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Criterion

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New school leader

William Sahn named president of Bishop Chatard High School, page 8.

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Food for thought

Lenten recipes can set the table for lessons in faith

By John Shaughnessy

The education of 5-year-old Charlie Egger is something to behold for a Catholic who grew up in a generation when Fridays in Lent were usually marked by meals of tomato soup and grilled cheese sandwiches, fish sticks from a woman named Mrs. Paul and fillet-of-fish sandwiches from the drive-in window of a fast-food restaurant.

Jenni Egger wants her son to be comfortable in the kitchen, even involving him in cooking creative alternatives to traditional meatless Friday dinners—which explains why Charlie helps his mother prepare a meal called Veggie Filled Frittata.

Yet Jenni also sees those Lenten Friday cooking sessions as a meaty way to teach Charlie about his Catholic faith.

“Lent is an important time to have family conversations about why we don’t eat meat on Friday or why we carry on any of our special Lenten traditions,” says Jenni, 36, a member of Immaculate Heart of Mary Parish in Indianapolis. “Prep time or meal time is the perfect opportunity for those conversations. We will talk about Jesus and the sacrifices he made for us, and the things we can do during Lent.”

For Jenni and others in the archdiocese, the start of Lent provides food for thought.

Food for thought for making different, less traditional Lenten recipes, including a recipe for a shrimp meal from Archbishop Daniel M. Buechlein. (That recipe and others can be found on page 9.)

And, more significantly, food for thought about the importance of Lent in the faith lives of people.

Barbara Brinkman knows that she will have to answer the questions about meatless Fridays in Lent from her two sons—Robbie, 13, and Steven, 11.

“They don’t like fish. They just don’t like fish,” says Brinkman, a member of St. Luke Parish in Indianapolis. “It comes up every Lent. We look at the calendar and

WASHINGTON (CNS)—Bishops must give lay Catholics the tools they need to be convinced and to convince others about why the Church takes the ethical stands it

does on some scientific and technological advances, the Vatican’s top doctrinal official said.

“The attitude is widespread, even sadly among many Catholics who believe and practice their faith, that the magisterium of the Church is overly negative, that ‘the old



Cardinal William J. Levada

men in the Vatican’ are against progress even when it is designed to help people who are sick, or infertile, or the like,” said

I point out Ash Wednesday and the number of Fridays in Lent. I tell them, ‘These are the number of days we are sacrificing meat.’ I tell them this is what the Church chose for us to do in order to remember what sacrifices Jesus Christ made for us by giving up his life on Good Friday.”

Cardinal William J. Levada, prefect of the Vatican Congregation for the Doctrine of the Faith, in a Feb. 7 talk in Dallas.

“It should be emphasized that the Church’s ‘no’ to certain practices is not a negative reaction to modernity, but rather is a positive ‘yes’ to the dignity of every single human being,” he said. “It is, above all, a defense of those who have no voice, those who are most vulnerable and those who have no one else to defend them.”

Cardinal Levada, the former archbishop of San Francisco, spoke on “The Role of the Magisterium in Bioethics” at the National

See related story, page 3. Catholic Bioethics Center’s

21st workshop for bishops, funded by the Knights of Columbus. More than 150 bishops from the U.S., Canada, Latin America and elsewhere attended the

The message usually gets through as she serves her family meatless lasagna roll-ups.

“I point out that what we do is such a small thing for what Jesus Christ did for us,” says Brinkman, a senior advertising account executive for *The Criterion*. “They

See RECIPES, page 9



Jenni Egger gets help from her son, Charlie, as they make Veggie Filled Frittata, a meatless meal for a Lenten Friday.

Al-Azhar’s grand sheik agrees to meet with pope

VATICAN CITY (CNS)—One of Sunni Islam’s leading clerics has accepted Pope Benedict XVI’s invitation to meet for talks in Rome, the Vatican said.

Grand Sheik Mohammed Sayyid Tantawi of Cairo’s al-Azhar University, a world-renowned center of Islamic scholarship, agreed to the encounter “with satisfaction,” the Vatican said on Feb. 20. No date was announced for the meeting.



Pope Benedict XVI

It would be the pope’s highest-profile encounter with an Islamic leader since his September speech in Regensburg, Germany, that sparked controversy and criticism throughout the Muslim world.

Cardinal Paul Poupard, head of the Vatican agency that coordinates interreligious dialogue, met Sheik Tantawi on Feb. 20 in Cairo in what the Vatican described as “a climate of great cordiality” and conveyed the pope’s greetings to the cleric.

Cardinal Poupard and Sheik Tantawi then reviewed the work of the Joint Committee for Dialogue, which includes representatives of al-Azhar and the Vatican. The committee was to meet on Feb. 24 in Cairo for its annual session.

Cardinal Poupard also planned to meet with Egypt’s religious affairs minister, Hamdi Zaqzuq.

In the weeks that followed the pope’s Regensburg speech, some of the strongest critical reaction came from Muslim groups in Egypt. Sheik Tantawi did not join the harshest critics, but said the papal remarks indicated ignorance of Islam.

The pope later made clear that statements he had quoted about Islam and violence did not reflect his own views and said he was sorry that the speech had offended Muslims.

The controversy died down after the pope visited a Turkish mosque last November and prayed alongside his Islamic host. †

Cardinal: Church stance on technology affirms human dignity

Feb. 5-7 workshop on the theme “Urged on by Christ: Catholic Health Care in Tension With Contemporary Culture.”

The cardinal, who once chaired the board of what is now called the National Catholic Bioethics Center, recalled introducing his predecessor in his Vatican post, Cardinal Joseph Ratzinger, now Pope Benedict XVI, as a speaker at a bishops’ workshop years ago.

“When I told him I would be coming to address this audience, we recalled that visit in what for both of us must seem another life,” he said.

Cardinal Levada outlined five basic principles that guide the Catholic Church in its pronouncement of moral teachings on bioethical issues:

• “The essence of being a Christian ... is not a moral code but rather a person, namely Jesus Christ,” and communion with him “involves a

See DIGNITY, page 8

Senate passes marriage amendment; resolution now goes to House

By Brigid Curtis Ayer

Two days before Valentine's Day, Indiana's state senators cast their votes either in support of or against protecting the sanctity of marriage through a constitutional amendment.

Senate Joint Resolution 7, the marriage amendment, which passed the Senate 39-10, would amend Indiana's Constitution to define that marriage consists only of the union of one man and one woman. In effect, the marriage amendment would ban same-sex marriages in Indiana.

Sen. Brandt Hershman (R-Wheatfield), author of the resolution, said, "The institution of marriage has been a foundational building block of



Sen. Brandt Hershman

our society for centuries, but it is under assault from radical groups and activist judges. Senate Joint Resolution 7 will provide a great deal of protection on marriage—an issue which has always been a

province in state law.

"The state has always regulated marriage based on age, family relation and number of persons," he said. "The idea that there is a fundamental civil right to marriage as some opponents of Senate Joint Resolution 7 claim is simply not true. Senate Joint Resolution 7 also puts the question where it belongs—in the hands of voters rather than activist judges."

Sen. Richard Young (D-Milltown) said he supports the resolution because "I believe that marriage is between a man and woman."

Sen. Young said some of the opposition to the bill comes from a

concern that employers would not be able to extend benefits to domestic partners, but the senator said that the resolution doesn't affect what benefits businesses in Indiana decide to offer to employees.

When asked if he thought the measure would pass the House, Sen. Young replied, "Yes, I think the measure will pass the House," but added, "It's possible the House will amend it, causing the whole process on the constitutional amendment to start over again."

If the Indiana General Assembly passes Senate Joint Resolution 7 without an amendment, it will go to the ballot and Hoosier voters will make the final determination if the constitution is amended.

"On an issue of this magnitude, I think the citizens of Indiana need to hear the debate and then decide for themselves when they get to the ballot box," Sen. Young said.

Sen. John Broden (D-South Bend), who voted against the measure, said, "I absolutely agree that a marriage should be between one man and one woman, which Senate Joint Resolution 7 states in subsection 'a.' However, my problem is with subsection 'b' of the resolution. We heard testimony from very respectable legal scholars who gave divergent testimony as to what subsection 'b' means."

Subsection "b" of the resolution states, "This Constitution or any other Indiana law may not be construed to require that marital status or the legal incidents of marriage be conferred upon couples or groups."



The concern that Sen. Broden and others have with subsection "b" is that public actors such as Indiana University or Purdue University could be banned from providing benefits to domestic partners, which could be interpreted as unmarried same-sex couples or unmarried heterosexual couples, some of whom have children.

Sen. Broden said that an appellate court in Michigan, which has a similar constitutional amendment protecting marriage, recently ruled in exactly this way.

"I don't think we want to pass a constitutional amendment which bans benefits," Sen. Broden said, "especially when we are unclear how and what benefits would be banned."

Currently, Indiana law allows marriage between only one man and one woman. When the law was challenged in the case of *Morrison vs. Sadler*, the Indiana Court of Appeals affirmed the state law and upheld Indiana's definition of marriage between one woman and one man.

Glenn Tebbe, Indiana Catholic Conference executive director, who testified before a Senate panel in support of Senate Joint Resolution 7, said, "Even though the Indiana Court of Appeals has affirmed current law, the debate and effort to redefine marriage continues in our nation and state. Senate Joint Resolution 7 will strengthen Indiana's law to defend and protect the definition of marriage, and the Church supports that."

In a 2003 document published by the

Vatican's Congregation for the Doctrine of the Faith on "Considerations regarding proposals to give legal recognition to unions between homosexual persons," it concluded, "The Church teaches that respect for homosexual persons cannot lead in any way to approval of homosexual behavior or to legal recognition of homosexual unions."

"The common good requires that laws recognize, promote and protect marriage as the basis of the family, the primary unit of society," the document said. "Legal recognition of homosexual unions or placing them on the same level as marriage would mean not only the approval of deviant behavior, with the consequence of making it a model in present-day society, but would also obscure basic values which belong to the common inheritance of humanity."

"The Church cannot fail to defend these values, for the good of men and women and for the good of society itself."

Nationwide, 27 states have passed constitutional amendments defining marriage.

Senate Joint Resolution 7 now goes to the House for passage. It must pass the House in exactly the same form for the amendment to be eligible for a vote by Hoosiers in the 2008 election.

If passed by a majority of voters, the amendment would become part of the Indiana Constitution.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

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Staff:
Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Senior Reporter: Mary Ann Wyand
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Cathedral lecture series features national speakers

U.S. bishops' pro-life official says life must be protected at all ages

By Mary Ann Wyand

The human embryo is a developing person—no matter how small—and must be protected, Richard Doerflinger emphasized, but many scientists and politicians deny that basic truth about life because they think embryonic stem-cell research will discover cures for diseases.

Embryonic stem-cell research destroys developing embryos and hasn't cured any diseases, he said, but researchers have successfully used stem cells from umbilical cord blood and amniotic fluid in the womb for therapeutic medical treatments.

Doerflinger, the deputy director of the U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities, was the keynote speaker for SS. Peter and Paul Cathedral Parish's first Centennial Lecture Series program on Jan. 18 held in observance of the cathedral's 100th anniversary.

"It was almost 12 years ago that Pope John Paul II issued his encyclical on the Gospel of Life," Doerflinger said. "He warned then that—despite all our technical progress and our image of ourselves as caring, enlightened people who support human rights—we are well on our way to embracing what he called the culture of death, a culture where human life is cheap and the powerful wage war against the weak and vulnerable."

In that encyclical, he explained, the pope said that, "If we fail to defend the right to life itself at its beginning and at its end and at its weakest, most vulnerable points in between, we will undermine respect for human rights in general."



Photo by Mary Ann Wyand

Richard Doerflinger

The U.S. Supreme Court did exactly that 34 years ago, Doerflinger said, in its *Roe v. Wade* decision legalizing abortion during all nine months of pregnancy.

He said embryonic stem-cell research has renewed the moral debate between religion and science—faith and reason—about what constitutes a "real" person.

"The argument goes [that] the Catholic faith says that human life begins at conception with the embryo," Doerflinger said. "Science, on the other hand, says that [medical] progress depends on being able to manipulate that embryo to provide life-saving stem cells to treat terrible diseases in human beings."

Other types of stem cells offer effective treatment options, he said, and developing embryos should never be killed.

Sadly, Doerflinger said, the common definition of personhood as having cognitive ability and being able to survive without the help of others excludes the

See DOERFLINGER, page 10

Evangelization starts in the heart of individuals, Detroit deacon says

By Sean Gallagher

As the evangelization coordinator for the Archdiocese of Detroit, Deacon Alex Jones has the chance to review many programs designed to help Catholics proclaim the Gospel.

But for him, evangelization boils down to individuals having an encounter with Christ and then sharing Jesus with others.

That was the message that Deacon Jones shared with more than 100 people gathered on Feb. 8 at SS. Peter and Paul Cathedral in Indianapolis.

His presentation was the second in a lecture series held in observance of the cathedral's centennial celebration.

"So often, we think that when we get involved in evangelization, we have to get some programs going," Deacon Jones said. "Evangelization begins with you. God is calling you to a new and living relationship with him."

"We experience God. We encounter the Christ. And then we go on mission. It's automatic."

This message hit home with Eugene Hawkins, who attended the program.

As president of the parish council at Holy Angels Parish in Indianapolis, Hawkins helps oversee many pastoral programs in his faith community.

In that capacity, he recognizes that programs only take the faith into the broader community so far.

"[Evangelization] is really sharing what you believe on the inside," Hawkins said. "People have got to feel that when you talk to them. If they don't



Photo by Sean Gallagher

Deacon Alex Jones

feel that, you're not really evangelizing. It's got to be in you, like they say about Gatorade."

Deacon Jones in part exhorted his listeners to take personal responsibility for evangelization because in the late 1990s he had a profound encounter with the Church's understanding of the Gospel message, calling it "the second greatest discovery of his life," which was only preceded by a profound conversion experience in 1958.

At the time of his discovery of the Church's message, he was the pastor of Maranatha Christian Church in Detroit, a congregation in the Evangelical and Pentecostal traditions.

When Deacon Jones started to research early Christian worship, he read the writings of the apostolic fathers, those spiritual writers of the generation immediately following the Apostles.

These readings led him closer to the

See JONES, page 10

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Editorial



CNS photo/Lancy Wiehac

Colleen Anderson from the Diocese of Gary, Ind., prays the rosary during the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 21. Thousands attended the service on the eve of the annual March for Life. The events solemnly marked the Supreme Court decision in *Roe v. Wade* that legalized abortion across the country.

We are a praying society

Prayer is, and always has been, an important part of American culture.

Whether we are Catholics, Protestants, Jews, Muslims, Hindus, Buddhists or practitioners of any other religion—or none—Americans pray frequently to a higher power.

In 2003, *The New York Times* noted, “Only America combines such intense religious devotion with such wide religious diversity. Amid all the nation’s beliefs, one common practice stands out: whatever their religion, Americans pray a great deal.”

The *Times* editorial quoted a Gallup poll that found that at least three-quarters of Americans pray every day. An even greater percentage prays weekly or in times of stress.

This is not a recent phenomenon. Nor is the *Times* the first to call attention to it.

In 1831, Alexis de Tocqueville published his 800-page *Democracy in America* in which he noted, “The religious atmosphere of the country was the first thing that struck me on arrival in the United States. The longer I stayed in the country, the more conscious I became of the important political consequences resulting from this novel situation.”

Last year, James T. Moore’s book *One Nation Under God* examined the history of prayer in America. In his thoroughly researched book, he showed that prayer has been a constant from the earliest days to the present. Every U.S. president, whether or not he was a religious man, has asked for prayers for our country.

They weren’t all Christians in the sense of believing that Jesus Christ was divine. As David L. Holmes’ recent book *The Faiths of the Founding Fathers* shows, many of them were Deists. They believed that God created the Earth and human life but then withdrew and let events take their course without further interference. They did not believe in the divinity of Christ.

That was the philosophy of the Enlightenment and what was taught in the universities at the time. The Declaration of Independence displays this belief when it speaks of “Nature’s God,” “Creator,” “Supreme Judge” and “divine Providence.”

Deism was influential in the United States from roughly 1725 through the first several decades of the 19th century—about 100 years.

Nevertheless, the Deists who founded our country still believed in prayer, attended church services regularly and asked for prayers. The Continental Congress, which approved the Declaration of Independence, began each day with a prayer. When the Constitutional Convention did not, and as tempers were fraying, 83-year-old Benjamin Franklin urged the delegates to pray for “the assistance of heaven and its blessings on our deliberations.”

The one constant among Americans through the centuries has been prayer—from the early preachers, through our wars, during the country’s westward development and into the present. Black slaves used prayer to help them endure their torments. During the Civil War, soldiers on both sides prayed to the same God.

Our religious culture has produced a great number of noted preachers: men like Increase and Cotton Mather, Jonathan Edwards, George Whitefield, John and Charles Wesley, Frederick Douglas, Henry Ward Beecher, Billy Sunday, Oral Roberts, Archbishop Fulton J. Sheen, Billy Graham and many others.

Prayer has taken, and continues to take, many forms. It can range from the three-hour services of the early pilgrims to quick prayers throughout the day.

The Jewish Psalms have remained popular prayers, not only with Jews but with Christians, too. The Catholic Liturgy of the Hours, which includes prayers for various times of the day, is composed mainly of the Psalms.

Meditation and contemplation remain popular forms of prayer for many Catholics as well as Buddhists and members of other religions. But prayer can also be boisterous and exuberant as practiced by charismatics and many African-Americans. Prayers can consist of adoration, praise, thanksgiving, contrition, petition or intercession.

Our society has become considerably more secular in recent years. Immorality, or at least amorality, seems more prevalent. There are plenty of reasons to be dissatisfied with some of the decisions of our Supreme Court. People disagree over such things as abortion, the death penalty, embryonic stem-cell research, immigration, how to help the poor and many other issues.

But prayer remains an important part of the American culture.

— John F. Fink

Parish Diary/Father Peter J. Daly

When it comes to speaking of the dead, it’s a minefield out there

What would you say if you had to preach at the funeral of Anna Nicole Smith?

Be careful. It’s a minefield out there.

People say “speak well of the dead.” But that can sometimes be tricky, no matter how carefully you parse your words.



In 20 years of priesthood, I have preached about 300 funerals. Burying the dead and praying for the dead are our duties in the corporal

and spiritual works of mercy. But it is not always easy.

I remember my first funeral vividly. It was, shall we say, “awkward” because I knew nothing of the deceased. Now I know that you never go to the funeral without sitting down with the family and getting some background on the dear departed.

My first funeral was in the midst of the “crack” cocaine epidemic in the late 1980s in Washington, D.C. A young woman came to the rectory crying. Her brother had hanged himself.

She asked if I would preach a few words at the funeral home, even though her brother did not go to church.

“Of course,” I said.

When I got to the funeral home, there were several young men standing around with big gold chains around their necks. In those days before “bling,” gold chains were the mark of drug gangs.

The deceased, as it turned out, may not even have committed suicide. His death might have been a reprisal “hit” for failing to pay money owed to higher-ups in the drug chain.

I was brief. I suggested that now might be an opportune time for the assembly to consider a change in profession. Then, sensing that I was not in my element, I took my leave. Quickly.

Some burials are downright odd. More

and more, we bury people who have only the most tangential connection to the faith. The contents of their coffins often indicate where their hearts really were.

Team caps and jerseys are common in coffins. But the new “American religion” is NASCAR.

A couple years ago, I assisted with the burial of a man as a favor to his girlfriend, who was a recent convert. He was dressed in his NASCAR jacket. A poster of his favorite driver, Dale Earnhardt, was in the casket. There was a decal on the outside of the coffin with Earnhardt’s racecar number. Earnhardt had preceded him in death. I guess he figured it improved his chances of meeting him in the next life to show his colors.

Folks seem to be afraid of thirst in the afterlife.

Recently, I assisted with the burial of a guy with a can of his favorite beverage, Coor’s Light, nestled next to his heart.

Once I assisted with the burial of a guy who enjoyed the occasional shot of whiskey for medicinal purposes only, of course. He disliked the cold so we put a little miniature of Kentucky bourbon in his right coat pocket just in case he felt a chill in heaven.

One of my favorites was a guy who had been “good with numbers” in his life. He went to his maker with a copy of the Daily Racing Form, two lottery tickets and his favorite cue stick. His daughter, counting on his luck to last even in death, had the presence of mind to write down the lotto numbers just before we closed the coffin.

“If they hit, up he comes,” she said.

If only you could tell the whole story at funerals. But you can’t.

I don’t know what I’d say for Anna Nicole Smith. But I’m sure it could be done carefully.

It’s a minefield out there.

(Father Peter J. Daly writes for Catholic News Service.) †

Letters to the Editor

Where prayer is concerned, Jesus is looking for what is in our hearts

This is in response to the letter writer’s comments in the Jan. 26 issue of *The Criterion* concerning Jack Fink’s column, “Does kneeling during prayers really matter?”

The letter writer says, “Yes, Mr. Fink, it really does matter. It mattered to Jesus ...” The letter writer cites several times when Jesus knelt or fell prostrate during prayer to prove his point.

We can speculate whether or not it mattered to Jesus. When he taught the Apostles to pray (Lk 11:2), he did not tell them to kneel, sit or stand.

While Jesus knelt at times to pray, he also sat and stood. He sat during the most important act of his ministry—at the Last Supper when he instituted the Eucharist.

According to Lk 22:14, “When the hour had arrived, he took his place at table and the Apostles with him. ... Taking a cup, he offered a blessing in thanks. ... Then taking bread and giving thanks. ...”

When Jesus raised Lazarus from the dead, according to Jn 11:41, “Jesus approached the tomb. ... Jesus looked upward and said: ‘Father, I thank you for having heard me. ...’” Obviously, he was still upright. There was no mention that he was kneeling.

According to the letter writer, some people feel more devout kneeling while praying. We should respect their

decision. However, it is safe to assume that Jesus is more concerned with what is in our hearts than the position we are in while praying. What is important is that we pray with reverence and humility.

St. Paul tells us to pray always. To accomplish this, in part, we can pray while sitting with the telephone in hand after punching numbers and waiting to speak to a person. There may actually be time for a mystery of the rosary.

When walking those 30 minutes suggested for our health, we can pray a whole rosary. Again, on sleepless nights while in bed, instead of counting sheep, we can pray the rosary.

If one waited to be in a more devout position while praying, many fervent prayers would not be rising heavenward.

Does kneeling during prayers really matter to Jesus?

Hilda L. Buck, Greendale

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.

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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

Lent: Making the connection between Jesus' suffering and ours

Suffering is part of the mystery of human life. Our encounter with this mystery is inevitable. It opens to a deeper meaning of being human.

During the next weeks of Lent, we have an opportunity to reflect on the meaning of our redemption by Jesus and "to make the connection" between his suffering and ours.

It would be unfortunate if we simply gloss over the human suffering that Jesus endured for us. It would be the loss of an important spiritual opportunity.

Imaginative reflection in silent moments of prayer can help us take a measure of what Jesus did for us 2,000 years ago. It is a blessing to make a spiritual connection with Christ's Passion. His suffering and death was not theater as he took upon himself the burden of the sins of all the ages.

There is a longstanding Catholic devotion of making the Way of the Cross. We find the 14 stations in our parish churches. They mark the last journey of Jesus on his way to Calvary, where he died for us. The stations help us recall the price Jesus paid in real human suffering; making the connection is not so difficult.

Most of our families have witnessed suffering of the deepest kind. I know of many who are suffering deeply, even now as we enter this season of Lent. I know because many of you have written to me asking for the support of my prayers.

It is heart-rending to stand by helplessly as a small child, a son or daughter is succumbing to cancer or some other devastating sickness. Words cannot describe the grief of a young mother and father as they lose a child.

Grandparents suffer with their children and grandchildren. They think and say, "Why couldn't it be me?" God, the all-loving Father, permitted his Son's suffering for our sake. Surely, somehow, his divine heart was touched.

At the fourth Station of the Cross, Jesus meets his mother. What must have been the profound sorrow of Mary as she accompanied her son on his way to Calvary? She had been forewarned that her son was destined to offer his life and that a sword would pierce her soul as well. But forewarning didn't alleviate the pain.

I recall a dramatic scene from the movie *The Passion of the Christ*. It depicted Mary on her knees, wiping up the blood of Jesus with towels, just after she had witnessed the horrible scourging at the pillar. It was a poignant image of a helpless mother wanting to reclaim some dignity for her son. Many of us have been there in some way or other.

The fifth Station of the Cross provides us another point of reference. While Mary had been forewarned of her suffering, a farmer coming home from a day in the fields had not.

Simon of Cyrene, an ordinary man, was

on his way home when he was forced to help carry the cross that was too much for Jesus to bear. He had to wonder, "Why me?"

How many of us are unexpectedly burdened with a load that we cannot set aside: sickness, death in the family, loss of a job, loss of a home, betrayal by a spouse or a friend? Like it or not, one way or another, we all suffer the unfairness of life.

I suspect Simon of Cyrene asked "Why me?" But seeing the suffering of Jesus, he must also have said, "I will help."

I think this is true because later in Scripture we find out that his two sons, Rufus and Alexander, had become active members of the early Christian community.

Suffering is part of being human whether we want to accept it or not. It is naïve to pretend otherwise. If we accept suffering as part of our human lot, it can ennoble our human spirit. If we "make the connection" in faith with the suffering of Jesus and Mary, we experience a tangible union with them.

We also experience a communion with all those who suffer. However much we may want to say no to suffering—if,

in fact, we accept it as a way of being with Jesus and his mother—we receive a transforming grace that can give us strength for patience and perseverance.

Does this mean we should seek out suffering or somehow glory in it? No, but when it comes our way it is spiritually wholesome to accept it as a sign that God wants us to be close to his son Jesus in his sacrificial mission of redemption.

Suffering may be God's invitation for us "to make the connection" and to take up the crosses with Jesus in mind as they come our way. It makes our burdens lighter. †

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.

Cuaresma: La conexión entre el sufrimiento de Jesús y el nuestro

El sufrimiento forma parte del misterio de la vida humana. Nuestro encuentro con este misterio resulta inevitable. Nos abre la puerta a un significado aun más profundo del hecho de ser humanos.

Durante las próximas semanas de la Cuaresma, tenemos la oportunidad de reflexionar sobre el significado de nuestra redención por medio de Jesús y de "hacer la conexión" entre su sufrimiento y el nuestro.

Sería una pena que simplemente comentáramos sobre el sufrimiento humano que Jesús soportó por nosotros. Esto sería la pérdida de una importante oportunidad espiritual.

La reflexión imaginativa en momentos silentes de oración nos puede ayudar a medir lo que Jesús hizo por nosotros hace 2,000 años. Es una bendición poder realizar una conexión espiritual con la Pasión de Cristo. Su sufrimiento y muerte no fue un teatro ya que asumió la carga de los pecados de todas las eras.

Existe una devoción católica antigua de recorrer el Vía crucis. Las 14 estaciones se encuentran en nuestras iglesias parroquiales. Ellas marcan la última travesía de Jesús en su camino al Calvario donde murió por nosotros. Las estaciones nos ayudan a recordar el precio que Jesús tuvo que pagar en términos de sufrimiento humano. No resulta difícil hacer la conexión.

La mayoría de nuestras familias han presenciado sufrimientos muy profundos. Sé de muchos que sufren profundamente, aun ahora cuando nos adelantamos en esta época de la Cuaresma. Lo sé porque muchos de ustedes me han escrito pidiendo

el consuelo de mis oraciones.

Resulta desgarrador contemplar con impotencia a medida que un pequeño niño, hijo o hija sucumbe ante el cáncer o alguna otra enfermedad devastadora. Las palabras no pueden describir el sufrimiento de los jóvenes padres que pierden un hijo.

Los abuelos sufren con sus hijos y sus nietos. Piensan y dicen "¿por qué no podía ser yo?" Dios, el Padre siempre amoroso, permitió que su Hijo sufriera por nuestro bien. Ciertamente de alguna manera su corazón divino se sintió conmovido.

En la cuarta estación del Vía crucis Jesús encuentra a su madre. ¿Cómo sería el dolor tan profundo de María mientras acompañaba a su hijo en su camino al Calvario? Se le había advertido que su hijo estaba destinado a entregar su vida y que asimismo, una espada le atravesaría el corazón a ella. Pero la advertencia no alivió el dolor.

Recuerdo una escena dramática de la película *La Pasión de Cristo*. Presentaba a María arrodillada, secando la sangre de Jesús con toallas, justo después de haber presenciado los horribles azotes en la columna. Era la imagen conmovedora de una madre indefensa queriendo recuperar algo de la dignidad de su hijo. Muchos de nosotros hemos estado allí, de una u otra manera.

La quinta estación del Vía crucis nos proporciona otro punto de referencia. En tanto que a María se le había advertido de su sufrimiento, a un campesino que regresaba a su casa luego de un día de trabajo, no.

Simón el Cirineo, un hombre común, iba camino a casa cuando se vio obligado a

ayudar a cargar la cruz que Jesús no podía soportar. Debió preguntarse "¿por qué yo?"

¿A cuántos de nosotros se nos impone repentinamente una carga que no podemos hacer a un lado: enfermedad, muerte en la familia, pérdida del trabajo, pérdida del hogar, traición por parte del cónyuge o de un amigo? Aunque no nos guste, de una u otra manera todos sufrimos las injusticias de la vida.

Sospecho que Simón el Cirineo debió preguntarse "¿por qué yo?", pero viendo el sufrimiento de Jesús también debió decir "yo lo ayudaré."

Creo que esto ha de ser cierto porque más adelante en las Escrituras descubrimos que sus dos hijos, Rufo y Alejandro, se convirtieron en miembros activos de la primitiva comunidad cristiana.

El sufrimiento forma parte de ser humanos, independientemente de si deseamos aceptarlo o no. Resulta ingenuo pretender lo contrario. Si aceptamos el sufrimiento como parte de nuestra cuota humana, podemos ennoblecer nuestro espíritu humano. Si "hacemos la conexión" en la fe con el sufrimiento de Jesús y María, experimentamos una unión tangible con ellos.

También experimentamos una unión con todos aquellos que sufren. No importa cuánto queramos negar el sufrimiento, si de hecho lo aceptamos como una manera de estar con Jesús y

con su madre, recibimos una gracia transformadora que nos puede dar fuerzas para tener paciencia y perseverancia.

¿Acaso esto significa que debemos procurar el sufrimiento o de alguna manera vanagloriarnos en él? No, pero en lo que respecta a nuestra integridad espiritual debemos aceptarlo como una señal de que Dios quiere que estemos cerca de su hijo Jesús en su misión inmolatoria de redención.

Quizás el sufrimiento sea la invitación de Dios para que nosotros "hagamos la conexión" y carguemos las cruces que se nos presentan en el camino, teniendo en cuenta siempre a Jesús. Esto aligera nuestras cargas. †

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

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

Traducido por: 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 ser vicio en la iglesia, especialmente como sacerdotes y religiosos.

Events Calendar

February 23

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Lenten fish fry**, 4:30-7:30 p.m., \$6.50 adults, \$5.75 seniors, \$3.50 children under 10. Information: 317-357-8352.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Lenten fish fry**, 5-7:30 p.m., carryout available. Information: 317-291-7014.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. Marian College Department of Theology, **Lenten Scripture Series, "St. Paul,"** 7:45-9:15 p.m. Information: 317-291-7014.

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **Rosary, 6 p.m., Mass, 6:30 p.m., Way of the Cross, 7 p.m.** Information: 317-283-5508.

February 24

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Black History Month, "Ebony Footprints," gospel play**, 3 p.m. Information: 317-632-9349.

St. Michael the Archangel, Parish, Parish Life Center, 3354 W. 30th St., Indianapolis. **Cardinal Ritter High School, Booster Club, social and dinner**, 6:30 p.m., \$20 per person. Information: 317-924-4333, ext. 131, or jroach@cardinalritter.org.

The Atrium, 3143 E. Thompson Road, Indianapolis. **Roncalli High School, Athletic Boosters Club, annual fundraiser**, 7-11 p.m. Information: 317-787-8277, ext. 239.

Easley Winery, 205 N. College Ave., Indianapolis. **Theology on Tap, fourth annual Winter Gala**, 7-10 p.m., \$20 per person. Information: www.indytheologyontap.com.

Dearborn Country Club, State Road 148, Aurora. **Knights of Columbus Council #2111, ballroom dance, "Dance Like the Stars,"** 7:30-11:30 p.m., \$20 per person. Information: 812-926-4537.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Saturday Morning at the Dome,"** Sisters of St. Benedict, presenters, 9:30 a.m.-noon. Information: 812-367-2777, 800-880-

2777 or kordes@thedome.org.

February 25

Knights of Columbus Hall, 4233 N. German Church Road, Indianapolis. St. Joseph's Knights of Columbus #5290 Ladies Auxiliary, **baby shower to benefit St. Elizabeth/Coleman Pregnancy and Adoption Services**, 1:30-3:30 p.m. If you cannot attend but wish to contribute, send donations to P.O. Box 26544, Indianapolis, IN 46226.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Black History Month, Mass**, 10 a.m. Information: 317-632-9349.

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Euchre party**, 1 p.m., \$3 per person. Information: 317-241-6314, ext. 100.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

February 26

St. Louis Church, 13 St. Louis Place, Batesville. **Deanery Mass in honor of St. Theodora**

Guérin, 7 p.m. Information: 812-934-3204.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Assessing Your Spiritual Wellness: Are You Ready for Lent?" program**, Franciscan Father Paul Gabriel, presenter, 7-9 p.m. Information: 812-923-8817.

February 27

St. Mary-of-the-Knobs Parish, Parish Hall, 3033 Martin Road, Floyds Knobs. **"Divorce Care," seminar and support group**, 7 p.m. Information: 812-945-2920.

February 28

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **"Spaghetti and Spirituality" series**, Mass 5:45 p.m., meatless pasta dinner, 6:30 p.m., "Search and Rescue: How to Bring Your Family and Friends Into-Or Back Into-the Catholic Church," Dr. Patrick Madrid, presenter, 7:15 p.m., suggested donation \$5. Information and reservations: 317-636-4478.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Healing service and rosary for**

vocations, 6 p.m., eucharistic adoration, praise and worship, 6:30 p.m., confession available. Information: 812-623-8007.

March 1

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **Taize prayer service**, 7:30 p.m. Information: 317-253-2193.

St. John the Apostle Church, 4607 W. State Road 46, Bloomington. **Eucharistic adoration for vocations to the priesthood**. Information: 812-876-1974.

Wesley Chapel United Methodist Church, 2212 State St., New Albany. Right To Life of Southern Indiana. **"Value of Life" contest**, view entries in the poster and essay divisions and presentation of original pro-life speeches, 6 p.m. Information: 812-952-2398 or bdcorby@otherside.com.

March 2

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana**, teaching, 7 p.m., followed by praise, worship and Mass. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

March 3

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Fifth annual Catholic Women's Convocation**, 8 a.m.-3 p.m. \$50 per person. Registration: 317-241-6314, ext. 122, or nmeyer@saintchristopherparish.org.

Radisson Hotel City Center, 31 W. Ohio St., Indianapolis. **Catholic Pro-Life Dinner**, Deidre McQuade, presenter, 6 p.m., \$40 per person, \$30 per student. Information: 317-236-1569 or dcarollo@archindy.org.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Dinner in the Dark" to promote disability awareness**, Mass, 5:30 p.m., followed by dinner. Information: 317-788-0860.

March 4

St. Matthew Parish, 4100 E. 56th St., Indianapolis. **Lenten Series, "The Ascending Gospel-New Light on the Gospels,"** three-part series, Jim Welter, presenter, 4:30 p.m. Information: 317-257-4297, ext. 1004. †

Regular Events

Monthly

First Sundays

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace Secular Franciscan Order**, (no meetings in July or August), noon-2 p.m. Information: 317-955-6775.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Mass** with contemporary appeal, 5 p.m. Information: 317-638-5551.

Fatima Knights of Columbus Hall, 1040 N. Post Road, Indianapolis. **Euchre**, 1 p.m. Information: 317-638-8416.

St. Paul Church, 218 Scheller Ave., Sellersburg. **Prayer group**, 7-8:15 p.m. Information: 812-246-4555.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Holy Hour** of adoration, prayer and praise for vocations, 9:15 a.m. Information: 317-831-4142.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Guardian Angel Guild**, board meeting, 9:30 a.m.

St. Bartholomew Church, 1306 27th St., Columbus. **Adoration of the Blessed Sacrament**, 11 a.m.-8 p.m. Information: 812-379-9353.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St.,

Indianapolis. Confession, 6:45 p.m., **Benediction of the Blessed Sacrament for vocations**, 7:30 p.m.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women: No Longer Second Class,"** program, 7-8:30 p.m. Information: 317-788-7581.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. **Rosary, Holy Hour for religious vocations**, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. **Indiana Autism and Sertoma Club meeting**, 7-9 p.m., child care provided. Information: 317-885-7295.

St. Francis Home Health, 438 S. Emerson Ave., Greenwood. **Cancer support group meeting**, 6-8 p.m. Information: 317-257-1505.

St. Francis Hospital, 1201 Hadley Road, Mooresville. **Cancer support group meeting**, 6-8 p.m. Information: 317-257-1505.

First Thursdays

Immaculate Conception Church, 2081 E. County Road 820 S., Greensburg. **Holy Hour**, 7-8 p.m. Information: 812-591-2362.

First Fridays

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Adoration of the Blessed Sacrament**, 12:45-5:15 p.m., **Vespers and Benediction**, 5:15 p.m. Information: 317-635-2021. †

Illness affects two March 3 events

Due to a family illness, Eternal Word Television Network host and author



Deidre McQuade

Johnnette Benkovic will not be able to participate in two events on March 3 in the archdiocese.

Benkovic was scheduled to present a "Day of Reflection and Renewal" at St. Mary Parish in

Mitchell and the keynote speech at the third annual Catholic Pro-Life Dinner in Indianapolis.

Deidre McQuade, the U.S. Conference of Catholic Bishops' primary spokesperson on abortion and related life issues in Washington, D.C., will present the keynote address at the pro-life dinner, which raises funds for the archdiocesan Office for Pro-Life Ministry and the Gabriel Project of Indiana.

McQuade will discuss "Truth, Dialogue and Jacob's Well: A Scriptural Model for Building the Culture of Life" during the 7 p.m. dinner at the Radisson

Hotel, 31 W. Ohio St., in Indianapolis.

She said promoting the culture of life is often challenging, but Scripture offers a helpful model in the Gospel of John's account of the woman at the well (Jn 4:6-42).

"Jesus, the Lord of Life, meets the Samaritan woman where she lives," McQuade explained. "He affirms the limited truth she speaks, confronts without judging her and offers a more satisfying way of life. As Christians, we are equipped to imitate his compassion, respect and generosity."

For many people who are caught up in the culture of death, McQuade said, "such non-accusatory encounters could offer the freedom to start over and protect all life from conception to natural death."

The Lenten mini-retreat in Mitchell sponsored by Catholic Women in Faith of Lawrence County has been cancelled and will be rescheduled at a later date. An event organizer said refunds were issued.

(To purchase tickets for the Catholic Pro-Life Dinner, call the archdiocesan Office for Pro-Life Ministry at 317-236-1569 or 800-382-9836, ext. 1569. Tickets are \$45 each or \$400 per table.) †

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Parishes schedule annual Lenten penance services

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

Due to space constraints, penance services scheduled later during Lent may be omitted from the list in this week's newspaper. However, the entire schedule is posted on the archdiocesan Web site at www.archindy.org/lent.

Batesville Deanery

March 4, 1 p.m. at St. Maurice, Napoleon
 March 4, 3 p.m. at Immaculate Conception, Millhousen
 March 5, 7 p.m. at St. Louis, Batesville
 March 7, 7 p.m. at St. Martin, Yorkville
 March 14, 7 p.m. at St. John the Baptist, Osgood
 March 15, 7 p.m. at St. Lawrence, Lawrenceburg
 March 20, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 March 21, 7 p.m. at St. Mary-of-the-Rock, Franklin County
 March 22, 7 p.m. at St. Peter, Franklin County
 March 27, 7 p.m. at St. John the Evangelist, Enochsburg
 March 28, 7 p.m. at St. Vincent de Paul, Shelby County
 March 30, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

March 1, 7 p.m. at St. Paul Catholic Center, Bloomington
 March 7, 7 p.m. at St. Charles Borromeo, Bloomington
 March 15, 7 p.m. at St. Agnes, Nashville
 March 22, 7 p.m. at St. Martin of Tours, Martinsville

Connersville Deanery

March 6, 7 p.m. at St. Elizabeth, Cambridge City
 March 7, 7 p.m. at St. Gabriel, Connersville
 March 8, 7 p.m. at St. Anne, New Castle
 March 13, 7 p.m. at St. Andrew, Richmond
 March 20, 7 p.m. at St. Michael, Brookville
 March 21, 7 p.m. at St. Mary, Rushville
 March 29, 7 p.m. at St. Bridget, Liberty

Indianapolis East Deanery

Feb. 28, 7:30 p.m. for St. Michael, Greenfield, and Holy Spirit at Holy Spirit
 March 7, 1:30 p.m. at St. Philip Neri
 March 12, 7 p.m. for St. Bernadette, St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes at Our Lady of Lourdes
 March 14, 7 p.m. at St. Thomas the Apostle, Fortville
 March 22, 7 p.m. at St. Simon the Apostle
 March 24, 7 p.m. for SS. Peter and Paul Cathedral, St. Mary and Holy Cross at Holy Cross

Indianapolis North Deanery

List of services to be published next week.

Indianapolis South Deanery

March 6, 7 p.m. at SS. Francis and Clare, Greenwood
 March 12, 7 p.m. at Nativity of Our Lord Jesus Christ
 March 13, 7 p.m. at Holy Name of Jesus, Beech Grove
 March 19, 7 p.m. at St. Barnabas
 March 20, 7 p.m. for Good Shepherd and St. Roch at St. Roch
 March 21, 7 p.m. at St. Ann
 March 21, 7 p.m. at St. Jude
 April 2, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

Feb. 28, 7 p.m. at St. Michael the Archangel
 March 7, 7 p.m. at Mary, Queen of Peace, Danville
 March 10, 9 a.m. for St. Anthony and Holy Trinity at St. Anthony
 March 12, 7 p.m. at St. Gabriel the Archangel
 March 13, 6:30 p.m. at St. Monica
 March 14, 7 p.m. at St. Christopher
 March 15, 7 p.m. at St. Malachy, Brownsburg
 March 21, 7 p.m. at St. Joseph
 March 27, 6:30 p.m. at St. Susanna, Plainfield
 March 29, 7 p.m. at St. Thomas More, Mooresville
 March 29, 7 p.m. at Holy Angels

New Albany Deanery

March 7, 7 p.m. at St. Michael, Charlestown
 March 12, 7 p.m. at St. Mary, Navilleton
 March 13, 7 p.m. at St. Joseph, Corydon
 March 14, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 18, 4:30 p.m. for Our Lady of Perpetual Help, New Albany, and St. Mary, New Albany, at St. Mary, New Albany
 March 20, 7 p.m. for St. Augustine, Jeffersonville, and Most Sacred Heart of Jesus, Jeffersonville, at Most Sacred Heart of Jesus, Jeffersonville
 March 21, 7 p.m. at St. Joseph, Clark County
 March 22, 7 p.m. at St. Bernard, Frenchtown
 March 25, 7 p.m. at St. Mary, Lanesville
 March 26, 7 p.m. at St. Michael, Bradford
 March 29, 7 p.m. at St. Anthony of Padua, Clarksville
 March 29, 6:30 p.m. at St. Paul, Sellersburg
 April 1, 4 p.m. at Holy Family, New Albany

Seymour Deanery

March 7, 6 p.m. at St. Patrick, Salem
 March 13, 6 p.m. at American Martyrs, Scottsburg
 March 15, 7 p.m. at St. Bartholomew, Columbus
 March 21, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 March 20, 7:30 p.m. at St. Anne, Jennings County
 March 22, 7 p.m. at St. Joseph, Jennings County

Tell City Deanery

March 18, 3 p.m. deanery service at St. Paul, Tell City
 March 21, 7 p.m. deanery service at St. Meinrad, St. Meinrad

Terre Haute Deanery

March 8, 7 p.m. at Sacred Heart, Clinton
 March 11, 7 p.m. at St. Joseph, Rockville
 March 15, 7 p.m. deanery service at St. Paul the

Apostle, Greencastle
 March 22, 7 p.m. at Holy Rosary, Seelyville
 March 22, 7 p.m. deanery service at St. Patrick, Terre Haute
 March 29, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute
 March 29, 7 p.m. deanery service at St. Benedict, Terre Haute †

Lenten activities available online

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

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

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William Sahm named president of Bishop Chatard High School

Criterion staff report

After a yearlong national search, William Sahm has been selected as the next president of Bishop Chatard High School in Indianapolis.



William Sahm

The Indianapolis businessman and former Catholic school teacher will succeed Holy Cross Brother Joseph Umile, who has led the Indianapolis North Deanery high school for 14 years, on July 1.

"In addition to the essentials of a strong faith and commitment to family and

education, Bill brings the gift of a collaborative style of leadership, a leadership that is what Bishop Chatard needs to continue its growth in mission," Brother Joseph said.

Sahm fit the search committee's profile of a leader who has a strong Catholic identity, secondary education experience and skills in communications, outreach and fundraising, according to Robert Klee, a member of the school's board of regents.

"Bill's qualifications cover each and every criteria we outlined," said Klee, who led the search committee. "He has demonstrated an ability to create a vision, then inspire and lead an organization to achieve key goals. His devotion to his Catholic faith, to the archdiocese, to Bishop Chatard, to his parish and to the city of Indianapolis is substantial. We believe that Bill will leverage these many experiences

to lead Bishop Chatard to the next level of success."

Currently a senior vice president with Precedent Commercial Development, Sahm is a member of St. Pius X Parish in Indianapolis. After graduating from the University of Notre Dame in 1977, he spent seven years as a teacher, coach and coordinator of service and retreat programs at Roncalli High School in Indianapolis.

Sahm plans to continue the close relationship between Bishop Chatard and the parishes and schools of the Indianapolis North Deanery.

"We are truly Catholic—we are owned by the archdiocese, get our direction from the archdiocese and are accountable to the archdiocese," Sahm said. "Bishop Chatard is a real community school, and like the

community it serves, the school is socio-economically and racially diverse."

Sahm's appointment as Bishop Chatard's president was announced to the school community on Feb. 20. His four children are graduates of the school. He has also served as the president of the school's board of regents.

His appointment was made by Annette "Mickey" Lentz, the executive director of Catholic education and faith formation for the archdiocese.

"Bill has a long and valued history with the archdiocese and brings many gifts and skills to the position," Lentz said.

"Because Bill has been so involved for many years in Catholic education in the archdiocese, he understands the rich traditions upon which the school has been built." †

DIGNITY

continued from page 1

new way of living—a choice to live according to the Gospel."

- Although the Church recognizes "the autonomy of the sciences and of technology," science must follow moral guidelines to "be at the service of man and not vice versa."

- The magisterium must "defend the Church's perennial teaching on the dignity of every single human life."

- The Church's "so-called negativity" toward different forms of artificial fertilization does not indicate a lack of compassion toward infertile couples, but rather "a 'yes' to the dignity of marriage and of nuptial love, which must not be replaced by technology at the origin of new life."

- The Church has a responsibility to be "at the service of society" by defending marriage and the family, promoting just laws and working to abrogate unjust laws, in order to

promote the common good.

"To be sure, securing agreement on what constitutes the common good today is no easy task in many societies," Cardinal Levada said.

"But the difficulty of the task must not weaken the resolve of those of us responsible for articulating Church teaching in the area of bioethics to continue to propose to the faithful and to society at large a reasoned voice in defense of human life and the family," he added.

The cardinal said he could "almost hear a collective 'Yes, but ...' in response" to his five principles.

"We surely all agree that the concrete application of these principles to specific issues is where we have the greatest difficulty in convincing our people, often so thoroughly formed by cultural values that make the underlying principles of Christian morality seem remote or hard to accept," he said.

The cardinal recalled the Church's unsuccessful efforts in 2004 to defeat a California

initiative that provided \$3 billion in state funds for embryonic stem-cell research. Opponents of the measure faced both a huge difference in campaign funds (nearly \$35 million versus \$625,000) and an advertising blitz that featured dramatic, personal appeals from the sick and dying.

"One lesson I drew for myself as archbishop of San Francisco was this: In the face of such a sophisticated, personalized campaign, our people, even our priests, had not been prepared well enough to understand and articulate the argument based on the principle of the dignity of embryonic human life," Cardinal Levada said.

The experience underscored "the need to provide our Catholic people who practice their faith the tools to enter into informed dialogue with their fellow citizens about the increasing number of issues in the field of bioethics that are finding their way into the democratic political process, either in the legislative process or at the ballot box," he said.

The cardinal also stressed the importance of helping Catholics "avoid the tensions, even opposition, between the support of life and the promotion of justice and peace, too often in imitation of the political divisions that mark our cultures." †

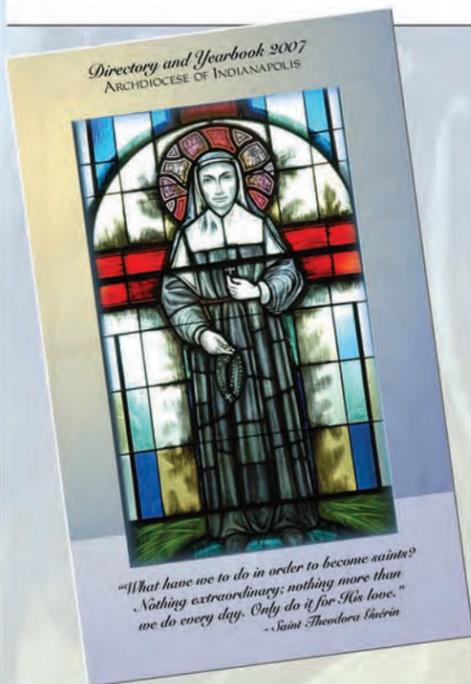


CNS photo/Max Rossi, Reuters

Soccer fever

Edio Costantini, president of the Italian Sports Center, holds a jersey with the name of the Vatican secretary of state, Cardinal Tarcisio Bertone, as Gianni Petrucci, president of the Italian Olympic Committee, looks on during a Feb. 20 news conference for the Clericus Cup in Rome. When it kicks off on Feb. 24, seminarians from 50 countries studying in Rome will swap their cassocks and clerical shirts for soccer jerseys, shorts and matching knee socks. There will be 16 teams, including one from the Pontifical North American College.

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Photo by John Staughnessy

Howard Egger wipes the face of his son, Charlie, during dinner—a time when the Egger family regroups and prays together.

RECIPES

continued from page 1

accept it.”

Meatless Fridays are “part of the three-pronged approach of prayer, penance and almsgiving” that Catholics are called to follow in Lent, according to William Bruns, a member of St. Barnabas Parish in Indianapolis, who makes a variety of less-traditional Lenten Friday meals, including shrimp salad and a fisherman’s soup.

“As far as the meaning of Lent goes, I look at it as our annual opportunity to recharge our spiritual lives and redirect our thoughts and energies to living as disciples of Jesus,” Bruns says. “And discipleship, as the word implies, requires discipline.”

Bruns remembers when the Church required Catholics to adhere to meatless Fridays year-round.

“Interestingly enough, the Church has never said to stop observing meatless Fridays. They are just not obligatory anymore,” Bruns says. “In fact, the U.S. bishops have explicitly encouraged American Catholics to continue to observe Friday as a day of penance.”

He also encourages Catholics to consider other forms of sacrifice during Lent.

“Since we have only two days in the year—Ash Wednesday and Good Friday—

that are obligatory days of fast and abstinence, it seems to me that maybe we ought to be choosing to fast from things that are really important to us, things that perhaps have become too important—television, movies, sports—or even the more traditional—candy, desserts, tobacco, alcohol,” he says. “And while we’re fasting, let’s not forget the other two legs of the tripod—prayer and almsgiving/works of charity.”

Prayer is always part of the faith program for the Egger family, especially at meal time.

“Sitting down with my family always helps my faith,” says Jenni Egger, who has been married for 13 years to her husband, Howard. “It’s where we regroup as a family and where we pray.”

Even trying new recipes for meatless Fridays draws her deeper into the meaning of Lent.

“As I cook, I consciously think about the sacrifices Jesus made,” she says. “Do I say something as I cut the asparagus? Probably not. But it is always in my thought process as I shop for special items for a meal.

“Any time adults or kids give up something or adopt new behavior—that just keeps the whole preparation of Lent for Easter in our minds.”

Here are several, less-traditional recipes for meatless Fridays in Lent:

Shrimp Danielle (recipe from Archbishop Daniel M. Buechlein)

Ingredients:

1 pound raw medium shrimp	1/8 teaspoon hot red pepper sauce, or more to taste
6 tablespoons shrimp stock (see the recipe that follows) or clam juice	1/2 teaspoon cayenne pepper
1/2 cup butter	1/2 teaspoon salt
1/2 cup chopped green onion	1/4 teaspoon black pepper
2 cloves garlic, minced	1/4 teaspoon dried basil
1/2 pound sliced mushrooms	1/4 teaspoon dried thyme
4 tablespoons fresh parsley, minced	1/8 teaspoon dried oregano
2 teaspoons Dijon mustard	juice of half of a lemon
1/2 teaspoon Worcestershire sauce	1 box of regular and wild rice blend mix, cooked according to directions

Directions:

Peel shrimp; remove the black intestinal vein from the back of shrimp and refrigerate shelled shrimp. Use the shells for shrimp stock. Prepare shrimp stock, using the recipe below, and set aside. (This step can be done ahead and the stock frozen.) To prepare dish, melt butter in large sauté pan.

Add onions and garlic; sauté 3 to 5 minutes, or until the onions are just short of browning.
 Add mushrooms and parsley; sauté until mushrooms shrink, about 5 minutes.
 Add 6 tablespoons shrimp stock, mustard, Worcestershire sauce and hot pepper sauce to the pan.
 Stir together cayenne, salt, pepper, basil, thyme and oregano. Stir into mixture.
 Wrap a thin cloth around lemon half. Squeeze juice into pan. Stir to mix on lower heat and simmer for 5 minutes.
 When rice is ready, add shrimp to pan. Turn heat to medium; cook until shrimp turn pink and are done, 3 to 5 minutes. Serve warm over rice.
 Note: Do not let the shrimp cook too long. Add the shrimp when ready to serve.

Veggie Filled Frittata (recipe from Jenni Egger)

“This is a versatile dish that is fun to make as a family,” Egger says. “It is also a great way to get vegetables in the kids.”

Ingredients and directions:

- 6 eggs beaten
- 1 cup Half and Half or milk
- 1 1/2 cups frozen shredded potatoes boiled for 3 minutes
- 3/4 cup frozen spinach thawed and well-drained
- 10 medium-sized mushrooms, stems removed, sliced and sautéed in tablespoon butter
- 1 medium tomato chopped
- 3/4 cup cheddar or your favorite cheese
- Salt and pepper to taste

Add Half and Half to the eggs and whisk well. Add the remainder of the ingredients and pour into a pie pan sprayed with cooking spray. Bake at 325 degrees for 30 minutes, or until set. Serve as a pie with fresh fruit and bread.

Lasagna Roll-ups (recipe from Barbara Brinkman)

Ingredients:

- 8 lasagna noodles, cooked and drained
- 1 tablespoon olive oil
- 2 large garlic cloves, minced
- 1 10-ounce package frozen spinach, thawed and drained
- 1 cup ricotta cheese or cottage cheese
- 1 teaspoon salt
- 1 cup shredded mozzarella cheese
- 1 14-ounce jar spaghetti sauce or your own sauce

Directions:

Saute garlic in oil.
 Mix spinach, cheeses and garlic in a large bowl.
 Spoon mixture on noodles and roll up. Then line them up in a baking dish.
 Spoon spaghetti sauce over the top and sprinkle with cheese.
 Bake at 350 degrees for 35-45 minutes.

Fisherman’s Soup (recipe from William Bruns)

Ingredients:

1/4 cup olive oil	1 cup tomatoes, chopped
1/2 cup celery, chopped	1/2 cup dry white wine
1/2 cup carrots, chopped	4 cups of fish stock
1 onion, chopped	1/3 cup rice
3 cloves garlic, chopped	1 pound of white-fleshed or oily fish fillets, cubed
1/3 cup parsley, chopped	1 pound of mussels, scrubbed and debearded
2 bay leaves	

Directions:

Heat oil in large saucepan over medium heat.
 Add celery, carrots and onion, and cook until tender—about 5 minutes.
 Add garlic, parsley, bay leaves, tomatoes, wine and fish stock.
 Simmer 15 minutes.
 Add rice. Simmer 8 minutes, stirring occasionally.
 Add fish and mussels. Simmer 4 minutes or until rice is tender and mussels have opened. Discard any that do not open.
 Serve immediately with garlicky croutons.

“This soup, a salad and some crusty bread make a filling meal,” Bruns says. †

Shrimp stock for Shrimp Danielle recipe

Ingredients

- 1 large white onion, quartered
- 3 large carrots
- 3 ribs celery, halved
- shells and tails of 1 pound shrimp
- 3 quarts of water

Directions:

Put onion, carrots, celery, shrimp shells and water in large pan; simmer 3 hours or more.
 Strain broth; discard vegetables and shells.
 Refrigerate broth for 2 to 3 days or divide portions and freeze.

Lenten Dining Guide



LUNCH
 Mon-Sat 11:30 a.m.–2 p.m.
 DINNER
 Mon-Thurs 5 p.m.–9:00 p.m.
 Fri & Sat 5 p.m.–10:00 p.m.
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DOERFLINGER

continued from page 3

very old, the very frail, the handicapped and even the newborn child.

"It's all very subjective," he said. "Everybody has their own standard for where the line is drawn. ... People [are] simply denying that other [stem cell] treatments exist and that thousands of people have been helped by those treatments, denying that other solutions exist, denying that the facts are the facts. So this [stem cell debate] is not about when life begins. It's about ... who's got the power [and] who's in charge."

Embryonic stem-cell research uses

human beings as a means to an end, Doerflinger said, which is morally wrong.

That ethical argument extends to end-of-life issues, he said. "Nobody doubts that terminally ill patients are human beings. ... This [culture of death campaign for assisted suicide] is really about freedom of choice and people's ability to choose their death."

Terminally ill patients struggle with feelings of alienation, loneliness and isolation, he said, and they need love and support during their final days instead of encouragement to die quickly.

Like other culture of death issues, Doerflinger said, the argument about freedom of choice for assisted suicide and abortion "seems to be about making

distinctions between the people who matter and the people who don't."

Pro-life efforts to end legalized abortion must continue more than three decades later, he said, because abortion proponents have successfully used "semantic subterfuge to get people used to the idea and ... to deny the fact that everybody really knows that life begins at conception. ... Just like with embryo research, they first decided what they wanted to do and then decided what they had to say about when life begins in order to do it. ... Subtly, [abortion] has stopped being about 'freedom of choice' and now has become about 'access.'"

The mentality of the culture of death begins with the loss of faith, Doerflinger

said. "It begins with the loss of the sense that life has inherent meaning. ... It's a loss of faith in God very often, but more generally it's a loss of trust that there is meaning just in living our lives for each other. ... It's a mentality that tends to see people as problems to be solved, not as mysteries to be appreciated."

In contrast, he said, people of faith demonstrate "a spirituality of life" by "doing the good that we can in our own lives and for those who are less able, who are placed in our charge. ... Other people are not problems. They are mysteries. They are signs of God in the world. They are fellow members of our family. ... The Gospel of Life ultimately is simply the Gospel of Christ." †

JONES

continued from page 3

Catholic Church.

"I shared it with my people. Of course, there were people who didn't agree with me, and many left. But I was so excited," said Deacon Jones, who—along with 54 members of his congregation—joined the full communion of the Church in 2001. He was ordained to the diaconate in 2005.

Deacon Jones told his audience at the cathedral that evangelization is

important right now because of the increasing secularization of society.

"We live in a secularized world that is becoming ever more secular in its beliefs and in its operations," he said. "Now that's not necessarily all bad because when we have pluralism, we have to have a neutral, objective government.

"But it's secular humanism that is seeking to eradicate faith or relegate it to the realm of superstition."

Deacon Jones explained that the Second Vatican Council equipped the Church to respond to such secularization

and to proclaim the Gospel in the 21st century.

He said it did this through its call to the faithful to enter into dialogue with the world, its universal call to holiness, its empowerment of the laity and its call for all the faithful to evangelize.

Evangelization is rooted in the faithful's personal relationship with God, Deacon Jones emphasized.

"Encounter the resurrected Christ," he said. "Let the life of God flow through you once again. And then, watch evangelization take off because you won't be able to keep it to yourselves.

You won't be able to hold down what joy and what newfound peace that you have."

Connie Morris, a member of Holy Angels Parish in Indianapolis, reflected on the personal nature of evangelization at the conclusion of his presentation.

"The word won't get out unless we put it out," Morris said. "It's our responsibility as followers of Christ that if we say we have Jesus then we need to spread Jesus around.

"He's not just for us. He's for all people." †

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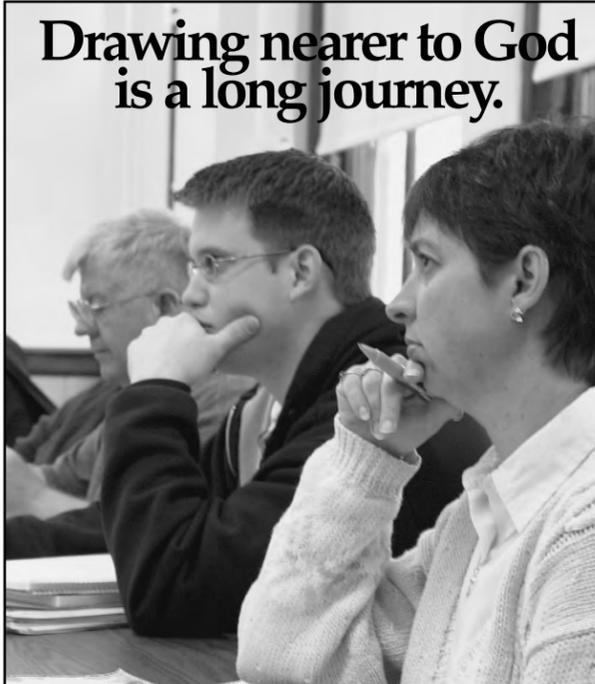
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Origins of Lent developed from three sources in fourth century

By Fr. Lawrence E. Mick

When Lent first appeared in the world, it was a small thing, like most newborns. Unlike most children, however, Lent seems to have had three parents.

What I mean is that Lent, as we know it, developed from three sources that came together in the fourth century.

- The first source was the paschal fast, the immediate preparation for the celebration of Easter. It was originally very short. In the second century, it lasted only two days. Gradually, this small fast grew. In the third century, it lasted a week, but by the fourth century it had become a 40-day fast.

The 40 days were seen as imitating the time that Jesus spent in the desert after his baptism as well as being linked to the 40 days that Moses fasted on Mount Sinai, the 40 days that Elijah fasted on his way to Mount Horeb and the 40 years that the Hebrew people wandered in the desert.

Forty was seen as a symbolic number, an ideal time of preparation. The way the 40 days were counted, however, has varied through the centuries.

Originally, fasting began on the sixth Sunday before Easter and ended on Holy Thursday. Since there was no fasting on Sundays, however, changes were made to increase the number of actual fast days to 40. Good Friday and

Holy Saturday were counted as two more days than the four days before the First Sunday of Lent were added to the season so that it then started on what we now call Ash Wednesday.

- The second source was the process of initiation into the Church that we call the catechumenate. This also developed gradually and grew into a multiyear pattern of formation in the Christian life.

Like the Rite of Christian Initiation of Adults today, it was structured into several periods leading to a number of ritual celebrations marking the catechumens' gradual conversion. One of these periods was a time of intense spiritual preparation leading to the sacraments of initiation celebrated at Easter.

- The third source was the order of penitents, a process designed to foster a second conversion of those who had fallen into serious sin after baptism. This was modeled on the catechumenate because it sought to ensure a deeper conversion. It came to its climax with the celebration of reconciliation just before Easter.

The use of ashes at Lent's beginning originally was a ritual only for the penitents. Later, the rest of the community began to share in this ritual.

When these three movements came together around the fourth century, they



Sponsors give their support to catechumens during the Lenten Rite of Election at a parish in Ronkonkoma, N.Y. The parish community is invited to support catechumens on their journey, to fast and pray with them. Lent has recovered its original roots and once again is becoming a communal experience of renewal focused on baptism.

melded together quite naturally.

Those preparing for initiation—baptism, confirmation and Eucharist—at Easter naturally spent time in prayer and fasting as they approached the wonderful night when they would be fully incorporated into the Church's life.

Those already baptized joined in this prayer and fasting, both to support the catechumens and to renew their own baptismal commitment.

Those who had fallen into serious sin shared this period of prayer and fasting as they sought to return to the sacraments and to sharing fully in the community's faith and life.

Thus, these three sources revolved around baptism. The catechumens were preparing for their initiation, the penitents were seeking to renew their baptismal holiness and the parish community sought to renew its baptismal commitment.

As the centuries passed, however, both the catechumenate and the order of penitents gradually disappeared from the life of the Church, and the baptismal character of Lent largely was forgotten. Lent maintained its connection to penance, but the baptismal focus of that sacrament largely was obscured.

Lent became a season of personal penance, a time for self-denial and individual confession. Though it still was seen as a preparation for Easter,

Lent's main focus shifted to Jesus' Passion and death.

Thus, many older Catholics today remember Lent in their childhoods as a time of fasting and abstinence from meat, giving things up as a form of self-denial and frequent praying of the Stations of the Cross. There was little, if any, thought of baptism in connection with this season.

Vatican Council II (1962-65) called for a renewal of Lent and said that "more use is to be made of the baptismal features proper to the Lenten liturgy."

In 1972, Rome issued the Rite of Christian Initiation of Adults, which restored the ancient catechumenate and gave concrete shape to that directive of the council.

Today, those preparing for the sacraments fast and pray as they approach the Easter Vigil. The parish community is invited to support them on their journey, to fast and pray with them. And as the elect approach their baptism, the rest of us also prepare to renew our baptismal promises at Easter, often celebrating the sacrament of penance as part of our preparation.

Lent has recovered its original roots and once again is becoming a communal experience of renewal focused on baptism.

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

Examine values during Lent

By Joseph F. Kelly

Lent often means abstaining from a favorite food item or fasting from too much food.

Could Lent also serve as an opportune time to think about "too much" in general?

Could taking stock of our finances and material assets then examining how we are stewards of them be a major consideration for us during Lent?

We live in and help maintain a society in which material values focus on success. Financial prosperity is a good thing in itself, but how do we view money?

The Church traditionally has considered the way money is used to be a moral issue. Modern materialism has taken this issue to a new dimension. Money has become the measure of success. This is something to think about and act on during Lent.

Dr. Martin Luther King Jr. hoped for a society that valued people for the content

of their character rather than the color of their skin.

Do we value the content of people's character more than their income?

Materialism negatively impacts its ostensible opposite, which is charity. We want to help poor people, but do we consider their poverty a proof that they are failures? The Church teaches respect for the poor, but sadly many efforts to help the poor involve little or no contact.

What shape does our charity take?

How does materialism affect us and our children at Christmas and other times?

Do we equate "I want" with "I need" and disvalue those who have little?

During Lent, we can promote Catholic values toward material goods in our families, parishes, workplaces and, most important, in ourselves.

(Joseph E. Kelly chairs the Department of Religious Studies at John Carroll University in Cleveland, Ohio.) †

Discussion Point

Lenten programs unite parish

This Week's Question

What is your parish doing for Lent—in terms of liturgies, devotions, seminars and service projects?

"We are planning a sharing group, like a Bible study, around the seven last words of Christ. We will meet once a week throughout Lent. It's just a different way of entering into the Passion and death of Jesus." (Anita Plourde, Keene, N.H.)

"We will have a rough-hewn cross laid on the steps leading to the altar. There will be purple squares of paper and push pins, and parishioners will be encouraged to write prayers, petitions, hopes and wishes on the squares and pin them to the cross. On the Wednesday before Holy Thursday, one of our teenage parishioners has offered to fold the slips Origami-style

into lilies. The 'lilies' will be burned in the fire at the Easter vigil, the smoke rising like incense to God." (Sally Scuderi, South Glens Falls, N.Y.)

"We usually have speakers come in for three or four days, and we do the traditional Stations of the Cross. On occasion, our deacon will talk through each station." (Tom Hayes, Euclid, Ohio)

Lend Us Your Voice

An upcoming edition asks: Does physical exercise benefit a person's spirituality? How do you know?

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



CNS photo/Nancy Wiehac

From the Editor Emeritus/John F. Fink

Prayer: We ask the saints to intercede for us

(Eighteenth in a series)

One of the ways the Catholic Church differs from other religions is in its devotion to saints. It has honored people who lived heroically holy lives since the beginning of Christianity when it began to venerate St. Stephen as the first martyr.



The Church canonizes people not only to honor them—they couldn't care less, being in heaven—but, more important, to offer them as role models.

Those of us who are still trying to work out our salvation here on Earth can try to emulate some of the virtues displayed by those who were so close to God that they were recognized for their holiness.

The idea of praying for saints' intercession comes from the doctrine of the communion of saints that we profess when we pray the Apostles Creed.

Catholics believe that anyone in heaven, not just those who have been canonized, can pray for us, just as those on Earth can do. The *Catechism of the Catholic Church* assures us that saints' "intercession is their most exalted service to God's plan. We can and should ask them to intercede for us and for the whole world" (#2683).

I wonder how many people pray *to*, as well as *for*, their parents or close friends. After all, those who knew us intimately here on Earth would naturally be the ones who would be most interested in interceding for us in heaven.

I'm sure that most people have their favorite saints to whom they pray. For some, like me, they're our patron saints. My favorite saint, though, is St. Thomas More. He is possibly the best example of a man who could be eminently successful in secular life while still maintaining the religious practices that can make anyone a saint. I wrote about him in my book *Married Saints*.

Come to think about it, I've written a lot about saints. Besides *Married Saints*,

other books about saints are my *American Saints* and two volumes of *The Doctors of the Church*, all published by Alba House.

Some of the other popular saints these days are St. Francis of Assisi, St. Thérèse of Lisieux and St. Anthony of Padua, to whom people pray when they've lost something. We residents of Indiana now have our own saint, St. Theodora Guérin, canonized last October.

Some "devotions" to the saints, though, border on superstition. Novenas to St. Jude that promise the answer to prayers if the one doing the praying distributes a certain number of copies of the prayer come under that category. Catholic newspapers often don't know what to do with people who want to publish ads that contain the promise of assured answers to prayers. They usually forbid the inclusion of the promise and accept ads that simply thank St. Jude for prayers answered.

There is also a superstitious devotion to St. Martha, similar to the one to St. Jude, which tells people that their prayers will be answered if they circulate a certain number of copies of the prayer. †

Cornucopia/Cynthia Dewes

Making time to listen to the quiet during Lent

Some of the starch seems to have gone out of Lent.

It used to be a semi-dreaded period of penance, ushered in by raucous Shrove Tuesday events of excess and fun that would soon be suspended for 40 days. But today, when self-denial is unheard of and any old day can be a Mardi Gras, Lent seems like a blip on the screen.



Not to be too critical, however. In the good old days, there were early morning Masses in every parish which facilitated attending daily Mass during Lent. Thus, my Lenten penance, being a person who never wants to greet the dawn, was to get up in the dark and attend Mass before getting everyone off to school and work.

In those heady days of sufficient priests to go around and then some, frequent devotional opportunities such as Benediction and Stations of the Cross were offered. The sacrament of reconciliation, a.k.a. confession, was also widely available and encouraged. Somehow, it seemed easier then to practice Lenten examination of our

spiritual lives.

Well, poor us. Today we're kind of on our own when it comes to reflection and introspection. Besides that, our lives are so busy that making the best use of time is a continuing struggle. The previous aids to Lenten discipline are not widespread so it's up to us to make the most of the rich possibilities we're given in this prelude to Easter.

As usual, if we want something badly enough, we'll find a way to get it. We can still make a "good Lent," as we used to say, even in these days of high speed everything. It takes planning and will to spend a few weeks reviewing our spiritual health. And like physical exercise, it's hard to fit in, but when we do it's so satisfying we can't imagine having lived without it.

It seems to me the most important part of Lenten spiritual examination is listening for God's voice in our hearts. We may call this centering prayer or meditation or whatever, but the point is creating solitude and quiet. We can do this almost anywhere and, if necessary, even the bathroom can be called into service for this purpose.

Other ways to reflect include Bible study alone with a printed guide or in a church group. If we're lucky, the discipline of reading Scripture daily will continue all

year. Reading spiritual books is helpful, and even reading secular ones, such as the novel *Gilead*, written by Marilynne Robinson, can be a religious experience.

We may have other prayer opportunities, such as special Lenten day or weekend retreats and regular prayer regimens, including a daily rosary or using a Lenten daily prayer book. And prayer should lead us naturally to penance and almsgiving, the other traditional Lenten practices.

We all know that when we examine our consciences we'll find human failings and, even with a priest shortage, there's no excuse not to do penance for them. During Lent, parishes offer reconciliation services as well as weekly times for confession.

Certainly in our modern world there are many opportunities to be charitable. The Church offers weekly special collections, and there are worthy causes and ministries, such as right to life, visiting the sick and prisoners, feeding and housing the poor, just waiting to be served.

"O! Happy fault!" as Scripture says. Lent is our chance to prove the truth of that verse.

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

Faithful Lines/Shirley Vogler Meister

February kudos for the Catholic press

During the years I have written for *The Criterion*, I have never mentioned that I am a longtime member of the Catholic Press Association. Nor can I recall ever sharing this: February is Catholic Press Month.



Most readers also don't know that I have freelanced for other Catholic publications or that my prose and poetry have been published widely by the secular press.

I don't mention this as a point of pride, but in the spirit of sharing. As I told my dentist one time after he said he had seen my work in several publications one month: "I'm just doing my little job."

He laughed, but I was serious. I am only a tiny cog in the huge wheel that represents a writing life and journalism.

Why mention this? Perhaps I feel a need for a little background to prove my credibility as a writer, especially with the Catholic press.

Now, I especially applaud our

archdiocesan weekly, *The Criterion*, which began promoting the Good News of Jesus Christ in 1910 under the name *The Indiana Catholic and Record*.

Before that, *The Catholic Record* was the area's paper until 1899, and *The Indiana Catholic* was founded in 1925. During interim years, *The Columbian* from Columbus, Ohio, provided the Good News with an Indianapolis edition. (This information comes from a thesis written by Martha Ann Jacob for a Master of Arts degree in the Department of Journalism at Indiana University in June 1963.)

Recently, a friend shared a poem I feel is appropriate now: "Decide to Be the Good News" by Dr. Robert Muller, former assistant secretary general to the United Nations. His biography, poetry and much more can be found on the Web at www.robertmuller.org.

To save space, his poem is printed here as prose with line breaks:

Let the good news be / incarnated in you / Proclaim your belief / in humanity / in our success / in our further transcendence / in our peace, justice and happiness / in the construction of the Planet of God / Think of

it / Feel for it / Speak of it / Work for it / For all we think, all we feel / all we say and all we do / Must not hinder but help / The great design of God, Our Cosmic destiny / Our further ascent and evolution / Towards the permanent reign / of God on our miraculous planet.

Recently, retired editor Stephen Kent, Western regional representative for the Catholic Press Association and former executive editor of Catholic papers in Omaha and Seattle, shared his thoughts about the Catholic good news in a CPA Board Corner e-mail. I believe it sums up the group's mission quite well.

"The primary purpose of Catholic Press Month is ... to focus on the importance of Catholic publishing to the life of faith. ... Catholic Press Month is a time to tell our public our value. ... Since Church is community, communication is essential ... like breathing or blood flow—essential to vitality ... to build up the Body of Christ."

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

Faith and Family/Sean Gallagher

Discipline is the path to virtue

"Michael, it's time to pick up your toys."

"But I don't want to."

"If you don't start picking up by the time I count to three, I'll start taking away the toys."



"But Daddy!"

"One ... two ..."

"Oh, all right."

This kind of interchange between me or my wife and our oldest child, Michael, usually

happens several times a day.

Michael has long since reached the age at which he responds to discipline.

But he hasn't reached the age yet at which the fruits of discipline are readily evident much of the time. (By the way, parents of older children, at what age does that occur?)

Because of Michael's resistance, it takes some determination on my part and on the part of my wife to stick to the plan of disciplining our son in a loving way. In other words, we have to be disciplined about disciplining.

What my wife and I do in leading Michael along the path to a disciplined way of life is not unlike the journey we're all invited to embark on during Lent.

Yes, there are lots of times when I ask Michael to do something and he responds quickly without uttering a complaint. And when I observe him doing this, I give him praise and, if I remember to do it, say a silent prayer of thanks to God.

But there are other moments when, in response to a request, Michael grits his teeth, runs away or simply goes on about his business as if he never heard the request.

Discipline is never easy, at least at the start. That's true even for adults. Believe me, I would much rather curl up in my easy chair and read a book while munching on some high-fat chips than go to the gym to exercise.

Discipline is an act of faith. When we forgo those things that we'd rather do and instead do those things that we'd rather avoid, we trust that our God speaking to us in our consciences will lead us to true happiness and, conversely, that following our inclinations is often the path to frustration.

What my wife and I do in leading Michael along the path to a disciplined way of life is not unlike the journey we're all invited to embark on during Lent.

The threefold Lenten disciplines of prayer, fasting and almsgiving are intended to build up virtue within our daily lives. They're habits that we should do all year long, not simply in the 40 days leading up to the Easter Triduum.

But as many past Lenten seasons have shown me, building up these virtues isn't easy. I'd much rather spend less time in prayer, eat anything I want or not share those things that I hold dear.

Maybe that's why Lent is a full six weeks long—at least two weeks longer than Advent. God knows it is hard for us to follow his way, and so he gives us extra time.

And maybe that's why we observe Lent every year. Disciplining my son Michael has given me the chance to look over my own life and realize how much I still need discipline to root out bad habits and build up good ones.

Discipline isn't just something that parents instill in their children. It's the lifelong path to virtue and living more fully the life of grace. †

First Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 25, 2007

- Deuteronomy 26:4-10
- Romans 10:8-13
- Luke 4:1-13

The Book of Deuteronomy provides the first reading for this first Sunday of Lent.



Deuteronomy looks to the days when the Hebrew people were fleeing from Egyptian slavery and making an uncertain way across the treacherous Sinai Peninsula.

Even so, Deuteronomy is not a story of doom and

gloom. It is hopeful. All will be well for God's people if they simply love God and follow the commandments. God already had proven to be merciful and protective. He would not change.

However, the decision to obey God and truly to be God's faithful people rested solely with the people themselves.

For its second reading this weekend, the Church provides us with a reading from Paul's powerful Epistle to the Romans.

The Apostle wrote this epistle, or letter, to the Christians living in Rome, the imperial capital and the center of the Mediterranean world during the first century A.D.

As was the case with the other communities to which Paul sent letters, the Christian community of Rome was living in a culture that was utterly at odds with the letter and the spirit of the Gospel.

Surely many of the Christian Romans had doubts. Surely many were afraid since, after all, the popular mood and indeed the political order were against Christians.

Paul urged these people to be strong by uniting themselves to God through faith in Jesus. Paul expressly mentions the Resurrection, the miracle by which Jesus, crucified and dead, rose again to life.

Reassuringly, and strong with his own determined faith, Paul tells the Romans that if they trust in the Lord, none will be put to shame.

Finally, Paul insists, God's mercy and life, given in Christ, are available to all people—Greeks or foreigners as well as to Jews, who were part of the Chosen People.

St. Luke's Gospel gives us a scene also seen in Mark and Matthew, namely a story of the temptation of Christ by the devil.

The identity of Jesus is made clear. The Gospel says that Jesus is "full of the Holy Spirit." He is the Son of God. He also is human because the devil used food to tempt Jesus. Fasting was a discipline for Jesus.

In the exchange, the devil, so often depicted at least in myth and lore as so very powerful, as indeed the devil is powerful, comes across as indecisive and struggling. The devil cannot grasp the full meaning of Christ's identity. The devil foolishly seeks to tempt Jesus not to be faithful to God but rather to worship Satan.

Jesus is serene and strong. He is in control.

Nevertheless, defeated for the moment, the devil does not relent, but only lies in wait for another opportunity.

Reflection

Several days ago, on Ash Wednesday, the Church invited us to use the season of Lent as a means to our great holiness.

In so doing, it is not asking us to begin a walk along an imagined primrose path. Rather, it is frank in telling us that holiness requires faithfulness to God in the midst of difficulties and of forces that are very real in the world and are absolutely at odds with the Gospel of Jesus.

In so many ways, we are similar to the Hebrews as they fled from Egypt and slavery to the land of prosperity and peace that God had promised them. We are in flight from the slavery and hopelessness of sin.

The Scripture reading from Romans, and certainly the Gospel reading from Luke, tell us a fact that we often would prefer to forget. It is the fact that evil attracts us because selfishness attracts us. Furthermore, we are weak.

In God alone is strength and life. Lent gives us the opportunity to strengthen our own resolves to resist sin and to be with God. †

Daily Readings

Monday, Feb. 26
Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Tuesday, Feb. 27
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, Feb. 28
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

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

Friday, March 2
Ezekiel 18:21-28
Psalm 130:1-8
Matthew 5:20-26

Saturday, March 3
Katharine Drexel, virgin
Deuteronomy 26:16-19
Psalm 119:1-2, 4-5, 7-8
Matthew 5:43-48

Sunday, March 4
Second Sunday of Lent
Genesis 15:5-12, 17-18
Psalm 27:1, 7-9, 13-14
Philippians 3:17-4:1
or Philippians 3:20-4:1
Luke 9:28b-36

Question Corner/Fr. John Dietzen

The creed of Pope Pius IV was promulgated after Council of Trent

QI am a convert to the Catholic faith and am learning a lot. One particular thing that I learned stands out—the creed of Pope Pius IV.



It seems to have everything Catholic and is against all kinds of heresies. But how relevant is it in the modern Catholic Church? (Arizona)

AI'm sure your question will dismay most readers. You're one of a tiny percentage of Catholics who have heard of this creed.

Many creeds, official statements of Catholic doctrines, have been produced by Catholic authorities through the centuries.

The creed of Pius IV, often called the "Profession of Faith of the Council of Trent," is one of them.

Pius IV was bishop of Rome when the Ecumenical Council of Trent finally concluded in 1563.

The creed promulgated by him a year later begins by quoting the Nicene Creed that we usually recite on Sundays and at feast day Masses then summarizes the key teachings of that council.

Theologians generally list four principal Catholic creedal documents.

They include the two major classic statements: the Apostles Creed, which reflects ancient Christian baptismal liturgies; and the Nicene Creed, also based on baptismal professions of faith and enactments of the Council of Nicea (325) and the Council of Constantinople (381).

The other two are the creed of Pius IV and the Athanasian Creed, attributed to St. Athanasius, but probably written sometime after his death in 373.

Athanasius was a principal leader of the Catholic Church in its conflict with Arianism, the most serious of several heresies in the early Church involving beliefs concerning the Holy Trinity.

Arianism denied the divinity of Jesus, claiming he was not eternal but was created by the Father as an instrument for the creation of the world.

The Athanasian Creed summarizes fourth- and fifth-century Catholic teaching about the Trinity and about the human and divine nature of Jesus Christ.

It is a good example of how most creeds and other official Catholic doctrinal teachings reflect the issues that the Church was dealing with at the time and must always be understood in that context.

QShortly after I entered the military service when I was 21 years old, I met a Protestant man and later we were married in the base chapel. A Methodist minister officiated at our wedding. We had a son 18 months later.

Throughout the marriage, there were instances of abuse. My husband's father had abused his mother. After much psychological counseling, the psychiatrist told me the beatings would probably never stop.

I still stayed with him, but when he started abusing our 1-year-old son I left him and returned home.

I have been remarried by a minister to a wonderful Baptist man nearly eight years now.

I need to know what I can do to get back into the Catholic Church. I want very much to receive the Eucharist when I take our children, two boys, to Mass every Sunday. When Communion time comes, I want to cry.

My husband does not want to become Catholic. Please tell me what I can do to receive the sacraments again. (Ohio)

AI can give you a little advice and information, and I sincerely hope you will follow it. You've been away from the sacraments long enough and I'm happy that you want to return.

It's very possible that your path of return could be short and simple.

If you did not receive a dispensation from the bishop for your marriage by the Methodist minister, and from your letter I suspect you did not, the only requirement will be to obtain some documents certifying your baptism, for example, your marriage by the minister and probably some brief testimony from family or friends that this marriage was never validated in the Church.

The documents are public information and should be readily available.

If you did receive a dispensation, other more involved steps would be necessary. In either case, your present husband would be under no constraint to become Catholic.

What should you do now? Contact the priest in your parish or another priest with whom you are familiar, make an appointment, tell him your story and ask him to guide you through the process of whatever needs to be done.

I realize this will take a bit of courage after all this time, but parish priests are experienced with stories like yours and will be anxious to help you.

Keep your goal in mind to return to the sacraments yourself and to give your sons the opportunity to share the Eucharist with you. †

My Journey to God

They Were Pilgrims

They were pilgrims intent on their journey, seeking the Spirit in holy places of edifices erected by mortals.

They were pilgrims from every town and temperament, carried by the current of faith to creative expressions of their love for God.

They were pilgrims visiting the centuries-old churches, viewing the ancient art treasures residing in monastic settings.

They were pilgrims to experience firsthand the extension of spiritual expression through the creative efforts of humans.

They were pilgrims seeking the antiquity of tradition to become a part of something beautiful and full of unrestrained love.

They were pilgrims seeking the chambers of divine knowledge,



CNS photo/Bob Roller

contemplating the visible and invisible and the incomprehensible.

They were pilgrims journeying from darkness into light, deeply changed by the creative spirit manifested in the art treasures of worship.

By Thomas J. Rillo

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine Oblate of Saint Meinrad Archabbey. He wrote this poem during a Benedictine pilgrimage to the holy sites of Austria and Germany in October 2006. World Youth Day pilgrims pray inside the cathedral in Cologne, Germany, on Aug. 19, 2005.)

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.

ARGYELAN, Anna V., 92, Holy Trinity, Indianapolis, Jan. 10. Mother of Anna, Mary and Steve Argyelan Jr. Grandmother of seven. Great-grandmother of 11.

BARTRAM, David L., 68, Holy Trinity, Edinburgh, Dec. 22. Husband of Janet Ann (Mueller) Bartram. Father of Robin Andrews, Diana LaRose, Angela Oechsle, Julie Opel, David and Doug Bartram. Half-brother of three. Grandfather of 22.

BERNTSEN, Walter H., 86, St. Lawrence, Indianapolis, Jan. 31. Father of Jan Fowler and

Karen Sullivan. Grandfather of four. Great-grandfather of two.

BICKLE, Lorraine, 70, St. Mary, Greensburg, Feb. 7. Sister of Joan Koors, Lucille Rethlake and Herbert Wenning.

BLAZIC, Hazel M., 92, Holy Trinity, Indianapolis, Feb. 1. Mother of DiAnn Taphorn, Jenny Timme, Cindy Yovanovich, Richard Linville and John Blazic. Grandmother of 14. Great-grandmother of nine. Great-great-grandmother of one.

BREIDENBACH, Elizabeth J., 77, St. Vincent de Paul, Bedford, Feb. 9. Mother of Susie, Joe and Father John Breidenbach. Sister of Robert Drehobl. Grandmother of two. Great-grandmother of one.

BREIDENBACH, Paul A., 83, St. Vincent de Paul, Bedford, Feb. 9. Father of Susie, Joe and Father John Breidenbach. Brother of Joseph Briden, Tom and William Breidenbach. Grandfather of two. Great-grandfather of one.

CALLAHAN, Josie Jean, 85, Holy Spirit, Indianapolis, Feb. 6.

Mother of Cathi Hampton and Bill Callahan. Grandmother of four. Great-grandmother of five.

DEVOR, Robert T., 80, St. Gabriel, Connersville, Feb. 2. Husband of Betty L. (Ramey) Devor. Father of Susan, Daniel and Mark Devor. Brother of David, Jerry and Paul Devor.

DOERFLEIN, Violet R., 81, St. Michael, Brookville, Feb. 2. Wife of Donald M. Doerflein. Mother of Denise Cotty, Donna Labella, Gregory and Ronald Doerflein. Grandmother of eight. Great-grandmother of four.

ELLENBRAND, Loretta M., 80, Holy Family, New Albany, Feb. 6. Sister of Millie Harding, Thelma Stumler and Mary Webber.

ELLINGSWORTH, Robert A., 86, St. Margaret Mary, Terre Haute, Feb. 9. Husband of Eileen Ellingsworth. Father of Mary Ann Ax and Linda Wassel. Brother of Marjorie Bridges and Mary Jones. Grandfather of two.

GILLESPIE, Margaret, 91, St. Mary, New Albany, Feb. 5. Mother of Ernest Gillespie Jr. Sister of Thelma Caudill, Bertha Deatrick and Mary Mahon. Grandmother of four. Great-grandmother of nine.

GRAFFITTI, Marcello, 67, Christ the King, Indianapolis,

Feb. 7. Husband of Dina Graffitti. Father of Arlene Glass, Diane Jackson and Anita Tepool. Brother of Anna Graffitti. Grandfather of four.

HARTMAN, Ruth Noel, 94, St. Bartholomew, Columbus, Feb. 8. Mother of Judy Richardson and Robert Hartman. Sister of Zella Strouse. Grandmother of three.

HOSEY, Dorothy H., 82, St. Elizabeth of Hungary, Cambridge City, Feb. 1. Mother of Mark, Richard and Tim Hosey. Sister of Nadine Masterson. Grandmother of 12. Great-grandmother of eight.

JANSEN, Mary L. (Landwerlen), 78, St. Roch, Indianapolis, Jan. 27. Wife of Ralph Jansen. Mother of Mary Ann Arnold, Dave, Jerry, Jim, John, Joe and Paul Jansen. Sister of Shirley Dilger, Joyce Wuensch and Leo Landwerlen. Grandmother of 19. Great-grandmother of three.

KONECHNIK, Louis, 79, Holy Trinity, Indianapolis, Jan. 30. Husband of Dolores Konechnik. Father of Linda Dalton, Nancy and Frank Konechnik. Brother of Margaret Ford, Anna Lekse, Pauline Loviscek, Mary Zupancic and Tony Konechnik. Grandfather of six. Great-grandfather of 11.

LITTLE, Robert J., 63, St. Jude, Indianapolis, Feb. 8. Husband of Beverly (Payne) Kautsky Little. Father of Jeff, Kelly and Ron Kautsky, Sandy, Shannon and Bob Little and George Simington. Brother of Mary Lou Swift, David, Richard and Tom Little. Grandfather of seven. Great-grandfather of one.

LOBENSTEIN, Leroy, 65, St. Joseph, St. Leon, Jan. 27. Husband of Betty Lobenstein. Father of Tammy Myers, Gary, Greg and Nick Lobenstein. Brother of Donna Hoffman, Joanne Schapker and Eugene Lobenstein. Grandfather of nine.

LUCKETT, Catherine, 94, Holy Cross, St. Croix, Feb. 3. Mother of Martha Bowker, Donna Carpenter, John and Martin Luckett. Grandmother of 10. Great-grandmother of eight.

LUZAR, Albin Ben, 90, Holy Trinity, Indianapolis, Nov. 19. Husband of Pat Luzar. Father of Maria DeBeque, Gina Ventressa, Nancy and Ben Luzar. Brother of Rosie Duh, Mary Oslos and Joe Luzar Sr. Grandfather of two.

MILLER, Myriam, 48, St. Lawrence, Indianapolis, Jan. 27. Wife of Timothy J. Miller. Mother of Elizabeth Hardy, Cristina, Monica and Michael Miller.

MURRAY, Cecilia Marie, 51, St. Roch, Indianapolis, Feb. 6. Daughter of Rosemary Murray. Sister of Helen Alexander, Kathleen, Frank and John Murray.

PARR, Joseph Edward, infant, Christ the King, Indianapolis, Jan. 19. Son of Andrew and Lina Parr. Brother of Lindy and Samuel Parr. †

Benedictine Father Camillus Ellspermann participated in civil rights march with King

Benedictine Father Camillus Ellspermann, a monk and priest at Saint Meinrad Archabbey and jubilarian of profession and priesthood, died on Feb. 2 at the monastery. He was 81. The Mass of Christian Burial was celebrated on Feb. 5

at the Archabbey Church at Saint Meinrad. Burial followed at the Archabbey Cemetery.

Leonard John Ellspermann was born on Dec. 18, 1925, in Evansville, Ind. He attended St. Joseph School in Evansville then enrolled at Saint Meinrad Seminary in 1939.

He was invested as a novice monk in 1945, professed his simple vows on Sept. 15, 1946, and was ordained to the priesthood on May 30, 1950.

After ordination, Father Camillus earned a master's degree in sociology at The Catholic University of America in Washington.

He taught Latin at the former minor seminary and sociology at the major seminary at Saint Meinrad while serving the monastic community as infirmarian.

Father Camillus also served as director of the seminary's deacon internship program.

During the years of the Civil Rights Movement, Father Camillus was actively and peacefully engaged in the struggle, including participating in the 1965 march in Selma, Ala., with Dr. Martin Luther King Jr.

In 1975, Father Camillus began parish ministry. For the next 30 years, he served at four parishes,

He ministered at St. Benedict Parish in Evansville; St. Henry Parish in St. Henry, Ind.; Holy Spirit Parish in Rock Springs, Wyo.; and St. Anthony Parish in Casper, Wyo.

Surviving are three sisters, Yvonne Sheek of Greenwood, Helen Miller of Evansville and Rose Schultheis of Evansville, and two brothers, Vincent Ellspermann of Summerfield, Fla., and George Ellspermann of St. Joseph, Mich.

Memorial gifts may be sent to Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †

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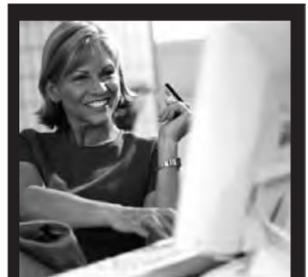
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St. Alphonsus Liguori Catholic Church is a lively and growing parish of 1000+ families in the community of Zionsville, IN. We are located just northwest of Indianapolis in the Catholic Diocese of Lafayette in Indiana. We are seeking to fill three positions: Director of Adult Ministries, Parish Secretary, and Sacred Music Leader.

Director of Adult Ministries
We need a faith-filled practicing Catholic who is computer savvy, has strong organizational skills, and is a college graduate who is looking for a dynamic and spiritually rich working environment. Some of the duties of this full time position are to oversee RCIA, Christ Renews His Parish, adult religious education opportunities, small church communities and ministry to shut-ins. Now accepting résumés with three references. Please mail to Barbara McCormack, Saint Alphonsus Liguori Catholic Church, 1870 W Oak, Zionsville, IN 46077. For more information you may contact Barbara McCormack at drestal@indy.rr.com.

Parish Secretary
We are seeking a faith-filled practicing Catholic with excellent interpersonal, organizational, and computer skills to fill the position of Parish Secretary. This person should be prepared to work in a dynamic and spiritually rich work environment in communication with members of the pastoral staff. Some of the duties of this full-time position include: answering and directing telephone calls, responding to guests and parishioners in the parish offices, data input, Sacramental record-keeping, bulletin design, etc. We are currently accepting résumés and three references for this position. Please submit to Mr. Pat Millea, St. Alphonsus Liguori Catholic Church, 1870 W. Oak St., Zionsville, IN, 46077. For more information you may contact Pat Millea at stalphonsusyouth@gmail.com.

Sacred Music Leader
The individual applying for this part-time interim position - with the opportunity for a permanent position - should possess strong organizational skills, have great communication skills, and have a good musical background with a strong desire to share their love of sacred music with our music ministers and our parish. Some responsibilities of this position would include: responsibility for sacred music at all of the liturgical functions in the parish church, supervise the various choirs and musical groups, energize and grow the music ministry program, and maintain an orderly inventory of Church owned music and instruments. Now accepting résumés with three references. Please mail to Sonya Derocher, Saint Alphonsus Liguori Catholic Church, 1870 W. Oak Street, Zionsville, IN 46077. For more information you may contact Sonya Derocher at sjderocher@indy.rr.com. We look forward to hearing from you.

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Prayer, Mass, sacraments are tools needed to live holy lives

By Mary Ann Wyand

What would you say if God asks you whether you have read the only book he's ever written?

That Scripture question and thought-provoking comments about prayer and the sacraments skillfully presented by best-selling author and popular motivational speaker Matthew Kelly challenged a capacity crowd of about 900 people to re-examine their Catholic faith on Jan. 25 at St. Joan of Arc Church in Indianapolis.

Kelly, an Australian with an engaging accent and sense of humor who now lives in Cincinnati, packs churches and sells out retreats for his talks about God, Catholicism and contemporary life.

People of all ages filled the pews and late arrivals sat on the floor of the historic church for his fast-paced, inspirational and entertaining speech sponsored by the Indianapolis North Deanery.

Catholics need to become more prayerful and spiritual to find peace and clarity in their lives, Kelly said. "We're no longer considered a spiritual people, and that's why nobody takes us seriously anymore."

Many people believe that Catholicism is "a lifeless set of ancient rules and regulations," he said, "that has no relevance to their everyday lives."

In his talk titled "The Seven Pillars of Catholic Spirituality," Kelly said seven spiritual tools help Catholics rediscover the truth and beauty of their faith.

"Number one, confession," he emphasized, smiling as the crowd laughed. "Don't kid yourself," he said about

people's reluctance to participate in the sacrament of reconciliation. "You're not that original. Try confessing in an Australian accent."

Contemporary culture tells Catholics they don't need to go to confession, Kelly said. "Our culture believes that sin and evil don't really exist. ... If you believe that, please go home and watch the 10 o'clock news. ... Sin and evil are real in our lives, in our world. ... The line that separates good from evil is cast down the center of my heart and the center of your heart."

We have a remarkable ability to deceive ourselves and lose our sensitivity to sin, he

said, so we need the sacrament of confession to keep us honest with ourselves because sin affects us negatively in physical, emotional, intellectual, spiritual and psychological ways.

Catholics don't wait 10 years to wash their cars, he said, but might wait a decade to go to confession and cleanse their souls.

"The genius of confession is that it brings our dark side out into the light and then it loses its power over us," Kelly said. "We need the accountability of regular confession. ... It's designed to help us become the best version of ourselves. It's powerful. ... If you want to feel a little bit of peace in your life, go to confession."

He said Scripture, the Eucharist, prayer and contemplation about the life and teachings of Christ—including praying the rosary—as well as confession, fasting and spiritual reading are seven pillars of the Catholic faith that are powerful tools to help us live holy lives.

However, he said, most of the 1.2 billion Catholics in the world and 64 million Catholics in America aren't attending Mass, receiving the sacraments or praying often enough.

During Mass, ask God to show you one way that you can become a better version of yourself, Kelly said, then pray about how you can live that out in daily life and write it in a prayer journal.

"If you do that every Sunday for a year," he said, "you will completely revolutionize your whole experience of yourself, your life, your God, your Church, your spirituality, everything. ... Our lives change when our habits change."

When you die and face God, Kelly asked, "how are you going to tell him that you didn't have time to read his book? I'm just curious about how that conversation will go. ... We know that the word of God has the power to transform our lives."

Father Guy Roberts, pastor of St. Joan of Arc Parish, said after the program that he was happy to see the church filled with attentive listeners.

"We had people come from Michigan, Ohio, Kentucky and, of course, the surrounding area," Father Roberts said. "I was very impressed with the way he was able to take our Catholic faith and make it practical for daily living ... by being mindful of Christ and what we're called to be as Catholics."

Dr. James Scheidler, a member of St. Michael the Archangel Parish in Indianapolis, said he and his wife, Maria, who raised eight children, appreciated Kelly's remarks.

"We had heard him talk maybe 10 or 15 years ago when he was a youngster," Scheidler said. "He's much more polished now than he was then, but he was an excellent speaker then and he still is. He has a strong message. I think his description of the [sacrifice of the] Mass

'Sin and evil are real in our lives, in our world. ... The line that separates good from evil is cast down the center of my heart and the center of your heart.'

— Matthew Kelly



Matthew Kelly

brought it home a lot as another way of being faced with the reality of God's love for us."

St. John the Evangelist parishioner Holly Snyder of Indianapolis, a cradle Catholic who was one of hundreds of single young adults at the program, said she liked Kelly's suggestions to read the Bible and make a prayer journal "by writing down one thing from Mass that we learned that can help bring out the best things in us."

St. Luke parishioner David Daniels of Indianapolis, a 40-year-old father of three children, described Kelly as "a modern-day apologist" who "cuts through the theological terms that confuse people as to what Catholicism is and ... puts it in layman's terms as a real defender of the Church, ... articulating it so all of us can understand God's true meaning and the wonders and the gifts of the Catholic Church."

Daniels said he especially liked Kelly's discussion about "how important the Mass is, how integral it is to our lives, and what it truly means to worship at the altar and to understand Christ's true sacrifice for us." †

LEGACY FOR OUR MISSION:

For Our Children and the Future

HOLY FAMILY SHELTER PLANS LARGER FACILITY TO MEET GROWING DEMAND

Holy Family Shelter opened its doors in Indianapolis more than two decades ago to provide temporary emergency housing for people in need. Today, demand has outpaced the shelter and a larger, more modern facility is needed. Blueprints have already been drawn up for the center. "Legacy for Our Mission funding will be instrumental in making this happen," said Director Bill Bickel.

"The need for shelter has simply exceeded our capacity," Bickel said. "We're providing for the poorest of the poor in our community, and it is vital that we have adequate facilities to serve them." A former convent designed for 25 nuns now houses nearly that many families every day.

"The new facility will allow us to greatly expand our services and programming," Bickel said. "For instance, we'll be able to accommodate 30 families, one-third more than we can today. We'll have space for classrooms, so families won't have to travel off-site for tutoring and other educational programs. And we'll have a confidential space for legal consultation and for resident meetings that now must be conducted in the dining room, often while meals are being served."

"We're providing for the poorest of the poor in our community, and it is vital that we have adequate facilities to serve them."

The new shelter will be built on the grounds of Holy Trinity parish on the near west side of the city. "The site will be ideal for our clients who rely upon public transportation and social services, many of which are readily available nearby," Bickel explained.

Holy Family Shelter provides emergency care for people going through difficult times. The numbers define the scope of the program: in 2006, the program served 306 homeless families that included 866 individuals, of whom 490 were children. The numbers also portray its success: 75 percent of



employable adults have found jobs and a similar percentage of families have improved their housing situation, according to Bickel.

Located on the near south side, the shelter has never closed its doors in its 23 years. It admits families 24 hours a day and is usually at its limit of 35 to 85 people (depending on the type of accommodation required) who may stay 30 to 45 days. Holy Family was the first shelter in Indianapolis to keep the entire family together, rather than sending the father to one shelter and the mother with children to another.

Demand for shelters in Indianapolis is part of a statewide problem, Bickel explained, that has only exacerbated with the closing of 30 such facilities in the last three years.

"Holy Family's larger mission is to break the cycle that otherwise might lead to a life of homelessness and dependency," said David Bethuram, associate executive director of Catholic Charities, which administers the shelter. "We try to address the multitude of issues these people face, from medical problems that threaten their jobs to lack of health insurance to domestic violence. Our program is designed to move homeless families to self-sufficiency."

Families are the fastest growing segment of the homeless community, and affordable housing is required to address their needs. Since becoming director five years ago, Bickel said he has observed an "enormous" lack of such housing in the community, a problem that has only gotten worse. Construction of the new Holy Family Shelter is still in the future, Bickel added, but it can't come too soon. The demand is so great, and continues to grow.

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic Charities. By contributing to Legacy for Our Mission through your local parish, a portion of your gift will be allocated to Catholic Charities and distributed to programs such as Holy Family Shelter.

Please visit the new online home of the Legacy for Our Mission campaign at www.archindy.org/legacy. It can also be accessed at www.LegacyforOurMission.org.

Self-sufficiency—the Best Christmas Present

Christmas 2006 came early for a former Holy Family Shelter resident. Bickel told the story of "Lisa," a 26-year-old single mother with a son, 9, who had struggled unsuccessfully with housing costs before turning to the shelter. In the first meeting with her case manager, Lisa thought she would be lectured for making bad decisions but instead was told the shelter staff was only concerned about the future for her and her son.

For the first time, Lisa said she felt motivated, supported and encouraged to make a better life for herself. Lisa's case manager found her a job during her first week at the shelter and she has now enrolled in college. Her son continued to attend his same school and did not miss a single day. In mid-December, the two moved into their new home. Lisa says it was the best Christmas present she could receive—not just the home, but a real sense of self-sufficiency she did not previously have. Lisa describes the shelter staff as great motivators and very caring—her second family.