parents compliment you and send thoughtful notes to you, keep them. Hold on to a few of the pictures that children draw and the ‘You are the best teacher!’ treasures. On days when you are overwhelmed and ready to cry, pull out your file and

remember why you chose this labor of love in the first place.”

Learn to adapt

“Listen to your students. Education should be driven by students’ needs,” says Patricia Musgrave, a resource teacher at Roncalli High School in Indianapolis.

“Successful teachers know when their students understand the material and when they do not. If the majority of the students do not understand the material then look at how the material was presented and decide if you need to present it in a different way.”

Keep a sense of humor

“Trust in yourself, seek advice, always be open to new ideas, keep a sense of humor, and know that all teachers had a first year,” says Vicki Auger, a second-grade teacher at St. Roch School in Indianapolis. “As a mentor, I also tell them that I will share any and all of my knowledge with them, and in return I ask that they share with me. I always benefit from the one I am mentoring as much or more than they benefit from me.” †

Parents are encouraged to ‘be involved’ in their children’s education

By John Shaughnessy

If you’re a parent who wants to help your children make the most of their education, there are two words you have to live by, according to the five teachers who are the winners of the archdiocese’s 2011-12 Saint Theodora Excellence in Education Award.

“Be involved.”

“Students are most successful when there is parent involvement,” says Patricia Musgrave, a resource teacher at Roncalli High School in Indianapolis.

“Know what is happening academically and socially with your child at school. Keep the lines of communication open with

the teachers, and don’t be afraid to ask questions.”

Here is more advice for parents from the other four winners.

Communicate with your child

“Talk to them, listen to them and read to them,” says Mary Briscoe, a first-grade teacher at Holy Family School in New Albany. “Be a role model. Help them to know that anything is possible if they work hard. When possible, plan activities to enrich their studies.”

Be a partner—and a person of faith

“When we work together as partners, their children benefit the most,” says

Vicki Auger, a second-grade teacher at St. Roch School in Indianapolis. “So they need to let their child know that they support the teacher and that we are working together to help the child reach his/her potential.

“Above all, they need to share their faith and take their child to Mass.”

Share information and respect

“We appreciate some knowledge of the children—allergies, temperament, any academic difficulties in the past,” says Stephen Buell, a sixth-grade teacher at the consolidated St. Michael the Archangel and St. Gabriel the Archangel School in Indianapolis.

“Teachers love talking to parents

whenever they can, but there are times and places for each meeting, and a formal setting is always best. Catching a teacher at the supermarket and talking about concerns can put a teacher in an awkward position and an unprofessional position.”

Get to know all the right people

“Know the teacher, the principal, the assistants and the maintenance staff,” says Lisa Vogel, an eighth-grade teacher at St. Mary School in North Vernon. “Know the other young people that are sitting beside your child every day while they are at school. Volunteer at the school. Parents are a critical piece to the success of any school.” †

Events Calendar

March 2
Sacred Heart of Jesus Church, chapel, 1530 Union St., Indianapolis. **Lumen Dei, Mass,** 6:30 a.m., breakfast following Mass at Pure Eatery. Information: rhumper69@yahoo.com.

Our Lady of Lourdes School, 30 S. Downey Ave., Indianapolis. **Men's Club, Lenten fish fry,** 5-8 p.m., \$6 adults, \$3 children. Information: www.ollindy.org.

Our Lady of the Greenwood School, 399 S. Meridian St., Greenwood. **Lenten fish fry,** 5-7 p.m. Information: 317-888-2861 or michaelsdeer@gmail.com.

March 3
Carmelite Monastery, 59 Allendale, Terre Haute. **Helpers of God's Precious Infants, prayer vigil, Mass,** 7:30 a.m., Planned Parenthood, 30 S. Third St., Terre Haute, prayer vigil, 9:30 a.m., St. Patrick Adoration Chapel, 1807 Poplar St., Terre Haute,

Divine Mercy Chaplet, 10 a.m. Information: mcbroom.tom@gmail.com.

March 4
St. Vincent de Paul Parish, Family Life Center, 1723 I St., Bedford. **Lenten program, "A Day of Reflection,"** Msgr. Joseph Schaedel, presenter, 3-7 p.m., free-will offering. Information: 812-275-6539 or candrews1148@comcast.net.

March 5
Saint Meinrad Seminary and School of Theology, St. Gregory Hall gallery, 200 Hill Drive, St. Meinrad. Archbishop Thomas C. Kelly Lecture Series in Pastoral Ministry, **"Connecting Young Adults and the Catholic Church—The Reality, the Challenge and the Possibilities,"** Paul Jarzembowski, presenter, 7 p.m. Information: 800-62-0988 or news@saintmeinrad.edu.

March 7
St. Monica Church, 6131 N.

Michigan Road, Indianapolis. **Program on human trafficking,** Theresa Flores, presenter, 7-9 p.m., free-will offering. Information: 317-253-2193, ext. 2, or parishoffice@stmonicaindy.org.

Archbishop O'Meara Catholic Center, 1400 N. Meridian 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.

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap, "Prayer for Dummies,"** Deacon candidate Thomas Hill, speaker, 7-8:30 p.m. Information: 812-379-9353, ext. 241.

March 8
St. Rose of Lima Parish, 114 Lancelot Drive, Franklin. **"Loving and Forgiving—The Sacrament of Reconciliation,"**

Father James Farrell, presenter, 7 p.m., no charge. Information: 317-738-3929.

March 9
Wheeler Arts Building, 1035 Sanders St., Indianapolis. **Ladies Ancient Order of Hibernians, "Evening of Irish Music with Eunan McIntyre,"** 8 p.m., doors open at 7 p.m., \$10 per person, adults only. Information: 317-224-6507.

March 9-10
St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Little Sisters of the Poor, rummage sale,** 10 a.m.-4 p.m. Information: devsindianapolis@littlesistersofthepoor.org.

Oldenburg Academy of the Immaculate Conception, 1 Twister Circle, Oldenburg. **Oldenburg Academy Drama Club, You Can't Take It With You,** 7 p.m. Information: 812-933-0737, ext. 244, or rboyle@oldenburg

academy.org.

March 10
St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting,** 1 p.m., age 50 and over. Information: 317-784-4207.

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Bishop Chatard High School social, "Tropical Tribute VI,"** 7:30 p.m.-midnight, \$30 per person. Information: 317-872-5088 or sherrymp@comcast.net.

St. Mary Parish, 415 E. Eighth St., New Albany. **"Celebrate St. Mary's," gala,** 6:30 p.m.-midnight, \$50 per person. Reservations: 812-944-0417 or www.smcanewalbany.org/gala/.

March 11
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Mass, 11 a.m., Ancient Order of Hibernians luncheon,**

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis, \$35 adults, children 12 and under \$16. Reservations: 317-359-7147.

Holy Cross Parish, 125 N. Oriental St., Indianapolis. **St. Patrick's Day party,** adults only, 4-7 p.m., \$5 per person, food available, table reservations available. Information: 317-787-1779.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **"Liturgy of the Hours,"** 5 p.m. Information: 316-634-4519.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Discalced Carmelites Secular Order meeting,** noon. Information: 317-545-7681.

Providence Cristo Rey High School, 75 N. Belleview Place, Indianapolis. **Open house,** 3 p.m. Information: 317-860-1000 or eworth@pcrhs.org. †

Retreats and Programs

March 3
Oldenburg Franciscan Center, Oldenburg. **"What Does It Mean to Be the Salt of the Earth?"** Franciscan Sister Karla Barker, presenter, 9-11 a.m., \$25. Information: 812-933-6437 or center@oldenburgosf.com.

March 5
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Hospitality—A Doorway into Lent,"** FBI (Fatima/Benedict Inn) evening of reflection, Benedictine Sister Carol Falkner, presenter, Mass, 5 p.m., buffet dinner and program, \$30 per person. Information: 317-545-7681 or www.archindy.org/fatima.

March 7
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lenten Journey—Ways of Forgiveness,"** session three of four, Benedictine Sister Angela Jarboe, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 8
Oldenburg Franciscan Center, Oldenburg. **"Four Contemporary Stories of Discovering One's Way,"** Lenten series, session two of four, Franciscan Sister Barbara Leonhard, presenter, 6:30-8 p.m., \$15 per session or two for \$25. Information: 812-933-6437 or center@oldenburgosf.com. †

Exhibit highlights history of Franciscan St. Francis Health in Beech Grove

An exhibit of photos and other imagery that recounts nearly a century of Franciscan St. Francis Health's history is on display until March 10 at its hospital at 1600 Albany St. in Beech Grove.

The exhibit, which is on display in the gallery on the first floor of the hospital, is available for public viewing as

Franciscan St. Francis Health begins to consolidate medical services to their campus on the south side of Indianapolis.

The Sisters of St. Francis of Perpetual Adoration began their ministry in Beech Grove at the turn of the 20th century. They opened their hospital in Beech Grove in 1914. †

VIPs



William and Mary Jane (Breslin) Brady, members of St. Matthew the Apostle Parish in Indianapolis, will celebrate their 50th wedding anniversary on March 3 with a family dinner. The couple was married on

March 3, 1962, at St. Philip Neri Church in Indianapolis. They are the parents of five children: Maureen Chernoff, Ellen Farrell, John, Robert and William Brady. They also have 14 grandchildren. †



Michael and Diane (Tindall) Schloegl, members of St. Roch Parish in Indianapolis, will celebrate their 50th wedding anniversary on March 3. The couple was married on March 3, 1962, at St. Joseph

Church in St. Joseph, Mich. They are the parents of six children: Michele Etter, Reka Wrynn, Valerie, Joseph, Martin and Michael Schloegl Jr. They also have 10 grandchildren. †

Fundraiser to help cancer patient is March 3 at Roncalli High School

A pledge-free walk-a-thon and prayer-a-thon to benefit Matt Schroeder will take place from 1 p.m. to 5 p.m. on March 3 at Roncalli High School, 3300 Prague Road, in Indianapolis.

A graduate of St. Barnabas School and Roncalli, Schroeder, 37, was recently diagnosed with brain cancer and is beginning aggressive radiation treatment.

Walkers participating in the event will gather at Roncalli's indoor track while

those who come to pray for Schroeder will go to the school chapel.

Donations accepted at the fundraiser will help support Schroeder and his young family.

For more information, call Ann Caskey at 317-840-4265, John Schroeder at 317-373-0741 or Pete Schroeder at 317-840-4915. Donations may be mailed to Ann Caskey at 370 Rodeo Drive, Indianapolis, IN 46217. †



Super Catholic Schools Week

Members of the seventh- and eighth-grade classes and the high school grades at Lumen Christi School in Indianapolis pose on Feb. 3 with a life-size image of Pope Benedict XVI at St. John the Evangelist Church in Indianapolis. The students visited the downtown church as part of their celebration of Catholic Schools Week when St. John parishioners were welcoming thousands of visitors from around the world who came to Indianapolis for the Super Bowl or enjoy the Super Bowl Village events adjacent to the historic church.



Honoring priests

Posing for a group photo during a Feb. 7 dinner honoring priests who minister in the Archdiocese of Indianapolis are, from left in the front row, Msgr. Mark Svarczkopf and Fathers Noah Casey, William Munshower, James Farrell and Gerald Kirkhoff, and, from left in the back row, Fathers Stephen Giannini, Christopher Wadelton, Michael Magiera, Gerald Burkert and Robert Hausladen. The dinner, which took place at the Northside Knights of Columbus Hall in Indianapolis, was hosted by the Bishop Chatard Assembly of the Fourth Degree members of the Knights of Columbus. Also honored at the dinner were previous leaders of the Bishop Chatard Assembly.

Amendment aims to help undocumented students gain in-state tuition

By Brigid Curtis Ayer

Promising young college students have come to Sen. Jean Leising, R-Oldenburg,



with a problem. A new state law has brought these bright

students' pursuits of a college degree to a screeching halt.

Victoria, who recently brought the issue to Leising's attention, is one example.

A junior at Indiana University who has a 4.0 grade point average, Victoria had her college education abruptly cut short in the fall semester of 2011.

She was required to pay out-of-state tuition because of a new law which prohibits undocumented students who reside in Indiana from getting in-state tuition.

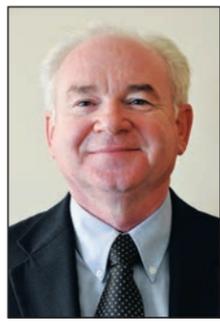
Tuition for out-of-state students, which is now almost three times what Victoria was paying for the 2010-11 school year, made it impossible for her to return to school. She is a waitress now, and unsure about when or if she will be able to finish her college degree.

Leising would like to change this law, especially for college students who were already attending college when the law was changed.

The senator is not alone. The Indiana Catholic Conference (ICC), the official public policy arm of the Catholic Church in Indiana, also supports the effort.

"We are supportive of efforts to help undocumented college students complete their college education," said Glenn Tebbe, ICC executive director. "These college students are working hard to provide for themselves, and should be

able to do so. They and their families are paying sales, property and income taxes. In that way, they are supporting the state, and its institutions and programs."



Glenn Tebbe

Leising offered an amendment to House Bill 1326, a bill on various education matters, to correct the problem. Her amendment would "grandfather" college students like Victoria, who were already enrolled in college when the law was

changed. The amendment does not help students who are currently in kindergarten through 12th grade.

Last year, the Indiana General Assembly passed a law to prohibit undocumented immigrants from receiving in-state tuition. It stipulated that students must be lawfully residing here to qualify for in-state tuition rates. ICC opposed the legislation.

"Until last year, high school graduates entering college could get in-state tuition even if they did not have legal status," Leising said. "Students like Victoria are funding 100 percent of the tuition by their hard work and hard work of their family. Undocumented immigrants are not able to get financial assistance for college."

"The young women I have talked to were brought to this country when they were in preschool. They have attended school from grades K-12 and are as Americanized as any other American child would be. These kids would be misplaced if they went back to their home country."

The out-of-state tuition fees for these students are compounded by the fact that

they can't qualify for any kind of student financial assistance from the state, Leising said.

"I do not believe that they should qualify for state student assistance—I'm not advocating that—but I just want them to be able to complete their college education so that hopefully they can continue to pursue their legal status," she said.

"These kids all want to be legal. One young person came to see me with her immigration attorney. The immigration attorney told me that there are young adults who are in their early 20s that might have to wait up to 20 years to achieve legal status because they have aged out of the system."

The immigration attorney told Leising that when a person ages out of the system that means it basically took the system too long to grant them legal status. The process starts all over again,

and the person must apply in a different category.

"These kids are in the prime of their life as far as working and career making, yet they potentially will not have access to a legal status or may have to wait 20 years to get it," Leising said.

Currently, 12 states have laws allowing undocumented students who meet specific requirements to receive in-state tuition, according to an October 2011 report issued by the National Conference of State Legislatures. California and Texas were the first to enact laws in 2001. Utah, Washington, Oklahoma, New York, Kansas and Illinois also have similar laws allowing undocumented students to pay in-state tuition.

Four states, including Indiana, prohibit in-state tuition for undocumented students. Arizona passed its in-state prohibition in 2006. Colorado and Georgia passed a similar law in 2008.

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

Stay connected with the legislature through weekly I-CAN updates

Get connected and join the Indiana Catholic Action Network—I-CAN.

Interested parties may join I-CAN electronically at the ICC Web page.

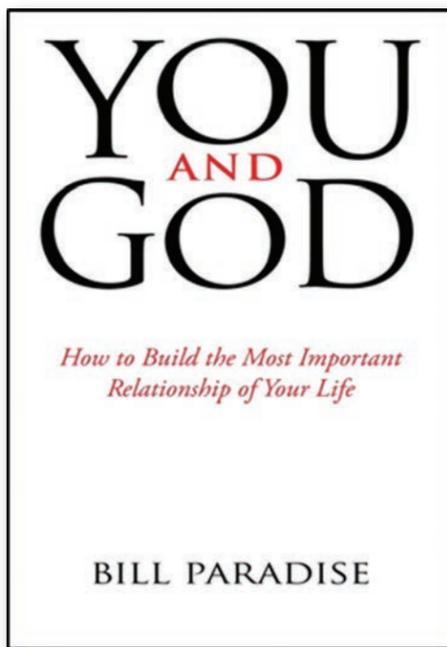
In addition to the I-CAN Update each week, people can obtain more detailed information regarding the bills and the legislative process through the

ICC Legislative Action Center.

Under policy tools, click on "issues and legislation," and access the state or federal bills by clicking "current legislation."

People can access the archived updates, ICC positions and other background information at the ICC Web site at www.indianacc.org. †

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Profit cannot be primary motive in treating infertility, pope says

VATICAN CITY (CNS)—An almost exclusive reliance on technology and a focus on financial profit seem to dominate the field of medical responses to infertility, Pope Benedict XVI said.

However, what couples need and deserve, he said, is "a correct diagnostic evaluation and a therapy that corrects the causes of infertility."

Pope Benedict spoke on Feb. 25 to members of the Pontifical Academy for Life, which had just held a daylong workshop at the Vatican on diagnosing and treating infertility.

The pope said he wanted "to encourage the intellectual honesty of your work, an expression of a science that maintains a correct spirit of seeking the truth to serve the authentic human good and that avoids the risk of being merely functional."

At the conference, physicians and researchers said modern medicine's almost

automatic recommendation that couples having trouble conceiving try *in vitro* fertilization (IVF) is a response that does not seek the cause of infertility, but addresses only the symptom and does so in a way that violates Church teaching.

With *in vitro* fertilization, a woman's eggs are removed, united with sperm in a laboratory, and then implanted in the womb of the mother or a surrogate. The procedure is costly, and the Catholic Church teaches that IVF is immoral because fertilization does not take place through the sexual union of a husband and wife. The Church also condemns the common IVF practice of destroying or freezing fertilized embryos that are not implanted.

"In effect, scientism and the logic of profit today seem to dominate the field of infertility and human procreation, reaching a point where it also limits many other areas of research," Pope Benedict said. †

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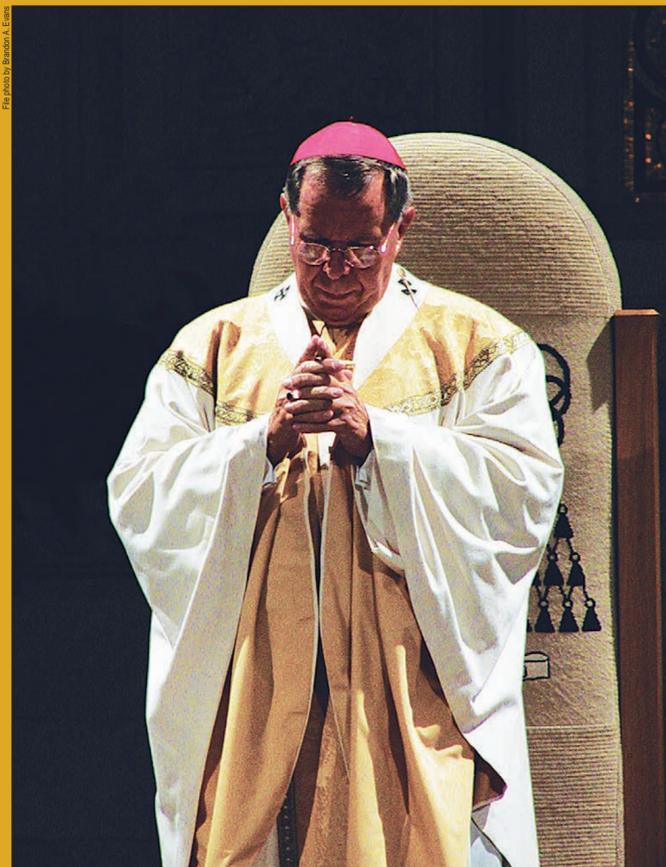
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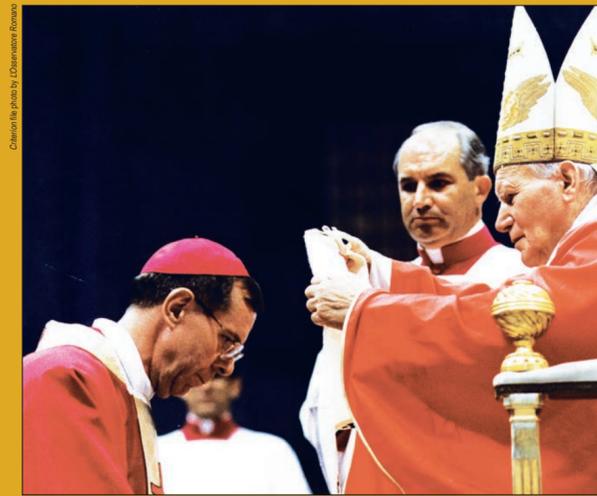
Still seeking the face of the Lord



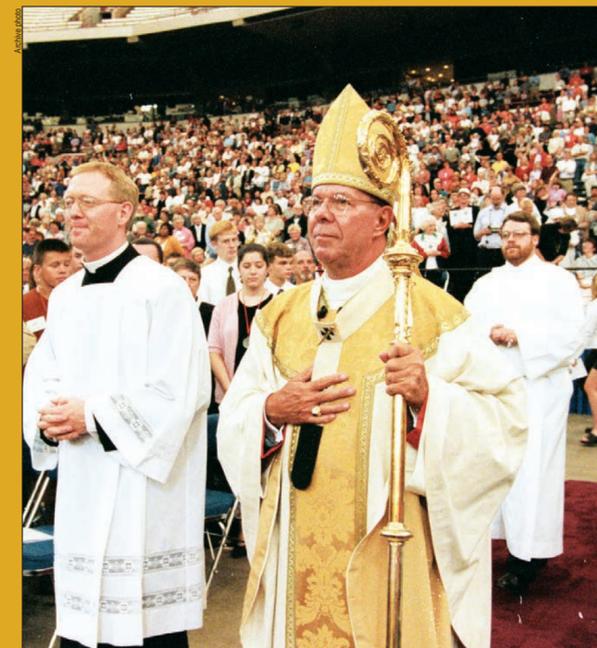
Archbishop Emeritus Buechlein celebrates 25 years as a bishop



Archbishop Daniel M. Buechlein prays during a 2002 Mass at SS. Peter and Paul Cathedral in Indianapolis honoring his 10th year as archbishop.



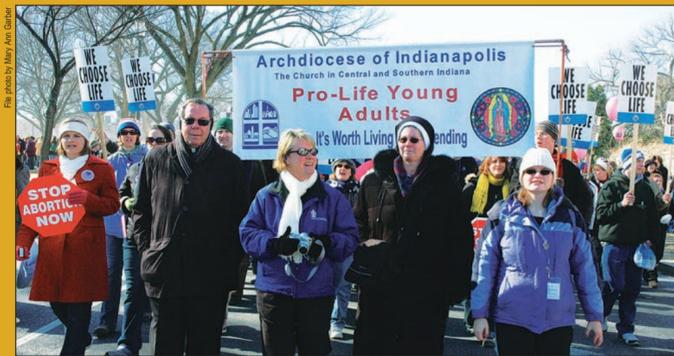
Archbishop Daniel M. Buechlein receives his pallium from Pope John Paul II at St. Peter's Basilica at the Vatican on June 29, 1993. The pallium is a symbol of the fullness of the episcopal office, and is worn by the pope and archbishops.



From left, Father Patrick Beidelman walks beside Archbishop Daniel M. Buechlein during the opening procession of "Celebration in the Spirit of Hope: The Great Jubilee" on Sept. 16, 2000, at the former RCA Dome in Indianapolis. More than 30,000 people worshipped together at the liturgy, and 3,200 youth and adults were confirmed. Then-seminarian Eric Johnson, right, now a priest and director of the archdiocesan Office of Priestly and Religious Vocations, processes into the RCA Dome behind the archbishop.



Archbishop Daniel M. Buechlein stands with Father Michael O'Mara, left, on June 7, 2006, and comforts mourners after the caskets of six Hispanic homicide victims were carried out of SS. Peter and Paul Cathedral in Indianapolis.



Archbishop Daniel M. Buechlein walks in the 36th annual March for Life on Jan. 22, 2009, in Washington, D.C., with Mary Schaffner, then program coordinator of young adult ministry for the archdiocesan Office of Catholic Education; Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry; and St. Malachy parishioner Donna Johnson of Brownsburg.



Pope Benedict XVI speaks with Archbishop Daniel M. Buechlein after the conclusion of the pope's general audience on Oct. 18, 2006, at St. Peter's Square in Rome. A few days earlier, on Oct. 15, 2006, Archbishop Buechlein and the Holy Father concelebrated a canonization Mass during which St. Theodora Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, was declared a saint.



Archbishop Daniel M. Buechlein, when he was bishop of Memphis, and the late Blessed Teresa of Kolkata talk to reporters in Memphis about plans for the Missionaries of Charity to send several sisters to minister to the poor in Memphis.



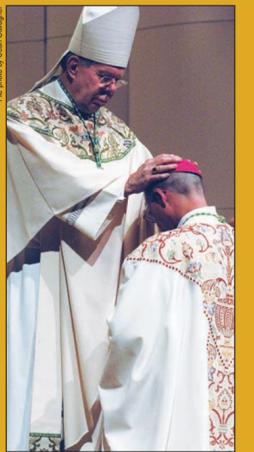
Archbishop Daniel M. Buechlein, center, prays the eucharistic prayer during an Aug. 25, 2010, Mass at St. Roch Church in Indianapolis. Concelebrating the Mass were Father James Wilmoth, left, pastor of St. Roch Parish, and Msgr. Joseph Schaedel, then vicar general.



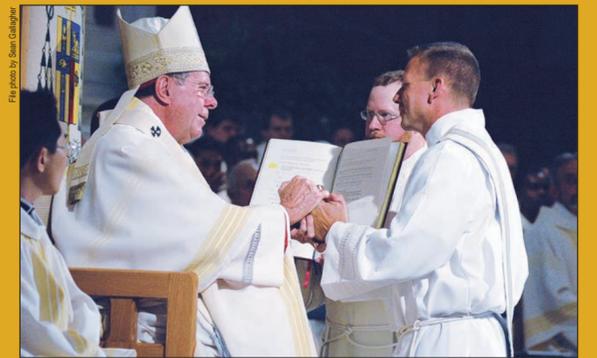
The late Lucius Newsom of Indianapolis, left, founder of the Lord's Pantry ministry to the poor, talks with Archbishop Daniel M. Buechlein during a break in the 2004 Archdiocesan Youth Conference on Feb. 29, 2004, at Roncalli High School in Indianapolis.



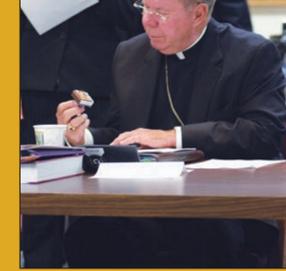
Above, Archbishop Daniel M. Buechlein answers questions from students during a 2004 visit to Central Catholic School in Indianapolis.



Right, Archbishop Daniel M. Buechlein ritually lays hands on Bishop-designate Paul D. Etienne of Cheyenne, Wyo., during the Dec. 9, 2009, episcopal ordination and installation liturgy at the Cheyenne Civic Center in Cheyenne, Wyo.



Above, in a gesture symbolic of his promise of obedience, transitional Deacon Rick Nagel ritually places his hands in the hands of Archbishop Daniel M. Buechlein during a June 2, 2007, ordination Mass at SS. Peter and Paul Cathedral in Indianapolis.



Left, on Sept. 12, 2005, Archbishop Daniel M. Buechlein, with other officials and the postulator, Andrea Ambrosi of Rome, opens the Cause of Canonization of the Servant of God Simon Bruté, the founding bishop of the Diocese of Vincennes, which became the Archdiocese of Indianapolis.

Teddy bears and tabernacles—the pope’s childhood, told by his brother

ROME (CNS)—Recounting their rural Bavarian childhood and subsequent lifelong friendship, the elder brother of Pope Benedict XVI offers a privileged look at the personal side of the spiritual leader of 1.3 billion Catholics.

My Brother, the Pope, scheduled for publication on March 1 by Ignatius Press, is based on interviews with Msgr. Georg Ratzinger by German writer Michael Hesemann, and was originally published in German last year.

Joseph, the future Pope Benedict, was “very slight and delicate” at birth, Msgr. Ratzinger says, and was “often sick” as an infant, with diphtheria among his other ailments. Later on, Joseph’s favorite toys were stuffed animals, and he was particularly attached to a pair of teddy bears.

Msgr. Ratzinger describes family life with their parents and older sister, Maria, as free of any overt conflict “since each one settled that himself and with God in personal prayer. We did not talk about such things. . . . Such problems became a part of our prayer.”

Glimpses of the boys’ destinies came early.

When a cardinal visited their small town in 1931, arriving in a black limousine, 4-year-old Joseph exclaimed, “I’ll be a cardinal someday!” Nevertheless, Msgr. Ratzinger says, his brother was never ambitious, and external honors have been

“always unwelcome” to him.

“My brother was somewhat better behaved than I,” Msgr. Ratzinger says, yet he recounts a boyhood prank in which the two brothers tricked a local farmer into losing track of his ox cart.

Recreation of a more edifying sort came when the boys played at being priests, using a toy altar made for them by an uncle.

“It was a really beautiful high altar, which he even equipped with a rotating tabernacle,” Msgr. Ratzinger recalls. “Naturally, we used water instead of wine for the make-believe consecration.”

The future Pope Benedict, now a proficient amateur pianist and lover of Mozart, “did not take to music quite as spontaneously as I did,” says Msgr. Ratzinger, who went on to become the choirmaster of the Regensburg, Germany, cathedral. His brother “was a little more restrained, although he is a very musical person,” Msgr. Ratzinger says.

Recounting Hitler’s rise to power in 1930s Germany, Msgr. Ratzinger says that their father regarded the dictator as the “Antichrist,” and refused to join the Nazi party.

“But so as not to put our family completely at risk, he advised Mother to join the women’s organization,” Msgr. Ratzinger says, noting that the women “did not talk about Hitler, but instead exchanged recipes, chatted about their

gardens and sometimes even prayed the rosary together.”

It was only reluctantly that the two boys obeyed requirements to join the Hitler Youth, and later served in the German military during World War II, Msgr. Ratzinger says. The pope’s brother was present at the Allied bombardment of the monastery on Monte Cassino, Italy, in 1944.

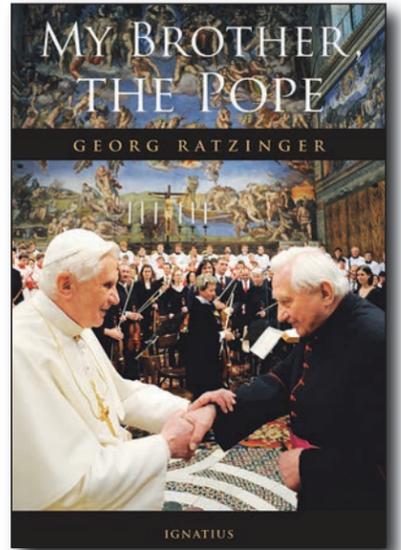
Msgr. Ratzinger recounts anecdotes about their time together as adults—watching a German television series about a police dog named “Inspector Rex,” and dividing tasks in the kitchen—the monsignor drying the dishes which his brother, by then a cardinal, washed

In 2005, after the death of Blessed John Paul II, Msgr. Ratzinger was sure that his brother was too old to be elected pope. When he heard the new pontiff’s name pronounced on live television, he admits that he was “disheartened,” at the time.

“It was a great challenge, an enormous task for him, I thought, and I was seriously worried,” Msgr. Ratzinger says.

The pope later confided that his election had “struck him like a bolt of lightning,” Msgr. Ratzinger says.

Readers get a glimpse inside the papal household as Msgr. Ratzinger describes his brother’s daily routine. On Tuesdays, for example, Pope Benedict listens to tape recordings and practices his pronunciation of the remarks in foreign languages that he will



make at the next day’s general audience. Msgr. Ratzinger says that his brother has not been indifferent to the many criticisms that he received during his ministry as prefect of the Vatican’s Congregation for the Doctrine of the Faith and then as pope.

Pope Benedict is “personally very sensitive, but he also knows from which corner these attacks come and the reason for them, what is usually behind them,” Msgr. Ratzinger says. “That way, he overcomes it more easily, he rises above it more simply.” †

What was in the news on March 2, 1962? Latin as the official language of the Church, and a Chinese Catholic decision to break with Rome

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of



The Criterion.

Here are some of the items found in the

March 2, 1962, issue of *The Criterion*:

- **Pope John again emphasizes position of Latin in Church**

“*Vatican City—His Holiness*

Pope John XXIII has issued a document reconfirming Latin as the official language of the Church and forbidding any efforts to supplant it. Pope John said

that Latin is ‘a source of doctrinal clarity and certainty’ and can contribute to unity and understanding among nations. The pope spoke in an apostolic constitution, ‘Veterum Sapientia,’ [The Wisdom of the Ancients] signed [on Feb. 22] in St. Peter’s Basilica with great solemnity in the presence of 41 cardinals, officials of the Vatican’s administrative staff, members of pre-preparatory commissions for the coming ecumenical council and the pastors of Rome.”

- **Family leading fight on crippling disease**
- **Anti-Red ‘crusaders’ seen off on a tangent**
- **More power for bishops discussed by Commission**
- **Translation proposal for**

Council hit

“*Vatican City—The Vatican’s famed Latinist, Cardinal Antonio Bacci, has expressed opposition to simultaneous, multilingual translations of proceedings of the coming ecumenical council. . . . He favors exclusive use of Latin in the proceedings of the Second Vatican Council, scheduled to begin on October 11. He suggested that a team of Latinists be used to summarize council proceedings as a service to the press.*”

- **China ‘patriots’ vote total break with Rome**

“*HONG KONG—The ‘Patriotic Association of Chinese Catholics’ at its recent second congress put itself squarely behind the communist regime’s program for the ‘new China’ and resolved to be totally independent of Rome, it was learned here. A total of 256 ‘bishops, priests, Religious and laity’ were present at the meeting in the communist capital city of Peking.*”

- **Does ‘Mater et Magistra’ support**

Socialism?

- **Don’t bar ‘controversial’ books, teachers advised**
- **Right wingers attack Church unity efforts**
- **Lay responsibility stressed by bishop**
- **A priest in Russia: Soviet tourist agency is an official ‘watchdog’**
- **Methodist bishop hits religions ban**
- **‘Babes in Toyland’: Walt Disney film disappointing**
- **Around the archdiocese: Pre Cana lectures set for Richmond couples**
- **Pastor, rural flock ‘restore’ cemetery**
- **‘Limited’ school aid legal, expert declares**
- **Court backs church right in elections**
- **Believes elections doom school aid**

(Read all of these stories from our March 2, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

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A place to be...with God!

Christ's Transfiguration 'reverberates through the ages'

By Dolores Leckey

The synoptic Gospels—Matthew, Mark and Luke—all have the amazing story of what has come to be called Jesus' Transfiguration.

The three versions have similar details. Jesus and his disciples, including Peter, James and John, have been living as itinerants. Jesus has been preaching the word of God everywhere. He also has been doing the work of God.

In Matthew, we read that great crowds followed Jesus and brought with them the blind, the lame, the mute and the deformed so that the light and power of Jesus could enter into their hurt and misery and heal them.

The words of Matthew are simple. The crowd placed the ill at his feet, and he cured them. He fed the thousands who accompanied him to the regions of the Galilee.

Can you imagine the effect on the disciples when day after day they are immersed in the sorrow and misery of humanity?

Can you imagine what they must have thought when they witnessed Jesus reversing what seems irreversible?

Peter comes to the conclusion that Jesus must be the long-awaited Messiah. It is only after Peter awakens to Jesus' true identity that Jesus takes Peter, James and John up a high mountain.

It is a place of deep solitude. They witness there a prelude to the Resurrection. Their teacher, their rabbi, the one that Peter recognizes as the Son of God becomes—to borrow the words of Jesuit poet Gerard Manley Hopkins—"charged with the grandeur of God."

Jesus' garments are described as dazzling white and as white as light.

Two accounts note how his face changes.

In Mark, it is described as looking like the sun. In all three accounts, Moses and Elijah appear talking to Jesus. In Luke's account, they discuss how Jesus will accomplish an exodus in Jerusalem.

Remember, Moses led the exodus of the Jews from Egypt.

In all accounts, a cloud comes over the disciples. They are frightened—as you might expect. They hear a voice in the cloud saying, "This is my beloved Son, with whom I am well pleased; listen to him" (Mt 17:5, Lk 9:35, Mk 9:7).

These words are reminiscent of Jesus' baptism in the Jordan River when the voice of God the Father speaks almost the same message.

We don't know how long this Transfiguration experience lasted, but we know Jesus told the three men not to speak of it to anyone. We know it burned itself into the memory of Peter because he later spoke about it.

After Jesus' suffering and death, after his Resurrection and Ascension into heaven, after the Holy Spirit enlivened the frightened followers of Jesus, after Peter's agreement to include the Gentiles in the Christian way—after all of this—Peter would write about witnessing the glory of God as manifested in the Transfiguration of Jesus.

These words from the Second Letter of Peter continue to stir hearts today. "When we made known to you the power and coming of Our Lord Jesus Christ, ... we had been

eyewitnesses of his majesty. For he received honor and glory from God the Father, ... 'This is my Son, my beloved, with whom I am well pleased.' We ourselves heard this voice ... while we were with him on the holy mountain. Moreover, we possess the prophetic message that is altogether reliable. You will do well to be attentive to it, as to a lamp shining in a dark place, until day dawns and the morning star rises in your hearts" (2 Pt 1:16-19)

Peter never forgot the walk up the mountain with Jesus. It opened a window to heaven. I wonder if he held onto that experience at the time of his martyrdom.

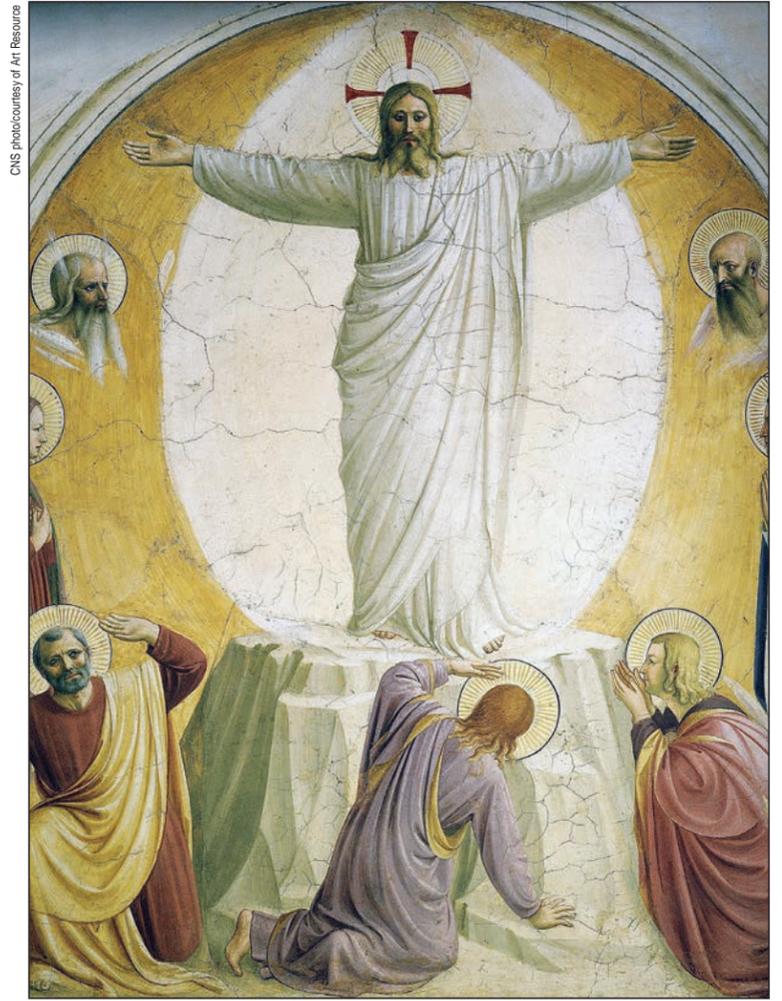
For me, Peter's remembrance has long held a place in my pantheon of scriptural passages. The image of the morning star rising in my heart is not only consoling, but an impetus to action. Day is upon us. There is work to be done.

Could there be some cosmic significance?

Is it merely coincidental that the first time an atomic bomb was dropped on a populated city was on the feast of the Transfiguration—on Aug. 6, 1945?

The reports say that "the light was blinding, dazzling, the world seemed lighted up." Jesuit Father Pedro Arrupe, who had medical training and was serving at a Jesuit school a few miles from the center of the blast in Hiroshima, was nearly blinded from the force of the blast.

The memory of that day and the suffering of the survivors stayed with him for the rest of his life, especially when he celebrated Mass.



This painting of Christ's Transfiguration was created by the Renaissance artist and Dominican Fra Angelico. The effects of this momentous event in the public ministry of Christ has unfolded throughout history.

In 1965, Father Arrupe was elected superior general of the Jesuits, and under his leadership influenced by the experience of Hiroshima's blinding light the ministry of the Jesuits changed.

The emphasis moved from the personal to the need for structural changes in society, to benefit poor and oppressed people. One could say the Society of Jesus

underwent a transfiguration of sorts.

The Transfiguration is not a single moment in time, but reverberates through the ages—today, tomorrow and beyond.

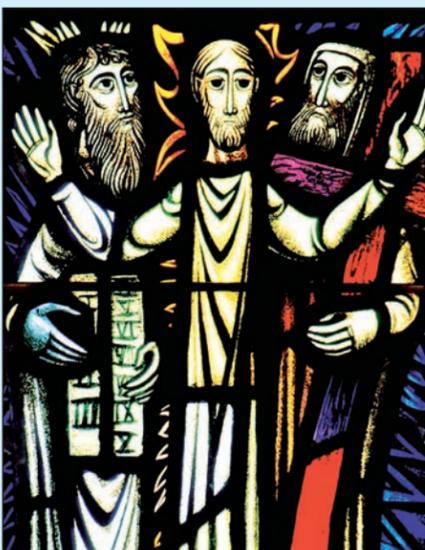
(Dolores Leckey is a senior fellow at Woodstock Theological Center at Georgetown University in Washington.) †

The Old Testament plays an important role in the Transfiguration

By Fr. Lawrence E. Mick

Each year on the second Sunday of Lent, we hear an account of a mysterious event that took place on a mountain. We call it the Transfiguration.

The mountain traditionally has been



A church window depicts the Transfiguration of Christ in which Moses and Elijah are seen with Jesus in a glorified state before the Apostles Peter, James and John.

identified as Mount Tabor, a rather small mountain in lower Galilee. Some scholars suggest the event may have happened on Mount Hermon, a higher mountain near Caesarea Philippi, where the events just before the Transfiguration took place.

What happened on the mountain is less certain. The event is recounted in the three synoptic Gospels—Matthew, Mark and Luke. Each Gospel describes the events a bit differently.

This year, we hear St. Mark's version.

All three accounts agree that the vision included Moses and Elijah with Jesus. Why these two supporting actors and not others from the history of the Jewish people?

One explanation is that Moses represents the law and Elijah represents the prophets. Together, they represent the two central parts of the Old Testament.

The law means the Torah, the first five books of the Bible, which are greatly revered by the Jews. The words of the prophets also were revered because the prophets spoke for God and called the people back to faithfulness to the covenant.

It makes sense that Moses stands for the law. He is a central figure in the Book of Exodus, the second book of the Torah. It was through Moses that God gave the Ten Commandments.

It is less clear why Elijah appears rather than one of the great prophets, such as Isaiah or Jeremiah. Like Moses, Elijah has links to Mount Sinai, where the commandments were given to Moses and where God appeared.

When he was fleeing for his life, Elijah went to Mount Sinai—also called Mount Horeb—to seek the Lord, who revealed himself to him there. At the Transfiguration, Jesus is revealed as the new lawgiver and the one who speaks for God.

The voice from heaven indicates: "This is my beloved Son, with whom I am well pleased; listen to him" (Mk 9:7).

Thus, Jesus supplants the roles of Moses and Elijah.

Msgr. Romano Guardini, a famous liturgist and theologian, suggested another reason that the two figures appear with Jesus.

Moses and Elijah had difficult lives. Moses led the people through the desert for 40 years during a time of constant struggles. He died before entering the Promised Land. Elijah had a difficult time preaching God's word under King Ahab, and fled for his life to Mount Sinai.

Both men could be seen as reminders that Jesus had to suffer before being resurrected.

All three Gospel accounts say Moses and

Elijah were talking with Jesus. Luke says they were talking about his exodus, his passing through death to new life.

The presence of Elijah in this wondrous scene leads Peter, James and John to question Jesus about Elijah's return.

In the Second Book of Kings (2 Kgs 2:11), Elijah is carried off to heaven in a fiery chariot. And the prophet Malachi later said, "I will send you Elijah, the prophet, before the day of the Lord comes, the great and terrible day" (Mal 4:5).

This led to the expectation that Elijah would return to prepare the way for the Messiah. So the disciples wonder why Elijah has not yet returned. Jesus says Elijah already has arrived in John the Baptist. Mark hints at this identification, while Matthew makes it explicit (Mt 17:13).

This doesn't mean John is literally Elijah. He fulfills the role of Elijah in preparing the way for Jesus. Jesus also notes that John was mistreated, another hint that Jesus, too, will suffer before entering into glory, which Matthew also makes explicit.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.) †

From the Editor Emeritus/John F. Fink

Biblical readings: Exodus and God's covenant

The biblical readings in the Office of Readings next week are from the 17th verse of Chapter 13 through the 17th verse of Chapter 20 of the Book of Exodus. They run from the time the Israelites left Egypt, taking the bones of Joseph with them, to the delivery of the Ten Commandments.

It took two months for them to travel from Egypt to the Sinai Desert. We don't know what route they took. Biblical experts suggest three possibilities. Along the way, they had many adventures and hardships.

First was their final escape from Pharaoh's soldiers. After the Israelites left Egypt, Pharaoh decided it was a bad idea to let them go so he sent his chariots after them. They cornered the Israelites at either the Red Sea or the Sea of Reeds, wherever that might have been. That is when the Lord sent a strong wind that turned the sea into dry land so the Israelites could cross over

safely. Then, as the Egyptians chased them, he let the water return to normal, drowning the Egyptians.

The Israelites were now free. But they were also stuck in the desert. They had exchanged the security of slavery for freedom in a wilderness, houses for tents, an urban life for a nomadic existence, arable land for sand. Where would they get food and water? And who would protect them from enemies?

There was great tension between Moses and the people he led out of Egypt: "Why did you ever make us leave Egypt? Was it just to have us die here of thirst with our children and our livestock?" (Ex 17:3).

God provided the answers to those questions. He gave them manna and quail for food, and caused water to gush forth from a rock. And when the Amalekites attacked, the Israelites prevailed only as long as Moses kept his hands raised in prayer. When Moses grew tired, Aaron and Hur had to support his hands until victory was won.

Finally, the Israelites pitched camp at the base of Mount Sinai in the Sinai Desert.

Again, we don't know exactly what mountain, but that is not important. What is important is that we come to the high point of the entire Pentateuch—the first five books of the Bible. God makes a covenant with the Israelites.

Moses ascended the mountain and God said to him, "Thus shall you say to the house of Jacob; tell the Israelites: You have seen for yourselves how I treated the Egyptians and how I bore you up on eagles' wings and brought you here to myself. Therefore, if you hearken to my voice and keep my covenant, you shall be my special possession, dearer to me than all other people" (Ex 19:3-4).

A second time, God summoned Moses to the top of the mountain. Then, the third time, God delivered the Ten Commandments, which are in Exodus (Ex 20:1-17). Unfortunately, God didn't number them one through 10. Therefore, Catholics have traditionally considered verses 1 to 6 as one commandment while Protestants divide them into two, and Catholics divide verse 17 into two commandments while Protestants keep it as one. †



It's All Good/Patti Lamb

Embrace what you have been given and thank God for it

Recently, I helped answer phones at a company that was temporarily short-staffed.



I was given instructions and placed at the desk of an employee who was away on sick leave battling breast cancer. It was difficult not to notice her personal belongings—a stunning photograph of the woman with her daughters, an oversized

calendar full to the brim with names and notes, and a simple greeting card.

Several times when clients called, I had to reference the calendar. That's when I noticed that everything penciled in on the calendar was related to her medical appointments. Terms like "nuclear injection" and "surgery" filled the days. Doctors' names and phone numbers were written in the corners.

Once, when I reached to answer the phone, I knocked over the greeting card. I picked it up and read the front. "Normal day, let me be aware of the treasure you are."

That one, single line said a lot.

I thought about this woman and how everyday activities—ordinary freedoms and privileges like driving to the grocery store or the simple act of making dinner—are now

difficult because she is ill and weak. Now her calendar contains words like "chemotherapy."

Later, I researched the origin of that greeting card line and found it to be from a lovely poem by Mary Jean Iron.

In part, it reads, "Normal day, let me be aware of the treasure you are. Let me learn from you, love you, bless you before you depart. Let me not pass you by in quest of some rare and perfect tomorrow. Let me hold you while I may, for it may not always be so. One day I shall ... want, more than all the world, your return."

It is easy to take ordinary blessings for granted. I suppose it is human nature to overlook all that we have, and recognize it only in hindsight.

When reminded, however, we can stop chasing what's "better" and be grateful for what we have.

Admittedly, I don't always enjoy helping my 7-year-old son, Henry, with his homework. But it is an experience that I should embrace.

Some mothers would give anything to have that quality time with their children. It means I am not lying in a hospital bed somewhere far away, unable to help. Plus, it means that my son has been blessed with the capabilities to do his schoolwork.

I've noticed that bad days make the

ordinary days feel positively radiant. If we look for a bright side, we'll find that perspective is a free gift that comes along with our problems.

I recall a sign in front of a church that said, "Be thankful for dirty dishes. It means you have food to eat."

"It's all about context and perspective," my friend recently reminded me.

That same friend told me that her 7-year-old son said, "I want yogurt."

She beamed with pride. Her son has special needs and has been unable to communicate verbally. She explained that the other children in his therapy group can say three sentences, while her son can only say one.

"But it's about perspective, and I must be grateful that he has improved so much from a year ago," she said.

My friend reminds me that we should embrace what we have been given and thank God for it. We should enjoy the ordinary day because it really is a gift.

May it never take a setback, an illness or a loss to make us recognize the grandeur of the ordinary days with which God blesses us.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Was staircase a miracle or a wonder of construction?

Late last year, I found two copies of a booklet about a trip made years ago to the Loretto Chapel Museum at the Chapel of Our Lady of Light, in Santa Fe, N.M.



Before Christmas, I filled a tote bag with books for a young lady that my husband, Paul, and I know who reads prolifically.

Paula is not Catholic, but she is a good Christian who often recites Bible verses. The first time we saw her this year, she thanked us for the books and pamphlets.

The one she singled out was a booklet titled *Loretto Chapel Museum Staircase Wood Analysis: Miracle or a Wonder of Construction?*

Carl R. Albach, a consulting engineer, wrote the booklet. Two references were noted: Franciscan Sister Mary Florian, who wrote *The Inexplicable Stairs*, which was printed in *St. Joseph Magazine* in April of 1960, and Loretto Sister Richard Marie Barbour, who wrote *Light in Yucca Land*, a centennial commemorative volume published by Pchifani Brothers

Printing Co., in Santa Fe, N.M., in 1952.

Albach asks in his first sentence: "Are there such things as miracles in this day and age?"

I wish that I could sit down with him and relate some miracles in my life and in the lives of others who also know without doubt that miracles do happen.

And I wish that I had documented the times when I have seriously declared, "It's a miracle."

What I believe were miracles weren't just mine, but happened to friends, family members and even strangers. I believe that miracles happen more often than we know.

When I first saw the Spiral Stairway at the Loretto Chapel in Santa Fe, I was skeptical as I looked at the winding stairs.

There were ropes at the bottom of the staircase preventing anyone from going up the steps because they are so old.

The story of the stairway's origin is fascinating.

In 1852, several members of the Sisters of Loretto at the Foot of the Cross left Kentucky and traveled to the Southwest, settling in a village populated mostly by Mexicans and Indians that later became Santa Fe, N.M.

Thanks to Mexican carpenters,

Loretto Academy of Our Lady of Light was built. Then a Gothic Chapel was patterned after the Sainte-Chapelle in Paris.

The chapel and loft were beautiful, but scarce space prevented the carpenters from building a staircase to the loft.

The Sisters of Loretto prayed a novena to St. Joseph the Carpenter. On the last day of the novena, a gray-haired man with a donkey asked the sisters if he could build a stairway for them.

The only tools that he used were a saw, T-square and hammer. The wood used was first soaked in tubs of hot water.

When he had completed the circular staircase with 33 steps and a railing, the Mother Superior looked for him to offer payment, but he was gone. The miraculous staircase is still there.

Miracles come in many ways that are unbelievable but true, and I believe that others like me acknowledge them, too.

For more information about the Loretto Chapel Museum and a photograph of the miraculous staircase, log on to <http://www.nmia.com/~paulos/loretto.html>.

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

Faith, Hope and Charity/

David Siler

'It wasn't my turn today'

"Tommy" and his family recently moved back to Terre Haute, and Tommy



was enrolled in the preschool program at Ryves Hall, a program of Catholic Charities.

One recent winter Monday morning, Tommy showed up for preschool around 9:30 a.m., and the

staff noticed that Tommy was not his normal, cheerful self. He was distracted, tired and explained that he just didn't feel well.

The teacher took Tommy aside and sat down with him to see if she could find out what was going on.

He told her that he had a headache and that his stomach was upset.

The teacher replied, "Perhaps I should call your mom so you can go home since you don't feel well."

Tommy became anxious and replied, "No, please don't do that. I really have to be here."

The teacher pressed him further, saying, "You seem tired today. Did you get enough sleep last night?"

"I think so," answered Tommy.

"Did you fall and hit your head?" asked the teacher.

"No," Tommy replied.

"What about dinner? Did you have something to eat for dinner last night?" the teacher asked.

"Yes, I ate dinner. We had dinner at the soup kitchen," Tommy said. The soup kitchen is another program of Catholic Charities.

The teacher asked, "Did you eat breakfast this morning? Maybe you ate something that upset your stomach."

"No," Tommy said. "I didn't have breakfast today. We have a lot of people that live with us, and it wasn't my turn today."

It is simply unacceptable and a moral outrage that one in four children in Indiana are "food insecure," meaning that, just like Tommy, they don't know when or how their next meal will come.

Simply put, it means that hunger is a regular part of their lives.

In Vigo County, where Terre Haute is located, slightly more than 50 percent of all school-aged children are on the free and reduced lunch program.

Catholic Charities is one of the providers of the weekend "Back Pack Program," where students can take home a back pack of food so that they can eat during the weekend.

At Catholic Charities, we feel honored and privileged to help fill in the gaps created by hunger, loneliness, lack of hope, homelessness and other things, but we would sure love to be put out of business.

Realities like Tommy's life should spur us on to do two things—feed the hungry at our door today and work to change the world so that Tommy, and other children like him, don't have to wait for their turn to eat.

Tommy's story leads me to ask the question, "What have we done to create a society within the richest nation in the world where one in four children battle hunger?"

Some things are very seriously wrong but, more optimistically, I offer that we have within our capability the means to make this problem disappear.

To learn more about the issue of hunger in Indiana, read a copy of the first-ever statewide hunger study at www.FeedingIndiansHungry.org.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

Second Sunday of Lent/Msg. Owen F. Campion

The Sunday Readings

Sunday, March 4, 2012

- Genesis 22:1-2, 9a, 10-13, 15-18
- Romans 8:31b-34
- Mark 9:2-10

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



Often, Genesis is associated with its Creation Narratives since these particular sections of the book have prompted such warfare among those of varying opinions as to their interpretation.

However, much else is included in Genesis.

A major figure is Abraham. Historians and biblical scholars agree that Abraham actually lived. He was not a myth or the product of imagination. He lived very long ago.

Historically, Jews have regarded Abraham as the first of their race. In a theological sense, Christians see Abraham as the first of their race because Christians believe that their religion flows from the Revelation initially given by God to the Jews.

This weekend's reading is very familiar. Abraham leads his beloved son, Isaac, to the top of a high mountain to kill him there as a sacrifice to God. As is well known, God intervenes and orders Abraham to spare Isaac.

The story has several lessons. One lesson, usually overlooked, is the repudiation of human sacrifice by none other than God. Human sacrifice, in and of itself, was forever abhorrent to Jews, but was very much a part of the ritual of pagans who lived around the Jews.

Another feature of pagan worship was to conduct ceremonies, including sacrifices, on the top of high mountains.

Therefore, beyond sparing Isaac, beyond rejecting human sacrifice, in this story God draws Abraham, and all people, away from the error of paganism.

Instead, they learn from God about the best and true order of creation. God is the best teacher, and God provides for the people.

Isaac is a figure who, for Christians in later centuries, in a sense symbolizes Jesus. As was Isaac, Jesus was the sacrifice, killed by the ignorance and baseness of humans. However, Jesus did not die forever.

St. Paul's Epistle to the Romans furnishes the second reading.

Always, inevitably, in his writings, Paul encouraged and reinforced his disciples in their faith. This section from Romans is no exception.

Typically straightforward and clear, this reading simply says that if the power of

God and the light of God are with us, nothing can prevail against us.

The Gospel of St. Mark provides the last reading.

As was the case with the Old Testament reading from Genesis, which is this weekend's first reading, this New Testament selection is very familiar. It is the story of the Transfiguration.

In this story, Jesus takes Peter, James and John to the summit of a high mountain. There, in an overwhelming, stupendous and even terrifying appearance, Jesus is transfigured. He becomes visible to the Apostles as the Son of God.

Light is everywhere. In the Old Testament, God is associated with light. Indeed, the presence of God constitutes the difference between darkness and light. God is the Lord of life and of light.

Mountaintops are the places on Earth that are nearest to heaven. In a hopeful, awkward attempt to come as close as possible to God, humans climbed to the tops of mountains.

Indeed, the temple in Jerusalem was built at the summit of Mount Zion. Jesus was crucified on a hilltop. He ascended from a hilltop.

In this reading, all earthly fogs and veils are cast down. Jesus appears in the reality of divinity. In this divinity is eternal life itself.

The presence of Moses and Elijah indicate that Jesus is fully and absolutely in the historic train of God's communication with and the salvation of God's people.

Reflection

The newness of Lent has ended. This weekend, we are observing the second Sunday of the season.

Now, the Church leads us in earnest into this period to prepare for Holy Week and Easter.

Its message is simple. It is profound. God is everything. We are humans, and we are limited. Always, amid our limitations, and to relieve us in our limitations, God has provided for us.

God provided for Abraham. God spared Isaac, but only after being assured of Abraham's unflinching faith.

Faith is indispensable in our search for and our path to God.

Faith is the opposite of selfishness and of foolishly over-exaggerating our limited human abilities.

God is in Jesus. Jesus is Lord. This is the great message of the Transfiguration given us this weekend in St. Mark's Gospel.

It was St. Paul's word to the Christian Romans. If we have Jesus, we have God. And in God, we lack nothing.

So, with this assurance and challenge, the Church this weekend prepares us for the season of Lent. †

Daily Readings

Monday, March 5

Daniel 9:4b-10
Psalm 79:8-9, 11-13
Luke 6:36-38

Tuesday, March 6

Isaiah 1:10, 16-20
Psalm 50:8-9, 16bc-17, 21, 23
Matthew 23:1-12

Wednesday, March 7

St. Perpetua, martyr
St. Felicity, martyr
Jeremiah 18:18-20
Psalm 31:5-6, 14-16
Matthew 20:17-28

Thursday, March 8

St. John of God, religious
Jeremiah 17:5-10
Psalm 1:1-4, 6
Luke 16:19-31

Friday, March 9

St. Frances of Rome, religious
Genesis 37:3-4, 12-13a, 17b, 28
Psalm 105:16-21
Matthew 21:33-43, 45-46

Saturday, March 10

Micah 7:14-15, 18-20
Psalm 103:1-4, 9-12
Luke 15:1-3, 11-32

Sunday, March 11

Third Sunday of Lent
Exodus 20:1-17
or Exodus 20:1-3, 7-8, 12-17
Psalm 19:8-11
1 Corinthians 1:22-25
John 2:13-25

Question Corner/Fr. Kenneth Doyle

First Friday devotion was revealed to St. Margaret Mary Alacoque in France

QIn order to receive the promise of the grace of final penitence, my



understanding is that one must attend Mass on the first Friday for nine consecutive months.

Recently, I was attempting to complete that devotion, but on the ninth first Friday, our parish had a Communion service.

Is that considered a Mass, and would the promise be granted? (Hydesville, Calif.)

AFirst Friday devotion dates back to the last decades of the 17th century when Jesus appeared to St. Margaret Mary Alacoque in France. In a series of conversations, Jesus urged her to make known the deep love symbolized by his Sacred Heart.

Among the promises made to her by Christ was that "my all-powerful love will grant to all those who will receive Communion on the first Fridays for nine consecutive months the grace of final repentance; they will not die in my displeasure, nor without receiving the sacraments; and my heart will be their secure refuge in the last hour."

It is important that this devotion not be viewed mechanically as though in some magical way people could simply "catch Mass" on those nine days and otherwise conduct themselves in utter selfishness and still be guaranteed salvation.

Instead, the presumption is that someone devoted to frequent reception of the Eucharist would try to match that devotion with a virtuous life and that the power of the Eucharist would help them to do that.

As to your question, a Communion service is not a Mass. A Mass is a full eucharistic celebration in which the bread and wine are consecrated, offered to God in union with the sacrifice of Jesus and then received.

Did the Communion service "count" as your ninth first Friday? Of course, it did.

God is not a giant referee in the sky with a whistle in his mouth looking for fouls to call. He is a loving Father seeking to give us the benefit of every doubt.

You wanted to go to Mass on the ninth first Friday and tried to do that. You did your best and—in my mind and, I think, in God's—that's enough.

QHow often is the pastor of a rather large, one-priest parish allowed to take a vacation? (Batesville, Ind.)

AYour question is interesting. It seems to suggest that one particular priest is taking too much vacation time, whereas most doctors, counselors and spiritual directors today would

define the problem as the reverse—namely, that priests take too little time off.

Many priests are now doing what a generation ago was the work of two or even three priests. Some priests are additionally carrying diocesan responsibilities.

An August 2010 article in *The New York Times* reported on studies which show that members of the clergy—Protestant as well as Catholic—now suffer from obesity, hypertension and depression at rates higher than most American men.

Part of it has to do with the misperception some priests have that serving God means never saying no, that they are bound to answer every call for help from any person at any time, and that any concern for self is a selfish thing.

To answer your question, Canon #533.2 of the *Code of Canon Law* says that "unless there is a grave reason to the contrary, a pastor is permitted to be absent from the parish each year for vacation for at most one continuous or interrupted month."

In addition, dioceses commonly encourage priests to take one day off a week due to the fact that priests enjoy no weekends off.

These breaks allow the priest to enjoy recreational activities, read, be refreshed, and stay connected with family and friends—then hopefully return to ministry with new energy.

A priest must use common sense and not take a vacation during particularly busy times in a parish, such as Christmas or Holy Week.

The reality is that often priests simply cannot take a week or two for a vacation.

Because it's becoming harder and harder to find substitute coverage for weekend Masses, many priests are inclined to take two or three days off midweek.

A regular weekly day off for priests is certainly a boost to healthy living, but sometimes parishioners have crises that cannot wait and prevent a pastor from taking that time off. †

My Journey to God

Lenten Contemplation

The whole month of March is Placed in Lent this year As it is most years. The sun is steadily getting brighter As spring is announced.

How odd! The time of greatest silence and interior darkness Comes as the Earth tilts into a greater Sunlit brilliance.

A paradox, a point of contradiction. Penance, fasting, alms-giving.

An inner search for light As I put on sunglasses to drive.

Until The dazzling light of Easter is remembered. The rock rolled away. As halcyon radiance penetrates all darkness.

Illuminating the heart as "Alleluia" Is sung!

By **Trudy Bledsoe**

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis.)

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*, Indianapolis, IN 46202-2367 or e-mail to critterion@archindy.org. †

Rest in peace

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

BUCHANAN, Freda Joy, 82, St. Mary Magdalen, New Marian, Feb. 9. Wife of Paul Buchanan. Mother of Robert Crocker. Grandmother of two. Great-grandmother of two.

BUCKEL, Norma Jean, 80, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 17. Mother of Michael and Steven Buckel. Sister of Leroy Bussell. Grandmother of four.

EYSTER, Karen L., 63, Nativity of Our Lord Jesus Christ, Indianapolis, Feb. 20. Mother of Mickey and Rick Kehl. Stepmother of Tammy Eyster. Daughter of Mary Jo Randolph. Sister of Beverly Randolph, Charles and Stephen Davis. Grandmother of four.

HALBERT, Cora L., 82, St. Charles Borromeo, Milan, Feb. 12. Mother of Lisa Barker and Robert Halbert. Sister of Jane Guy, George and Jerry Perkins. Grandmother of one.

HUTH, George Allan, 24, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 18. Son of George Huth and Theresa Larson. Grandson of George and Betty Huth.

JOHNSON, E. Anne, 72, St. Vincent de Paul, Bedford, Feb. 19. Aunt of several.

LOSIN, Alfred, 90, St. Paul the Apostle, Greencastle, Feb. 15. Husband of Florence Losin.

NOBBE, Julie, 40, Holy Family, Richmond, Feb. 16. Wife of Doug Nobbe. Mother of Lance Nobbe. Daughter of Mary Lou Mullins. Step-daughter of Larry Mullins. Sister of Cathy Young and Rodney Lamott. Stepsister of Rhonda Howell, Chris and Mitchell Mullins.

OLES, John C., 51, St. Malachy, Brownsburg, Feb. 16. Husband of Roberta Oles. Father of Jacqueline, Margaret and Ben Oles. Brother of Gregory, Michael and Patrick Oles.

PETER, Marie I., 90, former member St. Paul, Tell City, Feb. 12. Aunt of several.

SOBIECH, Margaret L., 76, St. Vincent de Paul, Bedford, Feb. 15. Mother of Mary Ann Barrett, Michael, Paul and Stephen Sobiech. Sister of Mary Phelps and Jerome McCaig. Grandmother of seven.

STOVALL, Ronald J., 78, St. Vincent de Paul, Bedford, Feb. 8.

TAMM, Mary Ellen, 89, St. Barnabas, Indianapolis, Feb. 21. Wife of George Tamm. Mother of Constance Embry and Margaret Dixon. Sister of Ruth Chapman, Dorothy Slota, Joseph and William Neiman. Grandmother of three.

TARQUINIO, Violetta, 94, St. Mary, Richmond, Feb. 14. Mother of Niki Phenis. Grandmother of three.

WALSMAN, Maxine M., 74, St. Louis, Batesville, Feb. 17. Mother of Tina Duncan, Teresa Fitzpatrick, Tonya Fledderman, Tami Peters, Tim and Toby Walsman. Grandmother of 14. Great-grandmother of six. †

'Mary and Joseph'



CNS photo/courtesy Rip Caswell

Above, this close-up image of a statue showing Joseph's hand holding a carpenter's square was photographed recently in the studio of sculptor Rip Caswell in Troutdale, Ore.

Right, a close-up image of Mary's face, part of a larger "Mary and Joseph" statue, was photographed recently in the Troutdale, Ore., studio of nationally renowned artist Rip Caswell, who is creating the work for the Cathedral of the Immaculate Conception in Wichita, Kan. Caswell was commissioned to create this heroic-size bronze sculpture and a second sculpture the same size, titled "The Crucifixion," as part of the renovation of the cathedral.



Ministry helps parents of stillborn babies

LITTLE ROCK, Ark. (CNS)—Regina Binz started the Holy Sews ministry at Our Lady of the Holy Souls Parish in Little Rock in 2008 to provide Arkansas hospitals with clothes designed to fit stillborn babies, but the Holy Spirit had other ideas, she said, as interest in the ministry has grown beyond the state.

In April 2007, she and her husband, Kevin, found out that their baby no longer had a heartbeat. Ryan was delivered stillborn at 17 weeks.

The clothing that the nurses had at the hospital was much too big for him. She knew that she wanted to do something so another mother didn't have to experience that.

Binz grew up on a farm, and learned to sew from a great aunt. She always "fiddled" with sewing.

Binz's mother, Sarah Lichti, was in an Extension Homemakers Club and helped her work out designs. The tunic design took close to a year to develop.

Once the design was right, Binz wasn't sure what was next. She was visiting a friend on Thanksgiving in 2008, and on a whim they decided to visit Mercy Medical Center in Rogers.

"The nurse looked at us in disbelief and said, 'Really?' Then she told us there was a woman in labor right now and the baby would be stillborn," Binz said. "I knew what I was doing was right and that mother needed that layette."

Our Lady of the Holy Souls Parish helped Binz in the ministry, providing meeting space, support and funds to buy supplies. As word got out about the program, others joined in to help. They were able to create a website, www.holysews.org, to spread the word.

"One thing led to another. Someone was touched by the ministry and gave a donation. Mothers who received a layette have joined. It blossomed and grew, and is continuing to grow beyond Arkansas," she said.

The last thing a mother should worry about during this heart-wrenching time, Binz said, is what to bury her baby in.

"We take great care to make sure things are perfect. We make it like how we would want for our baby because we know what it's like. The last thing you think about in that situation is clothes. We do this so another woman doesn't have to say 'I don't want my baby to be buried naked.' We can eliminate that fear and give the mother something beautiful for her child," she said. "We put it in God's hand and let it go."

The group provides area hospitals with a layette, which they then give to mothers in a keepsake box. The set includes a tunic, cap, blanket and tiny teddy bear. There is no charge, and each set is blessed before it is donated. To date, more than 900 sets have been given away.

"To hold my lifeless child is the most agony [that] I've ever experienced," Binz said. "This affects everyone. It is more of what Jesus would do—extend caring and compassion to everyone. This is about respecting life by honoring [the children] in death."

Once word spread about the group and its ministry, women from around the country have asked to start chapters of their own. Out-of-state chapters have been put on hold for now while Binz and others complete an instructional video. Some local groups have volunteered to help.

Binz called the growing interest in the effort "unbelievable."

"The plan is already made, not by me—by the Holy Spirit. I just take it day to day," she said. "I kind of thought that eventually I would want this to be in other places. It's all been very liberating."

It is an honor, she said, to help others start this ministry that assists women at one of their darkest hours.

"It is very humbling and exciting at the same time. My sorrow has turned into dancing. Something so horrible in my life has turned into something beautiful. The fact that it is spreading is very powerful," she said. "It wasn't just me. I'm just someone who listened." †

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

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Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following list of services were reported to *The Criterion*.

Batesville Deanery

March 4, 1 p.m. for St. Denis, Jennings County;
St. Maurice, Napoleon; and Immaculate Conception, Millhousen, at Immaculate Conception, Millhousen
March 7, 4 p.m. to 5:30 p.m. and 6:30 p.m. to 7 p.m. at St. Mary-of-the-Rock, Franklin County
March 7, 7 p.m. for St. Charles Borromeo, Milan; St. Mary Magdalen, New Marion; St. Pius, Ripley County; and St. John the Baptist, Osgood, at St. John the Baptist, Osgood
March 9, 8:30 p.m. to 10 p.m. at St. Teresa Benedicta of the Cross, Bright
March 10, 8 a.m. to 11 a.m. and 1 p.m. to 3 p.m. at St. Teresa Benedicta of the Cross, Bright
March 12, 7 p.m. at St. Lawrence, Lawrenceburg
March 14, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
March 15, 4 p.m. to 5:30 p.m. and 6:30 p.m. to 7 p.m. at St. Peter, Franklin County
March 21, 7 p.m. at St. Joseph, Shelbyville
March 22, 7 p.m. at St. Mary, Greensburg
March 27, 7 p.m. for St. Nicholas, Ripley County; St. Anthony of Padua, Morris; and St. Louis, Batesville, at St. Louis, Batesville
March 28, 6:45 p.m. at St. John the Evangelist, Enochsburg
March 28, 7 p.m. at St. Vincent de Paul, Shelby County
April 4, 10 a.m. to 10 p.m. for St. John the Baptist, Dover; St. Martin, Yorkville; St. Paul, New Alsace; and St. Joseph, St. Leon, at St. Joseph, St. Leon

Bloomington Deanery

March 13, 7 p.m. at St. Agnes, Nashville
March 22, 7 p.m. at St. Martin of Tours, Martinsville
March 25, 3 p.m. for St. John the Apostle, Bloomington; St. Paul Catholic Center, Bloomington; and St. Charles Borromeo, Bloomington, at St. Charles Borromeo, Bloomington
March 27, 7 p.m. at St. Vincent de Paul, Bedford

Connersville Deanery

March 6, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
March 8, 7 p.m. at St. Bridget of Ireland, Liberty
March 14, 7 p.m. at St. Gabriel, Connersville
March 22, 7 p.m. at St. Andrew, Richmond
March 29, 7 p.m. at St. Rose, Knightstown

Indianapolis East Deanery

March 5, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)

March 7, 7:30 p.m. at Holy Spirit
March 8, 7 p.m. at St. Thomas the Apostle, Fortville
March 14, 7 p.m. for Holy Cross and St. Philip Neri at Holy Cross
March 27, 6 p.m. at St. Rita
March 29, 7 p.m. for SS. Peter and Paul Cathedral and St. Mary at St. Mary

Indianapolis North Deanery

March 11, 2 p.m. at St. Pius X
March 12, 7 p.m. at St. Pius X
March 13, 7 p.m. at St. Pius X

Indianapolis South Deanery

March 12, 7 p.m. at St. Roch
March 19, 7 p.m. at Nativity of Our Lord Jesus Christ
March 20, 7 p.m. at St. Jude
March 21, 7 p.m. at St. Mark the Evangelist
March 25, 3 p.m. at Good Shepherd
March 29, 7 p.m. at St. Ann
April 2, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

March 6, 7 p.m. at St. Thomas More, Mooresville
March 8, 7 p.m. at St. Malachy, Brownsburg
March 8, 7 p.m. for Holy Angels at Marian University
March 13, 7 p.m. at St. Gabriel the Archangel
March 13, 7 p.m. at St. Anthony
March 21, 7 p.m. at Mary, Queen of Peace, Danville
March 21, 7 p.m. at St. Christopher
March 27, 6:30 p.m. at St. Susanna, Plainfield
March 27, 9 p.m. at Marian University
March 28, 7 p.m. at St. Joseph
March 31, 9:30 a.m. to 5 p.m. at St. Michael the Archangel

New Albany Deanery

March 6, 9 a.m. to 7 p.m. at Our Lady of Perpetual Help, New Albany
March 7, 7 p.m. at St. Michael, Charlestown
March 10, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
March 13, 7 p.m. at St. Mary, Lanesville
March 14, 7 p.m. at St. Joseph, Corydon
March 18, 4 p.m. for Holy Family, New Albany, and St. Mary, New Albany, at St. Mary, New Albany
March 22, 6:30 p.m. at St. Paul, Sellersburg
March 26, 7 p.m. at St. Joseph, Clark County
March 28, 7 p.m. for St. Mary, Navilleton, and St. Mary-of-the-Knobs, Floyds Knobs, at St. Mary-of-the-Knobs, Floyds Knobs
March 29, 7 p.m. at St. Michael, Bradford
April 1, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

March 6, 7 p.m. for Most Sorrowful Mother of God, Vevay,



Bishop David A. Zubik of Pittsburgh hears a young woman's confession during a pro-life youth rally at the Verizon Center in Washington prior to the March for Life on Jan. 23.

and Prince of Peace, Madison, at Prince of Peace, Madison
March 11, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
March 14, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
March 15, 7 p.m. at St. Bartholomew, Columbus
March 28, 6 p.m. at St. Patrick, Salem
March 29, 6 p.m. at American Martyrs, Scottsburg
April 2, 7 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery

March 7, 6:30 p.m. at St. Meinrad, St. Meinrad
April 1, 2 p.m. at St. Paul, Tell City

Terre Haute Deanery

March 4, 7 p.m. at St. Joseph, Rockville
March 8, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute
March 8, 7 p.m. at St. Benedict, Terre Haute
March 13, 7 p.m. at Annunciation, Brazil
March 21, 7 p.m. at St. Paul the Apostle, Greencastle †

Lenten activities available online

Be sure to visit *The Criterion's* Lenten Web page at www.archindy.org/lent.

The page consists of links to daily readings, archived Lenten columns by Archbishop Emeritus Daniel M. Buechlein, a full list of communal penance services taking place at parishes and other features. †

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Employment



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Cuban Church has become more public in a rapidly changing culture

HAVANA (CNS)—The Catholic Church that Pope Benedict XVI will visit on March 26-28 is, to put it simply, more.

Since Pope John Paul II's visit in 1998, the Church is more unified, more public, more likely to work with the government in accomplishing specific goals, more involved in providing assistance to the Cuban people and more comfortable in its place in society. Its bishops, priests and laypeople, while still wary of pushing official tolerance too far, are more confident in teaching the faith in a way they believe can help shape the future of all of Cuba.

Above all, it is more hopeful. In interviews and casual conversations with Catholic News Service in mid-February, just about everyone—including nonbelievers—in the places that Pope Benedict will visit expressed hope for what his trip might trigger. People said they saw important changes the last time a pope visited Cuba, and they have hopes for what this trip might bring.

They spoke of a Cuban people around the world unified by the Virgin of Charity of El Cobre—La Caridad as she is affectionately called. Pope Benedict's stop in Cuba has been described by the Cuban bishops as a personal pilgrimage to share in this year's celebrations of the 400th anniversary of La Caridad.

"It is a blessing for all Cubans," said Juan Alberto Alba, whose infant godson was one of

33 children baptized on Feb. 11 at the Shrine of Our Lady of Charity of El Cobre, where the pope will visit on March 27. "In the past, it was bad to be Catholic, but the faith has grown."

"The Cuban Church is a Church with hope in Christ," said Msgr. Ramon Suarez Polcari, chancellor of the Havana Archdiocese. That sense of hope has become more obvious in the past few years.

It has happened in low-profile ways such as in the growth of thriving home-based missions and the expanded presence of Caritas, the Church's development and relief agency. Among higher-profile events, a new seminary opened outside Havana in 2010. Havana Cardinal Jaime Ortega Alamino mediated the release of more than 50 political prisoners, and processions and prayer services across the country drew thousands of people to pay homage to a statue of the nation's patroness.

New Church efforts include the country's first MBA program, just one offering at the not-quite-open Father Felix Varela Cultural Center. It fills an education gap in a country where only in the last few months have individuals been allowed to own businesses, and few people have the necessary background to run one.

Roberto Veiga Gonzalez, editor of *Espacio Laical*, a widely respected magazine for the laity published under the auspices of the Archdiocese of Havana, said that "every day the Church is more integrated into society."

Catholicism is "a moral, religious reference point for many sectors of Cuba, even when they are not Catholic. Catholicism is a part of Cuban culture," he said.

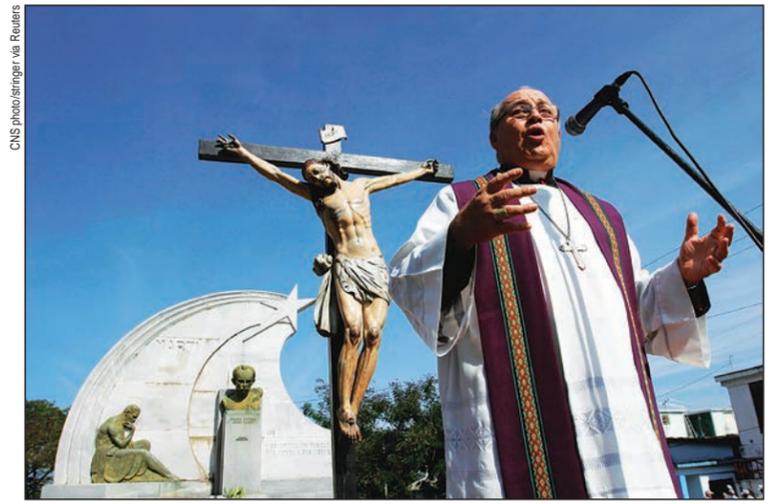
Veiga explained that in 19th-century gatherings, "the Cuban nation began to be dreamed of at the Catholic seminary." So it is natural that the Church is playing a role in helping bring about change now, by creating a climate for dialogue. That seminary now houses the Varela Cultural Center, a program of the Church intended to be a place for all Cubans to share culture and dialogue.

While optimism is palpable, the picture is not uniformly rosy.

Everyday life in Cuba is a struggle for most people. Salaries are low. The base wage is about \$20 a month. Food and other resources are often in short supply and expensive. Few people have access to costly—and bad—Internet and cell phone service. The government controls what news gets in and who can leave the country. Plenty of people spend time in Cuban prisons for criticizing the government.

Though the Church estimates 60-70 percent of Cubans are Catholic, attendance at weekly Mass remains low, in single digits as a percentage of the population. A majority of children are baptized, but far fewer receive other sacraments. Catholic funerals are popular, however.

So much has changed about the attitude toward Catholicism



Cardinal Jaime Ortega Alamino of Havana speaks on Feb. 25 after a Stations of the Cross service during preparations for Pope Benedict XVI's upcoming visit to Cuba.

since 1992, when the government dropped its official designation as atheist, that even the biography of President Raul Castro on Wikipedia lists his religion as "Roman Catholic [formerly atheist]."

But a series of polls done for the Church in 2002-03 as part of preparations for a pastoral plan found that 75 percent of practicing Catholics were unfamiliar with the national ecclesial "encuentro" of 1986 that is considered a turning point for the Cuban Church's pastoral style.

Gustavo Andujar, cultural director of the Varela Cultural Center, set to fully open next year, said that means three-quarters of practicing Catholics "were not 'historic' Catholics, but late-comers, with little if any formation and without a deeply rooted sense of

belonging to the Church."

It has been an uphill climb for the Church since soon after Fidel Castro took power in 1959. Church properties were confiscated, many clergy and religious activists were jailed or expelled and religious schools closed.

Veiga said state policies against religion put the Church "very, very low on the social hierarchy. In my opinion, that helped the Church because it had to learn to become more integrated into society, to reconnect with its base."

Now, Veiga said, the Catholic Church "is not looking for power, but to be with its own people, side by side with those who are suffering, and to be side by side with those who can change the situation so fewer people suffer." †

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