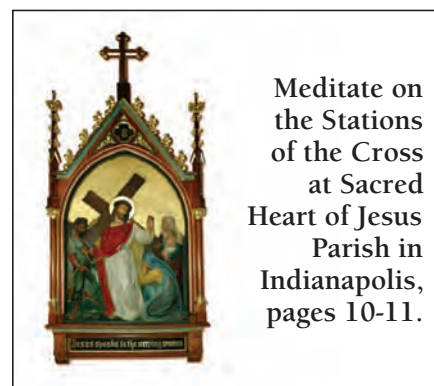




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‘The way is now open’

Blessed Mother Theodore Guérin closer to sainthood

By Sean Gallagher

ST. MARY-OF-THE-WOODS—The canonization Cause of Blessed Mother Theodore Guérin, the 19th-century foundress of the Sisters of Providence of Saint Mary-of-the-Woods, has taken a crucial step toward being closer to completion.



Blessed Mother Theodore Guérin

On Feb. 21 in Rome, the voting members of the Holy See’s Congregation of the Causes of the Saints affirmed the earlier findings of the body’s medical and theological commissions that the curing of an eye ailment of Philip McCord, an employee of the Sisters of Providence, which was attributed to Blessed Mother Theodore’s intercession, does not have a natural explanation and can thus be deemed a miracle.

At a Feb. 22 press conference at Saint Mary-of-the-Woods, Providence Sister Ann Margaret O’Hara, the congregation’s general superior, said that “the way is now open” for the canonization of Blessed Mother Theodore.

Sister Ann Margaret also spoke about the importance of this latest step for the archdiocese, whose history is closely tied with the foundress of the Sisters of Providence.

“I think it’s a special day of joy because it celebrates the heritage of Mother Theodore,” she said, “and that it is still alive in this place, and that she came to this part of the world for the good of the people in this area.”

Archbishop Daniel M. Buechlein, in a prepared statement, also noted the significance of the step for Catholics in central and southern Indiana.

“It is an extraordinary blessing that our archdiocese and the Sisters of Providence at Saint Mary-of-the-Woods

Photo by Sean Gallagher



Providence Sister Marie Kevin Tighe, vice postulator of the canonization Cause of Blessed Mother Theodore Guérin, speaks during a Feb. 22 press conference at Providence Hall at Saint Mary-of-the-Woods. Seated next to her are, from left, Philip McCord, an employee of the Sisters of Providence and Providence Sister Ann Margaret O’Hara, general superior of the Sisters of Providence of Saint Mary-of-the-Woods.

will be honored with our own canonized saint,” he said. “Blessed Mother Theodore Guérin will continue to be a source of special graces for all of us.”

Her Cause now moves out of the Congregation of the Causes of the Saints to be reviewed by all the cardinals and archbishops around the world.

If no objections are raised, Pope Benedict XVI in a consistory of cardinals in Rome may then declare that Blessed Mother Theodore should be declared a saint. The eucharistic liturgy during which her sainthood is proclaimed would take place some months after the consistory, officials said.

These steps are expected to take place in the next few months. According to Sister Ann Margaret, the formal canonization liturgy may take place as early as this fall.

After receiving the news of the vote in

Rome, Sister Ann Margaret relayed the message to all the Sisters of Providence serving in 20 states across America and in Taiwan.

“It was so moving,” she said, after spreading the news among the sisters. “It was just so moving to share this, and to know the reality of this woman and to know that her power is here, that power that she knows through the Spirit of God.”

Another who took joy in the news was Providence Sister Marie Kevin Tighe, who has promoted Blessed Mother Theodore’s Cause for 10 years and served as its vice postulator for the last four years.

She entered the congregation nearly 64 years ago from the former Holy Trinity Parish in New Albany and described her current ministry as the

See BLESSED, page 2

Employee’s healing leads to possible canonization

By Sean Gallagher

ST. MARY-OF-THE-WOODS—The reported second miracle that may lead to the canonization of the Archdiocese of Indianapolis’ first saint started with a simple prayer.

Shortly after New Year’s Day in 2001, Philip McCord, the director of facilities management for the Sisters of Providence of Saint Mary-of-the-Woods since 1997, walked into the congregation’s Church of the Immaculate Conception to pray.

He was contemplating whether or not to have cornea transplant surgery on his right eye.

A couple of months earlier, McCord had undergone surgery on the eye to remove a cataract. The morning after the procedure, he said he felt a “heaviness” around the eye and could not see out of it.

The cornea in his right eye was later found to be swollen, and a specialist in Indianapolis recommended that the cornea be replaced by one taken from a cadaver. McCord was told that the procedure had a 60 percent success rate and would require more than two years of recovery.

At a Feb. 22 press conference at Saint Mary-of-the-Woods, McCord spoke about the days that followed his visit to the specialist.

“To say it [weighed] heavily on my mind would be an understatement,” he said. “I kind of moped around for a couple of weeks, thinking about it. And I finally got to the point where I

See MIRACLE, page 2

Business owner voices concerns over immigration law hurdles

WASHINGTON (CNS)—Though she’s an immigrant herself, Carmen Larsen took a long time to come around to the idea of hiring immigrants for her own company.

But having turned that corner eight years ago, Larsen understands the advantages and complications of hiring immigrants. She also has developed strong feelings about the problems with the current immigration system, as well as some clear ideas about how it ought to be changed.

As a board member of the Hispanic Chamber of Commerce of Montgomery County, Md., Larsen is among the nation’s business owners who are encouraging Congress to adopt immigration legislation that addresses more than just enforcement problems.

An enforcement-only bill passed in the House in December has been broadly criticized by the U.S. Chamber of Commerce,

its Hispanic counterpart, immigrant advocacy groups, labor unions and religious institutions, including the U.S. Conference of Catholic Bishops. Those organizations are lobbying for legislation that also would address systemic problems with legal immigration and provide a way for illegal immigrants currently in the country to regularize their status.

For Larsen, it was one person’s story that started to bring a whole range of immigration-related complications into perspective.

As the owner of AQUAS—Automated Quality Applications and Systems—a small Internet technology and management consulting company in Chevy Chase, Md., Larsen assumed that the costs and paperwork necessary to hire skilled workers from outside the United States would

See IMMIGRATION, page 18



Carmen Larsen, right, owner of AQUAS, an Internet technology and management consulting company in Chevy Chase, Md., talks with systems engineer Oscar Giraldo, a legal immigrant from Colombia, at the company’s offices.

MIRACLE

continued from page 1

just didn't think that I could do it."

Then one work day, McCord decided to walk into the church.

"I thought, 'Well a prayer—what could it hurt?' " he said.

McCord, who is not Catholic but was raised in the American Baptist Church, described how in the past he tended to want to take care of his problems by himself. However, when he went into the church, he told God that he "needed help getting through this."

Then his thoughts turned to Blessed Mother Theodore Guérin.

"It occurred to me, without being really familiar with it, that I had heard Mother Theodore [had] intercessory powers and so forth," he said. "And so [I prayed], 'Mother Theodore, if you have any influence at all, I'd appreciate it if you'd exercise it on my behalf.' "

A few minutes later, McCord went on his way.

"When I left the church, I really felt much better," he said. "I thought, 'Maybe there's something to this prayer after all. It worked. I can [have the surgery] now.' "

When McCord awoke the next day, the heaviness around his right eye had disappeared, although he still could not see out of it.

A few weeks later, he returned to his specialist, expecting to set a date for his

transplant surgery.

After he said that his eye was feeling better, the doctor examined it with an ocular microscope.

"It was really kind of funny," McCord said. "He looked at my eye ... and looked back at the chart, and he said, 'Hmmm.' And I had worked in health care for a long time, and when a doctor says, 'Hmmm,' [it means something]."

The specialist asked him if his local physician had done anything, to which McCord responded no. When he asked if he had done anything, McCord replied that he had "said a prayer."

The doctor acknowledged that the eye's condition had improved.

"So I asked him, 'Well, do we wait now for a while to schedule the surgery for later?' " McCord said. "He said, 'No, you don't need the surgery.' I was stunned, to say the least."

The specialist explained that since the swelling was removed, the lack of vision in the right eye could be corrected through an ordinary laser treatment, which McCord's local physician later performed.

McCord now has better than 20/20 vision in both eyes.

Soon thereafter, he mentioned his story to a Sister of Providence. Word of it got to Providence Sister Marie Kevin Tighe, the vice postulator of Blessed Mother Theodore's canonization Cause.

Eventually, it was decided to investigate McCord's case as a possible intercession by Blessed Mother Theodore that could lead to her canonization.

More doctors, both in Indianapolis and in Rome, reviewed the case. None could provide a natural explanation for what happened.

When asked at the press conference how he felt to be the recipient of a miracle, McCord replied, "If you want a cheap answer, pretty good."

But he also acknowledged that his healing troubled him for a while.

"I went through a long period thinking, 'What did I do to deserve this?'" he said.

"And I was talking to one of my friends who's a sister here, and she said that



Philip McCord, an employee of the Sisters of Providence of Saint Mary-of-the-Woods, gestures at his right eye while speaking during a Feb. 22 press conference at Providence Hall at Saint Mary-of-the-Woods. On Feb. 21, the voting members of the Holy See's Congregation for the Causes of the Saints voted to affirm the finding of the medical and theological commissions of that body that there is no natural explanation for a healing of an ailment in McCord's right eye that happened shortly after he prayed to Blessed Mother Theodore Guérin in January 2001.

there's simply no *quid pro quo*. It's an act of love. You just accept it for what it is."

For McCord, a man who in the past preferred to work with "things that can be proven," such advice wasn't easy to accept at first.

"[But] I have come to an acceptance that there are things that I can't explain that are outside of my engineering training and my personal background," he said.

After Blessed Mother Theodore's 1998 beatification, Sister Marie Kevin had been on the lookout for other possible

miracles attributable to the intercession of the foundress of her religious order.

In a recent telephone interview, she said she had been following possible cases in southern Illinois, Massachusetts and Washington, D.C.

In the end, she didn't have to look far from her home at Saint Mary-of-the-Woods, just as she didn't have to for the first miracle that led to Blessed Mother Theodore's beatification: the 1908 healing of Providence Sister Mary Theodosia Mug, who had been suffering from cancer.

"She was able to intercede for one of our own sisters first," Sister Marie Kevin said. "And then she interceded for one of our employees. It seemed very much like what she would do."

(For more information, log on to www.archindy.org/guerin.) †

BLESSED

continued from page 1

"cherry on top of a very wonderful life."

"I have always had a profound devotion to Mother Theodore," Sister Marie Kevin said. "[Promoting the Cause] has called me to a desire for a deeper expression of her virtues and her charism."

Sister Ann Margaret echoed Sister Marie Kevin's comment about the impact of Blessed Mother Theodore's Cause moving closer to canonization, and the effect it has had on her and all the members of the congregation.

"It calls me and it calls us as sisters of Providence to really live as she lived," Sister Ann Margaret said, "to become more humble, more trusting in Providence, to serve people better, to give ourselves totally to this mission." †

Correction

In Shirley Vogler Meister's "Faithful Lines" column published in the Feb. 17 issue of *The Criterion*, Ken Swartz's name was spelled incorrectly. †

Lenten activities available online

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

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

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Cardinal trends: Pope's picks boost U.S., European presence

VATICAN CITY (CNS)—Pope Benedict XVI's first group of cardinal appointments sent signals about the direction and priorities of his papacy.

They also spotlighted Church leaders who, in diverse ways and on different continents, are involved in cultural and social battles that are clearly on the pope's radar.

The pope announced the appointments on Feb. 22 and will formally install the 15 new cardinals on March 24.

He also convened a March 23 meeting of the entire College of Cardinals for "prayer and reflection," a move that suggested he intends to consult with the world's cardinals and then decide how they can best be used during his papacy.

The pope hinted at a strong advisory role for the cardinals when he said, before announcing the new names, that the college was like a senate designed to support and assist the papal ministry.

Some Vatican officials believe Pope Benedict will convene the cardinals more often than his predecessor, perhaps annually, to get their input on important Church affairs. Likewise, they expect the pope to create new cardinals more frequently.

That line of thinking was strengthened when, this time around, he named only 12 cardinals under the age of 80, respecting the limit of 120 voting-age cardinals. The 120 ceiling was something Pope John Paul II routinely waived.

Pope John Paul also tended to wait longer to name new cardinals, presiding over megaconsistories where he handed out 30 or 40 red hats.

Instead, Pope Benedict may take a "topping up" approach, which means that new groups of cardinals could be named every year. By mid-2007, for example, at least 13 more places will be available among voting-age cardinals.

Geographically, the pope's appointments boosted the U.S. and European presence in the College of Cardinals. The naming of Archbishops William J. Levada, head of the Vatican doctrinal congregation, and Sean P. O'Malley of Boston raised the number of U.S. voting-age cardinals to 13, a historically high number.

The appointment of Archbishop O'Malley, 61, gives the Archdiocese of Boston a resident cardinal after more than three years. Cardinal Bernard F. Law resigned in late 2002 in the wake of controversy over how he handled clerical sex abuse allegations in Boston, and he is now archpriest of the Basilica of St. Mary Major in Rome. Archbishop O'Malley, a Capuchin Franciscan, has headed the

archdiocese since 2003.

Cardinal-designate Levada, 69, was appointed last May as the pope's successor to head the Congregation for the Doctrine of the Faith. He had previously served as archbishop of San Francisco and Portland, Ore.

Eight of the 15 new cardinals—and six of the 12 voting-age cardinals—are European. That would leave Europe with exactly 50 percent of the voters in a hypothetical conclave, a slight rebound from recent years.

Perhaps the most striking feature of the pope's nominations was that three voting-age cardinals came from Asia and none from Africa. Vatican sources have long said that they view Asia as the new frontier for evangelization. By naming cardinals in South Korea, the Philippines and Hong Kong, the pope raised the Church's profile there and gave Asia a significantly stronger voice in a potential conclave.

Some Church observers were surprised that only one Latin American figured on the list, and none were from Brazil, which has the biggest Catholic population in the world and only three voting-age cardinals.

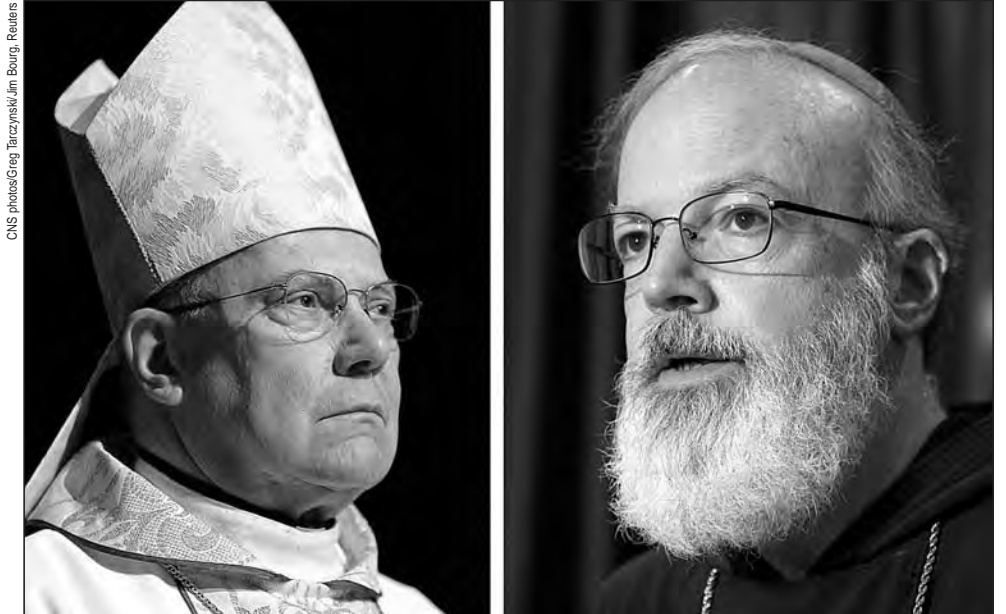
Also somewhat surprising was that the pope named only three Vatican officials, those whose jobs require them to be made cardinals. The lack of a red hat for several heads of pontifical councils—the second tier of the Roman Curia—was yet another signal that a reform of those agencies is imminent, with some councils expected to be combined or eliminated.

Of the resident archbishops on the cardinal list, two were Pope Benedict appointees: Polish Archbishop Stanislaw Dziwisz of Krakow, the longtime secretary to Pope John Paul, and Venezuelan Archbishop Jorge Urosa Savino of Caracas.

Archbishop Urosa has been trying to soothe Church-state relations in Venezuela, which have been strained during the presidency of Hugo Chavez, by shifting the Church's attention away from partisan politics and toward the larger moral and social issues in the country.

In Hong Kong, Cardinal-designate Joseph Zen Ze-kui has been prodding the Chinese government on religious freedom issues for several years. In recent months, he has spoken publicly and hopefully about a breakthrough in Vatican-China relations and taken steps to encourage unity among Chinese Catholics.

South Korean Cardinal-designate Nicholas Cheong Jin-suk of Seoul made headlines last year when he voiced moral objections in a personal meeting with



Archbishop William J. Levada, 69, the Vatican's doctrinal chief and former San Francisco archbishop, left, and Boston Archbishop Sean P. O'Malley, 61, were named cardinals by Pope Benedict XVI on Feb. 22. Cardinal-designate Levada is pictured during the Feb. 17 installation of Bishop Randolph R. Calvo of Reno, Nev., and Cardinal-designate O'Malley is seen in a 2003 file photo.

Hwang Woo-suk, a cloning scientist whose research was later discredited. The Seoul archbishop also has openly discussed the need for future evangelization in North Korea.

In Italy, Cardinal-designate Carlo Caffarra of Bologna has for years been one of the "cultural warriors," speaking out strongly on issues like abortion and gay marriage. One of his more frequently quoted teachings is that when society legally recognizes gay marriage it is in effect saying: "We no longer have hope, we are allied with death."

Spanish Cardinal-designate Antonio Canizares Llovera of Toledo, a member of the Congregation for the Doctrine of the Faith since 1995, knows the pope well. In

Spain, he helped organize recent public protests against gay marriage and has been outspoken in opposition to measures that would legalize euthanasia and embryonic research and grant wider access to abortion.

Over his 26-year papacy, Pope John Paul gradually shaped the College of Cardinals, naming all but two cardinal-electors in the conclave that followed his death. Over the same period, however, the average age of the electors rose to over 70 and is now more than 72.

That's one reason why it may not take long for Pope Benedict to put his own stamp on the college. Five years from now, he will have had the opportunity to name at least 51 of the 120 cardinal voters, or 42 percent of the total. †

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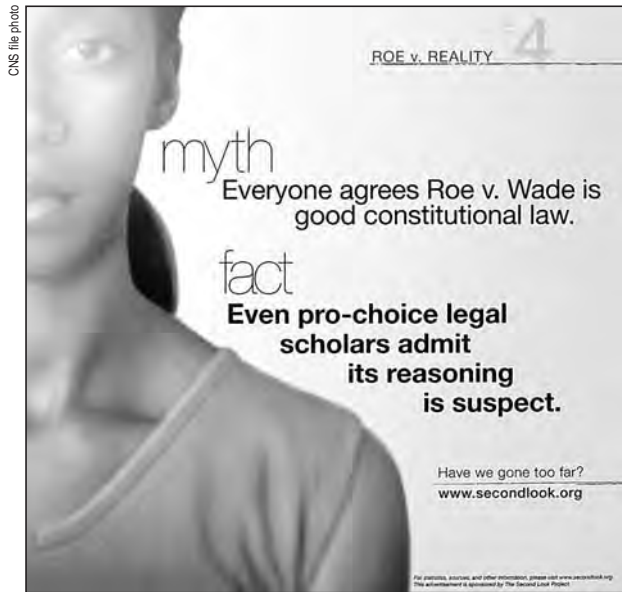
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Editorial



This ad is part of the "Second Look Project" from the Secretariat for Pro-Life Activities at the U.S. Conference of Catholic Bishops. The ads have been placed in buses and trains throughout the Washington Metropolitan Area Transit Authority system. The project seeks to dispel myths about *Roe v. Wade* and challenges the public to reconsider the scope of abortion law in the United States, asking: "Have we gone too far?" Similar ads in San Francisco have been vandalized.

South Dakota scores a victory for life

One of the smallest states in the nation made a big statement about life on Feb. 24.

We believe it's an example Indiana and 48 other states need to emulate.

The South Dakota House of Representatives that day adopted legislation that would prohibit all intentional abortions except those to save a mother's life. The South Dakota Senate had approved the bill a few days earlier.

Small in size and population—it is the country's 46th-largest state with roughly 755,000 residents—South Dakota was best known as the home to Mount Rushmore and the Black Hills. Until now.

With Gov. Mike Rounds saying he is inclined to sign the bill into law, South Dakota now steps to the forefront as a state directly challenging the U.S. Supreme Court's 1973 *Roe v. Wade* decision, which legalized abortion on demand. If the governor signs the bill, all abortions—except to save a mother's life—will become illegal in South Dakota on July 1.

The language of the legislation hits home for people of faith who know life begins at conception. It says "the guarantee of due process of law under the constitution of South Dakota applies equally to born and unborn human beings," and that the mother and her unborn child "each possess a natural and inalienable right to life."

As Catholics who value all life from conception to natural death, we are taught that truth at an early age. And we believe that is about as simple and straightforward as any common-sense legislation can be.

The legislation also states that anyone who performs an abortion except to save a mother's life commits a felony, punishable by a fine of up to \$5,000 and up to five years in prison. Some might call the punishment harsh, but it may

well get the doctors who perform South Dakota's 800 abortions per year to think twice about putting an end to innocent human life.

Meanwhile, senators here in Indiana last week amended informed consent legislation passed in the Indiana House of Representatives that would help reduce abortions in the Hoosier state (see story, page 7). What happens to that watered-down legislation was uncertain as this newspaper went to press. With the momentum that could result from the South Dakota decision, now is the perfect time to again contact your legislators to let them know you support putting an end to abortions here.

Besides Indiana, Georgia, Ohio and Tennessee have also proposed legislation that would prohibit most or all abortions. It would also be wise for those states—and all states—to take note of what has happened in South Dakota.

Add the fact that two new U.S. Supreme Court justices—Chief Justice John Roberts and Justice Samuel Alito—appear to be "friendly" where life issues are concerned, and, yes, now seems like an appropriate time to bring this "life-and-death" argument back to America's forefront.

While we applaud what has transpired in South Dakota, we know challenges lie ahead there. Planned Parenthood, which runs the only abortion facility in that state, said it would sue if Gov. Rounds signs the legislation into law. An anonymous donor has reportedly pledged \$1 million to defend the proposed new law.

The real fight there is only beginning. But we believe it's never too early or late to stand up for all life—born and unborn.

Whether it's in Indiana, South Dakota, or anywhere else for that matter, we are called to be voices for the voiceless. Every day.

— Mike Krokos

Making a Difference/Tony Magliano Fighting for a just federal budget

In his first encyclical, titled "God Is Love," Pope Benedict XVI wrote that the Church "cannot and must not remain on the sidelines in the fight for justice."



For starters, when it comes to the federal budget we can stop acting like spectators and get into the game. Because of its size and complexity, we tend to

leave decisions about the budget to politicians. But it's our money, and "we the people" should be engaged in deciding how it should be spent.

Billions of dollars needed to help poor and needy people are being slashed. Yet, huge tax cuts for the rich remain secure, and a dangerous and bloated military budget continues to grow. This is all far too important for Christians to remain on the sidelines. As the pope has reminded us, we must fight for justice.

According to the Center on Budget and Policy Priorities, the \$2.77 trillion budget submitted to Congress by President Bush for fiscal 2007 would eliminate funding for the Commodity Supplemental Food Program, ending food assistance to approximately 420,000 low-income seniors each month.

The center further reports that in the president's five-year budget, \$10.3 billion would be cut from veterans' programs that primarily provide health care: "Similarly, income security programs would be cut ... a total of \$23.6 billion over five years. A wide range of programs is contained within this overall category, such as low-income housing assistance programs, child care assistance, low-income home energy assistance, and nutrition programs that serve low-income mothers and children."

However, not everyone's budget is being cut.

Steve Kosiak, director of budget studies at the Center for Strategic and Budgetary Assessment, told me that Bush's

proposed 2007 Department of Defense budget weighs in at \$441.3 billion. But this incomprehensible figure does not include \$17 billion for nuclear weapons spending within the Department of Energy, nor does it include \$4.8 billion for various other military costs.

When the \$50 billion the president later plans to ask Congress for—in order to continue the war in Iraq—is added in, the total shoots up to \$513 billion. And even that is not the end.

In 2006, our government spent \$120 billion in Iraq, and according to Kosiak it is reasonable to conclude that we will spend about the same in the coming year, raising 2007 military expenditures to approximately \$562 billion.

It is also important to prayerfully consider that \$73 billion is earmarked for research and development of new weaponry, and \$84 billion is being allotted for the purchase of additional weapons.

The world's bishops at Vatican Council II said, "As long as extravagant sums of money are poured into the development of new weapons, it is impossible to devote adequate aid in tackling the misery which prevails at the present day in the world."

Half the world's human beings are in desperate need of nutritious food, safe sanitation, basic health care, decent jobs, adequate housing and primary education. By transferring billions of dollars budgeted for military expenditures, we could meet their needs and still have the largest military budget in the world.

Please e-mail or call (Capitol switchboard: 202-224-3121) your two U.S. senators and congressperson urging them to greatly reduce military spending in favor of huge increases to domestic and global poverty reduction programs.

Pope Benedict's words are worth repeating: The Church "cannot and must not remain on the sidelines in the fight for justice."

(Tony Magliano writes for *Catholic News Service*.) †

Letters to the Editor

Hoosier 'hostility' toward immigrants must stop

I am responding to the letter written in the Feb. 3 issue of *The Criterion* concerning immigration and its effects in Indiana. As one who has lived in Indiana all my life, I am also concerned about the growing hostility that Hoosiers have shown to those coming from other countries.

As the letter writer articulated, we should follow the teachings of Christ, who was never known to have his followers break the law. Yet, the Bible implores us to welcome the immigrant in many scriptural passages, including Ezekiel 22:29, Leviticus 25:35-38 and Matthew 25:35.

These passages are clear that we were once immigrants, and we should always welcome them.

Secondly, we must also look to our tradition to see what our past popes and bishops have written. The Church has consistently and clearly upheld that if one does not find work in his/her own homeland, they have a right to find work elsewhere.

One can see this in the papal documents such as *On Human Work, Peace on Earth* and the U.S. bishops' pastoral *Strangers No Longer*.

This is based on the teaching that all humans have dignity, which is nurtured by wages from work (*On Human Work*, Chapter 1, Pope John Paul II). Based on these teachings, both past and current, we see that it is unacceptable to deny the basic human right of work to anyone.

Furthermore, one must take a closer look at our immigration laws. It is true that many people legally came here during the

different waves of migration to the United States. These people came looking for work, security and freedom. The immigrants today also come looking for work, security and freedom.

One cannot imagine that immigrants come to the United States to feed off of our Social Security system. The data does not mirror that assumption. Besides, I have never heard of a soup kitchen having such good food that people would travel 2,000 miles to eat it.

Finally, I come from a very comfortable lifestyle. I could never imagine my children starving in front of me because I do not have the resources to feed them. I would leave my home country and face a new country, new set of laws and new language—all with the hope of finding food.

It is true that we cannot accept everyone who comes to this country but, on the other hand, we must accept them as humans.

Timothy Hellmann, Terre Haute

Letters Policy

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

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

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Lenten path for renewal includes prayer, almsgiving, fasting

A cellular phone that is not recharged fails us. So does the cordless vacuum cleaner. And so do we.

It is part of our human nature that the tenor of our spiritual life can diminish over time if we don't tend to it. The Church gives us the Lenten season as an opportunity to spiritually recharge. Attendance at our Ash Wednesday Masses is a sign that many of us welcome this season of special grace.

Lent begins with the story of the temptations of Christ in the wilderness. St. Mark's account tells us "he was with the wild beasts and the angels took care of him." This experience must have come from the lips of Jesus himself since no one was with him in the wilderness. How else could the disciples have known of such a personal ordeal? How consoled they must have been to know that even their great teacher faced "wild beasts" in the stuff of everyday life!

The story of the temptation of Jesus is remarkable in so many ways. This retreat in the desert happened immediately after the baptism of Jesus in the Jordan River—before the beginning of his great public mission. How often we are sorely tempted after a great faith experience. How often our faith is tested

when we feel we need it most. And angels care for us.

It is as though before he began his public ministry Jesus wanted to get away to prepare in prayer. It was as if he wanted to decide how he was going to carry out his program for our salvation. Maybe Jesus wanted to decide how he could get our human family to turn away from sin and return to God; how could he get us truly to take him and the Father seriously? How could he lead us to real freedom from the slavery of self-centeredness?

Here is a first Lenten lesson for us, and it is easily missed. Every one of us needs to take time alone, regularly and in prayer. Like Jesus, we need to go aside to pray about where our life is going. We pass through this life only once. How can we make a difference? Do we believe God has a special plan for us? Are we resisting the call of Jesus to be the best that we can be?

The temptation story shows once and for all how Christ chose to make a difference in our world. Rather than the way of power and glory, Jesus chose and accepted the way of suffering and the cross. Rather than by power and force, he chose the selfless way of sacrificial love. As we reflect on the temptation accounts,

we can't help but note that power and control are the roots of the temptations of Jesus. So often, power is at the center of human conflicts and controversy. It is often at issue in the struggles of governments and secular societies.

Indeed, the struggle for power is even at the heart of dissent in religion. And often, the struggle for control challenges friendships of all kind, even marriages. The desire to be the one in control can smother so much love around us. It is tempting to measure life and success in terms of power. It is tempting to want to be the one in control to protect ourselves.

Obviously, Jesus was aware of the divine power at his fingertips, yet he freely chose the humble way of giving, namely generosity in suffering and sacrificial death. He denied himself as the way to win our salvation.

The humble way of Jesus does not come naturally. And so the Church proposes a path for renewal during Lent: prayer, almsgiving and fasting. They are good works that can help us to develop

the discipline of sacrificial love in our lives. Let's not allow our Ash Wednesday resolutions of these good works to go into remission. And it is not too late to decide on good works for the Lenten season ahead.

It is spiritually wholesome to choose simple practices that help develop the discipline which enables us to sacrifice in love for others: letting someone else go ahead in the grocery checkout line; allowing another to have the better parking space; picking up the litter on the sidewalk; offering each Lenten day's prayer and work for some particular person (perhaps someone who annoys us); abstaining from a favorite food or drink; giving 10 percent of income during Lent to charity.

Of course, the true test of the fruit of our simple practices will be whether we love a little more freely.

God offers each of us a particular grace during Lent. Good works help open our minds and hearts to that grace. †

Archbishop Buechlein's intention for vocations for March

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

El camino para la renovación durante la Cuaresma comprende oración, limosna y ayuno

Un teléfono celular que no está cargado nos falla. Lo mismo sucede con una aspiradora inalámbrica. Y también con nosotros.

Forma parte de nuestra naturaleza humana el hecho de que el tenor de nuestra vida espiritual puede disminuir con el tiempo si no la atendemos. La Iglesia nos proporciona la temporada de la Cuaresma como una oportunidad para recargarnos espiritualmente. La asistencia a la misa del Miércoles de Ceniza es un símbolo que muchos de nosotros recibimos durante esta temporada de gracia especial.

La Cuaresma comienza con la historia de las tentaciones de Cristo en el desierto. El relato de San Marcos nos cuenta que "se encontraba con las bestias salvajes y los ángeles lo cuidaron." Esta experiencia debió de provenir de boca del propio Jesús, ya que nadie se encontraba con él en el desierto. ¿De qué otro modo podrían haber sabido los apóstoles de semejante experiencia personal? ¿Qué consuelo debieron de sentir al saber que aun su gran maestro se enfrentó a "las bestias salvajes" en la vida cotidiana!

La historia de las tentaciones de Jesús es impresionante de muchas maneras. Este retiro en el desierto ocurrió inmediatamente después del bautismo de Jesús en el río Jordán, antes del comienzo de su gran misión pública. Cuántas veces no se nos tiente profundamente después de una gran experiencia de fe. Cuántas veces no se pone a prueba nuestra fe cuando sentimos que más la necesitamos. Y los ángeles nos cuidan.

Pareciera que antes de que comenzara su ministerio público, Jesús hubiera deseado apartarse y prepararse en la oración. Pareciera que hubiera querido decidir cómo iba a llevar a cabo su programa para nuestra salvación. Tal vez Jesús quería decidir cómo podía hacer que nuestra familia humana se alejara del pecado y volviera a Dios; ¿cómo podía hacer para que lo tomáramos verdaderamente en serio a él y a su Padre? ¿Cómo podría conducirnos a la verdadera libertad de la esclavitud del egoísmo?

He aquí nuestra primera lección de la Cuaresma, que dejamos pasar por alto con facilidad. Cada uno de nosotros necesita tiempo para estar a solas, con regularidad y en oración. Al igual que Jesús, debemos apartarnos para rezar por el rumbo que han tomado nuestras vidas. Cruzamos por esta vida sólo una vez, ¿cómo podemos marcar una diferencia? ¿Creemos que Dios tiene un plan especial para nosotros? ¿Nos resistimos al llamado de Jesús para dar lo mejor de nosotros?

La historia de la tentación muestra sin lugar a dudas cómo Cristo eligió marcar la diferencia en nuestro mundo. En vez de elegir el camino del poder y la gloria, Jesús escogió y aceptó el camino del sufrimiento y de la cruz. En lugar de elegir el poder y la fuerza, escogió el camino del amor sacrificado y desinteresado.

Mientras reflexionamos sobre el relato de las tentaciones, no podemos evitar darnos cuenta de que el poder y el control son la base de las tentaciones de Jesús. Con gran frecuencia el poder es el centro del con-

flicto y la controversia humana. Por lo general, es el tema en cuestión en las luchas de los gobiernos y las sociedades seculares.

De hecho, la lucha de poder es el centro de disensión en la religión. Y muchas veces, la lucha por obtener el control desafía todo tipo de amistad, e incluso, matrimonios. El deseo de control puede asfixiar mucho del amor que nos rodea. Resulta tentador medir la vida y el éxito en términos de poder. Resulta tentador desear tener el control para protegernos a nosotros mismos.

Obviamente, Jesús estaba consciente de que tenía el poder divino a su disposición, y sin embargo, eligió libremente el camino humilde de la entrega, a saber, la generosidad en el sufrimiento y la muerte sacrificial. Se negó a sí mismo como manera de ganar nuestra salvación.

La forma humilde de Jesús no resulta natural. Y por lo tanto, la Iglesia propone una senda para la renovación durante la Cuaresma: la oración, la limosna y el ayuno. Son buenas obras que nos ayudan a desarrollar la disciplina y el amor sacrificial en nuestras vidas. No dejemos que nuestras resoluciones de buenas obras del Miércoles de Ceniza queden en el olvido. Y no es muy tarde para elegir buenas

obras para la temporada de Cuaresma que se avecina.

Es espiritualmente sano elegir prácticas sencillas para ayudarnos a desarrollar la disciplina que nos permitirá sacrificarnos a favor de los demás: dejar que alguien pase primero que nosotros en la fila del supermercado; dejar que otro tome el mejor puesto de estacionamiento; recoger la basura en la acera; ofrecer la oración y el trabajo de cada uno de los días de la Cuaresma a una persona en particular (tal vez alguien que nos moleste); abstenernos de nuestra bebida o alimento favorito; dando el 10 por ciento de nuestros ingresos para caridad durante la Cuaresma. Por supuesto, la verdadera prueba de los frutos de nuestras prácticas sencillas será el amar un poco más libremente.

Dios nos brinda a cada uno de nosotros una gracia particular durante la Cuaresma. Las buenas obras ayudan a abrir nuestras mentes y corazones a la gracia. †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Events Calendar

March 3

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **Rosary and Stations of the Cross**, rosary, 7 p.m., stations, 7:25 p.m. Information: 317-283-5508.

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. Athletic Association, **Lenten fish fry**, 5-8 p.m. Information: 317-784-5454.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. Stations of the Cross, communion service, 5:30 p.m., **Lenten fish fry**, 4:30-7:30 p.m., \$6.25 per person, discount for seniors and children. Information: 317-357-8352.

St. Gabriel Parish, 6000 W. 34th St., Indianapolis. **Lenten activities**, Lenten Mass, 6 p.m., Way of the Cross, 7 p.m., adult education series, 7:45-9:15 p.m., fish fry, 5-7:30 p.m. Information: 317-291-7014.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. **Catholic Charismatic Renewal**, Mass, praise, worship, healing prayers, 7 p.m. Information: 317-797-2460.

Saint Meinrad Archabbey, St. Bede Theater, 200 Hill Drive, St. Meinrad. National Players presents **"The Taming of the Shrew,"** 7 p.m. EST, no admission charge, buffet supper prior to performance, \$7 per person. Dinner reservations: 812-357-6403 or e-mail dmajor@saintmeinrad.edu.

March 3-4

St. Mary-of-the-Knobs Church, 3033 Martin Road, Floyds Knobs. **Parish Mission, "Finding God Wherever You Are,"** 7 p.m. Information: 812-923-3011.

March 4

Radisson Hotel City Center, 31 W. Ohio St., Indianapolis. Archdiocesan Office for Pro-Life Ministry and the Gabriel Project, second annual **Catholic Pro-Life Dinner**, Father Thomas Euteneur, president of Human Life International, keynote speaker, 6 p.m., \$35 per person. Information: 317-236-1569 or e-mail dcarollo@archindy.org.

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Fourth annual Catholic Women's Conference, "Hopeful Women,"** 8 a.m.-3 p.m., \$45 per person. Information: 317-241-6314, ext. 122, or e-mail nmeyer@saintchristopherparish.org.

Primo Banquet Hall, 2323 E. Hadley Road, Plainfield. **St. Susanna Parish, annual dinner**, "Under the Sea," 5 p.m., \$65 per person. Information: 317-839-1309.

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

Saint Meinrad Archabbey, St. Bede Theater, 200 Hill Drive, St. Meinrad. National Players presents **"Dracula,"** 7 p.m. EST, no admission charge.

Information: 812-357-6403.

March 5

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace, Secular Franciscan Order**, noon-2 p.m. Information: 317-955-6775.

St. Philip Neri Parish, 550 N. Rural St., Indianapolis. **Irish Fest**, "Irish Lads and Lassies," 3-6 p.m., \$15 per person. Information: 317-631-8746.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Mass and social for separated and divorced Catholics and their families**, Dominican Father Dan Davis, chaplain for Separated and Divorced Catholics in Lafayette Diocese, celebrant, 2 p.m. Information: Archdiocesan Office of Family Ministries, 800-382-9836, ext. 1586, or 317-236-1586 or e-mail mhess@archindy.org.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

March 6

St. Francis Hospital Community Relations, 3145 E. Thompson Road, Indianapolis. **"Freedom from Smoking,"** seven-week class, \$50 per person, 6-8 p.m. Information: 317-782-7999.

Mount Saint Francis Retreat Center, 101 St. Anthony Drive,

Mount St. Francis. **Charismatic Mass**, 7 p.m. Information: 502-239-0208.

March 7

St. Bridget Church, 404 E. Vine St., Liberty. **Healing Mass**, 7:30 p.m. Information: 765-825-7087.

March 8

Holy Rosary Church, 520 Stevens St., Indianapolis. Spaghetti and Spirituality series, Mass 5:45 p.m., meatless pasta dinner, 6:30 p.m., **"The Role of Judaism in Salvation History from Abraham to the Second Coming,"** Roy Schoeman, presenter, 7:15 p.m., free-will offering. Information and reservations: 317-636-4478.

St. Augustine Home for the Aged, chapel, 2345 W. 86th St., Indianapolis. Lenten prayer series, seven-week series, **"Lenten Lectio,"** 7:30 p.m. Information: 317-872-6420 or e-mail vocindianapolis@ispusa.org.

Ursuline Campus, Angela Merici Center, Brescia Hall, 3105 Lexington Road, Louisville, Ky. **"Lenten Day of Reflection,"** 10 a.m.-2 p.m., \$15 donation includes lunch. Information: 317-8963945 or e-mail gschaeffer@ursulineslou.org.

March 8-9

Cordifonte House of Prayer, 3650 E. 46th St., Indianapolis. Lenten series, **"Introduction to Contemplative Prayer,"** Wed. 9:30-10:45 a.m., Thurs. 7-8:15 p.m., free-will offering. Information: 317-543-0154.

March 9

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Concert, "Tatiana,"** 7 p.m., free-will offering.

March 10

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Stations of the Cross, exposition of the Blessed Sacrament, Benediction, Latin prayer, "Pater Noster,"** 7 p.m. Information: 317-888-2861.

Christ the King Parish, 1827 Kessler Blvd., E. Drive, Indianapolis. **Fish fry**, 6-9 p.m., \$8 per adult, \$4 per child, \$25 maximum fee per family. Information: 317-251-5143.

March 11

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Eucharistic adoration**, 7:30 p.m. Information: 317-888-2861.

Our Lady of Mount Carmel Church, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Frassati Society of Young Adult Catholics, 19-35-year-olds, Mass** 5:30 p.m., dinner 6:30 p.m., speaker 7 p.m. Information: 317-329-2107.

St. Vincent Hospital, 8111 Township Line Road, Indianapolis. **Natural Family Planning (NFP) class**, 9-11 a.m. Information: 317-228-9276.

St. Luke United Methodist Church, Room E-200, 100 W. 86th St., Indianapolis. **International adoption, free seminar**, 10-11:30 a.m. Information: 888-797-9900 or www.ftia.org.

March 12

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. Kevin Barry Division #3, **136th Ancient Order of Hibernians' St. Patrick's Day Celebration**, banquet and entertainment, \$32 per adult, \$15 children 12 and under. Information: 317-359-7147,

Holy Cross Parish, Kelley gym, 125 N. Oriental St., Indianapolis. **Annual St. Patrick's Day party**, 4-7 p.m., \$5 admission. Information: 317-787-1779.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **"The Stations of the Cross: A Multimedia Presentation of Music, Poetry and Images,"** American Guild of Organists, 3 p.m., suggested donation \$10. Information: 317-635-2021.

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

St. Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis. Youth-led praise and worship, **eucharistic adoration service**, 6 p.m., fellowship following service. Information: 317-826-6000, ext 151, or e-mail mheck@saintsimon.org. †

Regular Events

Daily events

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 6:30 p.m. Information: 317-882-0724.

St. Thomas Aquinas Church, Bosler Chapel, 46th and Illinois streets, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the **prayer group**. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Perpetual adoration**. Information: 317-357-3546.

St. Luke Chapel, 7575 Holliday Drive E., Indianapolis. **Perpetual adoration**. Information: 317-259-4373.

Pope John Paul II Adoration Chapel, 1723 I St., Bedford. **Perpetual adoration**. Information: 812-279-5814.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Perpetual adoration**. Information: 317-888-2861.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Perpetual adoration**. Information: 317-831-4142.

Weekly events

Sundays

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, 9:30 a.m. Information: 317-636-4478.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Mass in Vietnamese**, 1 p.m. Information: 317-244-9002.

Christ the King Church, 1827 Kessler Blvd., E. Drive, Indianapolis. **Exposition of the Blessed Sacrament**, 7:30-9 p.m., rosary for world peace, 8 p.m. Information: 317-255-3666.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. **Spanish Mass**, 5 p.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale** after 9 a.m. Mass. Information: 317-634-8025.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Rosary**, 7:30 p.m. Information: 317-485-4102.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Prayer group**, 7:30 p.m. Information: 317-888-2861.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy hour**, 7 p.m. Information: 317-784-1763.

Marian Center, 3356 W. 30th St., Indianapolis. **Prayer group**, prayers for priests and religious, 9 a.m. Information: 317-253-2964.

Cordifonte House of Prayer, 3650 E. 46th St., Indianapolis. **Monday silent prayer group**, 7 p.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. Shepherds of Christ, **rosary**, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., Beech Grove. **Prayer group**, 2:30-3:30 p.m. Information: 317-784-5454.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Bible sharing**, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Drive E.,

Indianapolis. Marian Movement of Priests, **prayer cenacle**, Mass, 7-8 p.m. Information: 317-842-5580.

Cordifonte House of Prayer, 3650 E. 46th St., Indianapolis. **Tuesday silent prayer hour**, 7 p.m. Information: 317-543-0154.

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass. Information: 317-398-8227.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Awesome Kids," **therapeutic program for 5- to 13-year-olds** grieving from the loss of a loved one. Information: 317-783-8383.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Teens Grieving Teens," **therapeutic program for high school students** grieving from the loss of one or more teenage friends, 7-8 p.m. Information: 317-783-8383.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael the Archangel Church), Indianapolis. **Marian prayers for priests**, 3-4 p.m. Information: 317-271-8016.

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Marian Movement of Priests for laity, **prayer cenacle**, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Adoration of the Blessed Sacrament**, between Masses, noon-5:45 p.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Young adult Bible study**, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. **Prayer service** for peace, 6:30-7:15 p.m. Information: 317-253-1461.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas** for sale, noon-2 p.m. Information: 317-634-8025.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. **Mass**, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-

8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Rosary and Chaplet of Divine Mercy**, 7 p.m. Information: 317-888-2861.

St. Francis Hospital and Health Center, 438 S. Emerson Ave., Greenwood. Wellness Community, **cancer support group**, 6-8 p.m., interview required before joining group. Information: 317-257-1505.

St. Denis Church, 12155 N. County Road 600 E., Westport. **Liturgy of the Hours**, morning prayer, 7 a.m. Information: 812-591-2362.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass**, 6 p.m. Information: 317-831-4142.

Thursdays

Holy Name Church, 89 N. 17th Ave., Beech Grove. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m. Information: 317-784-5454.

St. Malachy Church, 326 N. Green St., Brownsburg. **Liturgy of the Hours**, 7 p.m. Information: 317-852-3195.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Faith-sharing group**, 7:30-9 p.m. Information: 317-856-7442. †

VIPs...

Jakob Biernat, a seventh-grader at St. Joan of Arc School and member of



St. Joan of Arc Parish in Indianapolis, won the Indianapolis North Deanery Spelling Bee on Feb. 8 held at Bishop Chatard High School in Indianapolis. He competed against nine other archdiocesan schools in the event. †

Amended informed consent bill advances in Senate

By Brigid Curtis Ayer

Insufficient time and conflicting testimony from the medical community caused state Senate leaders to substantially amend an informed consent bill which was designed to curb abortion in Indiana.

House Bill 1172, as written and passed in the Indiana House, would have required that before an abortion, women would be given information that the fetus may feel



Sen. Patricia Miller

pain, and that after 20 weeks an anesthetic for the fetus may be available. It also would have changed the informed consent statute to require written information about adoption alternatives, physical risks concerning abortion and included the statement that life begins at fertilization.

Because of conflicting testimony regarding fetal pain and the serious objection from some in the religious and medical community regarding the statement that life begins at fertilization, Sen. Patricia Miller (R-Indianapolis), chair of the Senate Health Committee and Senate sponsor of the bill, said that she did not have time to adequately address these issues.

While Miller said during the Senate hearing that she was supportive of the bill's concepts, the senator said in order to get

the bill out of committee she would have to remove the pain, anesthetic and fertilization references.

Rep. Tim Harris (R-Marion), author of the bill, said, "I wasn't surprised when Senator Miller told me ahead of time that she was going to drastically amend House Bill 1172 in order to get the bill out of committee because the Senate Health Committee is a tough committee to get pro-life legislation through."

The bill requires that informed consent information be given to women in written form. Indiana's current informed consent law does not specify the manner in which informed consent information is presented.

Miller offered an amendment in committee, changing another part of the informed consent language to include "that there are many couples who are willing and waiting to adopt a child."

The intent of the amendment, which was unanimously approved by the Senate panel, is to reduce the number of abortions by promoting adoption. The amended version of House Bill 1172 now goes to the Senate floor, where it is expected to pass.

However, because of changes, Harris said he will dissent and House Bill 1172 will go to conference committee, where the bill's final language will be worked out.

"We'll have to wait and see how the bill comes out of the Senate, but I'm planning to have an amendment prepared to put back in the language that Senator Miller took out," Harris said. "I'm convinced that the conference committee report will pass

Home energy sales tax exemption amended into budget bill

House Bill 1081, the home energy sales tax exemption, was amended into the Indiana House of Representatives' property tax bill, House Bill 1001, during a meeting of the Senate Tax and Fiscal Policy Committee.

The amendment provides a sales tax exemption for the sale of home energy to a person who acquires the energy through a home-energy assistance program administered by the Division of Family Resources.

"It is good that the effort to extend the sales tax exemption is still alive," said Glenn Tebbe, executive director of the Indiana Catholic Conference, "but the amended version only provides a home energy sales tax exemption on a temporary basis for the year 2007. The hope is that during the budget writing session, which begins

in January 2007, the exemption can be included in a more permanent manner."

In addition, several other changes were made in House Bill 1001. Even though many lawmakers support the home energy portion of the bill, because of the other major tax issues, including property and other local tax laws, the bill's fate is uncertain.

The bill, which passed 97-0 in the Indiana House of Representatives, should pass in the Senate, but is expected to go to conference committee, where "anything can happen," Tebbe said.

The Indiana Catholic Conference supports the home-heating assistance program because it will assist low-income families in keeping heat in their homes during the winter months. †

the Senate if we can just get it to the Senate floor."

Sen. Jeff Drozda (R-Westfield), who is the Senate co-sponsor of House Bill 1172 and who, like Harris, will be a conferee when the bill goes to conference committee, said, "I'm very disappointed that this bill was drastically changed during the Senate Health Committee meeting, but the

process of the bill going to conference committee still lends hope for some of the original language to be put back in."

Drozda said the plan is to amend the bill in conference committee to include three things: 1) that life begins at fertilization; 2) that the baby may feel pain during the abortion; and 3) that pharmacists can

See ICC, page 14

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Parishes schedule 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*.

Batesville Deanery

March 8, 7:30 p.m. for St. Martin, Yorkville, and St. Paul, New Alsace, at St. Paul, New Alsace
 March 12, 1 p.m. at St. Maurice, Napoleon
 March 12, 3 p.m. at Immaculate Conception, Millhouses
 March 21, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 March 22, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 March 23, 7 p.m. at St. Lawrence, Lawrenceburg
 March 27, 7 p.m. at St. Peter, Franklin County
 April 3, 7 p.m. at St. Louis, Batesville
 April 4, 7 p.m. at St. Charles Borromeo, Milan
 April 4, 7 p.m. at Holy Family, Oldenburg
 April 5, 7 p.m. at St. Vincent de Paul, Shelby County
 April 5, 7 p.m. at St. John the Baptist, Osgood
 April 6, 7 p.m. at St. Anthony of Padua, Morris
 April 7, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

March 23, 7 p.m. at St. Paul Catholic Center, Bloomington
 March 28, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Mary, Mitchell
 March 29, 7 p.m. at St. John the Apostle, Bloomington
 March 30, 7 p.m. at St. Martin of Tours, Martinsville
 April 4, 7 p.m. at St. Charles Borromeo, Bloomington
 April 6, 7 p.m. at St. Agnes, Nashville

Connersville Deanery

March 9, 7 p.m. at St. Bridget, Liberty
 March 16, 7 p.m. at St. Mary, Rushville
 March 21, 7 p.m. at St. Michael, Brookville
 March 22, 7 p.m. at St. Gabriel, Connersville
 March 28, 7 p.m. at St. Andrew, Richmond
 April 5, 7 p.m. at St. Elizabeth, Cambridge City
 April 6, 7 p.m. at St. Anne, New Castle

Indianapolis East Deanery

March 8, 7:30 p.m. for St. Michael, Greenfield, and Holy Spirit at Holy Spirit
 March 16, 7 p.m. at St. Thomas the Apostle, Fortville
 March 20, 7 p.m. for St. Bernadette, Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
 March 22, 7 p.m. at St. Simon the Apostle
 March 22, 7 p.m. for Holy Cross, SS. Peter and Paul Cathedral and St. Mary at St. Mary
 March 27, 1 p.m. at St. Philip Neri

Indianapolis North Deanery

March 26, 4 p.m. for North Deanery parishes at Christ the King

March 27, 7 p.m. for North Deanery parishes at Christ the King
 March 28, 7 p.m. for North Deanery parishes at Christ the King
 March 29, 7 p.m. for North Deanery parishes at Christ the King

Indianapolis South Deanery

March 25, 9:30 a.m. at St. Barnabas
 March 28, 7 p.m. at St. Mark
 March 29, 7 p.m. for Holy Name, Beech Grove, Nativity and St. Jude at St. Jude
 April 5, 7 p.m. for Good Shepherd and St. Roch at St. Roch
 April 5, 7 p.m. for St. Ann and St. Joseph at St. Joseph
 April 5, 7 p.m. at Sacred Heart
 April 10, 7 p.m. at Our Lady of the Greenwood, Greenwood
 April 10, 7 p.m. at SS. Francis and Clare, Greenwood

Indianapolis West Deanery

March 8, 7 p.m. at St. Michael the Archangel
 March 8, 7 p.m. at St. Christopher
 March 15, 7 p.m. at Mary, Queen of Peace, Danville
 March 27, 7 p.m. at St. Gabriel the Archangel
 March 28, 9 a.m.-11 a.m. at Cardinal Ritter Jr./Sr. High School
 March 28, 6:30 p.m. at St. Monica
 March 30, 7 p.m. at St. Malachy, Brownsburg
 April 5, 7 p.m. at St. Joseph
 April 6, 7 p.m. at Holy Angels

New Albany Deanery

March 20, 7 p.m. for St. Mary, New Albany, and Our Lady of Perpetual Help, New Albany, at Our Lady of Perpetual Help, New Albany
 March 21, 8:30 a.m.-11 a.m. and 1 p.m.-2:30 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville
 March 21, 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. Michael, Bradford
 March 22, 8:30 a.m.-11 a.m. and 1 p.m.-2:30 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville
 March 22, 7 p.m. at St. Joseph, Corydon
 March 22, 7 p.m. at St. Michael, Charlestown
 March 29, 7 p.m. at St. Mary, Navilleton
 April 2, 2 p.m. at St. John, Starlight
 April 2, 7 p.m. at St. Mary, Lanesville
 April 5, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 April 6, 6:30 p.m. at St. Paul, Sellersburg
 April 9, 4 p.m. at Holy Family, New Albany
 April 10, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery

March 15, 6 p.m. at St. Patrick, Salem
 March 16, 7 p.m. at St. Bartholomew, Columbus
 March 20, 7 p.m. at St. Mary, North Vernon
 March 21, 6 p.m. at American Martyrs, Scottsburg
 March 29, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
 April 4, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison

Tell City Deanery

March 30, 7:15 p.m. at St. Mark, Perry County
 April 2, 4 p.m. for St. Michael, Cannelton, St. Pius V, Troy, and St. Paul, Tell City, at St. Paul, Tell City
 April 6, 7:30 p.m. at St. Augustine, Leopold
 April 12, 7 p.m. at St. Meinrad, St. Meinrad

Terre Haute Deanery

March 9, 7 p.m. at Sacred Heart, Clinton
 March 12, 7 p.m. at St. Joseph, Rockville
 March 23, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute
 March 23, 7 p.m. deanery service at St. Benedict, Terre Haute
 April 3, 7 p.m. deanery service at St. Paul the Apostle, Greencastle
 April 6, 7 p.m. deanery service at St. Patrick, Terre Haute
 April 6, 7 p.m. at Holy Rosary, Seelyville †

ONS photo by Gregory A. Sherritz, Long Island Catholic



The Rite of Election, celebrated annually in cathedrals and churches around the world on the first Sunday of Lent, formally acknowledges the readiness of those preparing to receive the sacraments of initiation—baptism, confirmation and the Eucharist—at the Easter Vigil.

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Our Lady of the Most Holy Rosary Parish to hold Lenten speaker series

By Sean Gallagher

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis, will host its sixth annual Lenten speaker series, titled "Spaghetti and Spirituality," on March 8, 15, 22 and 29 and April 5.

Prior to dinner and each week's presentation, eucharistic adoration will start following the conclusion of the noon Mass in Latin. Another Mass, celebrated in English, will be held at 5:45 p.m. A light, meatless pasta dinner begins at 6:30 p.m. at Msgr. Priori Hall. Each presentation will begin at approximately 7:15 p.m.

Bruce Konicek, a member of the parish and the event organizer, emphasized the spiritual nature of the speaker series.

"These talks are offered at a time when

we should make a strong effort to dig deeper into our faith," he said. "So just by coming to Holy Rosary on these five Wednesdays and participating in the sacraments is alone very worthwhile. This series adds to the richness of Lent because it is primarily focused on Catholic adult education."

On March 8, author Roy Schoeman will discuss "The Role of Judaism in Salvation History from Abraham to the Second Coming."

The topic is taken from Schoeman's book, *Salvation is from the Jews—the Role of Judaism in Salvation History from Abraham to the Second Coming*.

A convert from Judaism, Schoeman studied the Jewish faith under the direction of several prominent rabbis in New York.

On March 15, Catholic author and lecturer Alice von Hildebrand will speak about the role of women in the Church.

Father Tim Alkire, pastor of St. Boniface Parish in Lafayette, Ind., in the Lafayette Diocese, will speak on the topic "True Renewal: The Eucharist and the Church" on March 22.

This presentation will conclude Holy Rosary Parish's Lenten parish retreat, including a 40-hours devotion. The retreat will include presentations by Father Alkire at 6:30 p.m. on March 19-21.

Franciscan Friar of the Renewal Father Andrew Apostoli will discuss "Archbishop Fulton J. Sheen: The Voice of the Church in America for 30 Years" on March 29.

Father Andrew is the vice postulator for the beatification Cause of the Servant of

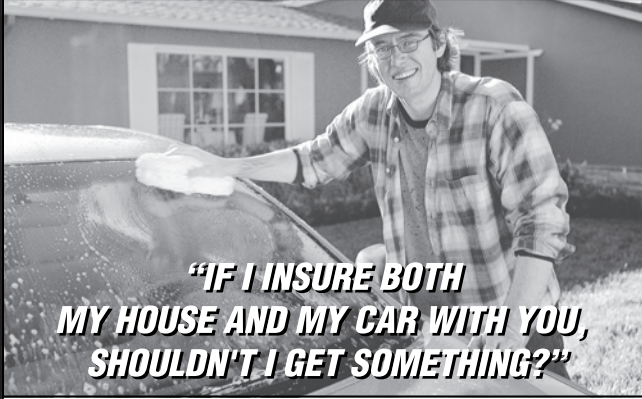
God Fulton Sheen and was ordained to the priesthood in 1967 by then Bishop Sheen.

The series concludes on April 5 with a presentation on the topic "John Paul 'the Great'—Vocational Arsenal for B16," given by Franciscan Missionary of the Eternal Word Father Francis Mary Stone, the host of the Eternal Word Television Network program "Life on the Rock."

Those interested in attending any session should notify the parish no later than 5 p.m. on the Monday prior to a specific program.


While the dinners and presentations are free, donations will be accepted.

(For more information or to make reservations, call Our Lady of the Most Holy Rosary Parish at 317-636-4478.) †



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Cunning men, with coward's fear
Blaspheme all that faith holds dear.



Shepherd's staff to cruel cross:
Could such love be seen as loss?



Jesus' path, salvation's bill,
Looms before us—always will.



How can thoughts or words express
This shared scene of tenderness!



If at times I hesitate
Proud me, Lord, lest I be late.



In the strife of every day
Caring hearts do find a way.



Jesus, we should realize
With your help we too will rise.

Adoramus te, O Christe, et benedicimus tibi.



Lord, I listen when you speak.
Strengthen me, for I am weak.



In the dust I see you lie,
Lord, I hear the ages cry.



Strip me, Lord, of thinking sin,
With new hope let me begin.



Through the clamor hear my cry:
Was it I, Lord, yous't it I?



With your death I live anew.
Jesus, I will follow you.



Death does not denote defeat.
Jesus, you make life complete.



This, the Great Amen in time—
Jesus, sacrifice divine.

St. Meinrad parishioner Dorothy M. Colgan of St. Meinrad wrote these reflections on the Stations of the Cross, which were photographed by Mary Ann Wyzard at Sacred Heart of Jesus Church in Indianapolis. This Lenten reflection was designed by Ann Sternberg. The terra cotta Stations were acquired from Mayer of Munich, Germany, and framed by German wood carver Bernhard Ferring in 1899 in Chicago.

Wanted: Facilitators to help lead program to protect children

By Mike Krokos

It takes a village to raise a child. While that axiom has been a staple heard for decades, a similar saying has appeared on the Church's landscape in recent years: It takes a whole Church to protect a child.

In the Church, it's also about creating safe environments for young people, and in the Archdiocese of Indianapolis thousands of employees and volunteers have taken part in "Protecting God's Children," an adult program created by VIRTUS to help fulfill the mandate set by the U.S. bishops in their "Charter for the Protection of Children and Young People" in 2002.

"It's an excellent program for raising awareness for parents and everyone in the Church," said Edward Isakson, archdiocesan director of human resources, who also serves as a facilitator. VIRTUS is an affiliate of the National Catholic Risk Retention Group in Lisle, Ill., which

created the safe environment programs for dioceses nationwide.

The training shares techniques of how to become more aware of child abuse and what to do about it, Isakson said.

"We need to be proactive to prevent abuse from happening in the first place," he said.

A brochure shared during "Protecting God's Children" training includes five steps for adults to follow to help potentially detect when child abuse is occurring. They are:

- Know the warning signs.
- Control access.
- Monitor all programs.
- Be aware.
- Communicate your concerns.

"We're trying to establish reasonable boundaries," Isakson said.

He also referred to the VIRTUS training he leads as "sobering" and "difficult to go through" because participants hear from both those who have been abused

and known child molesters.

The national statistics shared don't make things any easier: Child abuse takes place in all facets of society, Isakson said, and one in five girls and one in 10 boys is abused before the age of 18. A video shown during the training is also geared toward adults and not children, Isakson noted.

The training, Isakson added, is one way "we [the Church] want to be part of the solution."

Though the program is mandatory for all archdiocesan employees and volunteers at parishes, schools and other Church-related groups—including the Catholic Youth Organization—the training is open to anyone.

The archdiocese is currently in need of more VIRTUS facilitators to do training in parishes and deaneries, said Suzanne Yakimchick, chancellor and victim assistance coordinator for the archdiocese.

A VIRTUS Facilitator Training is scheduled for March 13 from 8:30 a.m. to

4 p.m. at Our Lady of the Greenwood Parish in Greenwood. Before you volunteer to become a facilitator, you need to have completed awareness training, Isakson noted. A list of regular training sessions is also available online at www.archindy.org or www.virtus.org. Click the "registration" icon and go to Archdiocese of Indianapolis when you visit the VIRTUS site.

Most training sessions last three hours, and Spanish-speaking facilitators have been trained to meet that need, Isakson said.

"I think it's one of the best things we've ever done as a Church," Isakson said of the training program. "It adds another layer of protection and increases safety in our parishes, schools and programs."

(For more information on becoming a VIRTUS facilitator, call Suzanne Yakimchick at 317-236-7325 or 800-382-9836, ext. 7325, or Edward Isakson at 317-236-1549 or 800-382-9836, ext. 1549.) †

South Dakota Legislature votes to ban nearly all abortions

PIERRE, S.D. (CNS)—By adopting legislation that would prohibit all intentional abortions except those to save a mother's life, the South Dakota Legislature moved toward a direct challenge of the U.S. Supreme Court's 1973 *Roe v. Wade* decision.

If signed into law, it would become the most sweeping ban on abortion adopted in any state since 1973.

The South Dakota House of Representatives passed the bill on Feb. 24 by a vote of 50-18. The Senate had approved it on Feb. 22, by a vote of 23-12, after slightly amending an earlier version adopted by the House. The House vote on Feb. 24 incorporated the Senate's amendment.

The amendment, an addition to the introductory legislative findings of the

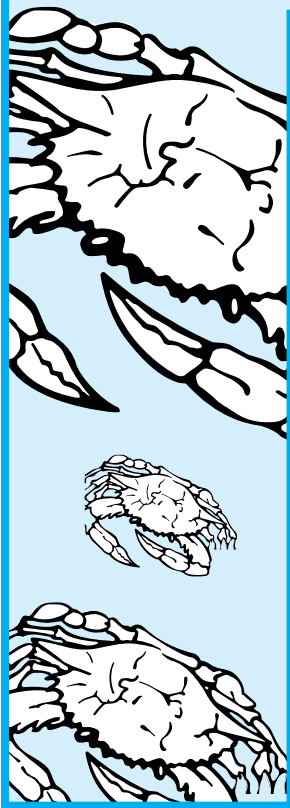
bill, said the Legislature finds that "the guarantee of due process of law under the constitution of South Dakota applies equally to born and unborn human beings," and that the mother and her unborn child "each possess a natural and inalienable right to life."

In 2004, Gov. Mike Rounds vetoed, on technical grounds, an anti-abortion bill that also contained an exception for the health of

the mother. But he recently said at a news conference that he would "look favorably" on any bill that meets the concerns he raised about the 2004 legislation. He said it was his understanding that the new legislation sought to address those concerns.

Planned Parenthood, which operates the only abortion facility in South Dakota, said it would file suit to block the legislation if the governor signs it. †

Lenten Dining Guide





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Monstrance blessed by Pope John Paul II to visit Greenwood parish

By Sean Gallagher

On March 9-11, Our Lady of the Greenwood Parish in Greenwood will offer several prayer services featuring a monstrance blessed by Pope John Paul II on Easter 2005, less than a week before he died.

The monstrance, which is cared for by the Rosary Evangelization Apostolate, headquartered in Oak Creek, Wis., in the Milwaukee Archdiocese, has been dedicated to be used for prayer for an increase in priestly vocations.

Father Jonathan Meyer, associate pastor of Our Lady of the Greenwood Parish, said the prayer services can be a time to seek the late pope's intercession for an increase of priestly vocations and to "reflect upon the gift [Pope John Paul] gave our Church in understanding our vocations to the priesthood, religious life or the sacrament of holy matrimony."

The monstrance's use in the parish is scheduled to begin at 6 p.m. on March 9 at Our Lady of the

Greenwood's perpetual adoration chapel. The monstrance will be in the chapel during its stay at the parish except for the times that it will be used in the church.

On March 10, the monstrance will hold the Blessed Sacrament in the parish church during Stations of the Cross prayers that start at 7 p.m. and conclude with Benediction. The text used for the Stations of the Cross is focused on the priesthood.

Msgr. Mark Svarczkopf, Our Lady of the Greenwood's pastor, will give a presentation on the "Pater Noster," the Latin version of the "Our Father," after the stations and Benediction.

A rosary for priestly vocations will be prayed before the monstrance holding the Blessed Sacrament in the church at 2 p.m. on March 11. A special holy hour for priestly vocations involving the monstrance will be held at the church at 7:30 p.m. on March 11.

After the holy hour, the monstrance will be returned to the perpetual adoration chapel until 7 a.m. on March 12. †

CNS photo by Gregory A. Shemitz



A monstrance blessed by Pope John Paul II for use in eucharistic adoration and prayers for priestly vocations is displayed at an outdoor shrine at St. Anthony High School in South Huntington, N.Y., in mid-March 2005. A similar monstrance, blessed by Pope John Paul less than a week before he died, will be featured in prayer services for priestly vocations on March 9-11 at Our Lady of the Greenwood Parish in Greenwood.

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Homeless get soup, sandwiches and 'gold' through program

PROVIDENCE, R.I. (CNS)—Every other Friday night, between 5:45 p.m. and 8:30 p.m., the homeless find their way onto Kennedy Plaza in Providence for soup, sandwiches and "gold."

"Gold" is what some have dubbed the socks that volunteers began distributing—and for some they are a bigger draw than the food. They are donated by a man in Bellingham who buys them wholesale.

The food distribution efforts are part of the "And You Fed Me" program, one of several initiated by Father James T. Ruggieri, pastor of St. Patrick and St. Casimir parishes, after a homeless man approached him and asked for some food on a Saturday more than five years ago, when the priest was part of a regular vigil outside a Providence abortion clinic.

Father Ruggieri realized,

after buying the man a sandwich, that the needs of those living on the streets were not being entirely met by area soup kitchens. Initially, a group began distributing soup, later adding sandwiches and, three years ago, the socks.

In January, two East Providence communities—Our Lady of Loreto Parish and St. Margaret School—collected 874 scarves, hats and gloves for the homeless.

"We want to let people know how appreciative these people are" for what they receive, said Anne Pari, 65, of St. Brendan Parish in Riverside, who volunteers at Kennedy Plaza.

Volunteer Patty Sweet, 31, of St. Matthew Parish in Cranston, added that she looks forward to seeing the smiles on the grateful faces that come to greet her twice a month.

"It's a joy to meet with

them and talk to them," Sweet told *The Providence Visitor*, newspaper of the Providence Diocese. "We've started to develop a relationship with these people."

After distributing food on the plaza, the volunteers also stop at the Greyhound Bus Station, Beneficent Church and at the Crossroads shelter on Broad Street.

Sometimes making soup and sandwiches is a parish

project, other times individuals take on the task, but when no one is available, Sweet and Pari do the cooking themselves.

Pari laughed when she was asked about other clothing donations, noting that people she doesn't know will stop by her home, and put coats and blankets in her shed, because they know that is where she stores the clothes until they are distributed. †

Vatican official: Combat hatred of Christianity by living Gospel

VATICAN CITY (CNS)—The best way to combat fear and hatred of Christianity in the world is for Christians to authentically live out the Gospel in all aspects of their daily lives, said a top Vatican official.

The Vatican's foreign minister, Archbishop Giovanni Lajolo, said while it was urgent that international organizations help

take measures against religious intolerance and discrimination, individual Christians also play a crucial role.

The Vatican has appealed to organizations such as the United Nations and the Organization for Security and Cooperation in Europe to include hatred against Christians in their fight against anti-Semitism and discrimination against

Muslims, he said in an interview with the Italian daily, *Corriere della Sera*.

But hatred or fear of Christians "is fought above all, I think, by having the person who calls himself a Christian try to be one [a Christian], with greater awareness and consistency in the family, at work, in politics," he said.

Archbishop Lajolo's comments came after recent

deadly attacks against Christians and their places of worship in Pakistan and Nigeria. He called irresponsible the caricatures that denigrated the Muslim prophet Mohammed; the cartoons, originally published in a Danish newspaper, triggered the recent violence.

However, he said, much needs to be done to protect and guarantee the rights and

dignity of religious minorities in mostly Muslim countries.

An important way to promote mutual respect, he said, was by fostering the exchange of students and university professors across cultures.

In addition, more attention should be paid "to the social development" of women, making it well understood that the intention was not "to impose Western

models" of womanhood on other cultures, he said.

The Italian archbishop said the Church's desire to engage in dialogue with the world's Muslims "cannot dim in the face of recent difficulties."

He echoed Pope Benedict XVI's call to constantly improve the current dialogue between Muslims and Christians, and to not let it become "a seasonal" event, taken up only in times of crisis. †

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continued from page 7

follow their conscience by refusing to fill chemical abortion prescriptions.

"The biggest obstacle is getting the Senate Republicans to sign off on the conference committee report so that the bill can move to a vote on the Senate floor," Drozda said. The senator explained that the fate of this bill lies in the hands of the Senate Republican caucus, who must approve the bill's contents after it comes out of conference committee and before it moves to the Senate floor.

Drozda said that because of this, it is imperative that people contact their senator and ask him or her to support the conference committee report on House Bill 1172. "Once we get it to the Senate floor, it will pass."

Since House Bill 1172 was amended in the Senate, the final outcome will likely be determined in conference committee this week. The Indiana General Assembly only has a few weeks remaining for legislative business as it must adjourn by March 14.

In 2003, the Indiana State Department of Health reported there were 11,458 abortions performed in Indiana. To view the full report of Indiana abortions from 1999 to 2003, go to the Indiana State Department of Health's Web site at www.in.gov/isdh/index.html, click on data and statistics, then click on induced terminated pregnancies for abortion information. For more abortion facts, go to www.abortionfacts.com or visit the Silent No More Awareness Campaign's Web site at www.silentnomore-awareness.org.

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

During Lent, allow God's Word to enter the chaos of life

By Sr. Genevieve Glen, O.S.B.

In the beginning, the picture wasn't pretty, says Genesis, which describes a formless wasteland, a dark abyss and a mighty wind churning the waters.

The Hebrew word for "formless wasteland" suggests a place of futility, purposelessness and barrenness. You wouldn't want to go there. But most of us do go there at one time or another, sometimes for long stretches and sometimes for short visits.

During Lent, take a look at the corners of your life, where chaos is making shambles of the order of your familiar world.

Into this very chaos, says Genesis, God speaks a series of words. So the chaos teems with possibilities.

God's Word gives each possibility a name—"light," "firmament" and "tree."

Each also is given a place, a purpose and a relationship. Great lights hang in the heavens to mark time, dry land emerges from the sea to house living creatures and plants grow to provide food for animals.

Name, place, purpose and relationship are interactive frameworks that are essential for human life. Human beings don't survive long without the meaning that these frameworks provide in life.

Created in their Creator's image, human beings were charged from the start with collaborating in the ongoing cultivation of creation. But when the first humans disrupted the primal plan by obeying words other than God's, humanity needed a new start. More than one new start, in fact, as experience tells us.

At every new beginning, God speaks again the creative word that brings new possibilities for life out of whatever chaos has overtaken us and swamped the frameworks of order that we need to live creative lives.

"*Lectio divina*," a way to pray with Scripture, lets God's Word work in us as it did in the primal chaos, reframing our lives into a more vivid image of God in Christ's likeness.

During Lent, we prepare to renew our baptismal life. One of the traditional Lenten tools for this re-creation is prayer.

The Latin words "*lectio divina*" refer to a form of prayer developed centuries ago and restored to popularity by the revival of interest in the Bible.

How does one undertake *lectio divina* as part of prayer?

First, choose a quiet time and a place for prayer. Commit yourself to a realistic amount of time for prayer. Twenty minutes a day may be enough on most days. The point is to set up a pattern that you can stick to rather than an ideal that you'll abandon in a week.

To talk about doing *lectio divina*, we have to make it sound more methodical than it is. Ancient treatises on *lectio* suggest four simple processes for letting the Word in: "*lectio*" (reading), "*meditatio*" (meditating), "*oratio*" (praying) and "*contemplatio*" (contemplating).

"*Lectio*" means taking up a passage of Scripture and reading it prayerfully. A good starting place would be the Lenten Mass readings or Mark's Gospel.

Ask for the Holy Spirit's help. Read your chosen passage through once to get



God's Word gives each possibility a name—"light," "firmament" and "tree"—as well as a place, a purpose and a relationship. Great lights hang in the sky to mark time, dry land emerges from the sea to house living creatures and plants grow to provide food for animals.

the gist of the whole. Then return to the beginning and read very slowly. Read aloud or at least move your lips to make yourself slow down. This is not speed-reading.

As soon as something strikes or disturbs you, stop reading. It's time for "*meditatio*."

"*Meditatio*" originally meant repeating a word or phrase over and over until it was fixed in the heart. Later, it came to mean pondering whatever struck you, probing all its angles and corners. Both serve the same purpose: They allow us to savor the Word fully and be nourished.

"*Oratio*" keeps us from a solo performance. It means turning our monologue of thoughts into a dialogue by including God.

Address your questions or concerns or insights to God. Or open your feelings to God wordlessly. Or simply turn to God in love or praise.

Sometimes you may find yourself simply falling silent in God's presence as you would with someone that you love when words run out. That's "*contemplatio*." Don't let the word scare you. It's not reserved to saints and mystics. It's not your decision either. In this dance, God leads.

These four processes are more like

currents in a stream than steps on a ladder. Reading a passage is the essential starting place, but during and after your reading anything goes.

Sometimes your prayer will include all four processes, sometimes only reading, sometimes mostly prayer, sometimes all silence.

Give God a free hand.

But whenever you get stuck or distracted, go back to reading Scripture.

When your prayer time is up, give thanks for whatever God has done in you, even if it feels like nothing.

The proof of *lectio* is not in the experience of prayer, but in the quality of Christ-centered living that it inspires in you. Be patient. Seeds grow at their own pace in the dark.

With the Spirit's help, carry something from your *lectio* throughout the day. Recall and repeat it whenever you find yourself drifting away from God.

At the Easter Vigil, we will hear the Genesis creation story proclaimed. Through our Lenten *lectio*, may we hear it with renewed ears.

(Benedictine Sister Genevieve Glen is a member of the Abbey of St. Walburga in Virginia Dale, Colo.) †

Is *lectio divina* an option for you?

By Scott J. Rutan

Last fall, Pope Benedict XVI invited people to consider adopting the ancient practice of "*lectio divina*," which means "divine reading" and involves the use of Scripture in prayer.

The steps of *lectio divina* are simple enough. First, read a biblical text slowly, prayerfully, openly and often aloud. Second, pause over a word or short phrase as the Spirit moves you. Third, spend time with that word or phrase, and let it soak into both mind and heart. Next, empty yourself and simply accept the gift of God's own presence.

Joseph Ganley, a trained spiritual director, has led sessions on *lectio divina* at parishes.

"I've found that people with little or no Bible background find it a very accessible way to pray the Scriptures," he said. "With *lectio divina*, people may read only one or two lines of Scripture before a word or phrase speaks to them."

They only have to be open to God's presence, he said, and aren't obligated to enter into all four steps. Often, they will find that prayer and contemplation, which are parts of *lectio divina*, take place throughout their day when the scriptural word or phrase selected acts as a spiritual lens to view daily actions and thoughts.

(Scott Rutan is the coordinator of adult and family faith formation at St. Patrick Parish in Victor, N.Y.) †

Discussion Point

Scripture guides prayer time

This Week's Question

How do you use the Bible in your prayer and/or spirituality?

"When there's a particularly troubling situation in my life or someone else's life, I look up verses in the Bible that apply to the situation. It does help." (Nancy Hanrahan, Cameron, Mo.)

"I pray from it. I read a verse, and that's how I enter into prayer each morning. About a year ago, I made it my mission to read through the whole Bible. I'm about halfway there." (Norma Liner, Houma, La.)

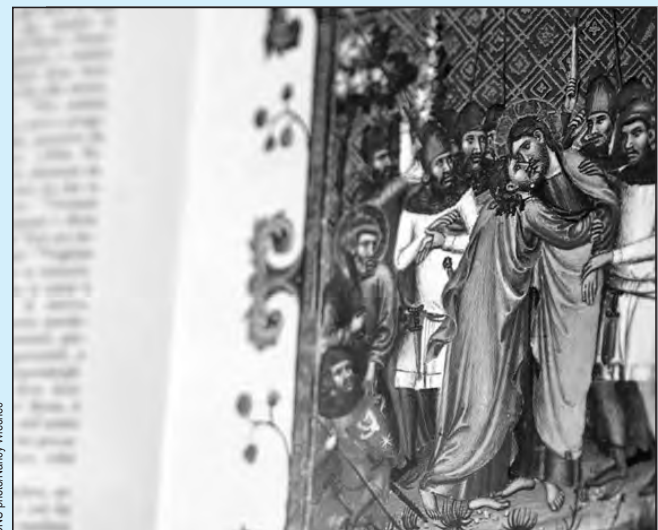
"Privately, I have a Bible with day-by-day readings, and I follow these each day." (Marianne McElyea, Little Rock, Ark.)

"I have a little pamphlet that has a Bible verse for each day and an interpretation. So often, the verse is appropriate to my life. Also, if I'm troubled, I open my Bible and let it fall open. The words before me don't always strike me like a light bulb turning on, but eventually they seem to show me some insight." (Donna Wald, Lodge Grass, Mont.)

Lend Us Your Voice

An upcoming edition asks: In the face of contemporary world threats, do you remain a hopeful person? How and why?

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

Jesus in the Gospels: The Lord's Supper

See Matthew 26:26-29, Mark 14:22-25,
Luke 22:19-20

Both Matthew's and Mark's Gospels refer to the institution of the Eucharist as the Lord's Supper. They both report this important event in only four verses. Luke's Gospel is even more succinct—three verses.



After Judas left the room, the Passover Seder meal continued.

A first cup of wine had been drunk before Judas left. Then Jesus blessed the second cup, and it was passed around for all to drink. On the table lay unleavened bread, probably handbaked matzah. Jewish ritual prohibited any leaven in the bread. To avoid any leavening, the matzah could not be baked longer than 18 minutes.

Jesus took the unleavened bread and said the prayer prescribed in the Seder ceremony: "Blessed are you, Lord our

God, king of the universe, who brings forth bread from heaven." But then he added, "This is my body, which will be given up for you."

A year before, in Capernaum, Jesus had told his followers a half dozen times that they must eat his body and drink his blood in order to have eternal life. At the time, he lost many of his followers, sickened by the idea of eating his flesh and drinking his blood, but the Apostles stayed with him. Probably since that time, they had wondered how he could give them his body to eat. Now they learned how.

"This is my body," he said. It still looked, tasted and felt like unleavened bread, but its substance was changed. It had become Jesus' body. They all ate what had previously been unleavened bread. They ate his body.

The Passover Seder continued. There's no indication in the Gospels that Jesus and his Apostles ate the paschal lamb that was part of the Jewish Passover. They were observing the feast according to the Essene's calendar, and the Essenes did not eat the paschal lamb.

They would have shared a third cup of wine with the meal, and then a fourth after the meal. Before sharing the fourth cup, Jesus said, "This is my blood of the covenant, which will be shed on behalf of all for the forgiveness of sins." Just as he had changed the substance of the bread into his body, he changed the substance of the wine into his blood.

Then he said the words that indicated that he wasn't doing this just for the Apostles. "Do this in memory of me," he told them. The Church has taken these words to mean that Jesus wanted his Apostles to make the changing of bread and wine into his body and blood the central mystery rite for Christians.

This celebration of the Lord's Supper was to be a commemoration just as the Passover Seder was a commemoration of the Israelites' exodus from Egypt. It was to commemorate more than the changing of bread and wine, though. Jesus said that his blood would be shed for all for the forgiveness of sin. The commemoration, therefore, is of Jesus' redemptive death and resurrection. †

Cornucopia/Cynthia Dewes

Ask God, 'What's the best discipline for Lent?'

Hello, God. Yeah, it's me again. It's the beginning of Lent, and here I am waiting to be made worthy by my Lenten efforts. Maybe this will be the year.



It seemed to be easier when I was a kid. Remember all that chocolate I gave up? Well, more chocolate than the amount I gave up is now part of

my hips, so I guess that idea didn't work as I'd planned. As you knew all along, my subtle plan was to kill two birds with one stone: being virtuous while trimming my figure.

And remember how we used to give up smoking for six weeks, plus a couple days, just to be sure it stuck? Humph. Now it's a social obligation for everyone to give up smoking, whether it's Lent or not. Kind of takes the zing out of that penance too, doesn't it?

Foregoing swearing or using bad language was always a popular penance, as I recall. But most of what we gave up was pretty tame stuff by today's standards—if popular television, movies and music are any indication of the state of modern

communications. In fact, we get the impression that without bad words, not much would be spoken or sung at all.

Another favorite thing to give up in old times was soft drinks, or sweets in general. Dentists and moms were fond of this one, and not just for spiritual reasons. Reading today's statistics that more kids drink Pepsi than milk—and that many of their lunches consist of vending machine candy, chips and sugared "energy" bars—we'll have to eliminate this penance also. We'd be denying them essential nutrition!

Perhaps not allowing ourselves to watch movies and television is still a good penance. Considering the current moral level of some of them, it might even be essential to our spiritual condition.

Inversely, we could try bringing back TV shows like "Joan of Arcadia" and re-issuing movies like *Romero*, and making everyone watch them.

For that matter, composers like Mozart and Michael Joncas and the Carter family might become "in" listening if penitents had to give up much of what passes for popular music these days. Misogyny, violence, despair and just plain noise would be revealed as the moral traps they are when compared to the spiritual joy found in inspired music.

Of course, since Vatican II the Lenten emphasis has changed from "giving up" things to encouraging more positive practices. Instead of denying physical or emotional gratification, we start a regimen of personal prayer or join a Bible study class or attend daily Mass more often. The intent is not only to make ourselves aware of the need to change, but also to create change using spiritual tools.

This is a great idea, God. But I don't need to tell you that it's not a magic pill. I still seem to be measuring spiritual growth in tiny amounts rather than impressive leaps. Somehow, being human often trumps my best efforts at Lenten renewal.

I'm sure you've noticed that most of my faults are the same ones I had when I was 8; there are still parts of me that I'd like to change.

So here's the deal: During this Lent, I won't give up anything but those very faults when I catch them appearing, and I'll ask you for help every day—because I know that you've made Easter follow Lent.

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

Faith, Hope and Charity/David Siler

Catholic social teaching: The Church's rich treasure

Editor's Note: With this issue, we begin a new monthly column, "Faith, Hope and Charity," by David Siler, executive director of the Secretariat for Catholic Charities and Family Ministries.

First in an eight-part series

Pope Benedict XVI's first encyclical letter of his papacy, *Deus Caritas Est* ("God is Love"), provides a wonderful opportunity to further explore a dimension of the Catholic faith that he makes mention of throughout the second part of his letter referred to as Catholic social teaching.



Other times called Catholic social thought or the social teachings of the Catholic Church, these principles are derived primarily through Scripture and developed over centuries of practice that have been summarized in seven basic themes:

- Life and Dignity of the Human Person
- Call to Family, Community and Participation
- Rights and Responsibilities
- Option for the Poor and Vulnerable
- Dignity of Work and the Rights of Workers
- Care of God's Creation
- Solidarity

In many circles, this social doctrine is often referred to as the "best-kept secret of the Catholic faith."

In order for this rich doctrine to become more widely understood, realized and practiced, the Pontifical Council for Justice and Peace in 2004 published the *Compendium of the Social Doctrine of the Church*, which brings together all the official documents published by the Church throughout history that deal with life in society.

I share the sentiments expressed by Cardinal Renato Raffaele Martino, the president of the Pontifical Council for Justice and Peace, who stated in his introductory letter to the compendium, "I am pleased that the volume *Compendium of the Social Doctrine of the Church* has been published, sharing with you the joy of offering it to the faithful and to all people of good will, as food for human and spiritual growth, for individuals and communities alike."

In presenting the compendium to Cuba's bishops during a pastoral visit in February, the cardinal noted that the Church's social doctrine takes into consideration people's material and spiritual needs, and underscores "the deep sense of our common life, of our struggle for justice." He called the compendium an important tool for "openness and dialogue" with believers of other religions and with all people who strive for the common good, based on the fundamental values of "humanity, respect for the dignity of every person, and the desire for development, reconciliation and peace."

If you embark on reading the entire compendium, its secrets will be vividly revealed to you. However, in this small space, I wish to reveal just a portion of the secrets—enough for a seed to be planted in your heart, where the Spirit can nurture it in a way that will bring more love and joy to your own life and the lives of those around you. This may seem a lofty goal; however, this is truly what social doctrine is all about.

In a series of columns beginning in April, I will further explore each of the seven themes to help us grow in our faith in light of Catholic social teaching and its implications in our lives. †

Faithful Lines/Shirley Vogler Meister

The arts reflect hope in hurricanes' after math

It's been six months since Gulf Coast Hurricanes Katrina and Rita devastated the South. *Criterion* readers are already aware of the countless efforts of churches, organizations and individuals who have sacrificed time, energy and money. Some of us know firsthand stories from friends, relatives or colleagues



affected by the storms.

Unfortunately, there is more to be done. Many still suffer because of inadequate or mismanaged work or funds. Recently, while visiting relatives in Ohio, I read a column in *The Plain Dealer* in Cleveland by Stuart Leavenworth, a member of the *Sacramento Bee's* editorial board—*McClatchy NewsService/New York Times*. He revealed that because of lack of funds, he and hundreds of other eager volunteers still wait to be deployed to the South to do what they can. This is not unusual.

How frustrating for those who truly

want to serve! Many, however, are using whatever talents they have to help in other ways.

For example, a group of New Orleans artists recently was in the Indianapolis area with an exhibit to raise additional interest and funds for hurricane-affected areas.

Not long ago, I also received a book—*Beyond Katrina*—that is providing funds through its sales for hurricane victims to rebuild their lives. This book contains "poems, quotations and images shared by victims, volunteers and observers whose lives have been forever changed by the power of nature and the kindness of human beings," according to the Arts and Healthcare Initiative of the Arts Council of Central Louisiana (AHI), the book's publisher. Its editor, Patricia Powell, assisted by AHI volunteers and artists, claims *Beyond Katrina* helped people "express themselves through the arts and ultimately heal."

The Arts and Healthcare Initiative began at CHRISTUS St. Francis Cabrini Hospital in Alexandria, La., in February 2004. More information about AHI's work and the book can be found at

www.artsandhealthcare.org or via Judy Ginsburgh at 318-484-4474 or judy@louisiana.arts.org.

Although some of the insightful material published in *Beyond Katrina* is anonymous, I feel compelled to mention one of the many signed works, "The Canticle of New Orleans," by Daughter of St. Paul Sister Margaret Charles Kerry. I think her poem should be set to music. Each first line of the five stanzas—"Waters of the earth ... Winds of the sky ... City of humanity ... People of God ... and People of New Orleans"—ends like a litany with "Bless your Maker."

I wish I could share more of the talent in *Beyond Katrina* because each personal piece is special in its own way. The book reflects, as its back cover notes, a wide range of emotions: "the rage, the fear, the helplessness, the frustration, the gratitude, the love, the compassion, and the belief that we will recover."

We pray that will indeed be the case.

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

First Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 5, 2006

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

The Book of Genesis is the source of the first reading.

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

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

God assures Noah and his family that never again would a flood destroy the earth. Furthermore, God promises a Covenant with Noah's people. Of course, the presumption was that the people would obey God's law. After all, Noah's fidelity had saved him and his family from the flood.

Genesis sadly has had a very tortured history. Volumes on how to interpret Genesis would fill a library.

Without straying into the many controversies about this Old Testament book, it suffices to say that the purpose of the book, and of this reading, is to teach religious facts.

The religious fact is that sin destroys, while God protects the truly faithful.

For the second reading, the liturgy presents the Second Epistle of Peter.

The letter states that it was composed in Babylon, surely a symbol of Rome, the imperial capital and therefore the center of paganism and the impious culture of the time.

Christians at the time required encouragement. This epistle provided encouragement for them. It recalled the faithfulness of Noah.

God protects and saves the faithful through their identity with Jesus.

Christians unite with Jesus in baptism.

St. Mark's Gospel furnishes the last

reading. It is very brief, only a few verses, but it is quite dramatic.

The times are uneasy. Jesus retreats into the desert, there to be tempted by Satan. John the Baptist is arrested. Then the Lord comes into Galilee. His message is bold and stark. He says that "the time of fulfillment" is at hand. God will be vindicated. The tables will be balanced. The sinful will be laid low. It is inevitable.

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

Reflection

The Church has begun the season of Lent, the most intense period in the Church's year of calling its people to union with God. It begins the process with this weekend's readings. They call people to face the facts of life, of life as humans, hopefully with God.

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

Regardless of these questions, or the answers to these questions, the religious message of Genesis is clear. It supplies a fitting beginning to reflection for Lent.

The message is that sin, the willful rejection of God, leads necessarily and always to destruction. The ancient Hebrews had a good understanding that sin leads humans to their misery and to their death.

God, however, is ready to forgive and restore life. He is ready to give us life. He is ready to forgive us after we have sinned.

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

Lent calls us to discipline by penance. It calls us to prayer, to focus our hearts and minds, and to communicate with God, the fountain of strength and mercy. His strength reinforces our resolve not to sin. †

Daily Readings

Monday, March 6
Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Tuesday, March 7
Perpetua and Felicity, martyrs
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, March 8
John of God, religious
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, March 9
Frances of Rome, religious
Esther C:12, 14-16, 23-25

Psalm 138:1-3, 7c-8
Matthew 7:7-12

Friday, March 10
Ezra 18:21-28
Psalm 130:1-8
Matthew 5:20-26

Saturday, March 11
Deuteronomy 26:16-19
Psalm 119:1-2, 4-5, 7-8
Matthew 5:43-48

Sunday, March 12
Second Sunday of Lent
Genesis 22:1-2, 9a, 10-13, 15-18
Psalm 116:10, 15-19
Romans 8:31b-34
Mark 9:2-10

Question Corner/Fr. John Dietzen

'Yahweh' is most common name for God in Scripture

Q When and why was the word "Yahweh," the name for God, practically eliminated from the Bible?



What is the meaning of the terms "God" and "Lord" and "Jesus Christ," which seem to substitute for it? Are they more ancient than "Yahweh"? (Indiana)

A First of all, the name of God expressed by our word "Yahweh" was never eliminated from the Bible. It is, in fact, the name by which God is called more than any other in the Hebrew Bible, our Old Testament.

The problem arises from the fact that this divine name was so revered by the Hebrew people that it was normally never pronounced or written, especially after the destruction of the Jerusalem temple in A.D. 70.

In fact, even to this day, there is no certainty about how the name should be pronounced.

An author would write only the four consonants of the name—YHWH. When the name was spoken, the reader used instead the name "Adonai," which means Lord.

In writing, the combination of YHWH and the vowels of Adonai (a-o-a) resulted in the composite "Jehovah," which appeared centuries later in English Bibles. In modern times, scholars have concluded that the most apt pronunciation of the name is Yahweh.

In addition to "Adonai," the Scriptures give other names to God, like "El" and "Elohim." The name YHWH, however, predominates over all others put together, appearing more than 6,700 times.

When Jewish scholars eventually translated their Bible into Greek, YHWH became "o theos," the God, or "o kyrios," the Lord, then later in English usually God or Lord.

The background of the word "Yahweh" is not clear. Scholars offer numerous interpretations, but one now accepted as perhaps most likely was suggested first by the renowned Scripture scholar W. F. Albright.

"Yahweh," Albright believed, was the first word of the full Hebrew title "yahweh aser yihweh," which means, "He brings into being all that comes into being."

Whatever its original meaning, however, there is no doubt that this sacred name declared the unique relationship Israel had with its God, the God who was always with them.

While they never developed a complex theology about God's name or his nature, he was the divine Being infinitely beyond all other gods who brought all things into existence, who revealed himself through an irrevocable covenant with them as a people, who brought them through the exodus, who is always their protector and Savior.

For Christians, this is the God that Jesus knew and proclaimed as his—and our—Father. He is the divine Son, the Christ, the anointed One who became human and, in his person and life, reveals totally the nature and life of his Father Yahweh.

As Jesus tells the disciples at the Last Supper, "Whoever has seen me has seen the Father" (Jn 14:9).

Q May a person who attends two Masses on the same day receive Communion during both liturgies?

I thought we could, but one catechism that I searched said we could receive a second time only at baptisms, weddings, funerals, confirmations or similar occasions.

What is right? (Iowa)

A Church law states that anyone who has received the Eucharist may receive it again on the same day, but only within a Mass in which the person participates (Canon #917).

Later, in 1984, the Vatican Commission for the Interpretation of Canon Law explained that, even at Mass, Communion should not be received more than twice a day. No special occasion is required for the second Communion.

The rule is meant to encourage reception of Communion whenever we attend Mass, but also to prevent abuses in receiving multiple Communion of superstition or mistaken devotion.

(A free brochure, in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

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These buttons grace?
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Through time and space.

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A rare insight.

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Of those since past,
And to the souls
Perfecting task.

These tiny orbs
Turn into prayer,
As I sit on "idle"
Visit there.

And in this prayer
A hopeful plea.
Bring them home,
Dear God, to thee.

By Margaret Jacobi



Photo by Mary Ann Wyand

(Margaret Jacobi is a member of St. Michael Parish in Bradford.)

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.

ADAMS, Joseph W., Jr., 73, Holy Spirit, Indianapolis, Feb. 12. Husband of Ruth Adams. Brother of Anne Linder, Mary McFadden and James Adams.

BARLOW, Elizabeth, 66, St. Vincent de Paul, Bedford, Jan. 24. Mother of Paul and Tracy Barlow. Sister of Mary Frances Cassidy, Anna Mae Henderson and David Daugherty. Grandmother of one.

BELCHER, Stephen Forbes, 64, St. Thomas Aquinas, Indianapolis, Feb. 13. Husband of Anne Belcher. Father of W. Martin Belcher. Brother of David Belcher.

BREEDEN, Mary E., 90, St. Anthony of Padua, Clarksville, Feb. 13. Mother of Annetta Reed. Sister of Frances Dickey, Betty Flood, Arthur and Paul Huffines. Grandmother of five. Great-grandmother of two.

BROY, Keith E., 55, St. Augustine, Jeffersonville, Feb. 14. Husband of Laura Broy. Father of Michael Broy. Son of Harold Broy. Brother of Fern Dys and Paula Broy. Grandfather of five.

CAMPBELL, Bessie Ann (Hiner), 70, Holy Name of Jesus, Beech Grove, Feb. 16. Mother of Lori Templin. Sister of Joseph Hiner. Grandmother of four.

CRANEY, Timothy L., 29, Nativity, Indianapolis, Feb. 18. Husband of Ivy (McGuire) Craney. Son of Ron and Frances (Carr) Craney. Brother of Angela Vaughan and Mark Craney.

CROSSEN, Todd Michael, 21, St. Barnabas, Indianapolis, Feb. 22. Son of Scott M. and Lori A. (Apple) Crossen. Brother of Mark and Matthew Crossen. Grandson of Winfred and Peggy Apple. Great-grandson of Lillie Apple.

GARTH, Virginia, 87, St. Luke, Indianapolis, Feb. 20.

Mother of Julie Simpkins and James Garth. Grandmother of nine. Great-grandmother of four.

GUESS, William N., 80, St. Rita, Indianapolis, Feb. 3. Husband of Carole F. Guess. Father of Jeanmarie Guess-Hill, Theresa Guess-Holt, Carole, Marc and William Guess. Brother of Betty Garrett Inskeep. Grandfather of 11.

HARPENAU, Andrew L., 86, St. Mary, Navilleton, Feb. 11. Husband of Sylvia Harpenau. Father of Charlotte Cooley, Sharon Dobis, Benita Pate, Marvin and Stephen Harpenau. Brother of Earl Harpenau.

IHLE, Mary E., 91, St. Paul, New Alsace, Feb. 8.

KELLEY, Timothy M., 53, Sacred Heart of Jesus, Indianapolis, Feb. 15. Husband of Darcy Kelley. Father of Shannon McBeath, Courtney, Nick and Patrick Kelley. Brother of Lisa Kelley. Grandfather of one.

KENNY, Mary Kathryn, 90, Annunciation, Brazil, Feb. 10. Aunt of several.

KRANZ, Carol, 73, St. Lawrence, Indianapolis, Feb. 10. Mother of Deborah Johnson and Randolph Kranz. Sister of Judy Ritter. Grandmother of two.

KRAUSE, Petra M., 42, St. Joseph Hill, Sellersburg, Feb. 9. Wife of David Krause. Mother of Heidi, Nikki and Robby Ward. Daughter of Bradley and Lore Sonner.

LaGROTTO, Marion Anthony, 78, St. Roch, Indianapolis, Feb. 20. Husband of Margaret (Murello) LaGrotto. Father of Lisa Gadiant and Anthony LaGrotto. Brother of Anna Montarsi and Ralph LaGrotto. Grandfather of one.

LUCAS, Virginia (Leimgruber), 83, Immaculate Heart of Mary, Indianapolis, Feb. 14. Mother of Debbie Kelly and Virginia Lucas. Grandmother of two.

MAUER, Marie E., 88, St. Mary, Greensburg, Feb. 19. Sister of Edwin, Leonard and Louis Mauer.

MONTPETIT, Theresa, 78, St. Lawrence, Lawrenceburg, Feb. 9. Mother of Michael and Richard Montpetit. Stepmother of Helen McRoberts. Sister of Cecelia Marihugh.

NANCE, Betty J. (Spatig), 78, St. Mary, New Albany, Feb. 18. Mother of Dottie Kraft, Carol Powers and Steve Nance.

Grandmother of seven. Great-grandmother of two.

PAGOR, Carole Frances (Aiello), 71, Holy Spirit, Indianapolis, Feb. 17. Wife of Walter Pagor. Mother of Kathleen Ruston, Deborah Santucci, Elizabeth Smith, John and Walter Pagor Jr. Grandmother of 11. Great-grandmother of two.

SELF, Rita Ellen (McNally), 53, St. Gabriel, Connersville, Feb. 15. Wife of John R. Self Jr. Mother of Amanda Favorite, April Pea, Adam and Anthony Self. Stepdaughter of Jenny McNally. Sister of Mary Porter, Sandy McDonald, Linda Pritchard, Christine Whipple and Howard McNally. Grandmother of six.

SHEERIN, Daniel D., 81, St. Luke, Indianapolis, Feb. 16. Brother of Dorothy Brown and Barbara Rocap.

SIMMONS, Charles A., 86, St. Jude, Indianapolis, Feb. 18. Father of Suzanne Halloran and James Simmons. Brother of Elizabeth Prather and Jean Roll. Grandfather of eight. Great-grandfather of eight.

SMITH, Mildred L., 86, St. Louis, Batesville, Feb. 20. Mother of Cecilia Ann Carvin, Sheila Molock, G. Frank and Martin Smith. Grandmother of nine. Great-grandmother of 11.

STALEY, Melvin B., 78, St. Anthony, Indianapolis, Feb. 17. Husband of Hilda Staley. Brother of Violet Saylor.

STILES, Patricia A., 72, St. Martin of Tours, Martinsville, Feb. 4. Wife of Harold Stiles. Mother of Sue Hammans, Patricia Henson, Nancy Vondersaar, Karen Prather, Joe and Stephen Stiles. Sister of Gloria Brown, Agnes Newell, Beatrice Rodgers and William Gillespie.

STRASSEL, Raymond M., Jr., 92, Most Sacred Heart of Jesus, Jeffersonville, Feb. 12. Husband of Mary (Stoner) Strassel. Father of Jeanne Maxey and Raymond M. Strassel III. Grandfather of five.

WEBSTER, R. Douglas, 51, St. Vincent de Paul, Bedford, Jan. 29. Husband of Darlene Webster. Stepfather of Adrian Louden, Mylinda Skimehorn and Mark Webster. Brother of Sharon Hensley, Susan Webster and Treva Williams. Grandson of Ruth Moser. Step-grandfather of two.

WOLFE, James R., 59, St. Anthony, Indianapolis, Feb. 15. Husband of Joan Wolfe. Father of Ryan Wolfe. Son of Mary Wolfe. Brother of Marilyn Miller and Thomas Wolfe. †

IMMIGRATION

continued from page 1

be far more trouble than it was worth.

"I used to say you had to be a permanent resident or a citizen," she said. "It was just simpler."

Born in Italy to Ecuadorean parents who were part of the diplomatic corps, Larsen came to the United States with them at age 16.

Having attended American schools abroad, she said, she never really thought of herself as anything but an American.

"I was an American long before I got here," she said. She graduated from Georgetown University in 1973 and became a U.S. citizen not long after marrying an American when she was in her early 20s.

So, in running her business, Larsen didn't feel any particular empathy for people whose immigrant stories were dramatically different from her own.

Then, a Russian who had been an unpaid intern for AQUAS asked Larsen to sponsor his application for a visa that would allow him to return to work there.

He had been an asset as an intern and Larsen was pleased at the prospect of getting him back. He even offered to take care of the paperwork himself and to delay his own salary to offset the extra expense to the company of paying immigration processing fees, she said.

"As it turned out, I really didn't have to do much," she explained, and the Russian man became a valued employee. Since then, Larsen has continued to hire immigrants for her staff of about 24.

She has learned a lot about what employers and immigrants go through to meet the requirements for working legally in the United States. To start with, paperwork and related fees to obtain an H1B visa, the category for skilled workers, each cost her company between \$3,600 and \$4,000, she said. Although few stay in the country long enough to collect on Social Security, and they are ineligible for unemployment compensation, employers must pay into both systems for H1B workers.

Larsen ticked off other problems:

- Employers of people with H1B visas are required to pay them at least the rate set by the U.S. Labor Department, no matter what the prevailing wage is for that job.
- "That tends to be much higher than we would ever pay someone in the current market," Larsen said.

Yet, when her company gets U.S. government contracts, the maximum wage payable to workers fulfilling those contracts also is set—at a rate lower than what the Labor Department requires her to pay them.

"I get contracts from the federal government that would never pay the wages they require me to pay," she said.

- The foreign-citizen spouses and children of workers with H1B visas are allowed to join them in the United States, but they are not allowed to hold jobs here.

With a business based in one of the most costly residential areas in the country, "we know that in this area a family needs two incomes," she said. So when an H1B employee brings a family, "we have people living in substandard conditions because there is no second income," she added.

- Even getting a driver's license for a legal immigrant is complicated. Larsen learned that in Maryland, an H1B visa holder must make an appointment with a particular office of the Motor Vehicle Administration. A staff member of that office interviews the applicant and reviews extra documents to make sure he or she is eligible to apply for a license. Although the state has no role in enforcing immigration laws, Larsen and her employee encountered an attitude of suspicion at the Motor Vehicle Administration that the immigrant was trying to get away with something illegal, she said.

"Are we encouraging people to come in without documents?" Larsen asked. "I think we are." She said she understands and accepts that there should be extra requirements for immigrants to get permission to work. But she believes some laws—such as the prohibition on spouses of H1B visa holders getting jobs—serve little practical purpose and only encourage people to do things illegally to survive.

"Business owners tend to want to do things the right way," Larsen said. "We don't want to deal with undocumented workers. It's bad for business."

But in the United States, she said, "the reality is we've set up a system that encourages people to come in illegally" because doing things the legal way is prohibitively difficult.

She told of being approached by a man who had obtained legal residency under an amnesty program years ago. One condition of his visa requires him to keep working. He had lost his job and needed an employer to sponsor him in order to keep his visa. That sponsorship will cost the new employer \$5,000 in fees, a hefty price tag for a new, untested employee.

In the meantime, to pay his bills, "he has to be one of those people working underground," she said.

Larsen, who's active in two Maryland Catholic parishes, said she was only vaguely aware of the Justice for Immigrants awareness campaign started last year by the U.S. Conference of Catholic Bishops. Though the principles she voices echo those of the Church in some ways, she said her perspectives about immigration have come largely from her experience as a business owner and from watching the changes around her.

For instance, she worries about the effects of having a whole community of people in an underground economy who avoid all contact with the government.

"It makes them more vulnerable to crime if they're not going to be forthcoming with the police for fear of being deported," she said. "So much is at stake." †

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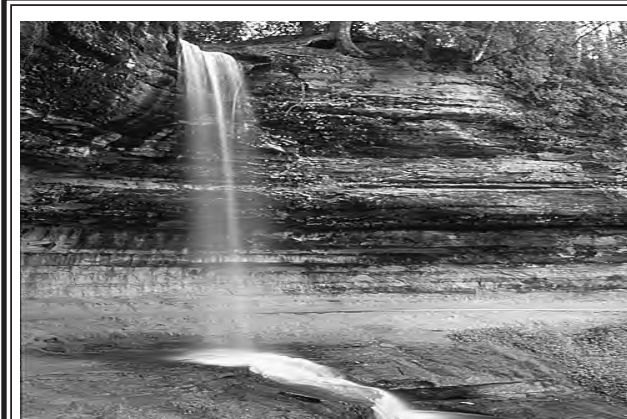


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The point is, that we need to bring God back to life in us, then keep Him alive, and therefore overflow Him onto others, like bursts of Life that revive the dead. - Chiara L. Ubich

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News briefs

NATION

Lenten retreats in English, Spanish are on radio

WASHINGTON (CNS)—People too busy to go on a Lenten retreat may want to take their retreat via the radio or the Internet. Franciscan Radio developed a series of six half-hour programs in English and six in Spanish for the Catholic Communication Campaign, the U.S. bishops' mass-media ministry that develops media programming, projects and resources. The CCC has made the retreat programs available to radio stations, but for those who cannot find the programs on their local stations, the series is also available on the Web at www.radioretreat.org. The programs, hosted by Elia Castillo, feature a bishop as a retreat guide and homilist. Different bishops are presenters for each of the English and Spanish programs, except for the Third Sunday of Lent, when Bishop Gerald R. Barnes of San Bernardino, Calif., is to deliver both the English and Spanish homilies.

Standing-room-only Masses is sign of shifting New Orleans population

NEW ORLEANS (CNS)—In a post-Katrina world marked by massive population shifts in the New Orleans area, the term "television Mass" has a new meaning. Unlike the TV ministry provided to shut-ins who cannot attend Mass, St. Luke the Evangelist Parish in Slidell, La., offers a closed-circuit video feed to bring Mass to about 100 people in a community room adjacent to the main church, who cannot fit inside its 550-seat worship space. The community room is set up with folding chairs and has glass doors that people can use to enter to receive Communion. A sound system and television set provide the liturgy live "so that the people are participating in the Mass and hearing and seeing everything that goes on," said Father Rodney Bourg, St. Luke pastor. Slidell is north of New Orleans and near the north shore of Lake Pontchartrain. And like most other north shore parishes, St. Luke has experienced a 22 percent increase in Mass attendance in the last several months as displaced residents from various parts of New Orleans have migrated north to find temporary or permanent homes.

WORLD

Pope says God loves humans in all stages of life, embryo to old age

VATICAN CITY (CNS)—Pope Benedict XVI said God's love for humans does not differentiate between the stages of embryo, adult or old age. That is one reason why the Church proclaims the sacred and inviolable character of all human life, even in the form of a pre-implanted embryo, the pope told participants at a Vatican conference on Feb. 27. The conference, sponsored by the Pontifical Academy for Life, was examining the theme "The Human Embryo Before Implantation: Scientific Update and Bioethical Considerations." The pope said the topic was fascinating but very difficult, one that science alone cannot fully fathom. From the Church's point of view, neither Scripture nor ancient Christian tradition offers explicit treatment of the subject of embryos, he said. But he said the Bible does reflect an awareness of and respect for human life at its earliest stages. He quoted God's words as recounted in the Book of Jeremiah: "Before I formed you in the womb I knew you. Before you were born I dedicated you" (Jer 1:5).

Vatican urges adoption of U.N. law to protect safety of seafarers

VATICAN CITY (CNS)—The Vatican urged the adoption, ratification and implementation of a new U.N. convention that would secure better working conditions for some 1.25 million seafarers around the world. In a February speech at the International Labor Organization's Maritime Labor Conference in Geneva, the Vatican representative to Geneva-based U.N. agencies, Archbishop Silvano Tomasi, said a new maritime convention was "an indispensable tool" that would bring fairer and more just treatment to seafarers around the world. The Vatican released a copy of the archbishop's text on Feb. 25. While the ILO adopted the so-called Consolidated Maritime Labor Convention on Feb. 24 after its deliberations, the measure still needed to be ratified and implemented by the U.N. agency's member states. †

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The Criterion**



It's no joke One-time comedian feels called to priesthood

By John Shaughnessy

The feeling overwhelmed Jake Martin—even far more than on those nights when he once believed there could be no better sensation than having audiences cheering and laughing as he performed improvisational comedy on a stage in Chicago.

Back then, Martin dreamed of riding the same rocket to fame that had taken fellow Improv Olympic talents Mike Myers, Vince Vaughn and Tina Fey to stardom in movies and TV shows like *Saturday Night Live*.

Yet, just as scenes can change quickly in improvisational comedy, so can the same changes come in life. At least they did for Martin, who gave up the stage and his dream of being a star to follow a calling to the priesthood that led to the most incredible moment he has ever experienced.

That moment came shortly after he started working at a home for the dying poor in Cleveland as a Jesuit novice.

"I had only been there about two weeks," Martin recalled as he relaxed at Brebeuf Jesuit Preparatory School in Indianapolis, where he now teaches. "One of the women really didn't talk to the staff, but she liked me. We started saying the rosary together every day. I went in one day, and she was in tremendous pain and fading fast.

"She was in so much pain she couldn't continue the rosary. I held her hand and she squeezed my hand so hard because of the pain. It was the most incredible moment of my life. I realized the importance of being with someone at that

moment in their life. It was amazing."

When Martin returned to her room the next time, he found her bed empty and freshly made, with a rose on top of the sheets—a symbol that the woman had died.

"The greatest thing I've learned in all my experiences is the power of prayer," he said.

That's one of the lessons Martin has tried to share as he teaches at Brebeuf this semester—part of his preparation to become a Jesuit priest.

One of the courses he's teaching is a non-credit class in improvisational comedy, a subject he believes can give students another glimpse into their relationship with God.

"You find God in the truth, and improv, at its best, is the truth," Martin said. "You go up on stage, you be yourself and be true to yourself. It's the same way in life. When I allow myself to be myself, that's where I find God. I feel completely secure and happy with who I am and all my imperfections."

Martin acknowledges that his journey of faith took time and a few detours.

"I was 24 when I started doing improv," said Martin, who's now 31. "I was terrified. I didn't know an actual audience would laugh at me. It was definitely a rush. It was the thing I really enjoyed—the interaction between the crowd and myself.

"But the lifestyle of improv didn't necessarily agree with me that much. It's a tough life. You have to do a lot of auditions. You get rejected a lot and do crummy jobs, like waiting on tables. After one audition, I actually thought there was

Photo by John Shaughnessy



Jesuit novice Jake Martin shares a laugh with sophomore Jenny Biette of Indianapolis during an improvisational comedy class at Brebeuf Jesuit Preparatory School in Indianapolis. The one-time comedian now studying to be a priest said, "You find God in the truth, and improv, at its best, is the truth. You go up on stage, you be yourself and be true to yourself. It's the same way in life. When I allow myself to be myself, that's where I find God."

something else for me. It became clear that these gifts I had and the tools I learned were for something else."

That "something else" became clear to Martin when he took a two-month break from doing improv in 2003.

"I opened myself to the possibility of a vocation," he recalled. "I met with some priests in Chicago, and recognized how happy they were and how peaceful they were—which I didn't have. That opened the door a little more.

"I met with the Jesuits that fall of 2003. I just felt comfortable with them right off the bat. It was the feeling of being home that stuck with me, and the feeling of finding God in all things."

Brebeuf students have felt that influence from Martin.

"He brings a total fire to everything he does," said Austin Morris, a junior from Carmel, Ind., who is the president of

Brebeuf's drama club. "You can sense he really loves what he does. It has a snowball effect on all the kids."

The improvisational class reflects Martin's personality, according to Susan Taylor, a sophomore, from Fishers, Ind.

"It's a lot of fun, and he's extremely personable," she said. "He's a member of our family. He seems to want to get to know all us students."

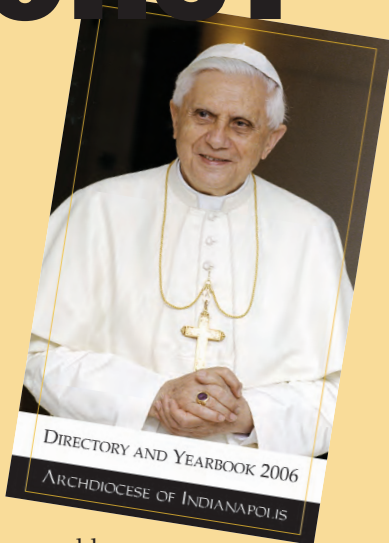
Martin said he's just reached the stage where he wants to be.

"At one time, the goal was to be a big movie star," he said. "I wasn't entirely delusional. I had a lot of support. But God said, 'You know, kid, that's not where I want you to be. That's not where I want to use you.'

"The goal now is to do whatever is put before me and do it for the greater glory of God. I want to be the best Christian I can be, the best Catholic I can be." †

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