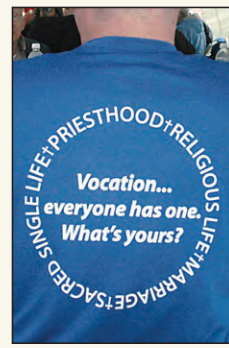




The

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Run for Vocations

Mini-Marathon team set to promote vocations again this year, page 9.

CriterionOnline.com

February 13, 2009

Vol. XLIX, No. 18 75¢

A celebration of life



During her volunteer efforts in the slums of Kampala, the largest city in Uganda, Jenna Knapp taught literacy and provided basic health care for children who lived in the streets. Left, the University of Notre Dame student from Indianapolis poses with two boys she met during her volunteer work. Right, she hugs a child she met in Uganda during 2008, the year when she split her time between studying and volunteering in that African country and in El Salvador. Both experiences solidified her belief that she wants to commit her life to service to others at home and around the world.

Turning 21, college student discovers herself and her place in the world

(Editor's note: "Stewards Abroad" is an occasional series that reports on the efforts of Catholics from the Archdiocese of Indianapolis throughout the world.)

By John Shaughnessy

Jenna Knapp savored the rare gift on her 21st birthday, part of a celebration that was far different than the way many college students mark that milestone.

No one asked to check her ID, bought her an alcoholic drink or even wished her "Happy birthday."

Instead, the University of Notre Dame student from Indianapolis celebrated her birthday in Uganda, the African country where she had come to volunteer—teaching literacy and providing basic health care in a city slum during the day, and being a "mother" in a group home for 11 street children, all boys, at night.

"The night before my birthday, I was at my house with all of the boys and we sat in our circle on the floor and

ate beans and *posho* with our hands like any other night," Jenna recalled in an e-mail she sent to family and friends. "I sang them to sleep and went out to bathe under the stars, laughing because it was so fitting that as I turned 21 I'd be in the middle of nowhere but so content to be there with my boys. "I went to bed at

9:30 and woke up to a beautifully misty morning. I didn't tell my boys or anyone it was my birthday because

they don't have birthdays and that would have seemed odd to celebrate me but not them. But it was such a beautiful day. I went into the slum and came back to my kids at night and it was really, really beautiful."

A different kind of education

Consider Jenna's story as a "coming of age" tale, one of those times in a young person's life that change forever their view of the world and themselves.

For nearly all of 2008, Jenna lived and volunteered in El Salvador and Uganda, in

See KNAPP, page 2

Pro-life postcard campaign is 'more important than ever' this year

WASHINGTON (CNS)—With tens of millions of postcards already distributed to Catholic schools and parishes, non-Catholic Churches and civic organizations, the



Deirdre A. McQuade

campaign to convince Congress not to reverse current pro-life policies or make abortion a right is more important than ever, according to a pro-life official.

"To guard against the erosion of current pro-life measures—and to keep abortion from becoming a federal entitlement—our voice is needed now more than ever," said Deirdre A. McQuade, assistant director for policy and communications at the U.S. bishops' Office of Pro-Life Activities.

"The massive campaign under way shows clearly that, regardless of how they voted, Catholics want to send a strong message to Congress to protect existing pro-life policies and to oppose the radical promotion of abortion," she added. "As the cards start flooding in, the new Congress will see that they should not divide our nation with policies that offend the pro-life values of the majority of Americans."

The national postcard campaign, launched on Jan. 24-25 and expected to continue until mid-February, asks members of Congress to oppose any measures similar to the Freedom of Choice Act, which "would overturn many existing widely supported policies, including laws protecting parental involvement and conscience rights and those preventing partial-birth abortion and taxpayer funding of abortion."

The majority of U.S. dioceses are participating in the postcard campaign, according to a Feb. 4 news release from the U.S. Conference of Catholic Bishops.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said parishioners in central and southern Indiana have filled out and signed 39,819 pro-life postcards as of Feb. 10.

"The current campaign is unprecedented and is expected to exceed any sponsored by the Catholic bishops in the past," the news release said.

Through its partner organization, the

See POSTCARD, page 2

Couple's promise helps them grow, face adversity

By Mary Ann Wyand

Love and marriage begin with a promise—a promise to respect and cherish each other, a promise to be faithful to each other, a promise to keep forever.

Christopher and Stephanie (Dittman) Fenton's love story began as students at Roncalli High School in Indianapolis with yet another special promise—A Promise to Keep: God's Gift of Human Sexuality.

As high school peer mentors for the archdiocesan Office of Catholic Education's abstinence education program, they taught middle school students about the importance of living a chaste life and abstaining from sexual relations until marriage.

"We did a lot of group dates with friends

[during high school]," Stephanie said, "and just got to know each other."

They kept that promise of abstinence during their high school and college years until their wedding day on April 16, 2005, when she carried her A Promise to Keep pin tucked in her bridal bouquet.

And they discovered that the discipline of loving each other without the emotional pressures of premarital sexual activity strengthened their relationship and communication skills, especially when they were separated for his Army National Guard training during their engagement and his deployment to Iraq last year.

Now that Chris is home from the war, they thank God for their marriage every day.

They met as sophomores during choir

class at Roncalli High School. Before his overseas military service last year, they participated in the choir at St. Jude Parish, where they attend Mass.

"We knew that we were going to wait from the very beginning," Stephanie explained about their decision to postpone sexual relations until their honeymoon.

"We wanted to sanctify our marriage," she said. "We made a promise to God and to each other, and we kept it."

Their decision to remain chaste until marriage was based on their Christian faith, values and morals, they said, which were affirmed by their volunteer service as A Promise to Keep peer mentors during their senior year in high school as members

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KNAPP

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two settings marked by extreme poverty and desperation. It was a time when her faith and values were tested, a time when her faith and values also led her to clearly see herself—and her place in the world.

“It was a different kind of education, one that is much more in touch with reality,” says Jenna, a graduate of St. Pius X School and Brebeuf Jesuit Preparatory School, both in Indianapolis. “It’s made me realize how I want to continue living the rest of my life. I feel I’m more alive when I’m living in service and not removed from it. With what I’ve been given in life, I feel I owe so much back. I want to listen and love in a way that I hope I can sustain all through my life.”

Jenna started her life-changing year by spending the first five months in El Salvador, a country where she has traveled six times since she was 16.

During her most recent visit, she studied theology at a university there and also volunteered in a poor mountain village called Guarjila.

“My first trip to Guarjila was in my junior year of high school,” she recalls. “I saw their sense of hospitality and openness. I also witnessed their immense suffering. After my freshman year in college, I spent the summer there. I taught 15 classes in English a week. It let me become more invested in the community. When I was in El Salvador the last time, I spent the first four months working in an urban slum in San Salvador. I was teaching English to children.”

Lessons in humility, love and parenting

She began her six months in Uganda by volunteering for a group that builds elementary schools in Africa. Later, she joined an organization that allowed her to teach and provide basic health care in the slums of Kampala, Uganda’s capital and largest city.

During that time, she became emotionally connected to a 4-year-old girl who had been severely burned. Jenna helped the child get treatment in a Ugandan hospital, but the

girl died.

“I lived that experience with her mom,” Jenna recalls. “It taught me a lot of humility to feel the pain of her family and feel the suffering all around me. For once, I couldn’t change the situation, but I could be there for the family.”

Her most defining experience in Uganda involved being a “house mom” to 11 boys—ages 4 to 13—who had been rescued from the streets. When she first met them, she viewed them as “incredibly thin, usually high, extremely dirty boys who couldn’t handle physical contact and trusted no one,” boys who searched dumpsters for food.

The four months they spent together transformed the boys and Jenna.

“Sometimes, it freaks me out when I realize how much of a mom I’ve become, but I really love it,” she wrote in December, a few days before she returned to the United States. “They all call me Mommy Nakyanzi (my Ugandan name). I’m the one to pull the annoying ‘mom card’ and wipe their faces with my spit in the mornings. I can tell which one is tugging on my arm from behind just by the way they’re pulling me.

“I break up their fights, put them in ‘time out,’ and tell them I love them when it’s all said and done. I know each of their unique dance styles, and have taught a few of them to swing dance with me. I know which ones just need to snuggle up with me at times. Each of them is a miracle. In a few months, those boys went from being sickly and high to being transformed. Now, every one of them says they want to grow up and help street kids. They are amazing. I love them so much.”

A sense of communion and community

That love is the essence of Jenna, her friends say.

“She’s such a fun person to be around and she has so much energy,” says her friend, Emma Cordes, a member of St. Monica Parish in Indianapolis who attends Xavier University in Cincinnati. “She’s passionate about her friends and she’s passionate about serving the poor.”

Her passion for the poor also leads Jenna



Taking a break from her efforts to teach English to children in El Salvador, Jenna Knapp gives the girls a swimming lesson in the *pocona*—the swimming hole in the community of Guarjila. A graduate of St. Pius X School in Indianapolis and a student at the University of Notre Dame, Jenna spent 2008 studying and volunteering in impoverished settings in El Salvador and Uganda.

to serve others locally. She volunteers to help the Latino community near Notre Dame. Since high school, she has also continued a commitment to Miracle Place, an inner-city, multi-service center run by the Sisters of Providence in Indianapolis.

“She still comes whenever she’s home,” says Providence Sister Rita Ann Wade. “She meets the needs of many people, especially the young children. She makes the children feel she loves them very much and they respond to that.”

Jenna has returned this semester to Notre Dame, focusing on her double major in Peace Studies and anthropology. In the midst of another snowy, bone-chilling winter in South Bend, she sometimes fondly recalls those African mornings when she watched the sun rise above the tall grass.

The scenery has changed, yet one element stays constant for her. Whether at



In her volunteer work in the El Salvador community of Guarjila, Jenna Knapp taught English to the children. Here, she laughs as she watches one of her male students change into a skirt as part of an unusual relay race. Jenna created the race to help her students learn the names of different clothing items in English.

home or abroad, she believes she needs to put her faith into action.

“It’s important to go out and encounter the poor, whether they’re in your own city or another country, and just listen to them,” Jenna says. “It’s in that communion and that community that solidarity can grow in a way that’s similar to Christ’s message to serve the poor.” †

POSTCARD

continued from page 1

National Committee for a Human Life Amendment, the USCCB has been sponsoring national postcard campaigns related to various pro-life causes since 1993.

The original campaign, held at the start of President Bill Clinton’s first term in office, also targeted the Freedom of Choice Act.

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| <p>Jan Link, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, Indiana 46206-1410 317-236-1548 or 800-382-9836, ext. 1548 jlink@archindy.org</p> | |

“While FOCA would accomplish the abortion promotion agenda all at once, other bills could realize the same agenda in a piecemeal fashion,” McQuade said.

“For example, widely supported pro-life measures in appropriations bills are already at risk, including the long-standing Hyde amendment, which has prohibited the use of taxpayer funds for most abortions, and the Hyde/Weldon amendment preventing government discrimination against health care providers who do not perform or refer for abortions,” she added.

Cardinal Justin Rigali of Philadelphia, chairman of the USCCB Committee on Pro-Life Activities, expressed similar concerns in a Feb. 5 letter urging members of Congress to retain pro-life provisions in the appropriations bills they must approve to keep the government funded past March 5.

“While an extreme proposal like FOCA would overturn hundreds of pro-life laws at once, we are equally concerned that such laws may be overturned one at a time during Congress’ appropriations process,” he wrote.

Among the specific provisions he cited were:

- The Hyde amendment to the bill funding the departments of Labor and Health and Human Services as well as parallel provisions barring taxpayer funding of abortions in military hospitals, federal employees’ health

benefits, foreign assistance and other circumstances.

- The Dickey/Wicker amendment to the Labor/HHS appropriations bill, which bars federal funding of research involving the creation or destruction of human embryos or harm to them.
- The Hyde/Weldon amendment that guarantees the conscience rights of physicians and nurses who choose not to participate in abortions and hospitals that do not offer them.
- The Kemp/Kasten amendment to the State/Foreign Operations appropriations bill, which prohibits U.S. funding of organizations that promote coercive abortion or involuntary sterilization overseas.

“At a time when more Americans than ever may require life-affirming assistance from the government for their basic needs, efforts to force Americans to subsidize the denial and destruction of life would be especially tragic,” Cardinal Rigali wrote.

“Such efforts would radically divide our nation and increase distrust of Congress among millions of Americans at a time when we need to unite in solidarity to serve the urgent needs of all,” he added.

FOCA has not yet been introduced in the 111th Congress. †

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

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

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

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| <p>The Criterion</p> | <p>Phone Numbers:</p> <p>Main office:317-236-1570 Advertising317-236-1572 Toll free:1-800-382-9836, ext. 1570 Circulation:317-236-1425 Toll free:1-800-382-9836, ext. 1425</p> <p>Price: \$22.00 per year, 75 cents per copy</p> <p>Postmaster: Send address changes to <i>The Criterion</i>, P.O. Box 1717, Indianapolis, IN 46206</p> <p>Web site: www.CriterionOnline.com</p> <p>E-mail: criterion@archindy.org</p> <p>Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2009 Criterion Press Inc. ISSN 0574-4350.</p> | <p>Staff:</p> <p>Editor: Mike Krokos Assistant Editor: John Shaughnessy Senior Reporter: Mary Ann Wyand Reporter: Sean Gallagher Online Editor: Brandon A. Evans Business Manager: Ron Massey Administrative Assistant: Dana Danberry Senior Account Executive: Barbara Brinkman Senior Account Executive: Kelly Green Graphics Specialist: Jerry Boucher</p> |
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Father Donald Schmidlin was a pastor, Catholic Charities director

By Mary Ann Wyand

Father Donald L. Schmidlin, a retired diocesan priest, died on Feb. 5 in Indianapolis of complications from cancer. He was 78.



Fr. Donald L. Schmidlin

Until shortly before his death, Father Schmidlin had resided at Our Lady of Fatima Retreat House in Indianapolis, where he celebrated Masses, heard confessions,

assisted with the Tobit Weekend marriage preparation program for engaged couples, helped with other programs and ministered as a spiritual director.

In addition to his parish assignments, Father Schmidlin served as the director of Catholic Charities in the Archdiocese of Indianapolis from 1963 until 1976.

During a July 2007 interview, Father Schmidlin reflected on his 50 years of priestly ministry.

"I want to fan alive the flame of faith so it burns, to help people discover God as the deepest appeal in them, as what they really want," Father Schmidlin said. "Have I done that? I'm trying. Am I there yet? No. Has God helped me do that for other people? Yes."

Archbishop Daniel M. Buechlein was the principal celebrant for the Mass of Christian Burial on Feb. 9 at St. Matthew Church in Indianapolis. Burial was in the Priest's Circle at Our Lady of Peace Cemetery in Indianapolis.

Father Jim Farrell, director of Our Lady of Fatima Retreat House, was the homilist for his longtime friend.

Before his death, Father Schmidlin asked Father Farrell to deliver the homily.

With his usual sense of humor, Father Farrell said, Father Schmidlin told him, "Don't make me out to be a saint when you preach at my funeral."

Father Farrell told the gathering that he had known Father Schmidlin since 1975.

"I met Father Don in my first assignment at St. Pius X Parish in Indianapolis," Father Farrell recalled. "He was in residence there as director of Catholic Charities, and I was a newly ordained priest. That's when we became friends. It was during that year when he

acknowledged that he suffered from a disease called alcoholism and he went away for treatment."

When Father Schmidlin returned to active ministry, Father Farrell said, "he never hesitated to acknowledge that he had this disease. He let this illness become a way of ministering to other people. He could acknowledge that he faced struggles and challenges in life, and I think it made him more available and approachable to the people of God because they could relate to someone else who had a weakness they might have. I think that came out of his willingness to acknowledge his humanity."

As the director of Catholic Charities, Father Schmidlin "really lived Matthew 25, which was the Gospel [reading] today,"

Father Farrell said. "It ends with 'Whatsoever you do to the least of my brothers, you do unto me.'"

After retiring from active ministry in 2001, Father Schmidlin lived at the St. Paul Catholic Center in Bloomington, where he enjoyed serving Indiana University students and other parishioners.

"He forged many new friendships there that sustained him during these last years and particularly during his illness," Father Farrell said. "In the last several years, he had gone to Creighton University

[in Omaha, Neb.] and got a certificate in spiritual direction. He loved that ministry, and had a lot of [people] that came to him regularly. They loved the way he listened to them and helped them identify the movement of God in their lives."

Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis, remembered Father Schmidlin as a longtime friend, mentor and spiritual guide.

"[Father] Don was a very spiritual man who based his spiritual guidance on 'God is love,'" Father O'Mara said. "Don always assured me of God's love."

In May 2008, Father O'Mara and Father Schmidlin traveled to Colombia and Venezuela on a mission experience to South America with the Christian Foundation for Children and the Aging (CFCA).

"He had sponsored a child through CFCA and wanted to meet him," Father O'Mara recalled. "He didn't speak Spanish, but he communicated with everyone. The people who spoke English took him under their wings and he took them under his. When necessary, I was his interpreter. ... When he met his sponsor child, Ramon, [in Venezuela] he was so loving. ... I know that this child had won a place in Don's heart."

Donald Lewis Schmidlin was born on Oct. 24, 1930, in Indianapolis to

Alphonse and Rosalyn (Rettich) Schmidlin. He attended St. Therese of the Infant Jesus (Little Flower) School in Indianapolis.

After completing grade school, he attended the former Saint Meinrad Minor Seminary and the former Saint Meinrad College before studying for the priesthood at the Theological College of The Catholic University of America in Washington, D.C. He earned a master's degree at Loyola University in Chicago.

He was ordained to the priesthood by Archbishop Paul C.

Schulte on May 3, 1957, at Saint Meinrad Archabbey Church in St. Meinrad.

Father Schmidlin celebrated his first Mass at St. Therese of the Infant Jesus Church in Indianapolis.

His first assignment was as associate pastor of Christ the King Church in Indianapolis on May 20, 1957.

On May 20, 1961, he was named temporary associate pastor of Holy Angels Parish in Indianapolis while he completed graduate studies at Loyola University.

On Nov. 13, 1962, Father Schmidlin was appointed coordinator of activities for

the archdiocese's Catholic Charities Bureau then director of Catholic Charities on June 13, 1963.

He was named associate pastor of St. Luke the Evangelist Parish in Indianapolis on June 14, 1963.

On May 16, 1966, he moved to St. Patrick Parish in Indianapolis and was reappointed director of Catholic Charities.

On Feb. 8, 1969, Father Schmidlin was named associate pastor of St. Mary Parish in Indianapolis and reappointed director of Catholic Charities.

He was appointed to his first pastorate at St. Patrick Parish in Indianapolis on June 24, 1970, and reappointed director of Catholic Charities.

On Oct. 16, 1974, Father Schmidlin moved to St. Pius X Parish in Indianapolis and retained his assignment as director of Catholic Charities.

He resigned from his Catholic Charities position in 1976.

On Aug. 18, 1976, Father Schmidlin was named administrator pro-tem of Holy Rosary Parish in Seelyville and St. Augustine Mission in Fontanet.

Later that year, on Oct. 6, he was appointed pastor of St. Mary Parish in Rushville.

Two years later, on Aug. 1, 1978, Father Schmidlin was named pastor of St. Joan of Arc Parish in Indianapolis.

On July 8, 1987, he was appointed pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis.

His final pastorate was at St. Matthew Parish in Indianapolis, where he served from April 14, 1993, until his retirement from full-time ministry on July 2, 2001.

After ministering part-time at St. Paul Catholic Center in Bloomington, he moved back to Indianapolis and resided at the archdiocesan retreat center, where he ministered part-time as a retreat master and spiritual director.

On Oct. 3, 2007, he was appointed sacramental minister of St. Andrew the Apostle Parish in Indianapolis.

Surviving are two sisters, Rosalyn Quill and Franciscan Sister Mary Schmidlin; three brothers, Paul Schmidlin, Ledger "Joe" Schmidlin and Edward Schmidlin; 14 nieces and nephews; and many great-nieces and great-nephews.

Memorial gifts may be made to Catholic Charities Indianapolis or Our Lady of Fatima Retreat House. †

'I want to fan alive the flame of faith so it burns, to help people discover God as the deepest appeal in them, as what they really want. Have I done that? I'm trying. Am I there yet? No. Has God helped me do that for other people? Yes.'

—Fr. Donald L. Schmidlin

Bill would encourage scholarships for low-income students

By Brigid Curtis Ayer

Parental choice in education is a privilege that is accessible most typically for higher income families or for those families who make big sacrifices to send their children to a non-public school.

This option may become available to more families if freshman Sen. Carlin Yoder (R-Middlebury) has his way through a scholarship tax credit proposal that he is offering this year.

Yoder's proposal, Senate Bill 528, would offer a 50 percent tax credit incentive to corporations or individuals for donations made to qualified Scholarship Granting Organizations (SGO). A SGO would then provide grants to lower-income families for the purpose of school tuition or other school-related costs at a public or private school of the parents' choice.

Yoder, who works as a school administrator at Clinton Christian School in Goshen, Ind., said, "On a daily to weekly basis, people are calling in who want to enroll in our school but simply can't afford it."

Yoder said his school is getting a lot of inquiries from lower-income families who are finding, for various reasons, that public schools are not meeting their needs.

"These families want to find out what alternatives they have," he said. "The problem is they can't afford to do anything. That's what's really concerning me. This is not a slam on public schools, but ... some students ... just need another option."

"Let's say you have a kid that's being bullied in school," Yoder said. "This happens every once in a while, but to have to tell those parents that you can't afford any options and that their kid is just going to have to stick it out and put up with that kind of treatment is a shame. Public schools just aren't for everyone. I think the state of Indiana needs to step up and acknowledge that they need to work to provide other options to families that need them."

Limitations in the area of special services to students is another reason why parents need a private school option.

"Students do not always get the help that they need in public schools," he said. "It's not necessarily the public school's fault—they just can't reach everyone—but the student is not getting the help he or she needs."

Some students who need additional help

learning must go through an evaluation process to determine if they qualify for special services.

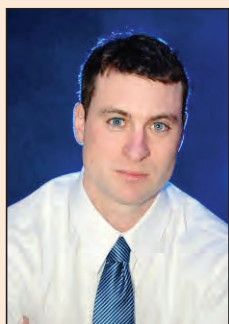
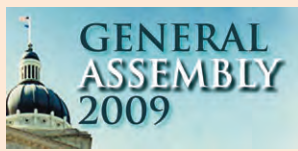
"If they do not qualify for special services for whatever reason, then they are unable to get help," Yoder said. "In a private school, we are not bound by the same

regulations and can provide help to students in circumstances where the public school would not be able to.

"Public schools tend to view this [proposal] as threatening to them, but it shouldn't be, in my opinion, because the kids that are doing well in a public school and are enjoying it aren't going to leave the public school," he said. "They like it there. The private schools are there for the kids that are struggling in the public schools or aren't finding what they need there and are desperate for other options."

"This is important legislation starting down that path to more options for families," he said. "I think this could be a good marriage between public schools and private schools to find out what's best for our students and work together to provide that."

Glenn Tebbe, executive director of the Indiana Catholic Conference, said, "Children of lower-income families are often times precisely the children who need educational alternatives the most in order to achieve success in school, especially if the



Sen. Carlin Yoder

school they currently attend is not meeting their educational needs. Yet without adequate financial resources, these education opportunities are inaccessible to them."

According to data collected by the School Choice Indiana Network, the national trend in educational choice policy has moved away from a voucher system toward tax credits. Eleven states currently have scholarship tax credit programs in place.

Currently, in Indiana there is only one scholarship granting organization in operation, the Indianapolis-based Choice Charitable Trust. This group awards scholarships to families to use for one of 60 participating schools in and around central Indiana.

SB 528 was scheduled to be heard in the Senate Tax and Fiscal Policy Committee on Feb. 10. The Senate panel is chaired by Sen. Brandt Hershman (R-Monticello), who supports the measure. The bill was expected to pass the Senate panel and move to second reading on the Senate floor, where it may be amended.

Bills on second reading are passed by a voice vote. Bills on third reading receive a roll call vote.

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



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Editorial



A nurse measures a baby in a maternity ward at a hospital in Manila, Philippines last November. "Dignitatis Personae" ("The Dignity of Persons"), a recently released instruction on bioethical issues by the Vatican's Congregation for the Doctrine of the Faith, encourages Catholics to be good stewards of human life in all its forms, especially in its earliest and most vulnerable stages.

We are called to be stewards of the beauty of creation

There are those who say that the moral teaching of the Church contains too many prohibitions. In reality, however, her teaching is based on the recognition and promotion of all the gifts that the Creator has bestowed on man such as life, knowledge, freedom and love ...

"By these, [man] participates in the creative power of God and is called to transform creation by ordering its many resources toward the dignity and well-being of all human beings and of the person in his entirety. In this way man acts as the steward of the value and intrinsic beauty of creation."

The quotation is taken from the introduction to "Dignitatis Personae" ("The Dignity of Persons"), an instruction on bioethical issues issued last December by the Vatican's Congregation for the Doctrine of the Faith. It was an update of the 1987 instruction "Donum Vitae" ("The Gift of Life"). The new instruction deals with developments in biomedical technologies that have taken place in the past two decades.

One section of the new instruction deals with new problems concerning procreation, including techniques for assisting fertility. Another section deals with new treatments that involve the manipulation of the embryo or the genetic patrimony (gene therapy, human cloning, therapeutic use of stem cells, hybridization and use of human biological material).

The instruction is technical and, therefore, may be difficult for non-specialists to read. But as the pope's representatives, Cardinal William Levada and Archbishop Luis Ladaria, make clear, the issues addressed in this instruction are of vital concern to "all people of goodwill, especially those who work in the medical field" because they speak to the most fundamental of all human values: the dignity of the person.

We are called to be stewards of the value and intrinsic beauty of all God's creation. That's why Pope Benedict has repeatedly called attention to environmental concerns, to problems of starvation and disease in many regions of the world, to the horrors of genocide and war (which he witnessed personally in his youth), and to all threats against the dignity of the human person—especially those which arise from new technologies that appear to be humane and life-giving, but which fail to respect the most basic

principle of ethical behavior: "the unconditional respect that is morally due to the human being in his bodily and spiritual totality."

Stewardship of the beauty of God's creation cannot be simply a sentimental attachment to nature. It must be a much more radical commitment to the preservation and development of all God's gifts. And it must start with the gift of life itself.

Authentic stewardship requires accountability. Individually, and as the family of God, we will be asked to render an account of our stewardship of creation. What have we done with the gifts that God has given us: with the wonders of science as well as with the spiritual gifts we have received from our gracious and loving Father? Have we nurtured these gifts and shared them with others for the good of all? Or have we neglected and abused them out of selfishness and pride?

The new instruction, "Dignitatis Personae," forcefully reminds us of the ancient ethical principle that the end does not justify the means. Yes, new biomedical technologies can do good things like assisting infertile couples and aiding in the research and treatment of otherwise fatal diseases. But at what price?

As responsible stewards of the beauty of creation, we have no choice but to oppose "all those practices that result in grave and unjust discrimination against unborn human beings, who have the dignity of a person, created like others in the image of God."

This is not a popular position to take in our culture today. It requires us to say no to things that appear to be positive and beneficial for individuals, families and society as a whole. But as the Congregation for the Doctrine of the Faith teaches in "Dignitatis Personae," "Behind every 'no' in the difficult task of discerning between good and evil, there shines a great 'yes' to the recognition of the dignity and inalienable value of every single human being called into existence."

As stewards of the beauty of creation, let us say 'no' to every abuse of human intelligence and power, and a profound and sometimes courageous 'yes' to all that God has made, especially to human life in its most nascent and vulnerable forms.

— Daniel Conway

Indiana Knights/Robert Hartenstein

Opportunity will knock for many men to be a knight

There comes a time in every man's life when opportunity knocks, and his life can be changed forever.



These are the moments that challenge him to reflect on his life. Questions form in one's mind: "What have I really accomplished with my life? Is this all there is?"

Well, gentlemen, consider yourself invited to join the Knights of Columbus, the largest Catholic, family, charitable, fraternal organization in the world. As a member of the Knights of Columbus, you will have the opportunity to live more fully as a Christian witness to defend our faith by word and deed.

You're being invited to get up off the couch and have the courage to make a difference in the life of other Catholic gentlemen. You might have even been asked in the past without commitment. We're asking again!

This March, members of the Knights of Columbus throughout the United States will be asking men to help strengthen our Church with the theme "Follow Me" to quote Pope Benedict XVI. This is your chance to say "yes" to any Knight who might ask you to join our ranks.

There is strength in numbers walking the walk of a Catholic gentleman following the Word of God. This March 29, we Knights are celebrating Founders Day—127 years of doing just that.

What's in it for you? If you join for the right reasons, you will become part of an organization of more than 1.75 million men strong, of more than 33,000 in Indiana. You can become something greater than yourself and lead the association to new heights.

You can join an organization willing to face the challenges our Church is struggling with today. Would our parents have ever dreamed we would be facing the re-defining of marriage, divorce and euthanasia? How about the removal of "under God" from our Pledge of Allegiance, all religious reference from government, even our currency?

Letters to the Editor

Abortion bill would have bad effects on health care

If you think abortion is a private matter between a woman and her doctor, you'll want to think again when you know what the Freedom of Choice Act (FOCA) will do if passed. FOCA will make abortion a fundamental right and no government—federal, state or local—may deny or interfere with this right. It will bar any law that protects the right of conscientious objection.

Doctors and nurses who believe abortion is murder will be forced to take part in abortion or be put in jail. Catholic hospitals will be forced to do abortions or else close down. Medical care as we know it will be in serious jeopardy.

Parents will not be able to protect their daughters from dangers posed by abortion. We will be forced to pay for abortion with our tax dollars.

FOCA is a lie because it does not give women the right to abortion. *Roe v. Wade* did that in January 1973. Therefore, it is unnecessary. It will, instead, take away the rights of American citizens.

Pro-life supporters are always told not to impose their beliefs on others. It seems to be acceptable when it is the

We Knights are proud of being considered the "strong right arm of the Church and our parish priests." Every parish in Indiana can benefit from our programs, and every parish should have a Knights of Columbus council or at the very least be represented by a roundtable attached to a council.

Every parish can benefit from our works of charity, Marian and eucharistic devotion as well as promoting family life and vocations. The Knights of Columbus can be an unstoppable force with your help.

Contrary to popular belief, we do not want just anyone. It serves no purpose for a man to join our ranks and not become involved in our mission. God has given every man certain talents that he expects each man to use, to spread the Word through actions of love for neighbor. That's the bottom line. Are you up to the task?

Through the sacraments of baptism, confirmation and the Eucharist, we Catholics have been charged to witness and serve for our Lord. As members of the Knights of Columbus, we put into action that charge and need you to grow our ministry.

The Knights of Columbus was founded by a 29-year-old priest, Father Michael J. McGivney, an assistant pastor of St. Mary Parish in New Haven, Conn., in 1882. Father McGivney dreamed of a council in every parish to protect family life.

The Knights of Columbus in Indiana and throughout the world are still working to protect family life and defend the Church.

This March, we hope that someone will ask you to join our ranks during our membership blitz that will be conducted nationwide. If there is no one to ask you to join, visit www.indianakofc.org and click on "find a council" or ask your parish priest for a contact.

Opportunity is knocking. Won't you say "yes" to membership in the Knights of Columbus?

(Robert Hartenstein is state communications director for the Knights of Columbus. He is a member of St. Joseph Hossen Cassel Parish in Fort Wayne, Ind.) †

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*, P.O. Box 1717, Indianapolis, IN 46206-1717.

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Attendance at Sunday Mass is a profession of faith in the Resurrection

Some people suggested that I devote one of my columns to the subject of attending Mass on Sunday.

Attendance at Sunday Eucharist has declined, and it should be a cause of grave concern.

The importance of attending the Eucharist is demonstrated by the long-standing Catholic Church requirement that we attend Sunday Mass—and that willfully choosing not to is sinful. It doesn't get more serious than that.

So what has happened? Why does the Church consider this weekly Mass attendance a grave matter? Is this a moral duty imposed by the Church simply as an arbitrary institutional requirement? Is the decline in Mass attendance of recent origin? Why is Sunday important?

It is helpful to begin to respond to these questions with a look at why Sunday is given such importance in the Catholic Church.

Recently, I happened across a succinct reflection on the topic by Pope Benedict XVI (Cardinal Joseph Ratzinger at the time). He wrote: "Christians are Sunday people. What does that mean? Before we ask ourselves how we 'observe Sunday,' we have to consider what we Christians actually celebrate on Sunday.

"The real and first reason for celebrating Sunday lies in the fact that on this day Christ rose from the dead. In doing so, he inaugurated a new age. For the first time, someone returns from the dead and will not die again. For the first time, someone has

broken the bonds of time that hold all of us in captivity.

"But Jesus did not pass quickly into heaven. He did not simply shed time as one might shed a worn-out garment; on the contrary, he remains with us.

"The feast of Sunday is, therefore, above all, a profession of faith in the Resurrection. It is a profession of faith that life is good.

"Very early in the history of the Church, Christians asked themselves: 'Why did the Lord choose this day? What meaning did he intend to convey thereby? ... Sunday was the first day of the week. It was therefore the first day on which God created the world. ... Sunday is the first day of the week, the day of creation. That means, then, that Sunday is also the day on which we give thanks for creation' (*Co-Workers of the Truth*, Ignatius Press, San Francisco, 1992, pp. 333-334).

If we consider our redemption, Christ's victory over sin and death, of decisive importance, then it makes sense that we would mark Sunday Mass as a truly important act of thanksgiving for this ultimate truth about our lives.

If we are grateful for the beauty and wonder of our created life in this world, then the celebration of Sunday as the day of creation also makes sense.

Not to take Sunday celebration seriously suggests that we are deficient either in the knowledge of our faith or we don't appreciate our fundamental need to be saved from sin and death or, for

whatever reason, we don't care because other things are more important.

In realistic recognition of the limitations of our human nature, the Catholic Church takes our need for salvation seriously so much so that she teaches that to ignore this need jeopardizes our personal victory over sin and death. And so the Church takes the possibility of our loss of salvation so seriously that she asserts that Sunday observance is a serious moral obligation.

With the eyes of faith, wanting to give thanks for the salvation that Jesus Christ won for each of us is surely enough motivation for going the extra mile to gather at Sunday Eucharist to say thank you. The enjoyment that the beauty of creation gives us is another reason for gratitude.

There is a third important reason to participate in Sunday Eucharist: We need the grace of the sacrament of the Body and Blood of the Lord on our journey through life. It's why he gave us the Eucharist. We need the weekly strength the Eucharist gives us. Considering our human limitations, we simply can't go it alone without divine help.

So why is there a decline in Mass attendance? Some say because the moral obligation can be satisfied on Saturday

evening as well as on Sunday causes confusion. Why the change? Because the feast of Sunday begins with Vesper time, that is, evening time, the day before. Saturday evening Eucharist is a celebration of the Sunday.

I think the main reason for the decline, besides unfortunate ignorance of the importance of the Eucharist, may be the materialism of our culture.

Spiritual values are eclipsed by the desire for convenience rather than sacrifice. Is this why some parents who sacrifice to send their children to Catholic schools skip Sunday Mass?

We need to pray about the decisive importance of Sunday Eucharist. There is a lot at stake. †

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

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

Archbishop Buechlein's intention for vocations for February

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

La asistencia a la Misa dominical es una profesión de fe en la Resurrección.

Algunas personas me han sugerido que dedique una de mis columnas al tema de la asistencia a la Misa dominical.

La asistencia a la Misa del domingo ha disminuido y esto debería ser motivo de gran preocupación.

La importancia de la participación en la Eucaristía se evidencia en el antiguo requisito de la Iglesia Católica de asistir a la Misa dominical, y el no hacerlo voluntariamente se considera un pecado. Es algo muy serio.

Así que, ¿qué ha pasado? ¿Por qué la Iglesia considera la asistencia semanal a la Misa dominical un asunto tan grave? ¿Es acaso una obligación moral impuesta por la Iglesia como un requisito institucional arbitrario? ¿Acaso la disminución de la asistencia a la Misa es un fenómeno reciente? ¿Por qué es importante el domingo?

Resulta útil comenzar a responder a estas interrogantes examinando por qué se le da tanta importancia al domingo en la Iglesia Católica.

Recientemente me topé con una reflexión sucinta sobre este tema del Papa Benedicto XVI (Cardenal Joseph Ratzinger en aquel momento). Expresó: "Los cristianos son domingueros. ¿Qué significa esto? Antes de preguntarnos cómo 'conmemoramos el domingo', debemos reflexionar sobre qué es lo que verdaderamente celebramos los cristianos en ese día.

"El primer motivo real de la celebración del domingo es el hecho de que en ese día Cristo resucitó entre los muertos, y al hacerlo, inauguró una nueva era. Por primera vez alguien regresó de la muerte y no morirá nunca más. Por primera vez alguien ha roto las ataduras del tiempo que nos mantienen en cautiverio.

"Pero Jesús no pasó rápidamente al Cielo. No se deshizo simplemente del tiempo como uno podría deshacerse de una prenda de vestir desgastada; al contrario, permanece con nosotros.

"Por lo tanto, la celebración del domingo es, por encima de todo, una profesión de fe en la Resurrección. Es una profesión de fe de que la vida es buena.

"Desde los inicios de la historia de la Iglesia los cristianos se preguntaban: '¿Por qué el Señor escogió este día? ¿Qué mensaje trataban de transmitir? ...El domingo era el primer día de la semana. Por lo tanto, era el primer día en el cual Dios creó el mundo. ...El domingo es el primer día de la semana, el día de la creación. Por consiguiente, eso significa que el domingo es también el día en el cual debemos dar gracias por la creación' (*Co-Workers of the Truth* (Compañeros de trabajo de la Verdad), Ignatius Press, San Francisco, 1992, (pp. 333-334).

Si consideramos que nuestra redención, la victoria de Cristo sobre el pecado y la muerte, posee una importancia crucial, entonces tiene sentido que designemos la Misa dominical como un acto de agradecimiento realmente importante para la verdad máxima de nuestras vidas.

Si estamos agradecidos por la belleza y la maravilla de nuestra vida creada en este mundo, entonces la celebración del domingo como el día de la creación también cobra sentido.

No tomamos en serio la celebración dominical sugiere que carecemos del conocimiento de nuestra fe o que no le damos el valor apropiado a nuestra necesidad fundamental de ser salvos del pecado y la muerte, o bien que, por cualquier motivo, no nos importa porque hay otras cosas más importantes.

Mediante un reconocimiento realista de las limitaciones de nuestra naturaleza humana, la Iglesia Católica se toma muy en serio nuestra salvación, tanto así que nos enseña que ignorar esta necesidad pone en peligro nuestra victoria personal sobre el pecado y la muerte. Y de este modo, la Iglesia se toma tan en serio la posibilidad de que quedemos privados de dicha salvación, que afirma que la celebración del domingo constituye una obligación moral seria.

Agradecer a través de la fe por la salvación que Jesucristo conquistó para cada uno de nosotros, ciertamente constituye una motivación suficiente para esforzarnos y reunirnos en la Eucaristía dominical para dar gracias. El gozo que nos brinda la belleza de la creación nos ofrece otro motivo de gratitud.

Existe una tercera razón importante para participar en la Eucaristía dominical: Necesitamos de la gracia del sacramento del Cuerpo y la Sangre del Señor en nuestra travesía por la vida. Por este motivo nos entregó la Eucaristía. Necesitamos la fortaleza semanal que nos brinda la Eucaristía. Tomando en cuenta nuestras limitaciones humanas, simplemente no podemos hacerlo solos sin la ayuda divina.

Entonces ¿por qué ha disminuido la asistencia a la Misa? Algunos sostienen que el hecho de que pueda cumplirse con la obligación moral el sábado en la noche, al igual que el domingo, genera confusión. ¿Por qué este cambio? Porque la celebración

dominical comienza en el ocaso, es decir, al anochecer, del día anterior. La Eucaristía del sábado en la noche es una celebración del domingo.

Pienso que el motivo principal de esta disminución, además de la desafortunada ignorancia sobre la importancia de la Eucaristía, puede ser el materialismo de nuestra cultura.

Los valores espirituales se ven eclipsados por el deseo de conveniencia, en lugar del sacrificio. ¿Será este el motivo por el cual muchos padres que se sacrifican para enviar a sus hijos a escuelas católicas no asisten a la Misa dominical?

Debemos rezar por la importancia crítica que tiene la Eucaristía dominical. Hay mucho en juego. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en febrero

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

Events Calendar

February 13

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Valentine Mass**, 6 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

Saint Meinrad Archabbey and School of Theology, St. Bede Theater, 100 Hill Drive, St. Meinrad. **Film, "Lincoln,"** 6 p.m., no charge. Information: 812-357-6611.

February 14

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-1102.

Dearborn Country Club, 170 Country Club Road, Aurora. Knights of Columbus Council #2111, **ballroom dance, "Dance Like the Stars Ballroom Dance,"** 7 p.m., \$25 per person, includes dance lesson, hors d'oeuvres, silent auction.

Information: 812-926-2323.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Women's Club, indoor garage sale**, 8 a.m.-2:30 p.m., homemade chicken and noodles. Information: 317-831-4142 or stmmsha@sbcglobal.net.

Flaget Retreat Center, Lewiston Place, Louisville, Ky. **Worldwide Marriage Encounter weekend**, registration deadline Feb. 1. Information: 812-246-0126 or steverayvon@insightbb.com.

February 15

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Mass and dedication of church addition**, 10 a.m., Archbishop Daniel M. Buechlein, celebrant. Information: 317-546-4065.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Monument City Brass Quintet**, 4 p.m., \$15 per person, \$10 student/senior. Information:

317-846-2221, ext. 32.

Seton East, Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

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

February 17

Newman Theater, Saint Meinrad School of Theology, 100 Hill Drive, St. Meinrad. **Black history lecture**, "The Catholic Church and Racism: Yesterday and Today," Precious Blood Father Clarence Williams, 7 p.m. CST. Information: 812-357-6501.

February 18

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439.

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Invitation for Catholics who have been away from the Church, "Come Home for Another Look,"** 7 p.m. Information: 317-241-6314, ext. 114.

Vito's on Penn, 20 N. Pennsylvania St., Indianapolis. **Theology on Tap series, "You Did What?"** 7 p.m. Information: indytheologyontap.com.

St. Martin of Tours Parish, 1709 E. Harrison St., Martinsville. **"How to Make the Most of Lent,"** Father Jim Farrell, presenter, 7-8:30 p.m. Information: 765-352-0602 or dreym@scican.net.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Eucharistic healing service**,

rosary for vocations, praise, worship, music, 6 p.m. Information: 812-623-8007.

February 19

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

February 20

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

February 21

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, Father Robert Robeson, celebrant, 8:30 a.m., followed by rosary

outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

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

February 22

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

February 22-24

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

Retreats and Programs

February 21

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

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **One-day workshop, "Keys to Happiness in Your Wisdom Years,"** Benedictine Sister Mildred Wannemuehler and Benedictine Sister Joan Marie Massura, presenters, 8:45 a.m.-3 p.m., \$35 includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 25

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

February 26

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

February 27-March 1

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Monastic Practices: Drawing Everyday Wisdom from the Monastic Life,"** Benedictine Brother John Mark Falkenhain, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

March 3

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

March 5

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

March 6

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

Oldenburg Franciscan Center, Oldenburg. **"You Remember First Fridays,"** Franciscan Father Carl Hawver, presenter,

1-3 p.m. Information: 812-933-6437.

March 6-8

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

March 8

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

March 9

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

March 10

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

March 11

Oldenburg Franciscan Center, Oldenburg. **"Prayer: Rediscovering Our Relationship with God,"** Father Jim Farrell, presenter, 9:30 a.m.-2:30 p.m., \$35 includes lunch. Information: 812-933-6437.

March 13-15

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

March 14

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Seventh annual Catholic Women's Convocation, "Spring Into Life,"** musician, composer and retreat leader Jan Novotka, keynote presenter, 8 a.m.-3 p.m.,

VIPs

Amy Weigel, a fourth-grade teacher at St. Louis School in Batesville, received two education awards during this school year. The Batesville Area Chamber of Commerce named her their Educator of the Year earlier this month for, among other things, creative use of technology in the classroom. Last fall, Weigel received a first-place honor in the Colin Goodnight Technology Awards sponsored by the Ripley County-based CREATE Foundation. As part of the prize, Weigel received \$800 to purchase technology for her classroom and a \$100 gift card. †



\$40 per person. Information: 317-241-6314, ext. 122, or nmeyer@saintchristopherparish.org.

March 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Silence,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

March 17

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

March 19

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

March 20-22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"A Weekend Lenten Retreat,"** Father Jim Farrell, presenter, \$150 per person, \$280 for married couple. Information: 317-545-7681 or spasotti@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Black Catholic Caucus and archdiocesan Office of Multicultural Ministry, **"Arusi Marriage Retreat,"** Andrew and Terri Lyke, presenters, \$70 per couple. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 21

Mount St. Francis Retreat Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Women's Day Retreat,"** Information: 812-923-8817 or retreats@mountsaintfrancis.org.

March 24-26

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Homiletics for Homilists: Breaking Open the Words for Life,"** Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

March 26

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

March 27-29

Rachel's Vineyard Retreat, **post-abortion reconciliation ministry**, confidential location. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, 317-236-1521 or 800-382-9836, ext. 1521. All calls are confidential.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Saints in Our Lives,"** Benedictine Brother Silas Henderson, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †



Hobby Fair

Jeanie Warrick, a first-grade teacher at St. Pius X School in Indianapolis, listens to St. Pius first-grader Tyler Knapp, center, talk about a Lego exhibit on Jan. 26 during the school's annual Hobby Fair, where students display projects they have done related to their favorite hobbies. St. Pius first-grader Harrison Pratt, right, looks at the exhibit. The fair took place during Catholic Schools Week on St. Pius School's special "Crazy Dress Up Day."

Mass to mark anniversary of Archbishop Schulte's death

By Mary Ann Wyand

Remembered as a visionary spiritual leader, the late Archbishop Paul C. Schulte served the Church in central and southern Indiana for 24 years and contributed his expertise to the Second Vatican Council in Rome during the 1960s.

The noon Mass on Feb. 17 at SS. Peter and Paul Cathedral in Indianapolis will commemorate the 25th anniversary of Archbishop Schulte's death and honor his contributions to the archdiocese.

Msgr. Joseph F. Schaedel, vicar general, will be the principal celebrant for the Mass.

Benedictine Father Julian Peters, interim administrator of the cathedral, said it is appropriate to remember Archbishop Schulte as well as the other archbishops and bishops during this year marking the 175th anniversary celebration of the Archdiocese of Indianapolis.

"Scripture says it is a noble thing to pray for the dead," Father Julian said. "Especially in this anniversary year, I think it is an opportune time to remember those men who were the chief shepherds and pastors of the

diocese."

Archbishop Schulte was installed on Oct. 10, 1946.

"For a number of years, Archbishop Schulte certainly left his mark on the archdiocese as a builder [of parishes and Catholic schools]," Father Julian said. "It is appropriate to offer a prayer of thanks for his service to this local Church and helping us to become who we are, and to once more commend him to the loving mercy of God and pray for his eternal rest."

Many parishes and schools in suburban areas of Marion County exist because Archbishop Schulte foresaw the future population growth and demographic changes then bought land in a number of outlying areas.

Archbishop Schulte also supervised the construction and development of the four interparochial high schools in the Indianapolis deaneries. Bishop Chatard, Cardinal Ritter, Roncalli and Father Thomas Scecina Memorial high schools in Indianapolis were established during his tenure.

"He also left a significant mark on



Archbishop Paul C. Schulte of Indianapolis, right, stands with some of the Sisters of St. Benedict from Monastery Immaculate Conception in Ferdinand, Ind., as they break ground for the new Our Lady of Grace Monastery in Beech Grove in 1954.

international Church history with his participation in the implementation of the Second Vatican Council," Father Julian said. "Certainly, that's a significant piece of any diocese's history."

As a Father of the Second Vatican Council during the 1960s,

Archbishop Schulte helped make many of the liturgical decisions that have shaped the Catholic Church in modern times.

He died on Feb. 17, 1984, at the St. Augustine Home for the Aged in Indianapolis. His body is interred at the Calvary Cemetery Mausoleum in Indianapolis. †

Students mix faith ingredients to make heavenly parables

By John Shaughnessy

Lorelei Cleary loves the unusual recipe that one of her students created during her religion class.

Calling it his "Kingdom of Heaven" recipe, seventh-grade student Chris FitzGerald listed the following ingredients for his creation:

- 2 cups of faith
- 1½ cups of peace
- ½ cup of love (selfless, if desired)

- 1 cup of harmony
 - 3½ teaspoons of hope
 - 1 teaspoon of wisdom
 - 1 teaspoon of grace
 - 3 good deeds done that day
- Chris then shared the instructions for completing the recipe:



Lorelei Cleary

"Follow the Bible. Pray constantly. Follow the Golden Rule. Ask, 'What would Jesus do?' Never turn your back to God. Be the best you can be."

Chris developed the recipe in response to a challenge that Cleary gave to the seventh-grade students at St. Michael the Archangel School in Indianapolis. After teaching a lesson about how Jesus taught in parables, the religion teacher asked her students to create their own parable to define the kingdom of heaven.

"The whole focus of this year for religion in the seventh grade is Jesus' life," Cleary said. "They definitely understand what Jesus was trying to teach through his parables. They also understand how difficult it can be to get an abstract idea across to others. So I asked the students to create their own parable."

The parables the students shared were creative. "To me, the kingdom of God is like a DVD player,"

wrote Alexis Gray. "Whatever you put in, there will be some type of feedback—such as a sign. This parable relates to God's kingdom because it shows that you can pray or ask for God's help and get some kind of an answer."

"The response might not be straightforward from God, but the answer could come from your surroundings, or even a simple sign. Just like the DVD player says, 'Reading disc,' God might tell us, 'Reading prayer.'"

Chris Motley, another seventh-grade student, viewed heaven in terms of the grades that are earned in school.

"If a person gets good grades, he is rewarded," he noted. "If he gets a bad grade, he is punished. If a person gets a good report card, he will pass. If he gets a terrible report card, he is kicked out of school."

Chris Rickman used vegetable gardens to discuss the kingdom of heaven.

"Two men decide to make gardens to provide for their children," he wrote. "One man grows many vegetables and gives them to his children. The children are not grateful and refuse to eat the vegetables. That man's children become very thin and very sick. The other man grows many vegetables as well and gives them to his children. His children are grateful and become strong and smart."

The assignment was one of Cleary's ways to get her students thinking about their faith during a key point in their lives.

The assignment was fun, says Chris FitzGerald, the student who used the recipe for his parable.

"I liked the project," Chris says. "It was the first time I made a parable. I like to bake things at home. I thought about a few things, but that sounded like it would be the

most fun. I got a cookbook and replaced all the ingredients for a cake with religious things."

Tapping into students' interests and creativity can be a key to developing the faith of youths.

"Seventh grade is considered by many to be a pivotal year in a young person's life," Cleary notes. "Questions begin to arise about faith and life. Difficulties in choosing and maintaining friendships while still figuring who you are as an individual can come up often. Despite the trials of this age, spiritual growth can expand greatly, and commitments to one's faith can solidify."

The teacher believes it's all a part of having a good recipe for spiritual fulfillment. †

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Catholic Life Network dinner raises funds for pro-life ministries

By Mary Ann Wyand

For five years, the Catholic Life Network awards dinner has raised funds to support the life-saving work of the archdiocesan Office for Pro-Life Ministry and the Gabriel Project of Indiana, which help women experiencing crisis pregnancies and their babies.

The March 7 dinner begins with social time at 6 p.m. and continues with dinner at 7 p.m. and the program at 8 p.m. at the Sheraton Indianapolis City Centre Hotel, 31 W. Ohio St., in Indianapolis.

The keynote speaker is Father Jonathan Meyer, director of youth ministry for the archdiocesan Office of Catholic Education and administrator of St. Anne and St. Joseph parishes in Jennings County.

He plans to discuss the difference between tolerance and indifference relating to pro-life issues.

"We are called to be people who are

willing to act," he said, "and be motivated by the Gospel message for the sake of the pro-life cause. ... I always tell young people that social justice issues should be very different for Catholics. ... In a very anti-life culture right now, how do we all the more cling to Christ, cling to the cross, and not be indifferent?"

In January, Father Meyer went on a 12-day silent retreat and sabbatical to Ars, France, where pilgrims from all over the world come to venerate the incorrupt body of St. John Vianney, the Curé of Ars and patron saint of parish priests, at the shrine named for him.

He also plans to reflect on the saint's healing ministry of reconciliation.

"This year is the 150th anniversary of his death on Aug. 4, 1859, which is his feast day," Father Meyer said. "I had the opportunity to celebrate Mass every day in the basilica church where his body is enshrined in the side altar.

"In his time, abortion was not an issue, but

sin was and mercy was," Father Meyer said. "Also very interesting is the fact that when he moved to Ars he realized that there were a lot of children born out of wedlock, a lot of children who were born because of sinful and lustful relationships. What he did as one of his first ministries was to open a school to care for the children. ... He was doing exactly what priests do today ... with our Catholic education in faith and morality."

St. John Vianney lived from 1786 to 1859, and spent 17 hours a day in a confessional administering the sacrament of reconciliation. He was known for his powerful sermons, personal example of holiness, ability to perform miracles and efforts to convert people through God's grace.

Father Meyer encourages people to read about this saint's life and return to the sacrament of reconciliation more often.

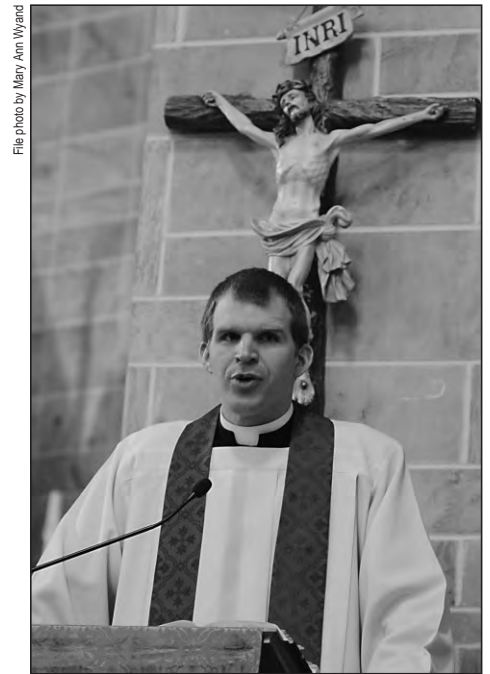
Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said the dinner provides much-needed financial support for several pro-life ministries in central and southern Indiana.

The event's sponsors work together to promote the cause of life, she said, and the evangelization of a new generation of Catholics.

"Through our respective ministries, many lives are saved," Sister Diane said, "thousands of poor women and their babies are helped, and Catholics and non-Catholics are educated about the values of the Gospel of Life and the richness of our faith."

She said the fifth annual Catholic Life Network dinner marks the last combined fundraising event for the sponsors, but the groups will continue to collaborate on pro-life efforts and raise funds separately to meet specific needs.

"What is certain is that the Office for Pro-Life Ministry will continue to promote the Gospel of Life in its fullness through its Birthline outreach to poor women and their



Father Jonathan Meyer preaches during a 40 Hours Devotion on Feb. 20, 2008, at Our Lady of the Most Holy Rosary Church in Indianapolis. He is the keynote speaker for the Catholic Life Network awards dinner on March 7 at the Sheraton Indianapolis City Centre Hotel in downtown Indianapolis.

babies and to abortion-minded women who contact us on the hotline," Sister Diane said. "Our post-abortion ministry will continue to offer healing and reconciliation to women and men scarred by abortion, and the variety of initiatives will intensify to educate, evangelize and form pro-life youth and adults in the parishes and schools."

(Tickets are \$50 a person or \$450 for a table of 10. For more information or reservations, call the archdiocesan Office for Pro-Life Ministry at 317-236-1569 or 800-382-9836, ext. 1569, or by e-mail in care of plguest@archindy.org by Feb. 17.) †

Four pro-life volunteers to receive service awards

Criterion staff report

During the Catholic Life Network dinner on March 7, the archdiocesan Office for Pro-Life Ministry, Gabriel Project of Indiana and Catholics United for the Faith will recognize four Catholics for distinguished volunteer service to the cause of life through several ministries.

The 2009 Catholic Life Network award recipients are:

- Holy Spirit parishioner Margi Logan of Indianapolis for her longtime service to the archdiocesan Birthline ministry, which assists women experiencing crisis pregnancies and their babies.
- Holy Rosary parishioner

Eric Slaughter of Indianapolis for his dedicated service to the "40 Days for Life" prayer campaign in the archdiocese and the Office for Pro-Life Ministry's post-abortion reconciliation ministry.

• Our Lady of Mount Carmel parishioner Marian Copley of Carmel, Ind., in the Lafayette Diocese, for her exceptional service as the Gabriel Project coordinator since 2005 when her parish began a chapter of the pro-life ministry for expectant mothers experiencing crisis pregnancies.

• Holy Rosary parishioner Mary Ann Wyand of Indianapolis for 15 years of volunteer service as a member of the former archdiocesan Pro-Life Activities Advisory Committee. †



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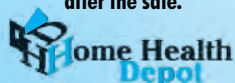
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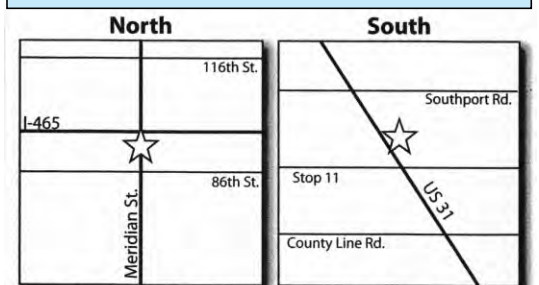
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Mini-Marathon team set to promote vocations again this year

By Sean Gallagher

Agena Hurrle was struggling to complete the One America 500 Festival Mini-Marathon last May in Indianapolis.

She was in the final, exhausting mile of the 13.1 mile race that took her from downtown Indianapolis, around the Indianapolis Motor Speedway and back.

As a member of the Run for Vocations Team started by archdiocesan associate vocations director Father Rick Nagel, she was wearing a shirt that read in part, "Vocation ... everyone has one. What's yours?"

Someone along the side of the street must have seen the shirts that Hurrle and some 90 other members of last year's team were wearing because as she ran that last mile she heard someone yell, "Go vocations!"

"I was really excited and I really needed that, too, because the last mile was really grueling," Hurrle said after last year's mini.

Hurrle, a member of St. Roch Parish in Indianapolis and the

mother of three young children, valued being a part of the Run for Vocations Team so much that she is helping to organize this year's team.

The Run for Vocations Team is made up of people who are registered to participate in this year's Mini-Marathon, commonly known as the "mini," or in the Finish Line 500 Festival 5K, which is run at the same time.

The team members are encouraged to pray for vocations during the race and their training leading up to it. They're also asked to collect prayer pledges for vocations from their family members and friends.

Father Nagel said that some 30,000 prayers were offered up last year by people across the country in connection to the Run for Vocations Team.

"I just want to get as many people praying for vocations as possible," Hurrle said. "Last year, when I was collecting prayer pledges, I even asked Protestant and Jewish friends and family to please pray for us. It was great that they were compassionate about our vocations cause, and were willing to [help]."

For anyone interested in joining this year's team, learning more about it or making prayer pledges, log on to the archdiocesan vocations Web site at www.hearGodsCall.com and click on "Run for Vocations."

Transitional Deacon Christopher Wadelton, a member of Immaculate Heart of Mary Parish in Indianapolis, will be ordained a priest less than two months after he runs in this year's mini as a member of the Run for Vocations Team.

He was a member of last year's team and was impressed by the scores of lay Catholics, especially young adults, who were nurturing a

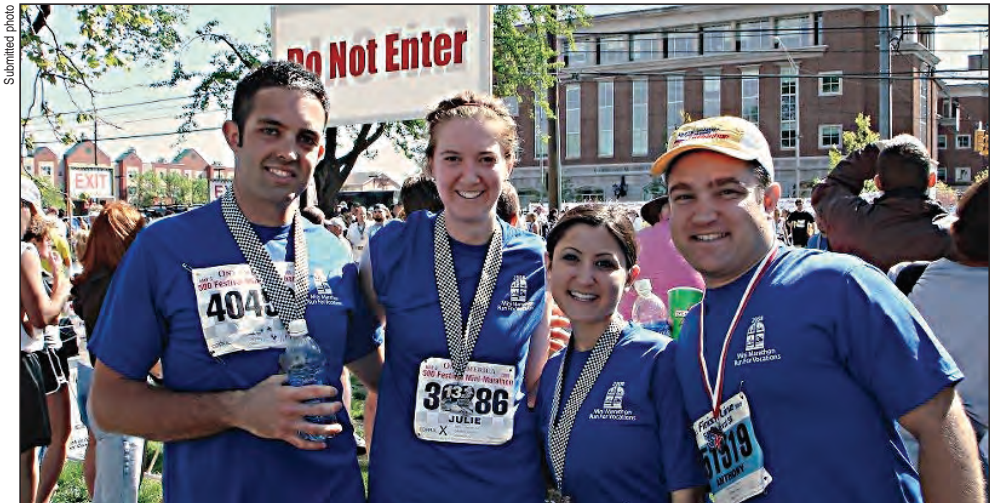
greater awareness of vocations in the archdiocese by joining the team.

"It's a tremendous affirmation, that the laity really are very interested in promoting vocations ...," Deacon Wadelton said. "It's just very affirming to see people come and support the Church and the archdiocese in that way."

There is no charge to be a member of the Run for Vocations Team. A special Mass for the team and its supporters will be celebrated the evening before the mini at 6 p.m. on May 1 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. A pasta dinner will follow the Mass.

'It's a tremendous affirmation, that the laity really are very interested in promoting vocations.'

— Deacon Christopher Wadelton



Roger Neal, left, Julie Johnstone, Gabrielle Campo and Anthony Campo, all members of last year's Run for Vocations Team, pose together after completing the 2008 One America 500 Festival Mini-Marathon in Indianapolis.

The Lafayette Diocese, which has joined this year's effort to promote the Run for Vocations Team, will sponsor a tent in Military Park in Indianapolis near the mini's finish line where members of the team can meet after the race.

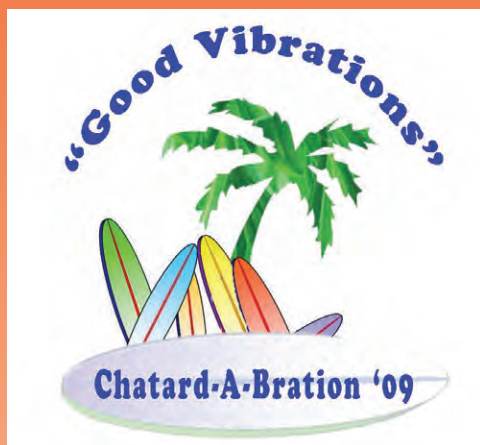
Father Nagel said he expects this year's team to be double the size of last year's.

"We have some folks who are going to be a cheer section along the route for our runners," said Father Nagel. "Who knows how the Holy Spirit will continue to work in and through this to bring more men to the priesthood, more women to consecrated life and to just help people to think about their vocation It's all about holiness."

(In addition to logging on to the archdiocesan vocations Web site, those interested in learning about or signing up for the Run for Vocations Team can do so by e-mailing Courtney Mitchell at cmitchell@archindy.org or calling her at 800-382-9836, ext. 1490, or 317-236-1490.) †



John Demerly, 34, a member of last year's Run for Vocations Team, wears his team's running shirt during a pre-mini-marathon pasta supper the night before the race last May at St. John the Evangelist Parish in Indianapolis. Demerly is a member of St. Susanna Parish in Plainfield.



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Tickets are \$75 per person. For information, visit www.BishopChatard.org or call 251-1451, ext. 2264.

PROMISE

continued from page 1

of the Class of 2000.

"We knew we didn't have to have that [premarital sexual relations] to have a relationship," Stephanie said. "We wanted to treat our sexuality respectfully."

They said their seven years of dating while attending Roncalli High School and Indiana University-Purdue University Indianapolis were focused on "getting to know each other and respecting each other."

A Promise to Keep training gave them the skills to grow closer in friendship, Chris said. "It helped a lot. It helped strengthen us [as a couple]. We didn't give in to peer pressure."

Stephanie told Chris that she wanted to carry her A Promise to Keep pin in her bouquet during their wedding ceremony at Southport Christian Church as a symbol of their love and respect for each other.

"I was all for it," he said. "I thought that was a great thing because that's a big part of our lives as far as saving ourselves [for marriage] and waiting for that time."

Father Gerald Burkert, former pastor of Holy Name Parish in Beech Grove, the Fenton family's parish, and Rev. Jerry Butt, former pastor of Southport Christian Church, witnessed their marriage vows.

After the ceremony, they greeted their guests inside the church, and Stephanie joyfully showed Brian and Margaret Hendricks her gold A Promise to Keep pin fastened in her bouquet of roses.

As program coordinator of the archdiocese's A Promise to Keep program, Margaret Hendricks knows other young couples who volunteered as abstinence

education peer mentors during high school and waited until marriage for sexual intimacy.

"I got a little bit weepy," Hendricks said, when she saw the chastity pin. "Chris was just beaming, and he couldn't take his eyes off Stephanie. They smiled and she said, 'We knew you would understand. We know you know what this means to us. We wanted you to know we did it. We waited until this day.' Then the three of us hugged."

The challenges and sacrifices of military service test a couple's relationship in complex ways, Chris and Stephanie said, but they faced them together despite the distances that separated them for months at a time.

During his basic training and combat preparation at several Army camps in the U.S., they wrote to each other every day and now have several hundred letters as keepsakes. They talked by phone on weekends.

While serving with the Army National Guard's 76th Infantry Brigade in Iraq from

March to November of last year, he sustained injuries to his legs which required surgery and extended recuperation there.

In his absence, Stephanie kept busy with her job as a first-grade teacher and prayed for her husband's safety every day.

They also were able to visit by webcam and the Internet on most days during his tour of duty in Iraq. He would wake up at 3 a.m. for their cyberspace visits half a world apart.

"We both got service prayer books," Stephanie said, which helped comfort them during his deployment. "We read them every night before we went to sleep. We would talk about how we were dealing with it, and remind each other to say a prayer and that God won't give you anything you can't handle."

Now a sergeant in the Army National Guard, Chris works as a federal maintenance technician at Camp Atterbury in Edinburg.

They said faith, love, respect and commitment are the foundations in their marriage relationship, but it was still very challenging to live far apart.

As a military couple, Stephanie said, "you learn patience and how precious communication is. ... You become more understanding and think about the world in a different way."

They have grown stronger as a couple in countless ways since he played football for the Roncalli Rebels and she was a cheerleader.

'I think all kids should learn about abstinence and really think about it because it helps ... build a meaningful relationship,' Chris said. 'It helps strengthen marriage. ... It's about making the right choices in life.'

—Christopher Fenton

Their commitment to the A Promise to Keep message has also grown stronger, and they hope other young people will be inspired by their love story.

"Faith is everything," Chris said during a phone interview in February 2008 from Fort Stewart, Ga., before his deployment to Iraq.

"Without my faith, it's really hard to get through the day," he said at the time. "With all the challenges and adversities that are

ahead of me, sometimes my faith is all that I have other than the love I have for Stephanie, and that has a lot to do with it, too. Without God, I wouldn't have the wife that I have and the opportunities that I have."

Teenage couples should enjoy spending time together as friends, Chris said during an interview at their home on Feb. 7, 2009, and need to focus on getting to know each other without the intensity of physical involvement while dating.

"I think all kids should learn about

meditation, we will discover how to maintain our centeredness in a turbulent world. Due to space restrictions in the pottery studios this retreat is limited to 20 participants.
—Presenters: Friar Bob Baxter and staff.

July 27-31: The Song of Songs
In conferences about the structure of the Song of Songs and reflection on its meaning, certainly there will be an invitation to grow in the Lord.
—Presenter: Fr. Don Halpin, OFM Conv.

Aug. 7-9: The Person of Saint Clare
This retreat will examine Clare's life, and then with a focus on the themes of her five letters we will sense that she is writing to us through 800 years. Such a connectedness will help us be in touch with her personality, prayer, and spirit.
—Presenter: Fr. Don Halpin, OFM Conv.

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Stephanie Fenton shares an emotional moment with her husband, Army National Guard Sgt. Christopher Fenton, at Stout Field in Indianapolis on Nov. 22, 2008, after he returned from a tour of duty in Iraq. Nine years ago, they were teenage peer mentors for the archdiocesan Office of Catholic Education's A Promise to Keep: God's Gift of Human Sexuality abstinence education program during their senior year at Roncalli High School in Indianapolis. Recently, they said the chastity program's focus on respect and communication helped them strengthen their marriage during his Army basic training, specialized training and while he was deployed overseas in a combat zone.

abstinence and really think about it because it helps ... build a meaningful relationship," Chris said. "It helps strengthen marriage. ... It's about making the right choices in life. Every wrong choice you make has a consequence.

"God presents choices and challenges to test us," he said, "to test our will and our faith and our strength. Every day presents a new choice, a new challenge, ... proving to God that you're strong enough, that you respect him for what he has given you."

Displayed on a wall in their home are roses from Stephanie's bridal bouquet preserved in a picture frame with their wedding program and her A Promise to Keep pin.

It's a beautiful reminder of their love and respect for each other, they said, and their promise of love and commitment that they intend to keep forever.

(To learn more about A Promise to Keep: God's Gift of Human Sexuality, log on to www.archindy.org/promisetokeep.) †



Stephanie and Christopher Fenton of St. Jude Parish in Indianapolis hold a framed picture containing their wedding invitation, flowers and her A Promise to Keep pin, which she carried in her bridal bouquet on their wedding day. The Fentons found that the communication and relationship skills they learned as chastity peer mentors during their senior year in high school in 2000 helped them stay close as a couple during his deployment to Iraq in 2008.

WINTER-SPRING RETREATS WITH THE FRIARS

February 13-15: The Passion

Using the various characters found in the accounts of the Passion, we will reflect on our relationship to the Lord as we live out our own passion day today.

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Fire damages roof of Chicago's Holy Name Cathedral

CHICAGO (CNS)—While parishioners stood and stared with tears in their eyes and firefighters continued to pour water on the roof of historic Holy Name Cathedral, Cardinal Francis E. George of Chicago told reporters the cathedral would “bounce back” from an early morning fire on Feb. 4.

“Chicago has bounced back from fires before,” said the cardinal. “We will bounce back from this.” He spoke to the media after taking a brief tour inside the cathedral.

The blaze, which was of unknown origin and took firefighters two and a half hours to battle, was under control by 7:30 a.m. CST and reported to be out a half-hour later, according to WGN-TV in Chicago.

Fire officials reported there was

significant water damage inside. Firefighters had punched holes in the roof to battle the blaze. There apparently was extensive damage to the cathedral's roof and attic. Archdiocesan chancellor Jimmy Lago told the *Chicago Sun-Times* that the cathedral would likely be closed for months for repairs.

The fire apparently started in the attic area between the decorative wooden ceiling and the roof, in the area over the altar at the east end of the building. Because it broke out above the ceiling, the fire also was above the sprinkler system.

“The cathedral looks like the cathedral,” the cardinal said, explaining what he saw when he went inside. “Until you see the icicles on the pews and the water on the floor and the water coming out of the electrical fixtures.”

Cardinal George expressed relief that no one was seriously injured and was grateful that “the damage was not worse.” One firefighter suffered a sprained back.

The cathedral had reopened in August 2008 after being closed for repairs after a chunk of the ceiling fell into the sanctuary that February. The cathedral was unoccupied at the time. The *Chicago Tribune* reported that a piece-by-piece check

of the ceiling found that more than 4,000 pieces were either loose or missing.

According to Father Dan Mayall, rector and pastor of Holy Name Cathedral Parish, a worker who arrived around 5 a.m. reported the fire and set off alarms in the building. The pastor's chief of staff was notified, and he told the priests living in the rectory, which is a separate building attached to the cathedral. The 11 priests who live there were evacuated as a precaution.

Father Mayall phoned the cardinal to alert him to the fire.

Repairs were being made in the area where the fire started. But workers had not been using blowtorches or anything else that

would seem to create a fire hazard, and fire officials were “puzzled” as to the cause, the cardinal said.

Father Matthew Compton, an associate pastor at the cathedral, was able to enter the sanctuary and remove the Eucharist from the tabernacle. He took it to a nearby chapel.

Holy Name

Cathedral was built in 1875 to take the place of two churches that were destroyed in the great Chicago fire of 1871.

Pope John Paul II visited Holy Name Cathedral during his 1979 visit to the United States. Italian tenor Luciano Pavarotti and the Chicago Symphony Orchestra performed in a concert during the papal visit.

In 2003, a small fire, sparked by a Molotov cocktail, caused minor damage to Holy Name Cathedral. Police described the device as a plastic bottle filled with a flammable liquid and a lighted rag stuffed in the neck. It was tossed into the State Street vestibule of the cathedral just after noon.

A service was going on inside, but no one saw the person who threw the container. The 100 or so people in the cathedral at the time were alerted by passers-by who saw smoke. The device was quickly extinguished. †

‘Chicago has bounced back from fires before. We will bounce back from this.’

—Cardinal Francis E. George



Smoke rises from the roof of Holy Name Cathedral in Chicago as firefighters work to put out a three-alarm fire the morning of Feb. 4. The fire, which broke out in the attic area between the ceiling and the roof, was reported by a worker shortly after 5 a.m. CST. Fire officials said that fire damage was confined to the roof and attic area, with water damage in the cathedral sanctuary and lower levels.

News that founder fathered child causes Legionaries pain

ROME (CNS)—Members of the Legion of Christ only recently learned that their founder had fathered a child that is now 22, knowledge that has caused the members great suffering, but has not destroyed the gratitude they owe him, said a spokesman for the religious order.

Father Paolo Scarafoni, spokesman at the Legions' headquarters in Rome, told Catholic News Service on Feb. 4 that, despite the failures and flaws of the late Father Marcial Maciel Degollado, members of the order are grateful to him for having founded the order and its various ministries.

“We found this out only recently,” Father Scarafoni said, referring to the fact that Father Maciel had a daughter.

Asked how the Legion came to know about her, Father Scarafoni said, “Frankly, I cannot say and it is not opportune to discuss this further, also because there are people involved” who deserve privacy.

In the past, Father Maciel had been accused of sexually abusing young seminarians in the order, accusations that Father Scarafoni said “have never been proven definitively.”

Because the Holy See decided against conducting a canonical trial to investigate the allegations, but rather ordered the then-elderly Father Maciel to withdraw to a life of prayer and penance in May 2006, “we do not know what allegations were made and examined at that time,” Father Scarafoni said.

However, in an online interview with *Our Sunday Visitor* newspaper, Legion of Christ Father Thomas Williams, dean of the Legion's Regina Apostolorum University in

Rome and frequent commentator on Church matters on U.S. television, acknowledged that, regarding the allegations of sexual abuse by Father Maciel, “some of them must indeed be true.”

Father Williams also noted the photos of the founder of the Legion were being removed from the walls of its institutions.

Father Maciel died on Jan. 30, 2008, at the age of 87.

The pain that the Legionaries are experiencing now “is so great precisely because this is something we did not know before,” Father Scarafoni said.

However, he said, “We are serene. Certainly, it is a time of great trial for us, and in the face of this there is great suffering.”

Father Scarafoni had told the Mexican news agency *Notimex* that the Legionaries were living through “a process of purification.”

He told CNS, “When you are faced with such great pain, it means that you must grow, you must be better, you must be purified spiritually because you must continue to move forward motivated by even higher ideals. This is especially true when you are faced with the unexpected.”

At the same time, he said, “there is much gratitude. Our gratitude to him remains very strong because we have received so much that is good from him. This is something we cannot and will not deny.”

The priest said the Legion of Christ and Regnum Christi, a predominantly lay movement connected to the Legion, are dealing with the news “as a family. With prudence and charity, we are informing our members and trying to help each other

overcome this situation. What is important is not to renounce the great mission that we have.

“The priority is the life and the holiness of each of our members,” he said.

Father Alvaro Corcuera, director general of the Legionaries and Regnum Christi, acknowledged that the order is “living a time of pain and suffering.”

In an undated letter to the 65,000 members of Regnum Christi, Father Corcuera did not specifically

identify the actions of the Legion's founder, but wrote that “these things that have hurt and surprised us—and I don't believe we can explain with our reason alone—have already been judged by God.

“It is true that we are going through much suffering and a great deal of pain. As in a family, these pains draw us together and lead us to suffer and rejoice as one body. This circumstance we are living invites us to look at everything with much faith, humility and charity. Thus, we place it in the hands of God, who teaches us the way of infinite mercy,” the letter said.

A spokesman for the Legion of Christ in the United States acknowledged in a prepared statement that some aspects of



Father Marcial Maciel Degollado, right, the founder of the Legion of Christ who died in January 2008, is pictured celebrating Mass in this undated file photo. The Legion of Christ recently acknowledged that Father Maciel fathered a child.

Father Maciel's life “were not appropriate for a Catholic priest.”

At the same time, Fair said that Father Maciel would continue to be considered the Legion's founder.

“It's one of the mysteries of our faith, that someone can have tremendous flaws, but yet the Holy Spirit can work through them,” he told CNS in a telephone interview from Chicago.

Despite the unsettling news, Fair said, the order will continue its ministries.

Father Maciel founded the Legionaries of Christ in his native Mexico in 1941. The order has about 700 priests and 1,300 seminarians worldwide, including 75 priests in the United States, and a seminary and novitiate in Connecticut. †



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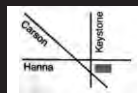
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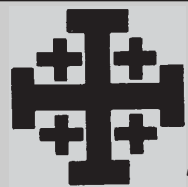
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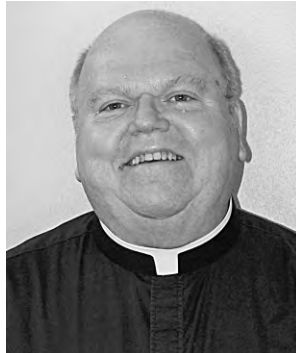
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The elderly have an important place in the Church, society

By Sheila Garcia
Catholic News Service

Mary delivers Meals on Wheels on Monday and attends her parish's leisure club on Tuesday. On Wednesday, she drives one of her friends to a doctor's appointment. Thursday is set aside for housework, and Friday includes her standing appointment at the hairdresser. She is 85 years old.

Is Mary the typical senior citizen? Probably no such person exists. To identify someone as a senior citizen is to say very little about the person's abilities and interests.

Too often, older people have existed at the margins of society. Their physical and mental limitations and loss of social networks, coupled with society's emphasis on youth, have often made older people invisible.

Today a new reality is emerging fueled by the tremendous growth of the over-65 population.

According to the U.S. Census Bureau, during the 20th century the older population grew from 3 million people to 37 million people.

These numbers will increase dramatically as baby boomers start turning 65 in 2011. In 2030, the older population is expected to number 71.5 million people, representing nearly 20 percent of the U.S. population.

The U.S. bishops recognized this in their statement on older people titled "Blessings of Age." They declared that "aging demands the attention of the entire Church," and called for new pastoral strategies that respond to the challenges and possibilities posed by aging.

"Blessings of Age" considers the spiritual life of older people in terms of the

laity's calls to holiness, to community and to service. It looks at how older people may experience these calls and how the faith community can support them.

The call to holiness, to an intimate union with Christ, is the fundamental call of every Christian.

One newly retired woman expressed great delight that she no longer had to cut short her morning prayers in order to get ready for work.

Aging can prompt a "crisis of meaning" as people wonder if their lives have made a difference to anyone. Older people may engage in life review, thanking God for the blessings in their lives and letting go of past failures. Sometimes they need to forgive themselves first then extend forgiveness and reconciliation to others.

Almost all older people will confront the unrelenting losses that characterize this stage of life. Such losses can test, and ultimately deepen, their trust in God.

One grieving widow came to the realization that God must have a plan for her because her own life continued beyond her husband's death.

The loss of one's personal abilities—such as hearing, mobility and memory—is particularly difficult. Older people often fear becoming dependent on others.

"Blessings of Age" emphasizes that interdependence, not independence, is the true Gospel value. The bishops urge older people to ask for and accept help, noting that their dependency can be an occasion of grace for themselves and others.

Ultimately, growth in holiness leads to wisdom. While wisdom does not come automatically with age, prayerful reflection on one's experiences can cultivate a wisdom that is passed on to future generations.

People become holy within a

community, primarily the family.

Seniors can unexpectedly find themselves caring for grandchildren. On the other hand, after years of a bustling family life, some older people find themselves isolated as their children relocate and spouses and siblings pass on.

Parishes can play a valuable role in connecting older people with each other and with the larger community through senior groups, daytime Bible study classes or service opportunities.

In these settings, older people can meet others who share their values and experiences. This can be fertile soil in which friendships blossom.

The Church can help older people to respond to the call to service. Too often, older people are seen only as recipients, not providers, of care.

People who retire at age 65 can expect to have a decade or more for productive service in which to give something back to the Church and community, thus enriching their lives.

In his "Letter to the Elderly," Pope John Paul II wrote, "The Church still needs you. ... The service of the Gospel has nothing to do with age."

New opportunities for service are arising for seniors interested in volunteer work. The Ignatian Volunteer Corps offers a structured program for people over 50 to



A woman blows out the candles on her birthday cake with help from her relatives. Growing numbers of older people have begun to change society and the Church. The wise community will utilize the gifts and experience of its older members and support them through the aging process.

work for social justice and to reflect on the experience with others.

Some seniors have entered the political arena, expressing concerns about such problems as end-of-life issues and health care reform.

Service to others can continue even if a person is frail or homebound through prayer for, or notes to a struggling family member or friend.

Growing numbers of older people have already begun to change society and the Church. The wise community will utilize the gifts and experience of its older members and support them through the aging process.

(Sheila Garcia is the associate director of the U.S. bishops' Secretariat for Laity, Marriage, Family Life and Youth.) †

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Pope, German chancellor discuss Holocaust-denying bishop

VATICAN CITY (CNS)—Pope Benedict XVI and German Chancellor Angela Merkel spoke to each other on the telephone about the recent controversy surrounding a traditionalist bishop who has denied the Holocaust.



Pope Benedict XVI

“It was a cordial and constructive conversation, marked by a common and profound agreement that the Shoah is a perpetually valid warning for humanity,” said a statement released on Feb. 8 by the spokesmen for the pope and for Merkel.

Jesuit Father Federico Lombardi, papal spokesman, said the phone conversation was marked by “a climate of great respect,” and included mention of Pope Benedict’s Jan. 28 statement about the importance of remembering the Holocaust and Merkel’s Feb. 3 request that the Vatican make it clear that it would not tolerate

Holocaust denial.

The controversy began in late January when a television station aired a November interview with Bishop Richard Williamson, who was excommunicated in 1988 after being ordained against papal orders. The late French Archbishop Marcel Lefebvre, who ordained him, and three other bishops ordained at the same ceremony also were excommunicated.

The interview aired just before the Vatican published the news that Pope Benedict had signed a decree lifting the excommunications of the four bishops.

The Vatican Secretariat of State issued a further statement on Feb. 4, the day after Merkel’s public request, stating that Bishop Williamson would not be received into full communion with the Church unless he disavowed in “an absolutely unequivocal and public manner” his statement that reports of 6 million Jews dying in the Holocaust were an exaggeration and that no Jews died in Nazi gas chambers.

In an interview published on Feb. 7 by the German

magazine *Der Spiegel*, Bishop Williamson said he was willing to review the historical evidence about the Holocaust, and “if I find this evidence, I will correct myself. But that will take time.”

Bishop Williamson e-mailed *Der Spiegel* from Argentina, where he had been the head of a seminary of the Society of St. Pius X in La Reja for the past five years.

The Argentine newspaper *La Nacion* reported on Feb. 8 that Bishop Williamson has been removed as the rector of the seminary.

In an e-mail to the newspaper, Father Christian Bouchacourt, the society’s South American district director, said Bishop Williamson had been removed from his duties, and he repeated the society’s position that “the affirmations of Bishop Williamson do not reflect in any way the position of our congregation.”

In the meantime, Father Davide Pagliarani, superior of the society’s Italian district, issued a statement on Feb. 6 saying that another Holocaust denier, Father Floriano Abrahamowicz, had been expelled from the Society of St. Pius X.

As the controversy surrounding Bishop Williamson grew in late January and early February, Father Abrahamowicz gave several interviews in which he, too, denied the Holocaust, and in which he claimed that the Nazi gas chambers were used to disinfect inmates upon arrival at Nazi concentration camps.

The Society of St. Pius X was founded in 1969 by Archbishop Lefebvre. It does not accept the liturgical reforms of the Second Vatican Council and its teachings on religious freedom and ecumenism.

Pope Benedict was scheduled to meet on Feb. 12 with more than 60 U.S. Jewish leaders, members of the Conference of Presidents of Major American Jewish Organizations.

A Vatican official told Catholic News Service on Feb. 9 that the group had requested the papal audience before the Bishop Williamson controversy erupted, but that the German-born pope would use the occasion to reaffirm his respect for the Jews, and his position that the Holocaust was real and was a horrific proof of the existence of evil. †

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Providence Self Sufficiency Ministries Inc. (PSSM) is accepting applications for residency at The Meadows of Guérin Inc., 24 one-bedroom, independent living apartments for people age 62 and older with low incomes.

Constructed with Section 202 funds from the U.S. Department of Housing and Urban Development, The Meadows adjoins Guérin Woods on Cristiani Way in Georgetown in southern Indiana. The apartments will be ready for occupancy in April.

Section 202 funds provide affordable, accessible and discrimination-free housing and help people age 62 and older with low incomes to live independently.

The Meadows includes three buildings, each with eight ground-level apartments, and a fourth structure with a community center and an apartment for a live-in manager. Laundry facilities are located on site. Each apartment consists of a living room, kitchen with dining area, bedroom, bathroom and porch.

“We are grateful for the opportunity of providing these safe and affordable apartment homes for seniors in the community,” said Providence Sister Barbara Ann Zeller, president of PSSM. “We are wonderfully eager for the day when seniors are living at The Meadows.”

For senior citizens struggling to stretch fixed incomes to cover rent, utilities, food, health care costs and medications, Sister Barbara Ann said, the availability of The Meadows could not arrive at a better time.

Eligibility for residency is based on income, and rental assistance is available, said Providence Sister Joanna Valentino, manager of The Meadows.

While residents at The Meadows have a community center on site, they also will be encouraged to participate in programs and activities at Guérin Woods Senior Center, which include blood pressure checks, a sewing circle, quilting, exercise, cards and games, bingo, a lending library and bi-weekly homemade luncheons.

Guérin Woods features 22 two-bedroom apartments for individuals and couples age 62 and older with limited incomes, a senior citizens center open to all seniors in Floyd and surrounding counties, and The Villas of Guérin Woods, providing assisted living and skilled nursing care in the “small house” model.

“In just a few short years, Guérin Woods has evolved into a true community, with residents sharing conversation and looking out for one another,” Sister Barbara Ann said. “We anticipate and look forward to the same sense of community at The Meadows.”

(For more information or to schedule an appointment, call Providence Sister Joanne Valentino at 812-951-1878.) †

Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2008 by Catholic News Service.

Older adults want to share their wisdom, faith and love

By Mary Ann Wyand

Chester Hoppe was the last surviving veteran of World War I from Plymouth, Ind., and he was as much a landmark as the historic Marshall County Courthouse.

He died many years ago, but left a saluting legacy.

"There goes Chester," people would say as he proudly rode in the Memorial Day parade in a convertible provided by the American Legion.

He was tall, but his stooping posture and dependence on a cane shortened his height considerably. Each slow step was evidence of his advanced age. His kind face became a dignified portrait of patriotism when he saluted the flag.

Chester always dressed in a black suit, and walked downtown every morning. If you asked how he was, he would smile and reply, "Right as rain."

The last time I saw Chester he was struggling to open a heavy door.

"Let me help," I told him, grasping the handle.

"Thank you," he replied. "You know, every time I get ready to open a door it seems like the whole world is at my back in a hurry to get in."

Chester lived a solitary life in his own home, unlike Father Albert Ajamie, an 85-year-old retired priest for the Archdiocese of Indianapolis, who resides at the St. Augustine Home for the Aged in Indianapolis and receives loving care from the Little Sisters of the Poor and lay staff members.

"I don't buy green bananas any more," Father Ajamie explains with a smile, enjoying the joke about his mortality.

Sister Judith Meredith, the superior of the Little Sisters of the Poor at the St. Augustine Home, said she believes people can be "young at heart" at any age.

"I have seen it with our residents," Sister Judith said. "There are 94- and 95-year-old people who are so in tune with everything. They are open to new ideas. They love sharing with the young. They're very much interested in what's going on today. They don't live in the past. They're very vibrant, dynamic people."

"If they are in good health, that certainly makes a big difference in how they can cope with being elderly, what their mental attitude is, and how upbeat and happy they can be," she explained. "It's very hard to do that when you're sick and have a lot of physical problems."

Sister Judith said she believes it is "how you have lived your life all along" that determines if people can be young at heart during their senior years in spite of health problems.

"If you've been an outgoing, generous and fun-loving person with a good sense of humor," she said, "you're going to be like that when you're 80, 90 or 100 years old."

Older adults are a diverse group

By Carol Norris Greene

There is no set age when a person becomes old or elderly. These terms are always relative to ability.

While the United Nations uses the ages of 50, 60 or 65-plus as "old" depending on what issue that researchers, statisticians and policymakers are looking at, ages 60 or 65 are generally used to define the elderly—at least for now.

What the word "elderly" meant to the "Greatest Generation"—as coined by NBC journalist Tom Brokaw—doesn't mean the same to their baby-boomer children now in their early 60s.

To these baby boomers, those in their 80s and 90s are the real elderly—and

60 is the new 40! In fact, they prefer that the term "elderly" be dropped entirely because of the stigma of frailty and incapacitation associated with it, using instead words such as "seniors" or "older adults" to describe themselves.

Today's older adults are indeed a very diverse group, too. They differ in their resources, needs, abilities, and physical and mental health.

Most attribute their longevity to better knowledge and appreciation of the role of a healthy diet, routine exercise and life-enhancing medicines not available to their forebears.

(Carole Norris Greene is associate editor of Faith Alive! †)



Mother General Celine de la Visitation, the superior of the international Little Sisters of the Poor, greets Father Albert Ajamie, a retired diocesan priest who resides at the St. Augustine Home for the Aged in Indianapolis, on Aug. 19, 2006, in a dining room at the home.

Elderly people want to be respected for their life experiences, Sister Judith said, and to feel that they're still productive even though they have physical or mental limitations.

"They need to feel a sense of security as their health deteriorates," she said. "They need to feel that they're very much affirmed and loved, and valued for their wisdom. ... They might feel marginalized because of the fact that society as a whole doesn't show reverence for them and appreciation for what they have lived through. We can learn from them through their wisdom."

Sister Judith said Blessed Jeanne Jugan, who founded the Little Sisters of the Poor in France in 1839, "taught us that we should see the person of Jesus Christ in each one of our elderly."

Blessed Jeanne Jugan is expected to be canonized by Pope Benedict XVI in 2009, and the Little Sisters hope media coverage of her canonization will increase society's respect for the elderly.

Providence Sister Susan Dinnin, site manager of A Caring Place adult day services in Indianapolis for 18 years, said the elderly have lived life fully and deserve loving care at this stage in their life.

"After having given and given to others throughout their own life," Sister Susan said, "it's our turn now to give them the care

that they have shared with others."

She believes elderly people "want to continue to lead meaningful lives, to be able to share their wisdom, faith and love with others, and to receive respect and a sense of dignity from their caregivers."

The elderly are frequently "the forgotten ones," Sister Susan said, who need reverence, respect and love.

Catholic Charities Indianapolis and Fairview Presbyterian Church in Indianapolis collaborate to provide the adult day services program.

"We feel that it's so important for our participants to be able to continue living at home with their families," Sister Susan said, "and at the same time to be with their peers and receive stimulation through social interaction and physical fitness activities. We try to help our participants live fuller lives."

She said St. Theodora Guérin, who founded the Sisters of Providence of Saint Mary-of-the-Woods, "would really like A Caring Place because she had such a sense of love for the sick. Our program certainly reaches out to the frail elderly and responds to their needs."

(Mary Ann Wyand is the senior reporter for The Criterion, the newspaper of the Archdiocese of Indianapolis.) †

Discussion Point

Older adults are role models

This Week's Question

How do you interact with those who are elderly in your life?

"I enjoy older people a lot. I love to hear them share their stories, experience and wisdom. They have a great sense of dignity and respect for others. I have no objection to the term 'elderly,' but I usually call them 'older people.'" (Janece Brophy, Manchester, N.H.)

"I mainly interact with my mother. I involve her as much as possible [in our family] and try to let my children know how my parents practiced their faith. I look to them as examples and role models for raising my children." (Meg Ruefer, Reedsburg, Wis.)

"I'm one of them, and I interact very well, especially with friends who are getting to the age where they're

having health problems. Baby boomers are more my children's age, and I also get along great with baby boomers and their friends." (Helen Robinson, Vestavia Hills, Ala.)

"I think I show them more respect [because] they've earned their wisdom and place in life, and have a lot to offer. Their wisdom is often not tapped into, however." (Karen Hettrick, Salem, N.H.)

Lend Us Your Voice

An upcoming edition asks: How important is it to you to believe that God is very aware of you and of any afflictions in your life?

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



File photo/Sean Gallagher

From the Editor Emeritus/John F. Fink

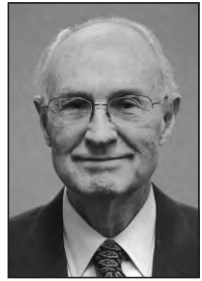
Basic Catholicism: 'We believe in one God'

(First in a series of columns)

It should be obvious that Catholics believe in God.

In this, of course, we are hardly a minority, at least in the United States, because polls show consistently that more than nine out of 10 Americans share that belief. In fact, a 2008 study by the Pew Forum on Religion & Public Life revealed that only 1.6 percent of Americans are atheists, and only 2.4 percent call themselves agnostics.

Belief in God is also shared by most of the people in the history of the world—the ancient Egyptians, Greeks, Romans, Orientals, Arabs, inhabitants of the New World discovered by Columbus, and those in Indonesia. Although atheism is making inroads in Western Europe, most people in the rest of the world believe in God. We believe that, as the *Catechism of the Catholic Church* says, "The desire for God is written in the human heart,



because man is created by God and for God" (#7).

Unlike the ancients, though, Catholics join with Jews, Muslims and other Christians to profess belief in *one* God. Our Creed, which we recite at Mass on Sundays, begins, "We believe in one God."

In this, we differ from the Hindus, for example, who worship many gods. We believe in only one God because God himself has revealed himself to us that he is only one. Therefore, what Catholics believe about God comes from both reason and revelation.

Can we prove that God exists? Not in a way that modern science would accept because no one can produce God and say, "There he is." But theologians have produced convincing arguments for his existence. St. Thomas Aquinas in the 13th century offered five proofs, but they are a bit technical and I will bypass summarizing them. For most people, though, the order, harmony and beauty of the world are reason enough to believe in an intelligent Creator.

We believe that God is eternal—he always was and always will be; he had no

beginning and will have no end. He is almighty, omnipotent, meaning that he can do everything that isn't contradictory (like making a square circle). He is omniscient, all-knowing. He is perfect goodness and, as St. John's Gospel tells us, he is love.

St. Anselm defined God in his *Prologion* as "a being than whom nothing greater can be conceived." And God himself revealed himself to Moses in the Bible's Book of Exodus as "I am who am" (Ex 3:14).

Some people might say, "OK, I believe that God exists and even that he created the world, but then he left us all to our own devices." These people are called Deists and many of the Founding Fathers of this country believed in Deism.

Catholics do not. We believe in a personal God who loves each one of us and wants what is best for us. That is why we can, and must, pray to God with prayers of adoration, praise, petition, thanksgiving, intercession and contrition.

Catholics, along with most other Christians, believe strongly in the power of prayer. †

Cornucopia/Cynthia Dewes

True love is unconditional, life-giving and joyful

It's amazing to see what people will do in the name of love.

Religious zealots historically waged, and continue to wage, wars against each other trying to protect the faith they love. Jilted lovers murder the objects of their desire because they love them so much they can't bear to be rejected by them or allow them to be with anyone else.



In fact, some people are so upset by the pain experienced by their ill or dying beloveds that they kill them to end their suffering. It's euphemistically called euthanasia, but we all know it's really killing. Some agonized people love themselves so much, they commit euthanasia, and in this case it's called suicide.

We could go on and on. There's abortion done to prevent a baby from being unwanted, a kind of reverse (or perverse) love. There are genetic techniques to produce a baby because parents (or a parent, no matter what age) love the idea of parenthood so much they will do anything to get one. There's even polygamy, supposedly illegal, which is

chronicled sympathetically on a television show called "Big Love." Yeah, right.

Well, excuse me if I don't see much love in these kinds of scenarios. Most of us know love when we see it or experience it, and also know that stuff is not love. That's because it's nothing like God's love, which is unconditional and life-giving. And in the end, which is not always readily apparent, it produces joy.

Love is when a husband of many years, frail himself, continues to care for a wife suffering from dementia. He struggles to keep her at home where she is comfortable, and suffers the subsequent lack of rest and companionship. He does not complain.

Love is when young parents give up the idea of building a deck onto their house because they haven't got the money to do it. The money they had saved goes instead to a siege of kids' ear infections, a leg broken in a bicycle fall or a mouth full of crooked teeth that need straightening.

Love is watching the "Sponge Bob, Square Pants" movie for the 10th time with a grandson. It's listening to a friend at work who has no other ear available to hear her litany of domestic complaints. And not offering her any advice. It's letting the boss think your suggestion was

his own idea.

Love is being pleasant to your weird neighbor whose dogs are a menace and who regularly churns up your driveway when turning his car around in it. It's being patient when your kid can't get the answer to a simple math problem.

Love is calling friends on the phone, sending them e-mails and birthday cards, inviting them over for lunch or out for coffee. Not every day or even weekly, but whenever you feel the need to connect or think that they do. Love is sharing your beloved's hobbies or at least showing interest in learning about them.

Love is constant, if unspoken, prayer for those you hold dear and for the intentions of others. It's gratitude for God's great beauty in nature, music and the arts. It's appreciation for ideas and the people, books and other sources that bring them to you. Love is intimacy shared with a committed partner in a sacramental marriage.

We are creatures made in God's image, and on this Valentine's Day let's remember that, as such, we are also lovers. The real kind.

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

Our Turn/Therese Borchard

Consider a Catholic approach to treating Internet addiction

I believe that the Internet social networking site Facebook can foster, not rob, intimacy in relationships.



I'm not alone in citing its benefits.

Jesuit Father Antonio Spadaro recently wrote in *La Civiltà Cattolica*, a magazine reviewed by the Vatican, that "Facebook incarnates a utopia ... that of always

staying close to those people we care about in one way or another and of getting to know others who are compatible with us."

But even as Facebook and other sites have value, too much time on the Internet can emotionally drain a person and become a silent kind of addiction.

Authors Kimberly Young and Patrice Klausning explain in their excellent resource *Breaking Free of the Web: Catholics and Internet Addiction* that "Internet addicts use the online world as a psychological escape.

"The Internet is a seemingly safe way to cope with life's problems, and it is a legal and relatively inexpensive way to soothe or

avoid disturbing feelings. Because of this, the Internet can quickly become a convenient means for instantly forgetting whatever stresses and pains an addict is experiencing."

The authors present a five-step path to recovery for Catholics caught in this destructive habit.

1) Be open—At some point, the person needs to wake up to his or her behavior and realize that time once spent on supervising homework with the kids is now squandered on surfing the Internet and reviewing the updates of Facebook "friends."

Like any addiction, nothing will get resolved if a person stays in denial. He must admit the problem before recovery takes place.

2) Seek professional help—Young and Klausning write: "It isn't easy to find a therapist familiar with the Internet, online addiction and the impact of online affairs. Over time, this will change, but in the meantime, make sure that your therapist is someone willing to listen and learn about the Internet in order to best help you."

3) Practice the 12 steps—They were written for people recovering from alcoholism, but they work for any addiction.

I like to summarize the first three of the

12 steps in this simple language: "I can't. God can. I think I'll let him."

Young and Klausning encourage those addicted to the Internet to join a support group of folks who are battling the same behavior. According to them, "this is especially important for Internet addicts who typically suffer from interpersonal difficulties, such as introversion, a limited social network and poor social skills."

4) Receive the sacrament of reconciliation—The authors explain how this sacrament can be a powerful and energizing force in changing behavior. By preparing for and participating in this sacrament, a person begins the process of "establishing a right relationship with God."

5) Have faith along the journey—Young and Klausning rightly conclude that "the most challenging aspect of lasting recovery is fighting the temptation to return to the addiction," which is why it's so important to remember that God is with you, especially in those moments when fighting the beast of Internet addiction is hardest.

(Therese Borchard is a columnist for Catholic News Service.) †

Twenty Something/Christina Capecchi

Say 'cheese': Looking good to the supreme photographer

There are two types of people: Those who don't take pictures and those who do.



Whichever category you occupy, you probably feel some uneasiness about your position, guilty of either neglect or obsession.

The first group muses, "I ought to take more pictures"—an obligation

that's akin to eating more cruciferous vegetables and writing prompt thank you notes.

The second group fears it goes overboard on picture-taking. This group consists disproportionately of young adults. Our ubiquitous cameras can turn the most mundane activity into a Kodak moment. Our lives are thoroughly documented on Facebook and Flickr, uploaded in the blink of an eye and the click of a button.

We perform for the camera, whipping out our trademark moves, the stances and expressions that charm a crowd and cinch a frame. We are constantly posing, turning life into one ongoing photo opportunity.

But the heavy-duty image-sculpting happens after the flash during the editing and presentation. We have unprecedented power to alter our images, to delete the unsavory shots and Photoshop the keepers. We crop strategically and sharpen the contrast, making the whites whiter and the tans tanner.

Self-perception has never been more pliable. It is easy to create a flattering portrait: life as a series of smiles cast under soft lighting. How we see ourselves depends upon the sophistication of our software. It has little to do with reality.

We must be aware of these illusions, remembering God's direction to Samuel as he searched Bethlehem for an anointed leader: "Not as man sees does God see, because man sees the appearances but the Lord looks into the heart" (1 Sm 16:7).

The question is not the beauty of the body, as captured by the camera, but the beauty of the heart.

St. Paul calls us to shift our focus to the un-photographed inner self. "We look not to what is seen but to what is unseen," he instructs. "For what is seen is transitory, but what is unseen is eternal" (2 Cor 4:18).

The unseen is the way we treat our neighbors when no one is watching. It is the moral code we uphold when it isn't convenient or conventional. It is the daily effort to scrape bitterness from sticky corners in our hearts.

Let's rise above the camera's flash this February, saturated by the glitz of Valentine's Day and the Academy Awards. Red roses and red carpet are far from reality.

Our aim on Earth is not to produce Hollywood glamour for the camera. We have been given a far nobler purpose. We read in Genesis this month: We are created in the image and likeness of God.

The pictures we collect may seem to hold some weight, but they are fleeting, deleted as quickly as they are snapped.

What really matters is how God sees us. How do we look through the lens of the Lord—without the benefit of the delete button and the aid of Photoshop?

That's where we should apply our revisionary efforts, altering and adjusting each day.

Pope Benedict XVI recently reflected on the beauty of Christian living. Quoting Ephesians, he said, "Christ thus desires that we grow more beautiful each day through irreproachable moral conduct, 'without wrinkle or defect'" (Eph 5:27).

So turn off the distractions: Set down the camera and log off Facebook. Stop chasing Kodak moments. Instead, chase grace, seek sacraments and pursue virtues. That kind of beauty is bigger than the camera. It can't be contained in eight megapixels. It is only picked up by the lens of the Lord.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christina@readchristina.com.) †

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

The Sunday Readings

Sunday, Feb. 15, 2009

- Leviticus 13:1-2, 44-46
- 1 Corinthians 10:31-11:1
- Mark 1:40-45

The Book of Leviticus supplies the first reading for this weekend.



As one of the first five books of the Bible, all attributed to Moses, Leviticus is part of the collection that is called "Pentateuch" in Greek and "Torah" in Hebrew.

These five books, comprising the Torah, formed the basic theology and laws of

conduct for Jews at the time of Jesus, and even still today the Torah is the basic religious document of Judaism.

This reading is in the style of a report. God speaks to Moses and to Aaron, the brother of Moses. Leprosy is the issue. Both the Old and New Testaments, in many places, refer to persons suffering from leprosy.

Today's medical historians cannot decide if this malady mentioned often in the Bible was, in fact, Hansen's disease or some other illness. However, whatever the exact scientific nature of what the ancients called leprosy, the problem was chronic and severe.

It was assumed to be contagious or communicable. For this reason, contacts with persons afflicted with leprosy, as it was called, were avoided at all costs.

Indeed, social customs and even laws made contact difficult. Victims were outcasts. They suffered the psychological injury of being shunned, but they also most often virtually had to forage for food and search for any shelter they could find.

Ancient Jews would never blame God, regarded as good, loving and merciful, for the fact of such a serious malady.

In the minds of ancient Hebrews, human sin was ultimately the cause of all earthly misery so it was reasoned that sin must have caused leprosy. Victims themselves either sinned or their plight was a consequence of their parents' or ancestors' sin.

St. Paul's First Epistle to the Corinthians is the source of the second reading.

In this reading, the great Apostle advises the Corinthian Christians to never offend either Jew or Gentile, in the process revealing the fact that both Jews and Gentiles were present within the Christian community in Corinth. This is not surprising. Corinth was a great city with

people from many places and backgrounds.

Paul says that he imitates Christ, and he urges the Christians to follow his example.

The Gospel of Mark furnishes the last reading.

The same attitude about leprosy, whatever this disease actually was, applied among Jews at the time of Jesus as it did among Jews at the time of Moses. When a leper approached Jesus, asking for a cure, the poor leper was in an awful condition, ostracized and hopeless.

Jesus, "moved with pity," cured the man. Then the Lord ordered the man to go to the priests. The man had been exiled from the community because of his illness. The priests could reinstate him, but they had to see that he was free of disease.

Reflection

These weeks after Christmas, the feast of the Epiphany of the Lord and the feast of the Baptism of the Lord, the Church continues through these Scriptural readings at Mass to introduce us to the person and ministry of Jesus.

In the readings this weekend, the horror of leprosy, as it was seen among Jews long ago, is critical to understanding the readings. In particular, it is necessary to realize the connection in the ancient mind between sin and death.

Sin indeed leads to death. Furthermore, it separates us from the one community of faith in the Lord. As outcasts, as sinners, we are left to struggle and our efforts are never adequate.

Jesus, always moved by pity, cures us by forgiving our sins when we show sorrow for them. Forgiven, we enter the family of God again. Life, not death, is our destiny.

The key is to have faith, to repent and to live according to the Lord's model, in every respect, as St. Paul lived after his conversion. †

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

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

Daily Readings

Monday, Feb. 16
Genesis 4:1-15, 25
Psalm 50:1, 8, 16bc-17, 20-21
Mark 8:11-13

Tuesday, Feb. 17
The Seven Founders of the Order of Servites, religious
Genesis 6:5-8; 7:1-5, 10
Psalm 29:1a, 2, 3ac-4, 3b, 9c-10
Mark 8:14-21

Wednesday, Feb. 18
Genesis 8:6-13, 20-22
Psalm 116:12-15, 18-19
Mark 8:22-26

Thursday, Feb. 19
Genesis 9:1-13
Psalm 102:16-18, 19-23, 29
Mark 8:27-33

Friday, Feb. 20
Genesis 11:1-9
Psalm 33:10-15
Mark 8:34-9:1

Saturday, Feb. 21
Peter Damian, bishop and doctor of the Church
Hebrews 11:1-7
Psalm 145:2-5, 10-11
Mark 9:2-13

Sunday, Feb. 22
Seventh Sunday in Ordinary Time
Isaiah 43:18-19, 21-22, 24b-25
Psalm 41:2-5, 13-14
2 Corinthians 1:18-22
Mark 2:1-12

Question Corner/Fr. John Dietzen

Priests are called 'Father' because they are ministers of the sacraments

My question has to do with the part of the Gospel that says we should not



call anyone on earth "father" because we have only one father in heaven (Mt 23). It also forbids calling someone "rabbi" (teacher).

Several non-Catholic friends asked me why we call our pastor Father when the Bible says not to do that.

I can see using the title in other ways (father of a family, etc.), but it does seem maybe wrong to use it in a religious way. (Missouri)

First of all, the practice of using the title father is not at all new. It goes back to earliest Christian times and has been in use ever since.

For centuries, the name was applied more generally to monks than to diocesan priests. And Protestants, of course, abandoned the use gradually after the Reformation in the 16th century.

The reason that Christians call their spiritual leaders father is simple and natural. Priests—in addition to being, ideally, spiritual life-givers to the people in their care in other ways—are the usual ministers of those sacraments that, in the name of Christ and his Church, give us the new birth and life of grace in baptism, the Eucharist, penance and the rest.

By their continuing pastoral care, instruction and support, good priests nurture the life of God, which we share as Christians in a manner parallel to the role of our natural fathers.

For this reason, St. Paul does not hesitate to call himself the father of his Christian converts.

"Even if you should have countless guides to Christ," he told the Corinthians, "yet you do not have many fathers" (1 Cor 4:15).

Twice, he also calls Timothy his son because he had brought Timothy's family to faith in Christ (Phil 2:22 and 1 Tm 1:2).

Understood literally, this section of Matthew would mean that we should not call our natural fathers by that name or refer to our instructors as teachers.

The context of that passage shows that Jesus was not concerned about the general use of the word father or teacher. Rather, he was condemning the practice of leaders of heaping titles on themselves out of pride

and self-importance.

One of the most respected Protestant biblical commentaries remarks about this verse, "If one takes the command literally, the titles doctor and professor, as well as rabbi and father, are forbidden to Christians in addressing their leaders" (*Interpreter's Bible*, Vol. 7, on the Gospel of Matthew).

I understand that an urn plot must be purchased in a Catholic cemetery before a priest or deacon will celebrate a funeral service.

Is this correct? Also, if a family member wishes to keep the urn with the ashes at home and eliminate the funeral costs, is this acceptable? (Delaware)

There is no general Church rule that a cemetery plot must be purchased before the funeral service, although I believe that some bishops require this or something similar.

Catholic regulations require that cremated remains should be given the same respect and reverence that is given to human bodies.

This includes burial in some cemetery grave or mausoleum.

Disposition by scattering them on the ground or in the sea or keeping them in a private home does not treat a person's cremated remains with the reverence called for by Catholic tradition.

A brief booklet titled "Reflections on the Body, Cremation and Catholic Funeral Rites" is available from the U.S. Conference of Catholic Bishops. To request a copy, call 800-235-8722.

A newspaper that I purchased at a supermarket mentioned that the white cassocks of Pope John Paul II have been cut into small pieces and are for sale.

Where can Catholics buy one of these relics? How much do they cost? (New York)

The story is not true. First of all, it is contrary to Church law to sell any relics. However the rumor was started, there is no foundation to it.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Recovery

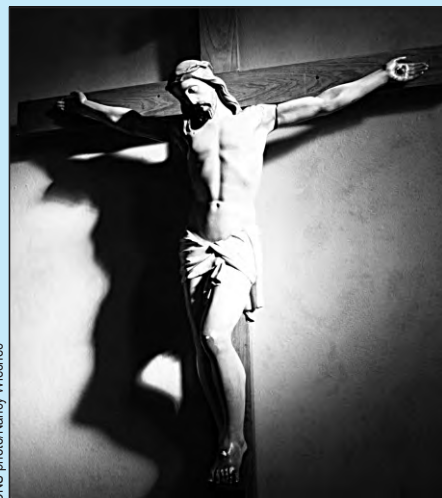
"No pain, no gain."

These words I heard again and again,
So in pain I remain,
Hoping it will pass—hoping to be whole
once more.

Once more I seek the pill,
But remember the hill,
Where pain never ends, but love begins.
Dare I be his special friend?
I look up into that bloodied face
And try to keep pace
With that inner peace I see,
And accept that soon it will end
And I will be whole as
He in the midst of Calvary.

By Father Thomas K. Stepanski

(Father Thomas Stepanski, former pastor of Mary, Queen of Peace Parish in Danville, was granted early retirement in 2004. He wrote this poem last summer after experiencing "much illness," and submitted it for the "My Journey to God" column in the hope of helping people who are struggling with health problems. Evening light shines on a crucifix in the vestibule of St. Paul's Basilica in Toronto in this 2008 file photo.)



CNS photo/Nancy Wiehenc

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.

BAKER, Irene, 87, St. Andrew, Richmond, Jan. 21. Wife of Farrell Baker. Mother of Bobby Lafuze, Dorothy Smoker, Beverly Wright, Mike, Roger and Ron Wiggs. Stepmother of Sherry Echeman, Linda Nixon and Wayne Baker. Sister of Thelma Matthews, Mildred McMichael, Kenneth and Lorin Toschlog. Grandmother of 15. Great-grandmother of 20. Great-great-grandmother of two.

BEARD, Traci (Deom), 33, St. Paul, Tell City, Jan. 13. Mother of Braeden, Spenser and Stori Beard. Daughter of Kenny and Darla (Mulzer) Deom. Sister of Tiffany Boyle and Wes Deom. Granddaughter of Juanita Mulzer.

BECKNER, Anna Frances, 96, St. Gabriel, Connersville, Jan. 23. Aunt of several.

BROWN, Kathleen Rose, 48, Holy Family, New Albany, Jan. 31. Wife of Timothy Brown. Mother of Bailey, Trent and Wade Brown. Daughter of Bo and Jeanie Hanks. Sister of Karen Severs, Kenny and Kevin Hanks.

CADDELL, Anna R., 83, St. Mary, North Vernon, Jan. 24. Mother of Catherine Walker, Mary Ann Scroggins and Julian Caddell Jr. Sister of Nick Pantaleo and Alexander Sarley. Grandmother of four. Great-grandmother of two.

COLVIN, Elizabeth, 87, St. Agnes, Nashville, Jan. 21. Mother of Paul Colvin. Grandmother of two.

CONNOR, Robert, 75, Holy Spirit, Indianapolis, Jan. 18. Father of Cheryl Shelton, Daniel, Gary, Richard, Robert, Thomas and Timothy Connor. Brother of Patricia Chulsky and Kay Peas.

CRIMMINS, Dorothy (Linnig), 90, St. Bartholomew, Columbus, Jan. 26. Mother of Marilyn Benkelman, Mari Colleen Foster, Maureen Marzano, Bernard, Michael and Patrick Crimmins. Sister of Marjorie Finn, Mel Fox, Marianne Hoffman and Carolyn O'Rourke. Grandmother of 11. Great-grandmother of three.

DARRAH, Millard E., 82, St. Barnabas, Indianapolis, Jan. 24. Husband of Dorothy Darrah. Father of Patricia Batdorf, Theresa Taylor, Karen and Michael Darrah. Brother of Mildred Workman, Sandy Young, Don and Jim Darrah. Grandfather of 11. Great-grandmother of nine.

DAY, Cecilia Josephine, 90, Good Shepherd, Indianapolis, Jan. 31. Mother of Judith Brizendine, Kathleen Henderson, Alice Meisberger, Pauline Morell, Mary Louise Van Noy, Janet Walker, Donald, Kenneth and Richard Day. Sister of Beatrice Bartsch and Joseph Zimmerer Jr. Grandmother of 25. Great-grandmother of 17. Great-great-grandmother of two.

DEERING, John F., 58, Holy Spirit, Indianapolis, Jan. 27. Husband of Paula Deering. Father of Kristen Bennett, Rebecca Buening, Jacob and Phillip Deering. Son of Milton and Ruth (Phillips) Deering. Brother of Nancy Bond, Debbie and Linda Miller, Lana Wilson, Ben, David, James, Matt, Milton, P. Jan and Richard Deering. Grandfather of eight.

DREWES, Lois D., 91, St. Michael, Brookville, Jan. 25. Mother of Teresa Benkert, Jean Spaeth and Michael Drewes. Grandmother of 10. Great-grandmother of 20.

ECK, Leonard A., 89, Holy Name of Jesus, Beech Grove, Jan. 20. Father of Mary Louise Lady, Leonard, Raymond and Ron Eck. Brother of Catherine Wagner. Grandfather of 19. Great-grandfather of 32. Great-great-grandfather of eight.

EDWARDS, Pat, 70, Sacred Heart of Jesus, Jeffersonville, Dec. 18. Brother of Susie Apsey, JoRee Hayden, Judy Keller, Jean McDaniel, Martha Medley, Charles, Harry, Louis and Richard Johnson.

FRANK, Rose Marie, 69, Holy Name of Jesus, Beech Grove, Jan. 14. Sister of Mary Jane Basesy, Phyllis Bumps, Joie Fallon, Edna Nuckles and Dan Nolan. Grandmother of six.

GAUCK, Ruth A., 91, St. Maurice, St. Maurice, Jan. 24. Mother of Jane Hammersmith, Lois Nobbe, Carol Shaver, Janet Swain, Patti, Dale, James, Kenny and Rick Gauck. Grandmother of 28. Great-grandmother of 26.

HANSON, Peter G., 81, St. Joseph, Corydon, Jan. 20. Husband of Ruth (Baker) Hanson. Father of Michael Hanson. Brother of Mariella Unger. Grandfather of four. Great-grandfather of five.

HESS, Richard P., 77, Holy Spirit, Indianapolis, Jan. 20. Husband of Marilyn (Rogers) Brown Hess. Father of Christopher, David, Gregory, Michael and Paul Hess. Stepfather of Kimberly Brown Klein, Stacy Tennell Young and Kevin Brown. Brother of Jerry Hess. Grandfather of 17. Great-grandfather of five.

HITTLE, Vivian Marie, 88, Sacred Heart of Jesus, Indianapolis, Jan. 25. Sister of Virginia Naugle, Shirley Pettit and Martin Miller Jr.

HOWLAND, Georgia Lee, 86, St. Paul, Tell City, Jan. 13.

Mother of Jackie Kempf, Jeanne Robbins, David, Mark and Mike Howland. Sister of Clarence Dickman Jr. Grandmother of three.

KNAPP, Virginia, 88, Holy Spirit, Indianapolis, Jan. 15. Wife of John Knapp. Mother of Barbara Brown, Linda Clancy, Dan and John Knapp Jr. Sister of Jane Wood. Grandmother of 13. Great-grandmother of 13.

McLEAR, Maxine, 73, Holy Family, Richmond, Jan. 24. Wife of Robert McLearn. Mother of Sally Baumer, Kathleen Gray, Michael and Robert McLearn III. Sister of Alice Kozlowski. Grandmother of 10. Great-grandmother of two.

MOIR, Kevin D., 55, St. Pius X, Indianapolis, Jan. 21. Husband of Kris Moir. Father of Andrew, Scot and Sean Moir. Grandfather of two.

MORRIS, Jenny, 89, St. Pius X, Indianapolis, Jan. 29. Aunt of several.

MOSBY, James Richard, Sr., 85, St. Thomas Aquinas, Indianapolis, Jan. 18. Husband of Josephine Mosby. Father of Alieda Pleasants and Dr. James Mosby Jr. Grandfather of six.

MURPHY, Charles John, Jr., 71, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 21. Husband of Carol Murphy. Father of Patty Oskay, Joe Hall, Jackie, Danny, James and Kevin Murphy. Brother of one. Grandfather of five.

NEVILLE, Thomas, 62, St. Agnes, Nashville, Jan. 15. Husband of Cindy Neville. Father of Megan Bloom, Kate Braden, Kelli and Tom Neville Jr. Brother of Sally, Bob and Charles Neville. Grandfather of one.

NOBBE, Rosemary (Brancamp), 78, Immaculate Conception, Millhousen, Jan. 21. Wife of Ralph Nobbe. Mother of June Johanningman, Joyce Roahrig, Janet Shera and Thomas Brancamp. Sister of Angela Demoret, Bernadette Harpring, Irene Meyer, August, Carl, Cletus, Jerry and John Lamping Jr. Grandmother of 12. Great-grandmother of three.

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

PETER, Juanita, 77, St. Augustine, Leopold, Jan. 14.

Mother of Vicky Goffinet, Danny and Greg Peter. Sister of Lucille James and Tom Damin. Grandmother of four. Great-grandmother of two.

PIERCE, Barney L., 73, St. Augustine, Jeffersonville, Jan. 27. Husband of Carolyn Pierce. Father of Kathi Helton, Denis and Timothy Pierce. Brother of Pamela Burgan, Donna Harris and Carolyn Resch. Grandfather of six. Great-grandfather of one.

RATHBURN, Denise Jeanne Josephine Mary (Dyer), 65, St. Gabriel, Connersville, Jan. 22. Wife of John Rathburn. Mother of Sarah Hall and Shane Rathburn. Sister of Ann Marie Johnston. Grandmother of four.

REGAN, Rosemary B., 91, Holy Spirit, Indianapolis, Jan. 20. Mother of Barbara Cory, Donna Kaiser and Carol Lathrop. Sister of Katherine Adams and Norma Jean Richards. Grandmother of seven. Great-grandmother of eight.

ROBERTSON, Joann, 80, St. Joseph, Indianapolis, Jan. 28. Wife of Bernard Robertson. Mother of Therese Davidson and Paul Robertson. Sister of Charlotte Fowler. Grandmother of three.

ROCHFORD, Lenore T., 88, Immaculate Heart of Mary, Indianapolis, Jan. 23. Mother of Paula Dashiell and Jim Rochford. Grandmother of five.

RUF, Renate Anna, 73, St. Bartholomew, Columbus, Jan. 23. Mother of Jennifer Osment, Mary Jane Walsworth, Christine Werskey, Andrew, Frank and Thomas Ruf. Sister of Christa Baehr. Grandmother of six. Great-grandmother of one.

SEEWER, Albert E., 84, St. Mary-of-the-Knobs, Floyds Knobs, Jan. 23. Father of Jim Seewer. Brother of Alfred, Arnold, Harry, Herman, Julius and Oscar Seewer. Grandfather of two. Great-grandfather of three.

SKIDMORE, Wilda, 90, Prince of Peace, Madison, Jan. 19. Wife of Richard Skidmore. Mother of Janice Anderson and Michael Neely. Stepmother of Kathryn Skidmore. Sister of Calvin Vass. Grandmother of seven. Step-grandmother of one. Great-grandmother of three.

UNVERZAGT, Walter, 81, Our Lady of Lourdes, Indianapolis, Dec. 16. Husband of Margaret (Gellert) Unverzagt. Father of Jody Diekhoff, Mary Ann Sharp and Diane Stadtmiller.

Grandfather of 10. Great-grandfather of 12.

VAN NOY, John Michael, 67, Christ the King, Indianapolis, Jan. 24. Husband of Linda Van Noy. Father of Laura Altum, Kim Reilman, Brian, Jeff and Mike Van Noy. Brother of Charollette Allstatt, Madonna Gentry, Fran McMahon, Margaret Murphy, Bobby, Dick and Greg Van Noy. Grandmother of six.

VECERA, Edward, 87, St. Andrew, Richmond, Jan. 23. Husband of Ruby Vecera. Father of Juliet Allen and Diane Price. Brother of Vincent Vecera. Grandfather of five.

WALKER, Mary J., 94, St. Anne, New Castle, Jan. 22. Mother of Mary Clap and Robert Walker. Grandmother of eight. Great-grandmother of 13. Great-great-grandmother of three.

WALLACE, Mildred L., 74, Prince of Peace, Madison, Jan. 20. Mother of Mary Law, Jackie Long and John Wallace. Grandmother of five. Step-grandmother of two. Step-great-grandmother of one.

WARHOLAK, Mary Catherine, 65, Good Shepherd, Indianapolis, Jan. 23. Mother of Jeanette Sawi, Catherine, Laurie and David Warholak. Sister of Julie Brinkmann, Jane Duselis, Margaret Wright, Joseph and Patrick Spearing. Half-sister of Agnes Smith and Thomas Spearing. Grandmother of four.

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

WHEATLEY, Regina, 77, St. Augustine, Leopold, Jan. 26. Mother of Kathy Gibson, Charlotte Persinger, Angela, Lisa, David, Gary, Jeffery and Timothy Wheatley. Grandmother of 14. Great-grandmother of 20.

WILKINSON, Rose Marie, 99, St. Augustine, Jeffersonville, Jan. 29. Mother of Sally, Jerry and John Wilkinson. Sister of William Leach. Grandmother of three. Great-grandmother of 12.

ZODERER, Mary Alice, 78, Sacred Heart of Jesus, Indianapolis, Jan. 9. Mother of Rosemary Manifold, Jeanmarie Weston, Barbara, Kathryn, Arthur, Carl, Joseph and Paul Zoderer. Grandmother of 10. Great-grandmother of four. †



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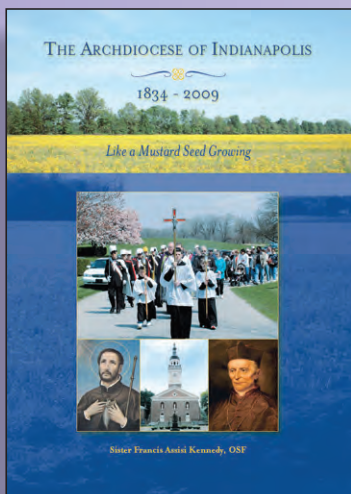
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