



The

# Criterion

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Celebrating a saint

Batesville Mass honors St. Theodora, page 11.

## Bearing fruit

### College seminarians gain pastoral skills through program

By Sean Gallagher

College campuses on Saturday mornings are ordinarily quiet places. Students might not stir from their dorm rooms until close to lunchtime at best.

But by 7 a.m. every third Saturday of the month, Aaron Thomas, a third-year seminarian at Bishop Bruté College Seminary at Marian College in Indianapolis, is already at nearby St. Michael the Archangel Church preparing for the monthly Helpers of God's Precious Infants pro-life Mass.

Assisting with the eucharistic liturgy, sponsored by the archdiocesan Office for Pro-Life Ministry, is part of Thomas' supervised ministry.

"He meets me at seven o'clock to set up [and] unlock the church," said Servant of the Gospel of Life Sister Diane Carollo, director of the pro-life office and Thomas' ministry supervisor.

"He learns that service means much more than just appearing [at] the altar. We both do grunt work [together]."

This is the first academic year that the college seminary, now in its third year, has had an organized supervised ministry program.

The program is a component of the college seminary's pastoral formation of its seminarians, which is integrated with three other spheres of priestly formation—intellectual, human and spiritual.

"It's really [supposed] to give them an experience of ministry," said Father Robert Robeson, rector of the seminary.

"They're sort of in the formative stages of developing skills for ministry. So it's supposed to help them gain an experience of ministry and to get some feedback on how they're doing, on what their strengths are, but also on some of the things that they need to work on."

Father Robeson said that Bishop Bruté College Seminary has not had a supervised ministry program until now for a couple reasons.

First, establishing all the various programs needed for a seminary has taken a lot of time.

And second, the Holy See-approved U.S. bishops' fifth edition of the



Aaron Thomas, a third-year seminarian at Bishop Bruté College Seminary at Marian College in Indianapolis, participates in the annual March for Life in Washington, D.C., on Jan. 22. As part of his supervised ministry, Thomas served as a co-bus captain on the archdiocesan pilgrimage.

*Program for Priestly Formation* calls for only third- and fourth-year college seminarians to be involved in such formal ministry programs. Bishop Bruté College Seminary only now has its first third-year class.

"This year's supervised ministry for me has been a great example of what the priesthood is all about, namely sacrifice," said Thomas, who is also a member of St. Andrew Parish in Richmond.

But the sacrificial aspects of his ministry

extend beyond waking up early on Saturday mornings.

Earlier this semester, Thomas helped lead the archdiocesan pilgrimage to the annual March for Life in Washington.

During the fall semester, Thomas had to balance taking 21 credit hours of classes and carry out his obligations to the seminary community as well as being responsible for the other tasks of his

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## Biblical scholars reject filmmakers' claim about tomb of Jesus

JERUSALEM (CNS)—Catholic biblical scholars and an Israeli archaeologist



Amos Kloner

rejected filmmakers' claim that a tomb uncovered nearly 30 years ago in Jerusalem is the burial site of Jesus and his family.

Dominican Father Jerome Murphy-O'Connor, a biblical archaeologist and expert

in the New Testament at the French Biblical and Archaeological School of Jerusalem who was interviewed for the film two years ago, said he did not believe there was any truth to the claim.

"It is a commercial ploy that all the media is playing into," he told Catholic News Service on Feb. 27.

Amos Kloner, an Israeli archaeologist who wrote the original excavation report on the site for the predecessor of the Israel Antiquities Authority, called the claim "nonsense."

"In their movie, they are billing it as 'never before reported information,' but it is not new. I published all the details in the *Antiqot* journal in 1996, and I didn't say it was the tomb of Jesus' family," said Kloner, now a professor of archaeology at Israel's Bar-Ilan University.

"I think it is very unserious work. I do scholarly work ... based on other studies," he said.

Toronto filmmaker Simcha Jacobovici and Oscar-winning Canadian director James Cameron announced at a press conference in New York City on Feb. 26 that by using new technology and DNA studies they have determined that among the 10 ossuaries—burial boxes used in biblical times to house the bones of the dead—found in the cave by Kloner in 1980 are those of Jesus, his brothers, Mary, another Mary whom they believe is Mary Magdalene, and "Judah, son of Jesus."

The documentary film by Jacobovici and Cameron is to be aired on the Discovery Channel on March 4 and in

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## New Bishop Chatard leader says values, faith will guide him

By John Shaughnessy

Bill Sahn knows what it's like to be a teenager struggling to make sense of the unsettling changes in life.

He also knows the difference that one person and a Catholic community can make to give a young person a sense of belonging.

The details of Sahn's story surface when he's asked about the heroes and role models in his life.

Pausing for a moment, he recalls the summer after he graduated from Cathedral High School in 1973, the summer when his father died. As the oldest of nine children, Sahn struggled with whether he should continue his plan to attend the University of Notre Dame. Maybe it would be better for him to stay home, to be there for his mother and his siblings, he thought.

After his mother encouraged him to head

to Notre Dame, Sahn still faced the loss of his father, the loneliness of being away from home and the challenge of being a walk-on football player at a school known for its great football tradition. That's when he met Ara Parseghian, who was already a legendary head coach.

"I showed up at Notre Dame as one of 120 football players," Sahn recalls. "Ara knew that my dad had just died. He knew my mother's name, and he knew I had eight brothers and sisters. He was the ultimate players' coach. He pushed you to excel, but he cared about you, too. That meant everything to me. It made it bearable to be away from my family at the time. Just the whole experience helped me to understand I still had a future, and if I worked hard and did the right things, God would honor that."

That football season ended at the Sugar Bowl in New Orleans, where Sahn



Bill Sahn discusses the future of Bishop Chatard High School in an office at the Indianapolis North Deanery school.

celebrated as Notre Dame won the national championship. Yet he doesn't mention that detail as he talks about Parseghian. Instead,

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# SAHM

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he focuses on a scared teenager and the difference a coach made.

That story is an important one to remember now that Sahm was recently chosen as the next president of Bishop Chatard High School in Indianapolis, starting July 1.

So is the story about Sahm that's shared by Joseph Hollowell, the president of Roncalli High School in Indianapolis, who was a member of the search committee for Bishop Chatard's new president. Sahm and Hollowell both taught and coached football at Roncalli in 1979.

"I told the search committee that Bill was a religion teacher when I was a math teacher," Hollowell recalls. "Our classrooms were right next to each other. When I occasionally shut up and let the students work on problems, it was very easy to hear Bill teaching next door. I learned as much religion just from hearing Bill teach that year as I had learned in all my previous years of high school. He was an outstanding teacher, loved and respected by the students."

As Bishop Chatard's next president, Sahm will be called upon to guide the school's strategic planning, building projects, and fundraising and development efforts—emphases that will play strongly into his 23 years of experience as a businessman, including being a senior vice president with Precedent Commercial Development in Indianapolis.

Yet what's led Sahm to return to education is the difference he hopes to make with a strong emphasis on faith, the memory of a struggling youth, and the knowledge that one person and a Catholic community can change lives.

"People keep saying how I'm giving up a lucrative career in business," Sahm says. "But the rewards I'm going to reap are so far

greater than I ever had in business."

His interest in pursuing the position took shape shortly after Holy Cross Brother Joseph Umile announced in February 2006 that he would be ending his 14-year tenure as Bishop Chatard's president at the end of the 2006-07 school year.

"Brother Joseph actually planted the seed many years ago," Sahm says. "I was president of the Board of Regents for the first three years. Every year, Brother Joseph would threaten to quit. He'd point at me and say, 'Just hire him!' He did it enough through the years that I knew he was planting a seed.

"When it was announced that Brother Joe was stepping down, I began a course of prayer and discussion with Debbie [his wife]—long hours of discussion about whether I should apply. I spent so much time praying about it that I really felt God was calling me to do this."

He felt his interest growing when he found himself spending many late-night hours writing down his ideas about what he'd like to do as the school's president. He has since typed those ideas, which cover five pages of single-space copy.

The ideas range from improving alumni connections to having Bishop Chatard students keep deep ties to the ministries of their parishes, from different ways of getting senior students involved in leadership roles in the school to inviting freshman parents to small breakfast meetings to talk about their hopes for the education of their children.

He also is committed to a focus on athletics that will make positive experiences for student-athletes the priority.

"Athletics has been an important part of my life and my children's lives," he says.

"I've had a lot of experiences—both positive and negative—as a participant and a parent. My goal is to make sure that every student who participates in an extracurricular activity, including athletics, has a positive experience. Positive experiences will be our priority. Championships will have to take care of themselves because that will not be the focus. Preparing to be the very best is still essential

the joy of living."

Dusty Brahlele was struck by Thomas' joy as she has ministered alongside him as a member of the pro-life youth council.

"He's so upbeat and willing to do anything," said Brahlele, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.

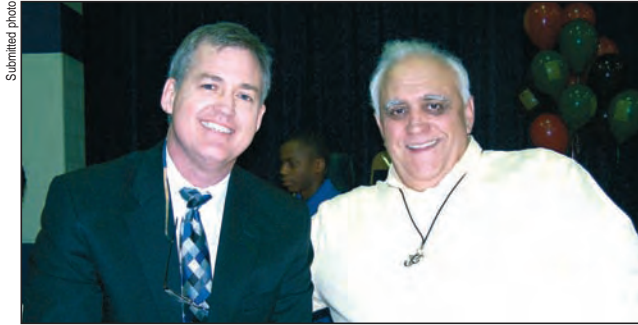
"He's very eager, and there's always a twinkle in his eye."

As a former "conservative Baptist" who came into the full communion of the Church last Easter, Brahlele said her previous views of the priesthood were focused on men who "weren't very friendly or approachable people.

"And then here I meet Aaron, and he's easily one of the most approachable people I've ever met."

The primary goal of the seminary's supervised ministry program is to help its seminarians move forward in their vocational discernment and priestly formation.

But one of its hoped for secondary effects has been to raise awareness about vocations in the communities in which they minister.



The friendship of Bill Sahm, left, and Holy Cross Brother Joseph Umile has developed during the 14 years that Brother Joseph has served as the president of Bishop Chatard High School in Indianapolis. Starting on July 1, Sahm will succeed Brother Joseph as the Indianapolis North Deanery school's president.

to our young students' development."

All sports teams and extracurricular groups will be required to do a service project during their seasons, Sahm says. They will also have to create a shared experience that develops their spiritual life.

"The student leaders will be responsible for determining what that is from a list provided by the school," says Sahm, a 1977 Notre Dame graduate who also played as a walk-on on the college's basketball team.

The connection of school, faith, sports and service leads back to his youth when he followed his father, the late William Sahm Sr., around the city as his dad served as the director of the Catholic Youth Organization in Indianapolis.

"My dad was bigger than life," Sahm recalls. "He was the head of CYO, but he was involved in so many other organizations. I grew up following him around to CYO events, going to Communion breakfasts. I had all those wonderful Catholic experiences. Everything in my life has prepared me to do this."

In leading Bishop Chatard, he will come to the school where his mother, Reva, taught for seven years as she continued to raise her family following the death of her husband. He will also come to the school where he and his wife, Debbie, decided to send their four children—all graduates of Bishop Chatard.

"The strength of their experience was definitely the people—students they became lifelong friends with and teachers who took a special interest in them and modeled for them

the Christian faith," he says. "The friends they made were from families who had similar values and a passion for their children to have a Catholic faith experience in high school. And they all came out of this experience with a heart for God and service."

Brother Joseph sees Sahm as the right choice at the right time for the school.

"Here's a person who is highly sensitive to seeing what is going on and, at the same time, is willing to step up to make it better," Brother Joseph says. "If we talk about what's needed from where Bishop Chatard is to where it can go, he fits the profile of the next step. He's collaborative, he's congenial and I just see him as the kind of person who will engage people. He's committed to the diversity and the values we create here."

An emphasis on values and faith will guide him, Sahm says.

"When I was a teacher, I would sometimes hear teachers in the faculty lounge talk disparagingly about a student," he says. "That bothered me so much that I made a point that those were the students I needed to reach out to. That's how I'll approach Chatard. I'll assume the best of everyone here.

"We want to make the school a place where the students want to be, not just for the classroom experience but to support each other, to have fun and take care of one another. We want to cement the family relationship and be an extension of the family for them in any way we can. We want them to develop lifelong friendships and a relationship with God." †

# SEMINARIANS

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ministry assignment, which included leading the archdiocesan Pro-Life Youth Council's activities.

One of those events was a social activity where Thomas and the council members visited elderly residents of the St. Paul Hermitage retirement facility and nursing home in Beech Grove.

The event was billed as a 1940s-style movie premiere. The youths and the residents shared a meal and watched a movie together.

For Thomas, who helped organize the event and dressed in a tuxedo, it showed him a broad view of the Church.

"The Church is not just the youth. And it's not just the elderly," he said. "But for the Church to really stay together, we need both parts to connect to one another.

"We need both the young people to keep the Church vigorous and alive, but we [also] need the wisdom of the elders to bring us back to the essentials of life and

"One of the first times that I met Aaron, we ended up talking about vocations," Brahlele said. "It was encouraging to see somebody my age who is ready to devote himself."

Another third-year seminarian in supervised ministry is Andrew Proctor, a member of Our Lady of the Greenwood Parish in Greenwood.

He is ministering to many of the Hispanic members of St. Anthony and Holy Trinity parishes in Indianapolis in their confirmation and Rite of Christian Initiation of Adults (RCIA) programs.

Although he has been studying Spanish for a while, Proctor said the ministry experience has helped him become accustomed to Hispanic culture.

It has also helped him grow in ministering in a public setting.

"It's been a really good experience for me because I've had to give several talks, and I've had to learn different ways to share my faith with the various people that I'm ministering to," Proctor said.

Another secondary effect of the seminarians' ministry is that it has given archdiocesan priests opportunities to

interact with the young men in priestly formation.

"As a priest, since we are so busy, we don't often get a lot of opportunities to connect with seminarians," said Father John McCaslin, Proctor's ministry supervisor and pastor of St. Anthony Parish and administrator of Holy Trinity Parish, both in Indianapolis.

"And so I think it's good just ... to answer their questions and listen to their experiences."

The opportunity to have seminarians in formation in Indianapolis, within an hour's drive to dozens of parishes and archdiocesan agencies, was an important factor in establishing the Bishop Bruté College Seminary at Marian College three years ago.

The hope that was there at the start is beginning to bear fruit.

"I think the growth that we've all experienced, being here in Indianapolis, is amazing," said Thomas. "I think we have the hands-on contact with the people that we will be serving. It gives us a great chance to begin now to serve them in whatever capacity we can." †



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# Niece of late civil rights leader committed to pro-life movement

By Mary Ann Wyand

Dr. Martin Luther King Jr. tirelessly preached about civil rights and respect for all people regardless of race or nationality during the turbulent '60s.

Forty years later, his niece, Dr. Alveda King, campaigns for the right to life and respect for all unborn babies regardless of the circumstances.

Like her late uncle, Alveda King said during a Feb. 22 speech in Indianapolis, she relies on prayer and Scripture to sustain her as she tries to change minds, convert hearts and save souls in the spiritual war against the culture of death in contemporary society.

And, like her late uncle, she dreams of the day when every person—born or unborn—is loved and respected.

The mother of six children and grandmother said she feels called to ministry in the ongoing Christian battle against abortion, which has decimated a generation of Americans.

National statistics indicate that more than 47 million unborn babies have been killed since the U.S. Supreme Court's *Roe v. Wade* and *Doe v. Bolton* decisions in 1973 that legalized abortion during all nine months of pregnancy.

King said the African-American community has been especially hard hit by abortion.

She is a spokeswoman for Priests for Life, which was founded by Father Frank Pavone to publicize the truth about abortion, save the lives of unborn babies, and spare expectant mothers in crisis pregnancies the heartache of living the rest of their lives with the knowledge that they chose to kill their children.

Before opening her Bible, King took a deep breath and smiled at pro-life supporters attending the Indiana Right to Life fundraiser.

She began her keynote speech by singing an old African-American spiritual and walking slowly around the room to envelope the assembly in prayer.

"Nobody knows the trouble I've seen," she sang as people joined in. "Nobody knows but Jesus. Nobody knows the trouble I've seen. Glory hallelujah. ..."

In the midst of trouble, King said, the Lord reaches out to help us and gives us strength for our journey.

"Dr. [Martin Luther] King said that the Negro cannot win if he is willing to sacrifice the futures of his children for immediate personal comfort and safety," she said. "He was really, truly a servant of the Most High God who loved and served Jesus Christ and depended on the wisdom of the Holy Spirit."

The daughter of slain civil rights leader Dr. A. D. King

Photo by Mary Ann Wyand



Dr. Alveda King, the niece of slain civil rights leader Dr. Martin Luther King, campaigns for an end to abortion as a staff member of Priests for Life. She spoke at an Indiana Right to Life fundraiser on Feb. 22 in Indianapolis. Her late uncle dedicated his life to the civil rights movement, and she is committed to promoting the pro-life movement.

and Naomi Barber King, she is a member of Believers' Bible Christian Church in Atlanta and is the founder of King for America Inc., which assists people in enriching their lives spiritually, mentally, personally and economically.

"I'm post-abortive," she said. "I've had two abortions [in 1970 and 1973]. Looking back on it, they said it was a blob of tissue and won't hurt. ... [But] abortion hurts a lot. They also didn't tell me there was going to be a connection to breast cancer, cervical cancer, depression, ... broken relationships [and] not bonding with my other children. So everybody suffered as a result, but that cycle [of pain] was broken ... by the Spirit of God."

Ironically, King said, her birthday is Jan. 22, the date that the Supreme Court justices approved legalized abortion.

"After I had my second abortion, I was Miss Pro-Choice Queen for years," she said, in spite of the King family's belief in the civil rights to life, liberty and the pursuit of happiness.

"In 1983, I was born again and I had a confrontation with the living God," she said. "I repented and said, 'God, this was wrong and I'm so sorry.' ... [I realized then that] God had forgiven me and so I became—over those years from 1983 to today—increasingly a pro-life speaker."

"I met Father Frank Pavone on the road," she said, "and he was quoting Martin Luther King's Christmas speech and his letter from the Birmingham jail about infanticide."

When the Holy Spirit "found her," King said, she felt

called to direct African-American outreach as a pastoral associate for Priests for Life.

As part of her two-day Indiana trip, King shared her pro-life testimony with legislators at the Indiana Statehouse.

"We cannot pull back," she said. "We cannot stop. We have to pray. We have to be honest. ... We have to tell the truth [about abortion]. ... There's so much that we can do, so much we must do, and we've got to do it together. ... We can cry out to God on our knees and say how sorry we are. We should, we must, do that. America is going to have to do that."

Sally Williams, director of urban outreach for Indiana Right to Life, introduced Alveda King.

"Thirty-five percent of abortions [in the U.S.] are performed on African-American women," Williams said, "and we only make up 12 percent of the population. In Indianapolis, out of every 10 African-American pregnant women, seven of us will abort our children. ... Why?"

"... Proverbs 24, [verses] 11-12, says, 'Rescue those being led away to death,' " Williams said. "That means spiritual and physical death. ... Abortion hurts women. The Church and the community need to be educated. ... Our job in this urban outreach initiative is to go out and ... educate [people] on the value of life before abortion and after abortion. It's not over. I heard a lady say, 'As long as we're on this side of heaven, we will always be hurting from our abortion experience.' " †

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Canada on March 6 on Vision TV. A book on the topic, written by Jacobovici and Charles Pellegrino and published by HarperCollins, was to go on sale on Feb. 27.

Father Jerome said the names found on the ossuaries "are a combination of very common names."

"Fifty percent of all Jewish women in the first century were called either Mary or Salome. It doesn't mean much at all," he said. "You can prove anything with statistics."

The DNA tests could "only prove that they are

human," but "certainly did not prove" any familial connection, he said.

Father Jerome noted that Kloner had written about the findings a decade ago, and though it was all out in the public domain nobody had been interested.

According to press reports, the filmmakers said they had worked on the project with world-renowned scientists, including DNA specialists, archaeologists and statisticians. They said the ossuaries were not identified as belonging to Jesus' family when they were first discovered because the archaeologists at the time did not have the knowledge and scientific tools that now exist.

But Kloner noted that Jesus' family was from Galilee and had no ties to Jerusalem, casting serious doubt that they would have had a burial cave in Jerusalem. He added that the names on the ossuaries were common during that time and their discovery in the same cave is purely coincidental.

He said the tomb belonged to a middle- or upper-middle-class Jewish family during the first century and the cave was in use for 70 to 100 years by the family.

Other books, films and articles about the tomb, including a full-page feature in London's *The Sunday Times*, a British

Broadcasting Corp. documentary film and a book called *The Jesus Dynasty* by James D. Tabor, have been published and produced on the topic in the years since the tomb's discovery.

At the New York press conference, Jacobovici said he thought the so-called "James ossuary," purported by its owner, Oded Golan, to have belonged to James, the brother of Jesus, was also from the tomb, and he cited a forensic technique used to determine this.

He did not mention that in 2003 the Israel Antiquities Authority declared the inscription on the James ossuary a forgery or that Golan is currently on trial for forging part of the inscription.

Basilian Father Thomas Rosica, a biblical scholar and head of Toronto's Salt and Light Catholic Media Foundation, said this latest film shows that "self-proclaimed experts" have learned nothing from the James ossuary incident.

"One would think that we learned some powerful lessons from the media hype surrounding the James ossuary several years ago, and how important public institutions like the ROM [Royal Ontario Museum of Toronto] were duped in their hosting such fraudulent works," he said.

Father Rosica said: "Why did the so-called archaeologists of this latest scoop wait 27 years before doing anything about the discovery? James Cameron is far better off making movies about the Titanic rather than dabbling in areas of religious history of which he knows nothing." †

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His interest in pursuing the position took shape shortly after Holy Cross Brother Joseph Umile announced in February 2006 that he would be ending his 14-year tenure as Bishop Chatard's president at the end of the 2006-07 school year.

"Brother Joseph actually planted the seed many years ago," Sahm says. "I was president of the Board of Regents for the first three years. Every year, Brother Joseph would threaten to quit. He'd point at me and say, 'Just hire him!' He did it enough through the years that I knew he was planting a seed."

"When it was announced that Brother Joe was stepping down, I began a course of prayer and discussion with Debbie [his wife]—long hours of discussion about whether I should apply. I spent so much time praying about it that I really felt God was calling me to do this."

He felt his interest growing when he found himself spending many late-night hours writing down his ideas about what he'd like to do as the school's president. He has since typed those ideas, which cover five pages of single-space copy.

The ideas range from improving alumni connections to having Bishop Chatard students keep deep ties to the ministries of their parishes, from different ways of getting senior students involved in leadership roles in the school to inviting freshman parents to small breakfast meetings to talk about their hopes for the education of their children.

He also is committed to a focus on athletics that will make positive experiences for student-athletes the priority.

"Athletics has been an important part of my life and my children's lives," he says.

"I've had a lot of experiences—both positive and negative—as a participant and a parent. My goal is to make sure that every student who participates in an extracurricular activity, including athletics, has a positive experience. Positive experiences will be our priority. Championships will have to take care of themselves because that will not be the focus. Preparing to be the very best is still essential

the joy of living."

Dusty Brahlele was struck by Thomas' joy as she has ministered alongside him as a member of the pro-life youth council.

"He's so upbeat and willing to do anything," said Brahlele, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.

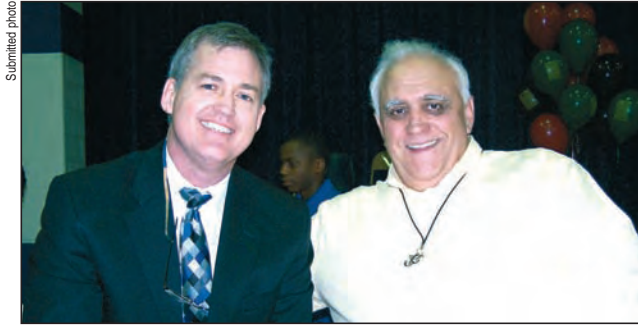
"He's very eager, and there's always a twinkle in his eye."

As a former "conservative Baptist" who came into the full communion of the Church last Easter, Brahlele said her previous views of the priesthood were focused on men who "weren't very friendly or approachable people."

"And then here I meet Aaron, and he's easily one of the most approachable people I've ever met."

The primary goal of the seminary's supervised ministry program is to help its seminarians move forward in their vocational discernment and priestly formation.

But one of its hopes for secondary effects has been to raise awareness about vocations in the communities in which they minister.



The friendship of Bill Sahm, left, and Holy Cross Brother Joseph Umile has developed during the 14 years that Brother Joseph has served as the president of Bishop Chatard High School in Indianapolis. Starting on July 1, Sahm will succeed Brother Joseph as the Indianapolis North Deanery school's president.

to our young students' development."

All sports teams and extracurricular groups will be required to do a service project during their seasons, Sahm says. They will also have to create a shared experience that develops their spiritual life.

"The student leaders will be responsible for determining what that is from a list provided by the school," says Sahm, a 1977 Notre Dame graduate who also played as a walk-on on the college's basketball team.

The connection of school, faith, sports and service leads back to his youth when he followed his father, the late William Sahm Sr., around the city as his dad served as the director of the Catholic Youth Organization in Indianapolis.

"My dad was bigger than life," Sahm recalls. "He was the head of CYO, but he was involved in so many other organizations. I grew up following him around to CYO events, going to Communion breakfasts. I had all those wonderful Catholic experiences. Everything in my life has prepared me to do this."

In leading Bishop Chatard, he will come to the school where his mother, Reva, taught for seven years as she continued to raise her family following the death of her husband. He will also come to the school where he and his wife, Debbie, decided to send their four children—all graduates of Bishop Chatard.

"The strength of their experience was definitely the people—students they became lifelong friends with and teachers who took a special interest in them and modeled for them

the Christian faith," he says. "The friends they made were from families who had similar values and a passion for their children to have a Catholic faith experience in high school. And they all came out of this experience with a heart for God and service."

Brother Joseph sees Sahm as the right choice at the right time for the school.

"Here's a person who is highly sensitive to seeing what is going on and, at the same time, is willing to step up to make it better," Brother Joseph says. "If we talk about what's needed from where Bishop Chatard is to where it can go, he fits the profile of the next step. He's collaborative, he's congenial and I just see him as the kind of person who will engage people. He's committed to the diversity and the values we create here."

An emphasis on values and faith will guide him, Sahm says.

"When I was a teacher, I would sometimes hear teachers in the faculty lounge talk disparagingly about a student," he says. "That bothered me so much that I made a point that those were the students I needed to reach out to. That's how I'll approach Chatard. I'll assume the best of everyone here."

"We want to make the school a place where the students want to be, not just for the classroom experience but to support each other, to have fun and take care of one another. We want to cement the family relationship and be an extension of the family for them in any way we can. We want them to develop lifelong friendships and a relationship with God." †

# SEMINARIANS

continued from page 1

ministry assignment, which included leading the archdiocesan Pro-Life Youth Council's activities.

One of those events was a social activity where Thomas and the council members visited elderly residents of the St. Paul Hermitage retirement facility and nursing home in Beech Grove.

The event was billed as a 1940s-style movie premiere. The youths and the residents shared a meal and watched a movie together.

For Thomas, who helped organize the event and dressed in a tuxedo, it showed him a broad view of the Church.

"The Church is not just the youth. And it's not just the elderly," he said. "But for the Church to really stay together, we need both parts to connect to one another."

"We need both the young people to keep the Church vigorous and alive, but we [also] need the wisdom of the elders to bring us back to the essentials of life and

"One of the first times that I met Aaron, we ended up talking about vocations," Brahlele said. "It was encouraging to see somebody my age who is ready to devote himself."

Another third-year seminarian in supervised ministry is Andrew Proctor, a member of Our Lady of the Greenwood Parish in Greenwood.

He is ministering to many of the Hispanic members of St. Anthony and Holy Trinity parishes in Indianapolis in their confirmation and Rite of Christian Initiation of Adults (RCIA) programs.

Although he has been studying Spanish for a while, Proctor said the ministry experience has helped him become accustomed to Hispanic culture.

It has also helped him grow in ministering in a public setting.

"It's been a really good experience for me because I've had to give several talks, and I've had to learn different ways to share my faith with the various people that I'm ministering to," Proctor said.

Another secondary effect of the seminarians' ministry is that it has given archdiocesan priests opportunities to

interact with the young men in priestly formation.

"As a priest, since we are so busy, we don't often get a lot of opportunities to connect with seminarians," said Father John McCaslin, Proctor's ministry supervisor and pastor of St. Anthony Parish and administrator of Holy Trinity Parish, both in Indianapolis.

"And so I think it's good just ... to answer their questions and listen to their experiences."

The opportunity to have seminarians in formation in Indianapolis, within an hour's drive to dozens of parishes and archdiocesan agencies, was an important factor in establishing the Bishop Bruté College Seminary at Marian College three years ago.

The hope that was there at the start is beginning to bear fruit. "I think the growth that we've all experienced, being here in Indianapolis, is amazing," said Thomas. "I think we have the hands-on contact with the people that we will be serving. It gives us a great chance to begin now to serve them in whatever capacity we can." †



3/2/07

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# Tuition assistance for consortium schools aided by grant

By Sean Gallagher

Through a \$1.5 million grant recently made to the archdiocese by the Ruth Lilly Philanthropic Foundation, additional need-based tuition assistance will be available for students at the six schools that make up the Catholic Urban School Consortium.

Half of the grant will be put into the archdiocese's Making a Difference Fund, which distributes need-based scholarship grants in perpetuity in the consortium schools.

"I am sincerely grateful to the Ruth Lilly Philanthropic Foundation for recognizing and investing in the future of the Catholic Urban School Consortium students," said Archbishop Daniel M. Buechlein.

"This extraordinary gift will give students attending consortium schools renewed hope for a brighter future by giving them the educational opportunity needed to break the cycle of poverty," he said. "Our students will continue to thrive in an academically challenging environment while they receive a values-based, faith-filled education."

Another \$375,000 from the grant will fund current tuition assistance needs in the consortium schools.

According to Annette "Mickey" Lentz,

executive director of the archdiocesan Office of Catholic Education, this is the largest grant that the consortium has received.

The schools that make up the Catholic Urban School Consortium, all in Indianapolis, are Central Catholic School, Holy Angels School, Holy Cross Central School, St. Andrew and St. Rita Catholic Academy, St. Anthony School and St. Philip Neri School.

Connie Zittnan, director of the consortium, said that more than 90 percent of its schools' students receive tuition assistance.

"So the impact is huge for the children in our schools," she said. "It's a big stretch financially most of the time for the families who send their children to our schools."

In an interview with *The Criterion*, Zittnan recalled the impact that such assistance made in the life of one student and his family.

The student had been enrolled in a consortium school, but his parents withdrew him and sent him to a public school after they felt they could no longer afford the Catholic school's tuition.

After the student asked "to come home" to the consortium school, his parents sought and received additional financial aid.



Holy Angels School first-graders Kumba Songor, left, and Karrington Abstone of Indianapolis shake hands during the Sign of Peace on Jan. 12 at Holy Angels Church as part of a memorial Mass honoring the life and ministry of Dr. Martin Luther King Jr. St. Anthony School students also participated in the march and Mass as part of their classroom lessons about the Civil Rights Movement during the 1960s.

"I think for a lot of our children, it's not just school," Zittnan said. "They consider it family. They're a support system for growing up."

Lentz said the support that the consortium schools receive from the Ruth Lilly Philanthropic Foundation and other groups tied to the business

community are a key support for the consortium schools.

"We are running very good schools," Lentz said. "And as long as we have high expectations and set standards for those schools, then we feel that ... the business community is going to continue to have faith in them and support them." †

# Holy Father denounces high-tech trend toward 'designer embryos'

VATICAN CITY (CNS)—Pope Benedict XVI denounced the high-tech trend that encourages parents to seek the "perfect child" through genetic selection.



Pope Benedict XVI

In a speech on Feb. 24 to more than 350 Catholic medical professionals, the pope said so-called "designer embryos" represent one of

many contemporary attacks on human life.

The attacks have increased to the point that the Christian conscience has been lulled, and even good people sometimes seem paralyzed in the face of collective social pressure against the right to life, he said.

The pope listed a number of ways in which human life is threatened in poorer nations today, including pressure to legalize abortion, new forms of chemical abortion introduced under the pretext of calling it "reproductive health," and the continuing politics of demographic control.

In richer countries, he said,

biotechnological engineering aims to establish "subtle and extensive methods of eugenics in the obsessive search for the 'perfect child,' through artificial procreation and various forms of diagnosis that allow selection."

He said this kind of genetic selection is part of "a new wave of discrimination" aimed at the unborn.

The pope did not name specific countries, but on the same day it was reported that the British government would allow scientists to genetically modify embryos for research purposes—which many see as a step closer to the genetic breeding of babies.

The pope also warned against increasing pressure to legalize euthanasia. In addition to such direct attacks on life, he said, efforts are multiplying to legalize "alternative" forms of cohabitation that are closed to procreation.

"In these situations, the conscience, at times overcome by the means of collective pressure, does not demonstrate sufficient vigilance about the seriousness of what is at stake," he said.

The Christian is called to mobilize continually against attacks on human life because it is the most fundamental of all human rights, he said. That is why the

formation of a true and correct conscience is such an essential task for parents, educators and pastors, he added.

But, he said, conscience formation today is hindered in many ways, particularly by popular attitudes of tolerance that mistrust the very capacity of reason to perceive the truth.

"Thus, the conscience, which is an act of reason that aims at the truth of things, ceases to be a light and instead becomes a simple

background on which the mass-media society projects contradictory images and impulses," he said.

In order to reawaken the conscience as an eloquent and clear voice, the pope said, the Church needs to work at the family and parish level so that young people are educated in basic values and Church teachings. Lay Catholics should know that, particularly on human life issues, they need to welcome the Church's teaching, he said. †

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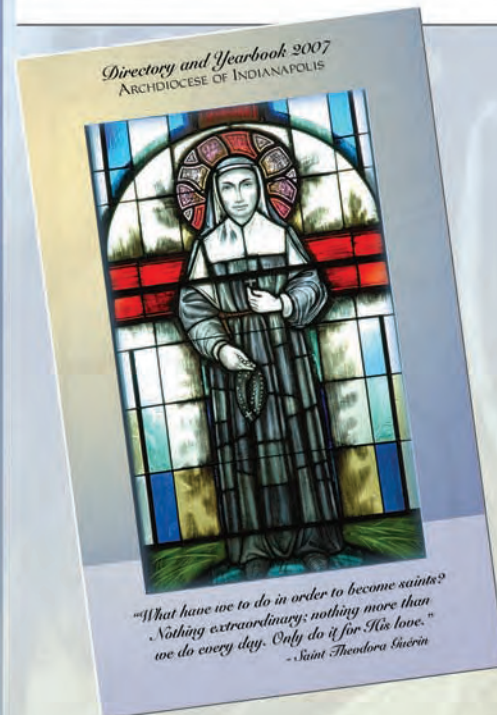
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## Editorial



A cloudy evening sky provides the backdrop for a cross outside St. Elizabeth Ann Seton Church in Lake Ronkonkoma, N.Y., during Lent last April. The penitential season, which begins with Ash Wednesday, calls Christians to prayer, fasting, repentance and charity.

## Let's pray for a happy Lent

We don't usually think of Lent as a happy time.

Lent is a penitential season, a time of preparation for the joy of Easter that usually takes place in the dead of winter.

Spring is not yet with us, and the mood of this liturgical season is somewhat somber. We might say that, psychologically, Lent is a time for introverts who are recovering from the merriment of Christmas and not yet ready for the exuberance of Easter.

During this season of the year, we don't normally wish others a Happy Lent. In fact, we deliberately restrain ourselves: no alleluias. No festivals. Abstinence. A muted approach to the music we use at Mass.

During the 40 days of Lent, we dedicate ourselves to ascetical practices and to the threefold observance of prayer, fasting and almsgiving. We don't ordinarily associate these activities with the pursuit of happiness, but perhaps it's time we looked at Lent differently.

In fact, it's quite possible that increased communication with God, self-denial and generous sharing with others are the keys to happiness and the surefire secret recipe for experiencing Easter joy.

Prayer, fasting and almsgiving should not be restricted to Lent, of course. They are practices that Christians should observe at all times and seasons during the total course of a lifetime of discipleship. If we are to follow Jesus successfully, we must be in dialogue with the Father as he was.

We must renounce personal advantage in favor of the mission we have been given to live and proclaim the Good News of salvation in Christ. And we must be grateful and generous stewards of all the gifts (spiritual and material) we have received from God through the power of the Holy Spirit.

Will spending more time in prayer make us happier—less lonely, resentful or dissatisfied? Will fasting and abstinence help us become less preoccupied with our own wants and desires? Will generous sharing involve us more fully in the lives of others and help free us from the slavery of our own sinfulness?

The experience of countless Christians throughout the ages affirms this. Ascetical practices can be taken to extremes, of course, and become

destructive.

But most of us are not in danger of praying too much, fasting too much or sharing too much. Most of us would benefit from more Lenten observance year-round.

That's why the Church offers us this season of grace—to remind us that we are called to follow Jesus, without counting the cost, in good times and bad, through the sorrows of pain and death to the joy of resurrection.

Pope John Paul II once described what he called "the personal style of Jesus Christ" in terms that are profoundly countercultural. He said that the life of Christ (or life *in* Christ) can be characterized by these fundamental attributes: simplicity, poverty, responsibility for others and the renunciation of personal advantage.

Clearly these are Lenten values, but the witness of Christians throughout the ages is that these are also Easter values. They are spiritual principles, or ways of living the Gospel, that when put into practice in the concrete circumstances of life bring joy and happiness to all who are fortunate enough to experience them.

Lent is not a happy time—if our understanding of happiness is superficial or self-centered. But Lent can, and should, be a time of peace, contentment and the anticipation of Easter joy.

Let's pray for a Happy Lent. For a time of fruitful prayer. For the ability of saying no to ourselves more successfully and more often. For an experience of generosity that comes straight from the heart and that doesn't stop when we've reached the normal, acceptable limits of charitable giving.

As Pope Benedict XVI continually reminds us, being Christian should not be a depressing, negative experience of prohibitive rules and regulations (which are necessary sometimes but never ends in themselves).

Christian discipleship should lead us to the fulfillment of our deepest hopes and desires. It should lead us to peace and love. And finally, to the joy which is Christ himself.

Let's pray that a Happy Lent, and the faithful observance of prayer, fasting and almsgiving, will lead us, slowly but surely, to an abundance of Easter joy.

—Daniel Conway

## Faith & Precedent/Douglas W. Kmiec

### What the pope got right about Islam

President Bush proclaims that Iraq is a central front in the war on terror. Not everyone agrees, however, that Sept. 11 and Iraq should be conflated. But let us take the president at his word. If he is right, we are now in the sixth year of war. Do we—even at this late date—have a grasp of what provokes the enemy?



America has a pervasive influence on world culture. It is not always an influence for the good. In a new book, *The Enemy at Home*, Dinesh D'Souza makes the case that we show our worst side to the world through motion pictures and television programs.

With Oscars and Golden Globes, we lionize and export portrayals of America that are saturated with violence, lust and hate. There is little regard for the welfare of others or the stewardship of the natural environment. Most of us want to believe, of course, that this is not the real America, but D'Souza argues that the self-distortion is enough to set off the trip wire of radical Islam.

D'Souza's point is an interesting one, but his thesis is marred by partisan finger-pointing. In reality, there is enough blame to go around for abortion, no-fault divorce and support for gay marriage. D'Souza also understates more proximate irritants, such as U.S. military bases in Saudi Arabia, the Israeli-Palestinian conflict, and past or present American support for Muslim fanatics, including at one time Osama Bin Laden himself.

Nevertheless, D'Souza is definitely on to something when he points out that the authentic Christian or Jew in America has more in common with a traditional Islamist than meets the eye. The real credit for this insight goes to Pope Benedict XVI, who in a series of dialogues has been proposing a way for Islam to coexist in peace with America and the rest of the world.

In 2004, well before his election to the papacy, then-Cardinal Joseph Ratzinger

observed: "It has been said that we must not speak of God in the European Constitution because we must not offend Muslims and the faithful of other religions. The opposite is true. What offends Muslims and the faithful of other religions is not talking about God or our Christian roots, but rather the disdain for God and the sacred. [This disdain] ... expresses the arrogance of diminished, reduced reason, which provokes fundamentalist reactions."

The pope admires Islam's certainty of faith, which disavows the kind of cultural relativism depicted over and over again in American media. Such relativism is a denial of the truth of the human person as a transcendent being with significant duties as well as rights. In this regard, Hollywood is not the only villain. Millions of abortions and astronomical rates of divorce are tragic realities, not merely celluloid fictions.

At the same time, as the pope's lecture last September in Regensburg, Germany, demonstrated, he is uncompromising in identifying Islam's weakness: an unwillingness to unambiguously renounce violence. In this, the pope might well agree with President Bush that the violence occurring in Iraq is indeed part and parcel of the same cause that lay beneath Sept. 11—namely, from the Muslim perspective, a desire to suppress the morally repugnant depictions (or unfortunate realities) of America through a coerced Islamization of society.

President Bush has chosen to meet force with force. The way forward charted by the pope is different. Benedict XVI proposes that America and the West engage Islam not in military battle or even as a theological "clash of civilizations," but on the common ground of created humanity. For America, this includes both disavowing R-rated portrayals of Western culture as more interested in vice than virtue and then acting in a way that genuinely reaffirms certain truths held self-evident.

(Douglas W. Kmiec, a professor at the Pepperdine University School of Law, writes for Catholic News Service.) †

## Letters to the Editor

### We must take a stand for sanctity of all human life

I have had Catholics, who know I am pro-life, tell me that although they believe abortion is wrong, they don't think it is any of their business to tell others they can't have one.

They say they wouldn't do it themselves nor would they want their children or grandchildren to have an abortion, but it isn't their place to tell others it is wrong. They say forcing your values on others is being judgmental, and Jesus told us not to be judgmental.

If that is what it is to be judgmental, why is it illegal to kill a baby after it is born? Isn't it just as much forcing your values on others to make it illegal to do that? It is still the same baby before it is born with the same little hands and feet, and the same sweet, little face.

It is a grave injustice to intentionally kill an innocent human being. It isn't judgmental to do all in your power to stop an injustice of any kind. Not only is it not being judgmental, it is our calling, our obligation, as Catholics to fight against all injustices.

Since Sept. 11, 2001, our nation has been engaged in a battle to stop terrorists from the unjust, intentional killing of innocent human lives in the name of God. Thus far, more than 3,000 of our military men and women have bravely fought and died in this battle.

When the last pages of history are written, their heroism should never be forgotten. Their sacrifice stands for the noble cause of protecting and defending

against the intentional taking of innocent human life.

At the same time our nation is engaged in this struggle, there are 4,000 innocent human beings being intentionally killed every day in this country by abortion.

In the last election, many people voted to stop the war in Iraq. I can understand that sentiment. War is awful. Where would we be now if that sentiment had prevailed during World War II? How many more Jews would have died? What would the world look like?

The terrorists didn't vote. They won't stop killing innocent people to promote their views. Pulling out of Iraq will only increase their ability to hit us again by increasing their power and influence in the Middle East. Pro-abortion politicians are the same ones who don't think the war against terrorists is worth fighting.

Abortion and terrorism have at least one thing in common—the intentional taking of an innocent human life. One is justified by denying that human life is there; the other claims the ends justifies the means.

In the Bible, I read a verse where God offers humankind a choice. He said we could choose life or death.

As our Declaration of Independence states, human life is a God-given, inalienable right that should be protected and defended. Or we can choose the intentional killing of human beings at our discretion.

Either we hold human life sacred or we don't. The next election is that choice.

Win or lose, it is our opportunity to take a stand for the sanctity of human life.

Sandra Dudley, Sunman

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Let's make the face of Jesus visible to those around us this Lent

**V**eronica came from nowhere and returned there, leaving to us a veil with the imprint of the face of Jesus.

This is the substance of the sixth station on the Way of the Cross. Actually, Veronica is not mentioned in the Bible.

Where did the longstanding tradition of the compassionate and courageous Veronica come from? Perhaps she was among the women who are mentioned as being present along the way to Calvary.

I think the legend of Veronica took root and abides because courageous compassion is an ideal that is dear to the human heart. The legend of Veronica may have taken root because most of us know of a woman or women like her whose anonymous compassion for people in pain is moving. Veronica is familiar in our experience.

It is also likely that the legend of Veronica has come to us through the ages because we inherit from the Psalms and other Scripture texts a fascination with the face of the Lord. This theme is epitomized in Psalm 27. In verses 8-9, we read: "Of you my heart has spoken: Seek his face. I seek your face O Lord."

Lenten time spent with Veronica at the sixth Station of the Cross promises rich and varying avenues for meditation. We may not advert to it, but compassionate charity and seeking the face of the Lord are necessarily complementary themes.

Pope Benedict XVI emphasized in his encyclical "God is Love" that there is an essential connection between love of neighbor and love of God. Can we not say that in a certain sense seeking the face of Jesus is seeking love? It is a way of seeking and receiving authentic love.

I keep returning to a theme Pope John Paul II introduced in his apostolic letter at the beginning of this third Christian millennium. He referred to the Gospel text where some Greeks came to Philip and said, "We want to see Jesus."

The pope said people in our day also want to see Jesus. They don't only want to hear talk about Jesus, they want to see him. And so the Holy Father went on to remind us that it is our task to show Jesus to folks around us. And if we are to do that, we must contemplate the face of Jesus in the Gospel.

In his reflection on the sixth Station of the Cross, theologian Hans-Urs von Balthasar said, "In so far as the Church professes her faith and fidelity in loving humility to the Lord, as Veronica did in a gesture of love, Jesus leaves the imprint of his features on all those who are ready to accept it as a peace-token of his love. The Christian who bears the image of Christ in his heart will recognize the same features of Christ in his suffering brothers and sisters" (*The Way of the Cross*. St. Paul Publications, 1990, p. 28).

People I know who consistently extend

generous and largely anonymous acts of charity to suffering people are also people who are faithful to Jesus in prayer. I don't mean to imply that there are not people who are generous and altruistic in giving themselves to social service who are not intentional Christians.

We know many socially conscious admirable people around us. The connection with the quest for the face of the Lord enriches our social outreach and is significant for us Christians.

Christ exhorted us to serve the least of our sisters and brothers, and he made it clear that in doing so we would be serving him. In other words, charity "to Jesus, for Jesus and with Jesus," as Blessed Teresa of Calcutta would say, is an essential part of our call to holiness.

Yet, we should not be surprised if we feel a certain sense of helplessness in the face of so much human suffering. Von Balthasar writes: "Everyone can offer help to the suffering, be it only a glass of water or, in the impossibility of giving material help, an open heart ready to sustain them in moments of loneliness and despair."

"Faced with the inevitable sufferings in

the world, which are daily portrayed by the media, we all feel our inability to cope, like the disciples who, before a great multitude to feed, wondered 'what five loaves and two fish are for so many.' We can always pray to the Lord who has the power to work the miracle of the multiplication of the loaves and fish, and alleviate the sufferings of so many. Veronica's linen cloth, bearing the features of Jesus, is a sign and a promise to all believers that he will help them who call upon him.

"Lord God, imprint in my spirit the sufferings of your Son Jesus" (Ibid. p.29-30).

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

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

#### Archbishop Buechlein's intention for vocations for March

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

### Que el rostro de Jesús se haga visible para aquellos que nos rodean durante la Cuaresma

**V**erónica apareció de la nada y allí regresó, dejándonos un lienzo impreso con el rostro de Jesús.

Esta es la esencia de la sexta estación del Vía Crucis. En realidad a Verónica no se le menciona en la Biblia.

¿De dónde proviene la leyenda de la compasiva y valiente Verónica? Quizás ella estaba entre las mujeres que se dice se encontraban presente a lo largo del camino al Calvario.

Pienso que la leyenda de Verónica se arraigó y continuó debido a que la compasión valiente es uno de los ideales favoritos del corazón humano. Quizás la leyenda de Verónica se arraigó porque la mayoría de nosotros conoce a una mujer, o mujeres como ella cuya compasión anónima por la gente que sufre resulta conmovedora. Verónica nos es familiar por nuestras experiencias.

Asimismo, es muy probable que la leyenda de Verónica haya llegado hasta nosotros porque heredamos de los Salmos y otros textos de las escrituras la fascinación con el rostro del Señor. Este tema se refleja en el Salmo 27. En los versos 8-9, se lee: "El corazón me dice: «¡Busca su rostro! Y yo, Señor, tu rostro busco.»"

El tiempo cuaresmal que pasamos con Verónica en la sexta estación del Vía Crucis promete recursos diversos y ricos para la meditación. Tal vez no nos demos cuenta, pero la caridad compasiva y la búsqueda del rostro del Señor son temas necesariamente complementarios.

El Papa Benedicto XVI en su encíclica "Dios es Amor" hace énfasis

en que existe una conexión esencial entre el amor al prójimo y el amor a Dios. ¿Acaso no podemos aseverar que, de cierto modo, buscar el rostro de Jesús es buscar amor? Es una forma de buscar y recibir auténtico amor.

Siempre vuelvo a hacer mención a un tema que introdujo el Papa Juan Pablo II en su carta apostólica al comienzo de este tercer milenio cristiano. Se refirió al texto del Evangelio en el que algunos griegos se acercaron a Felipe y le dijeron: "Queremos ver a Jesús."

El papa dijo que la gente en nuestra época también desea ver a Jesús. No desean únicamente oír hablar de Jesús, desean verlo. Y así, el Santo Padre prosiguió a recordarnos que es nuestro deber mostrarle a Jesús a la gente que nos rodea. Y para hacer esto debemos contemplar el rostro de Jesús en el Evangelio.

En su reflexión sobre la sexta estación del Vía Crucis, el teólogo Hans-Urs von Balthasar dijo: "Así como la Iglesia profesa su fe y su lealtad en amorosa humildad al Señor, al igual que lo hizo Verónica en un gesto de amor, Jesús deja la impresión de su rostro en todos aquellos que están listos para recibirlo como muestra de su amor. El cristiano que lleva la imagen de Cristo en su corazón reconocerá las mismas facciones de Cristo en sus hermanos y hermanas que sufren" (*El Vía Crucis*. St. Paul Publications, 1990, p. 28).

La gente que conozco que ofrece de manera consistente generosos y extensos actos de caridad a la gente que sufre, es

también gente fiel a Jesús en la oración. No pretendo sugerir que no haya gente generosa y altruista que se entrega al servicio social y que no son cristianos intencionales.

Conocemos a muchas personas admirables y con conciencia social que nos rodean. La conexión con la búsqueda del rostro del Señor enriquece nuestro alcance social y es importante para nosotros como cristianos.

Cristo nos exhortó a servir al menos a nuestros hermanos y hermanas, y dejó claro que al hacerlo estaríamos sirviéndolo a él. En otras palabras, caridad "para Jesús, por Jesús y con Jesús" como diría la Beata Teresa de Calcuta, es una parte esencial de nuestro llamado a la santidad.

Sin embargo, no debería sorprendernos si sentimos una cierta sensación de impotencia ante tanto sufrimiento humano. Von Balthasar escribe: "Cualquiera puede ofrecer ayuda a los que sufren, aunque sea un vaso con agua o, ante la imposibilidad de ofrecer ayuda material, un corazón abierto, dispuesto a socorrerlos en momentos de soledad y desesperación."

"Ante el inevitable sufrimiento del mundo que vemos reflejado a diario en los medios de comunicación, sentimos

nuestra incapacidad para hacerle frente, al igual que los discípulos quienes delante de una gran multitud hambrienta pensaban 'qué son cinco hogazas de pan y dos peces para tantos'. Siempre podemos rezar al Señor que tiene el poder para obrar el milagro de la multiplicación de los panes y los peces y aliviar el sufrimiento de tantos. El lienzo de Verónica con las facciones de Jesús es un símbolo y una promesa para todos los creyentes de que Él ayudará a todos los que acuden a Él.

"Señor Dios, imprime en mi espíritu el sufrimiento de tu Hijo Jesús" (Ibid. P. 29-30).

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

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

Traducido por: 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 2

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program at Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail [Lumen\\_Dei@sbcglobal.net](mailto:Lumen_Dei@sbcglobal.net).

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

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. **Lenten fish fry**, 6-7 p.m., \$5 per person. Information: 317-636-4828.

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

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

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

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

St. Martin Parish, 8044 Yorkridge Road, Guilford. **Lenten fish fry**, 4:30-7 p.m. Information: 812-623-3408.

Saint Meinrad Archabbey, St. Bede Theater, 200 Hill Drive, St. Meinrad. **National Players touring company, "Othello,"** 7 p.m., free, dinner available before performance, \$7 per person, reservations required. Information: 812-357-6403 or e-mail [dmajor@saintmeinrad.edu](mailto:dmajor@saintmeinrad.edu).

## March 3

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

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

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

Saint Meinrad Archabbey, St. Bede Theater, 200 Hill Drive, St. Meinrad. **National Players touring company, "The Importance of Being Earnest,"** 7 p.m., free, dinner available before performance, \$7 per person, reservations required. Information: 812-357-6403 or e-mail [dmajor@saintmeinrad.edu](mailto:dmajor@saintmeinrad.edu).

## March 4

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

MKVS and DM Center, Rexville (located on 925 South .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 1 p.m.,

Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

## March 6

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. Four-week series, **"Introduction to Contemplative Prayer,"** 9:30 a.m., free-will offering. Registration: 317-543-0154.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Meditation on the Crucifixion," Lenten day program**, Franciscan Father Troy Overton, presenter, 9 a.m.-12:30 p.m. Information: 812-923-8817.

## March 7

St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles 50 and over**, single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **"Spaghetti and Spirituality" series**, Mass, 5:45 p.m., meatless pasta dinner, 6:30 p.m., "Dear Brave Soldier: A Pictorial Account of a Chaplain's Experience in Iraq," Father Eric Albertson, presenter, 7:15 p.m., suggested donation

\$5. Information and reservations: 317-636-4478.

Christ United Methodist Church, 8540 Highway 31 South, Indianapolis. St. Francis Hospital and Health Centers, **"Caterpillar Kids," workshop series for grieving children ages 5-12**, 9:30 a.m., free-will donation. Information: 317-236-1596 or 800-382-9836, ext. 1596.

## March 8

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. Four-week series, **"Introduction to Contemplative Prayer,"** 9:30 a.m., free-will offering. Registration: 317-543-0154.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana**, praise, worship and healing prayers, 7:15-8:45 p.m. Information: 317-592-1992, [www.inholyspirit.org](http://www.inholyspirit.org) or e-mail [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

## March 9

St. Francis Hospital and Health Center, 1201 Hadley Road, Mooresville. **Seminar, "Cancer 101," for patients and families**, noon-2 p.m., lunch provided, no charge. Reservations: 317-784-4422 or [www.StFrancisHospitals.org/cancer](http://www.StFrancisHospitals.org/cancer).

## March 10

St. Pius X Church, 7200 Sarto Drive, Indianapolis. Office of Family Ministries, **"Blessed Brokenness," morning of reflection for separated and divorced Catholics**, 9 a.m.-noon, free-will donation. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Cathedral High School, 5225 E. 56th St., Indianapolis. **Theater production, "Urban Rednecks and Friends,"** 7:30 p.m., \$10 per person. Ticket Line: 317-968-7436.

Batesville High School, 1 Bulldog Blvd., Batesville. St. Nicholas Parish, **conference on the Holy Spirit, "Let the Fire Fall,"** Father Gregory Bramlage, presenter, 8 a.m., \$50 per person includes lunch and dinner, pre-registration by March 6. Information: 812-623-8007 or e-mail [St.NicholasCatholicChurch@yahoo.com](mailto:St.NicholasCatholicChurch@yahoo.com).

## March 11

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Music program featuring baritone solo and piano**, 3 p.m. Information: 800-682-0988 or e-mail [news@saintmeinrad.edu](mailto:news@saintmeinrad.edu).

## Retreats and Programs

### March 2-4

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Radical Christianity,"** Benedictine Father Denis Robinson, presenter. Information: 812-357-6611 or e-mail [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

Oldenburg Franciscan Center, Oldenburg. **"Down to the Potter's House,"** Franciscan Sister Ann Vonder Meulen, presenter, 9 a.m.-noon for ages 7-11, 1-4 p.m. for ages 12-16, \$20 first child, \$15 each additional child. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

Oldenburg Franciscan Center, Oldenburg. **"Gaining Inner Wisdom through Mandalas,"** Franciscan Sister Patty Campbell, 9 a.m.-2:30 p.m., \$40 per person includes lunch and materials. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### March 3-4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Unrealized Potential,"** Rick Wagner, presenter, \$90 per person for overnight stay, \$75 per person for commuter. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### March 4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference" for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

Oldenburg Franciscan Center, Oldenburg. **"Evensong: Scripture/Taizé Music and Silence and Interfaith Prayer Service,"** 4-5 p.m. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### March 8-March 22

Oldenburg Franciscan Center, convent, Oldenburg. **"Lenten Lecture Series,"** four sessions, session two, Franciscan Sister Barbara Leonard, presenter, 2-3:30 p.m. or 7-8:30 p.m., \$40 series, \$10 per session. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### March 9-11

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Understanding the Parables of the Gospel of Luke,"** Benedictine Father Brendan Moss, presenter. Information: 812-357-6611 or e-mail [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Vocation Retreat,"** single men 16-40. Information: 812-923-8817.

### March 15

Oldenburg Franciscan Center, convent, Oldenburg. **Day of Reflection, "In the Spirit, Signs**

**of Life,"** Franciscan Father Carl Hawver, presenter, 10:45 a.m. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### March 15-18

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Parish secretaries retreat, "The Heart of Parish Life,"** Benedictine Father Denis Robinson, presenter. Information: 812-357-6611 or e-mail [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### March 16-18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"To Turn, To Turn, T'will Be Our Delight,"** Benedictine Father Noel Mueller, presenter, \$150 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Praying with Mary through Icons,"** Information: 812-923-8817.

### March 17

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Praying Without Words: An Introduction to Centering Prayer,"** Benedictine Sister Maria Tasto, presenter. Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

### March 23-25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Lenten Retreat Weekend,"** Richard Smith, presenter, \$150 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

## Rehearsals set for Chrim Mass Choir

Singers throughout the archdiocese are invited to participate in a special choir to sing at the annual Chrim Mass at 7 p.m. on April 3 at SS. Peter and Paul Cathedral in Indianapolis.

The Chrim Mass is the annual liturgy that takes place during holy week at which Archbishop Daniel M. Buechlein blesses the holy oils to be used in the coming year in all archdiocesan parishes. Priests of the archdiocese and religious priests serving in it also renew their ordination promises during the Mass.

Rehearsals will begin at 6:30 p.m. on March 19 and March 26 at the cathedral. To register for the choir, call the archdiocesan Office of Worship by March 8 at 317-236-1483 or 800-382-9836, ext. 1483. †



Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"God Filling Our Heart and Mind: Prayer and Holy Reading,"** Benedictine Brother Paul Nord, presenter. Information: 812-357-6611 or e-mail [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### March 24

Marian College, Allen Whitehill Clowes Amphitheater, 3200 Spring Mill Road, Indianapolis. **Catholic Committee on Scouting**

**Spring Retreat 2007, "Come Holy Spirit,"** open to all Boy Scouts and Girl Scouts, 8 a.m.-1:30 p.m. Information: 317-236-1451 or [steve.james@archindy.org](mailto:steve.james@archindy.org).

### March 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference" for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596. †



## Mardi Gras

Kindergartner Gianna Garcia, from left, and eighth-graders Caitlin Schmol and Audrey Myers, students at St. Roch School in Indianapolis, pose with crowns they made during the Indianapolis South Deanery school's Mardi Gras celebration on Feb. 20. The following day, Ash Wednesday, the students wrote down their Lenten *bonae operae* ("good works") and placed them in a basket that will stay near the altar of St. Roch Church throughout Lent.



## Mass for legislators

Bishop Dale Melczek of the Gary Diocese was the primary celebrant for the Indiana Catholic Conference Mass for legislators at St. John the Evangelist Church in Indianapolis on Feb. 6. Greeting Bishop Melczek are, from left, Speaker of the Indiana House, Rep. B. Patrick Bauer (D-South Bend), Rep. Scott Pelath (D-Michigan City) and Speaker Bauer's Legislative Assistant, Justin Moed.

# Affordable housing bill passes in Indiana House

By Brigid Curtis Ayer

“Providing affordable housing is the single most effective way to solve homelessness in our state and nation,” said Bill Bickel, director of Holy Family Shelter and Holy Family Transitional Housing in Indianapolis, which is part of Catholic Charities. “And House Bill 1351 will do just that—help provide affordable housing in Indiana.”



Bill Bickel

Rep. Jeb Bardon (D-Indianapolis), author of House Bill 1351, said, “There are two sides to this issue—a moral issue for society and a fiscal issue for government. This bill will help a segment of society that is struggling for survival.”

The bill passed in the House by a 62-36 vote on Feb. 27.

The groups expected to be helped by the bill include the homeless, many of whom are single moms with children; victims of domestic violence; former convicts and seniors in transition.

“It will also help reunite families since one-third of all kids in foster care could go home if their family had a more stable housing situation,” Rep. Bardon said.

He said that the only opposition to the bill is from the real estate and building industry because of the additional fees that they may have to pay when they get documents from the recorder’s office.

“Some think that poverty and homelessness is only an urban issue, but it’s an issue that affects those living in rural counties as well,” he said.

“We will get a better output on schools when poor children have a stable home environment,” Rep. Bardon said, “and also save on health care because there will be less of a need to use the emergency room on cold nights as a means to survive.”

Rep. Bardon, who is a member of St. Michael the Archangel Parish in Indianapolis, said “providing affordable housing for the poor is an issue everyone agrees is the ethical thing to do from a moral perspective and the right thing to do fiscally for the state, but there is a difference on how to achieve that.”

Under House Bill 1351, affordable housing funds will be paid for by a mix of permanent funding sources, including new fees from the county recorder’s office, a portion of the interest from other state funds and an adjustment in big box retailers’ sales tax collection discount. Current law does not provide a permanent funding source for affordable housing.

“Holy Family Shelter and crisis shelters in general were created to be temporary crisis

relief shelters,” Bickel said, “but, unfortunately, due to the enormous lack of affordable housing, these shelters have become permanent housing. This is completely unacceptable.”

“Our faith calls us to uphold the dignity of each and every person—including the poor. Those who are at or below the poverty level can receive a subsidy to pay for their housing under this bill.

“For example, let’s say the rent of an apartment is \$750,” he said. “A poor family could live in that apartment and pay \$250, and the affordable housing

fund would pay the difference of \$500.

“What’s great about how this fund works,” Bickel said, “is that poor people are not singled out by putting them in projects or subsidized housing. Lower-income families could quite feasibly live side by side with other middle-class families. That’s the beauty about the way this fund is set up because no one knows who is receiving the subsidy except the owner or property manager who receives the check.

“The family maintains their dignity, and the property owner is guaranteed

the rental income,” Bickel said. “It’s a win-win

situation. Indianapolis is also in a good situation to handle increased rental tenants because there is ample stock of rental properties. In some states, they have to build, but that would not be the case in Indianapolis since we have ample housing.”

Indiana is actually behind the curve on this issue since neighboring states already have permanent funding sources for their affordable housing funds, he noted.

Bickel, who also is an Indiana Catholic Conference board member, said his shelter and others like it will

not benefit directly in the sense of getting a check handed to them, but noted there will be a tremendous benefit for those that they serve because they will have a much better chance to find permanent housing, which he said is equally or even more rewarding.

Bickel explained that there are some concerns among those who work with housing and homelessness issues. Some feel that with ample affordable housing some lawmakers might think that temporary shelters won’t be needed. But Bickel said, even

with ample affordable housing, emergency shelters are “unequivocally necessary.”

“There will always be people and families for some reason who will need emergency housing, just like there will always be a need in a community to have an emergency room at the hospital,” he said.

Rep. Bardon is hopeful that the bill will only improve as it makes its way through the Senate.

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



Rep. Jeb Bardon

*Un hombre fuerte para apoyarse en un momento difícil.*

Estimado Caballero Supremo:

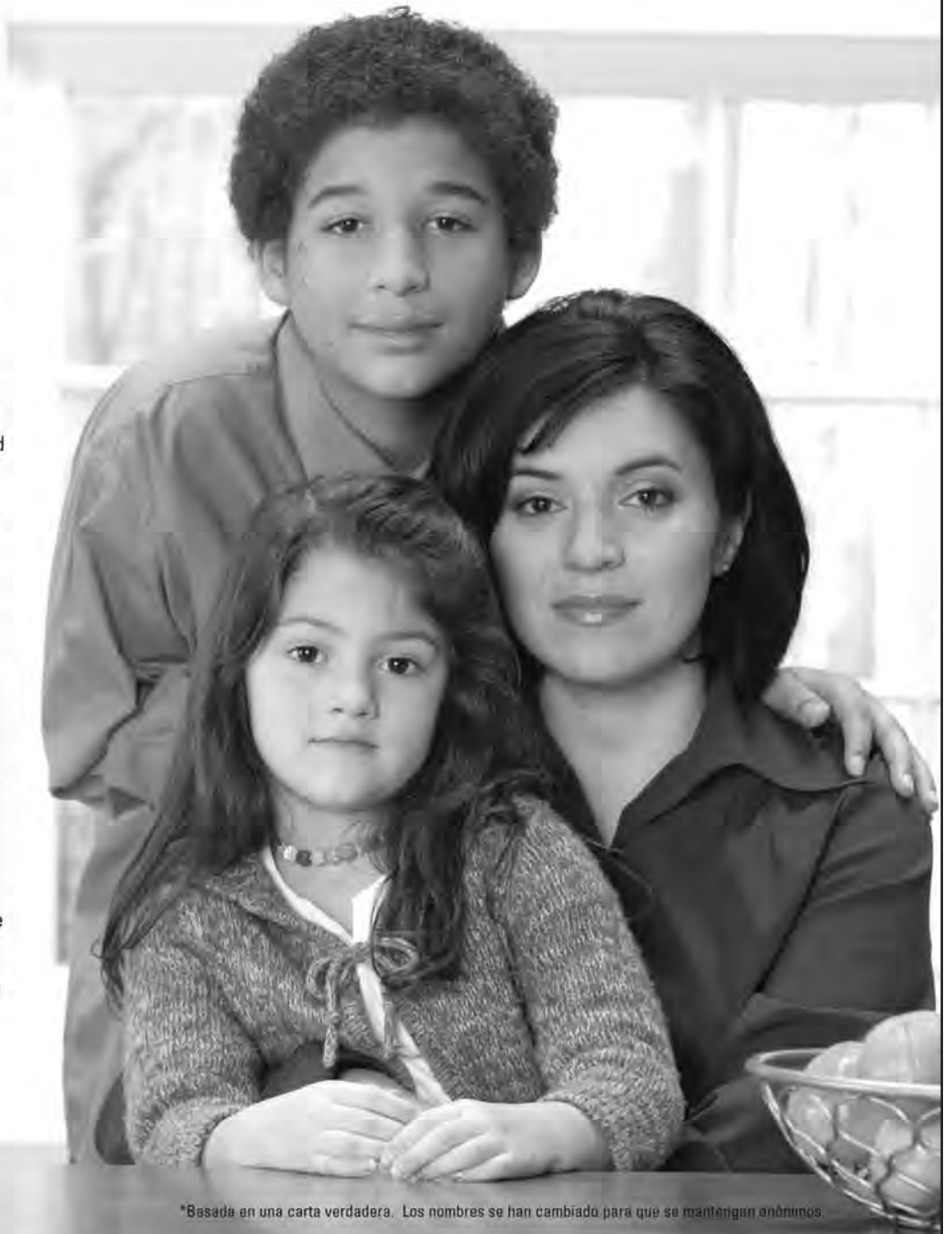
Cuando mi esposo se hizo Caballero de Colón, nos presentaron a nuestro agente de seguros, Mike Walter, e inmediatamente nos dimos cuenta que Mike se ocupaba de su carrera como si fuera un “ministerio” en vez de un cargo de ventas. Nunca me imagine en ese entonces lo que ese ministerio habría de significar para mí.

Durante nuestras reuniones, no fuimos fáciles de persuadir. Mike nunca se dio por vencido y siempre buscó la forma como demostrarnos que la necesidad existía. Nos ayudó hasta que por fin pudimos comprender el valor de contar con la protección de un seguro de vida.

Mi esposo murió repentinamente el otoño pasado. Su muerte fue un golpe para todos nosotros. Aunque desde el punto de vista médico no debería haber sucedido, me imagino que Dios pensó que había cumplido con su labor en esta tierra. Pude contar con Mike de inmediato. Estuvo en el velorio, asistió al funeral y permaneció a mi lado para ayudarme en cuanto fuera posible. Lloré por mi esposo igual que yo.

En este mundo en donde todos se preocupan sólo de las ganancias, presencie lo que los Caballeros son verdaderamente capaces de hacer. Pude contar con ellos cuando más lo necesité.

— Amber Díaz\*



\*Basada en una carta verdadera. Los nombres se han cambiado para que se mantengan anónimos.

Para localizar un agente de Caballeros de Colón, visite [KofC.org](http://KofC.org) y haga clic en “Encontrar un agente”, o bien llame al 1-800-345-5632.

Seguros Caballeros de Colón  
A.M. Best: A++ (Superior)  
Standard & Poor’s: AAA (Extremadamente sólida)  
Certificada por IMSA



Caballeros de Colón  
**SEGURO**  
Haciendo una diferencia para toda la vida.

# Parishes schedule annual Lenten penance services

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

Due to space constraints, penance services scheduled later during Lent may be omitted from the list in this week's newspaper. However, the entire schedule is posted on *The Criterion Online* at [www.CriterionOnline.com](http://www.CriterionOnline.com).

## Batesville Deanery

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

## Bloomington Deanery

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

## Connersville Deanery

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

## Indianapolis East Deanery

March 7, 1:30 p.m. at St. Philip Neri  
 March 8, 7 p.m. for SS. Peter and Paul Cathedral, St. Mary and Holy Cross at Holy Cross  
 March 12, 7 p.m. for St. Bernadette, St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes at Our Lady of Lourdes

March 14, 7 p.m. at St. Thomas the Apostle, Fortville  
 March 14, 7 p.m. at St. Simon the Apostle

## Indianapolis North Deanery

March 18, 3 p.m. deanery service at St. Pius X  
 March 19, 7 p.m. deanery service at St. Pius X  
 March 20, 7 p.m. deanery service at St. Pius X  
 March 21, 7 p.m. deanery service at St. Pius X

## Indianapolis South Deanery

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

## Indianapolis West Deanery

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

## New Albany Deanery

March 7, 7 p.m. at St. Michael, Charlestown  
 March 12, 7 p.m. at St. Mary, Navilleton  
 March 13, 7 p.m. at St. Joseph, Corydon  
 March 14, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs  
 March 18, 4:30 p.m. for Our Lady of Perpetual Help, New Albany, and St. Mary, New Albany, at St. Mary, New Albany  
 March 20, 7 p.m. for St. Augustine, Jeffersonville, and Most Sacred Heart of Jesus, Jeffersonville, at Most Sacred Heart of Jesus, Jeffersonville  
 March 21, 7 p.m. at St. Joseph, Clark County

March 22, 7 p.m. at St. Bernard, Frenchtown  
 March 25, 7 p.m. at St. Mary, Lanesville  
 March 26, 7 p.m. at St. Michael, Bradford  
 March 29, 7 p.m. at St. Anthony of Padua, Clarksville  
 March 29, 6:30 p.m. at St. Paul, Sellersburg  
 April 1, 4 p.m. at Holy Family, New Albany

## Seymour Deanery

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

## Tell City Deanery

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

## Terre Haute Deanery

March 8, 7 p.m. at Sacred Heart, Clinton  
 March 11, 7 p.m. at St. Joseph, Rockville  
 March 15, 7 p.m. deanery service at St. Paul the Apostle, Greencastle  
 March 22, 7 p.m. at Holy Rosary, Seelyville  
 March 22, 7 p.m. deanery service at St. Patrick, Terre Haute  
 March 29, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute  
 March 29, 7 p.m. deanery service at St. Benedict, Terre Haute †

## Lenten activities available online

Be sure to visit *The Criterion's* Lenten Web page at [www.archindy.org/lent](http://www.archindy.org/lent).

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

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# Pope: Priests can face challenges with trust in God's love

VATICAN CITY (CNS)—During a 90-minute question-and-answer session with pastors from the Diocese of Rome, Pope Benedict XVI encouraged the priests to face challenges with trust that God's love will have the last word.

The pope's remarks were punctuated by applause and laughter, including his own, as he responded on Feb. 22 to questions about youth ministry, prayer, eucharistic adoration, religious art, Scripture, theology and the activities of new ecclesial movements.

The laughter and applause came not only when the pope pointed out that several of the questions were really mini-speeches, but also when he confessed that he, too, found it difficult to fulfill the biblical call to work during the day and pray at night.

Knowing that the priests were aware of his packed daily schedule, the pope said, "I must confess here that I cannot pray at night; I want to sleep."

However, he said, the only way to give a spiritual component to every activity that makes up a modern pastor's day is to set aside time for prayer.

"It is easier to say than to do," he said, "but we must try."

"The sign that we truly have prayed, that we have had an encounter with Christ, is that we are there for others," the pope said.

At the beginning of the gathering, an annual papal tradition, Pope Benedict told the priests, "I am particularly pleased to hear from my clergy, to feel like a bishop."

He also told them he took comfort in

the fact that Rome's pastors come from several nations, and include both young and old priests.

Responding to a question about incidents in which the Eucharist had been desecrated, Pope Benedict said that, when faced with any sign of evil, "we must look deeper, to the Lord who offered reparation for the sins of the world."

While it may appear to many people that the balance between good and evil in the world is tipped toward evil, "the Lord

put the immensely greater weight of good on the scale" with his death and resurrection, the pope said.

"God himself entered history," he said, and believers are called to imitate his love and mercy, adding further to the side of good.

Asked how to be effective in youth ministry, the pope said, "unfortunately, I live fairly far [from this reality] and cannot give many concrete suggestions."

But, he said, the key thing is to be close to young people, giving them proof that "living a Christian life is possible today."

Most young people today "live in a world far from God and in this cultural context find Christ and the Christian life, the life of faith, difficult," he said.

Pope Benedict said no one, young people included, should be led to think that "it is possible all at once to live a 100 percent Christian life, without doubts and sins."

The Christian life, he said, is a continuing process of conversion, of stumbling, asking forgiveness and starting over.

*'The sign that we truly have prayed, that we have had an encounter with Christ, is that we are there for others.'*

— Pope Benedict XVI



Pope Benedict XVI greets pastors from the Diocese of Rome during a meeting with them at the Vatican on Feb. 22. In a meeting punctuated by applause and laughter, the pope responded to questions on a variety of topics and encouraged priests to set aside time for prayer.

The process is a source of good for others as well, he said, because when someone experiences his own shortcomings and forgiveness of his faults, he finds it easier to accept the shortcomings of others and offer them pardon.

A Rome pastor, lamenting the fact that many Catholics are ignorant of the Bible, asked the pope how priests should approach educating the faithful to read the Scriptures.

The pope said he hoped that the October 2008 world Synod of Bishops would provide concrete suggestions, but in the meantime he wanted to emphasize the importance of seeing each passage as a tiny part of one large story, the story of God's saving actions.

"It is a journey that has a direction, and

Christ is its arrival point," the pope said.

Pope Benedict also cautioned against anyone thinking they understand everything the Bible has to say.

"It is beautiful having understood a bit, but knowing at the same time that it is an unfathomable treasure waiting to be discovered," he said.

"The word of God is always greater than we are," the pope said in response to a question about multiple schools of theology and interpretation. "Different approaches are always needed."

"The theologian, in his professional responsibility and capacity, must try to find paths that respond to the challenges of our time," he said, "while at the same time, being aware that all of this must take place within the faith of the Church." †

## LEGACY FOR OUR MISSION:

*For Our Children and the Future*

### OUR LADY OF FATIMA RETREAT HOUSE MEETS CHANGING NEEDS

Lent is not only the busiest season at Our Lady of Fatima Retreat House in Indianapolis, but this year it also provides the occasion to introduce two new activities to make its programs even more attractive to participants. An internationally known author spoke during a retreat on the first weekend of Lent, and the first of two one-night retreats was held this past weekend.

"We are continually searching for ways to better meet the enrichment needs of our participants," said Rick Wagner, director of Our Lady of Fatima. For the first time in several years, the retreat house offered a program by a world-renowned speaker, Matthew Kelly. Guest rooms for Kelly's sessions on "What is God's Dream for You?" were sold out weeks beforehand, although registration was available for day-attendees. "We were delighted with the response, which we took as a strong indication of interest in such programs," Wagner said.

Our Lady of Fatima's one-night retreats were introduced in response to declining registrations for the traditional full-weekend sessions, a trend being seen across the country. "Parish Life Center programs have increased over the years, partially meeting a need for renewal and spiritual reflection. We want to supplement those programs, so we decided to offer a shorter retreat period for those who also participate in their parish enrichment programs. We try to do what we can to offer people choices," Wagner explained. He added that Our Lady of Fatima will continue to offer the traditional two-night retreats.

Offering the new single-night retreats will mean even more wear and tear on the residence building, now more than four decades old. "The realities of maintaining a building of this age are now upon us. We need to make

our facilities accessible to all, we need to upgrade the building's infrastructure, and we need to renovate our guest rooms," Wagner explained.

"Our goal is to provide a physical environment conducive to spiritual renewal and, quite frankly, surveys of past guests reveal that we need to get this work done. Funding from the *Legacy for Our Mission* campaign will allow us to make these improvements more quickly so we can provide a comfortable and welcoming environment for our participants," Wagner added.

Since moving to its present location on the northeast side of Indianapolis in 1963, Our Lady of Fatima has served more than 250,000 retreatants. This number includes participants in the archdiocesan marriage preparation program offered eight times throughout the year on the 13-acre wooded campus.

*"We provide the time and place. God provides the hope."*

"This is both an exciting and a challenging time for us. We want our programs and our facilities to be flexible, inviting and hospitable so that everyone feels welcome. We want to provide a spiritual place where participants can build a relationship with God. We provide the time and place. God provides the hope," Wagner said.

*Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Our Lady of Fatima Retreat House. By contributing to the Legacy for Our Mission campaign through your local parish, a portion of your gift will be allocated to ministries such as Our Lady of Fatima Retreat House.*

Please visit the new online home of the *Legacy for Our Mission* campaign at [www.archindy.org/legacy](http://www.archindy.org/legacy). It can also be accessed at [www.LegacyforOurMission.org](http://www.LegacyforOurMission.org).

#### Marriage Preparation Program An Investment in the Future

When Molly Palmatier and Scott Tittle became engaged, they knew it would be a big step and they wanted to make sure their marriage would be based on a solid Catholic foundation. So, they decided to pull themselves away from the many details of wedding planning and day-to-day responsibilities to make an investment in their relationship. They enrolled in the Tobit Marriage Preparation Program at Our Lady of Fatima.



"Our time together was wonderful," Palmatier recalled. "We had known other couples who had taken the program and our priest had recommended it." Was she glad they completed the program? "Absolutely! We got to spend some special time together and talk about our relationship and how God will be a part of it." The couple's life together will begin Sept. 1 when they are married at SS. Peter and Paul Cathedral.

# Niece of late civil rights leader committed to pro-life movement

By Mary Ann Wyand

Dr. Martin Luther King Jr. tirelessly preached about civil rights and respect for all people regardless of race or nationality during the turbulent '60s.

Forty years later, his niece, Dr. Alveda King, campaigns for the right to life and respect for all unborn babies regardless of the circumstances.

Like her late uncle, Alveda King said during a Feb. 22 speech in Indianapolis, she relies on prayer and Scripture to sustain her as she tries to change minds, convert hearts and save souls in the spiritual war against the culture of death in contemporary society.

And, like her late uncle, she dreams of the day when every person—born or unborn—is loved and respected.

The mother of six children and grandmother said she feels called to ministry in the ongoing Christian battle against abortion, which has decimated a generation of Americans.

National statistics indicate that more than 47 million unborn babies have been killed since the U.S. Supreme Court's *Roe v. Wade* and *Doe v. Bolton* decisions in 1973 that legalized abortion during all nine months of pregnancy.

King said the African-American community has been especially hard hit by abortion.

She is a spokeswoman for Priests for Life, which was founded by Father Frank Pavone to publicize the truth about abortion, save the lives of unborn babies, and spare expectant mothers in crisis pregnancies the heartache of living the rest of their lives with the knowledge that they chose to kill their children.

Before opening her Bible, King took a deep breath and smiled at pro-life supporters attending the Indiana Right to Life fundraiser.

She began her keynote speech by singing an old African-American spiritual and walking slowly around the room to envelope the assembly in prayer.

"Nobody knows the trouble I've seen," she sang as people joined in. "Nobody knows but Jesus. Nobody knows the trouble I've seen. Glory hallelujah. ..."

In the midst of trouble, King said, the Lord reaches out to help us and gives us strength for our journey.

"Dr. [Martin Luther] King said that the Negro cannot win if he is willing to sacrifice the futures of his children for immediate personal comfort and safety," she said. "He was really, truly a servant of the Most High God who loved and served Jesus Christ and depended on the wisdom of the Holy Spirit."

The daughter of slain civil rights leader Dr. A. D. King

Photo by Mary Ann Wyand



Dr. Alveda King, the niece of slain civil rights leader Dr. Martin Luther King, campaigns for an end to abortion as a staff member of Priests for Life. She spoke at an Indiana Right to Life fundraiser on Feb. 22 in Indianapolis. Her late uncle dedicated his life to the civil rights movement, and she is committed to promoting the pro-life movement.

and Naomi Barber King, she is a member of Believers' Bible Christian Church in Atlanta and is the founder of King for America Inc., which assists people in enriching their lives spiritually, mentally, personally and economically.

"I'm post-abortive," she said. "I've had two abortions [in 1970 and 1973]. Looking back on it, they said it was a blob of tissue and won't hurt. ... [But] abortion hurts a lot. They also didn't tell me there was going to be a connection to breast cancer, cervical cancer, depression, ... broken relationships [and] not bonding with my other children. So everybody suffered as a result, but that cycle [of pain] was broken ... by the Spirit of God."

Ironically, King said, her birthday is Jan. 22, the date that the Supreme Court justices approved legalized abortion.

"After I had my second abortion, I was Miss Pro-Choice Queen for years," she said, in spite of the King family's belief in the civil rights to life, liberty and the pursuit of happiness.

"In 1983, I was born again and I had a confrontation with the living God," she said. "I repented and said, 'God, this was wrong and I'm so sorry.' ... [I realized then that] God had forgiven me and so I became—over those years from 1983 to today—increasingly a pro-life speaker."

"I met Father Frank Pavone on the road," she said, "and he was quoting Martin Luther King's Christmas speech and his letter from the Birmingham jail about infanticide."

When the Holy Spirit "found her," King said, she felt

called to direct African-American outreach as a pastoral associate for Priests for Life.

As part of her two-day Indiana trip, King shared her pro-life testimony with legislators at the Indiana Statehouse.

"We cannot pull back," she said. "We cannot stop. We have to pray. We have to be honest. ... We have to tell the truth [about abortion]. ... There's so much that we can do, so much we must do, and we've got to do it together. ... We can cry out to God on our knees and say how sorry we are. We should, we must, do that. America is going to have to do that."

Sally Williams, director of urban outreach for Indiana Right to Life, introduced Alveda King.

"Thirty-five percent of abortions [in the U.S.] are performed on African-American women," Williams said, "and we only make up 12 percent of the population. In Indianapolis, out of every 10 African-American pregnant women, seven of us will abort our children. ... Why?"

"... Proverbs 24, [verses] 11-12, says, 'Rescue those being led away to death,' " Williams said. "That means spiritual and physical death. ... Abortion hurts women. The Church and the community need to be educated. ... Our job in this urban outreach initiative is to go out and ... educate [people] on the value of life before abortion and after abortion. It's not over. I heard a lady say, 'As long as we're on this side of heaven, we will always be hurting from our abortion experience.' " †

## TOMB

continued from page 1

Canada on March 6 on Vision TV. A book on the topic, written by Jacobovici and Charles Pellegrino and published by HarperCollins, was to go on sale on Feb. 27.

Father Jerome said the names found on the ossuaries "are a combination of very common names."

"Fifty percent of all Jewish women in the first century were called either Mary or Salome. It doesn't mean much at all," he said. "You can prove anything with statistics."

The DNA tests could "only prove that they are

human," but "certainly did not prove" any familial connection, he said.

Father Jerome noted that Kloner had written about the findings a decade ago, and though it was all out in the public domain nobody had been interested.

According to press reports, the filmmakers said they had worked on the project with world-renowned scientists, including DNA specialists, archaeologists and statisticians. They said the ossuaries were not identified as belonging to Jesus' family when they were first discovered because the archaeologists at the time did not have the knowledge and scientific tools that now exist.

But Kloner noted that Jesus' family was from Galilee and had no ties to Jerusalem, casting serious doubt that they would have had a burial cave in Jerusalem. He added that the names on the ossuaries were common during that time and their discovery in the same cave is purely coincidental.

He said the tomb belonged to a middle- or upper-middle-class Jewish family during the first century and the cave was in use for 70 to 100 years by the family.

Other books, films and articles about the tomb, including a full-page feature in London's *The Sunday Times*, a British

Broadcasting Corp. documentary film and a book called *The Jesus Dynasty* by James D. Tabor, have been published and produced on the topic in the years since the tomb's discovery.

At the New York press conference, Jacobovici said he thought the so-called "James ossuary," purported by its owner, Oded Golan, to have belonged to James, the brother of Jesus, was also from the tomb, and he cited a forensic technique used to determine this.

He did not mention that in 2003 the Israel Antiquities Authority declared the inscription on the James ossuary a forgery or that Golan is currently on trial for forging part of the inscription.

Basilian Father Thomas Rosica, a biblical scholar and head of Toronto's Salt and Light Catholic Media Foundation, said this latest film shows that "self-proclaimed experts" have learned nothing from the James ossuary incident.

"One would think that we learned some powerful lessons from the media hype surrounding the James ossuary several years ago, and how important public institutions like the ROM [Royal Ontario Museum of Toronto] were duped in their hosting such fraudulent works," he said.

Father Rosica said: "Why did the so-called archaeologists of this latest scoop wait 27 years before doing anything about the discovery? James Cameron is far better off making movies about the Titanic rather than dabbling in areas of religious history of which he knows nothing." †

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## Batesville Mass honors St. Theodora

By Sean Gallagher

BATESVILLE—Catholics from the Batesville Deanery gathered with Archbishop Daniel M. Buechlein on the evening of Feb. 26 at St. Louis Church in Batesville for a Mass in the continuing series of liturgies throughout the archdiocese in honor of St. Theodora Guérin, Indiana's first saint.

Although the Sisters of Providence of Saint Mary-of-the-Woods, the religious order founded by St. Theodora, have only a brief record of ministry in the deanery when compared to their historical presence in other parts of the archdiocese, those at the Mass were eager to honor the woman that the archbishop described as "the virtual founder of much of Catholic education in our part of the world."

"It's very special," said Denny Lents, a member of St. Louis Parish in Batesville. "It's like the icing on the cake when the archbishop comes here and dedicates her here to the deanery."



Regina Gerstbauer sits on the lap of her mother, Cindy, during the Feb. 26 Mass in honor of St. Theodora Guérin at St. Louis Church in Batesville. Regina's sister, Rachel, sits to the right of their mother. All are members of St. Louis Parish.

The Sisters of St. Francis, based in Oldenburg, have a long history of ministry in the Batesville Deanery.

Franciscan Sister Christine Ernestes, parish life coordinator at Immaculate Conception Parish in Millhouse and St. Denis Parish in Jennings County, was pleased to honor St. Theodora.

"I think it's a privilege to be able to celebrate [her] and to have a saint in our own midst," she said. "I think [she's] an

example for our younger children that saints aren't somebody way out there, but they're somebody who lived in Indiana."

The next deanery Mass in honor of St. Theodora will start at 10 a.m. on March 12 at St. Anthony Church in the Indianapolis West Deanery. That Mass will include students from Catholic schools. †



Retired Father Frank Eckstein, who offers sacramental assistance to St. Charles Borromeo Parish in Milan, distributes Communion during a Feb. 26 Mass in honor of St. Theodora Guérin at St. Louis Church in Batesville.



Archbishop Daniel M. Buechlein receives an offertory gift from Audrey Wilson, a member of St. Louis Parish in Batesville, during the Feb. 26 Mass. Altar server Ryan Brebberman, a member of St. Louis Parish, stands to the archbishop's right.

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# A heartfelt tribute

## Friends celebrate couple, who connected them, with scholarship

By John Shaughnessy

They headed for the dance floor, smiling and laughing, knowing this was the way that Barbara and Joseph Krier would have wanted them to be.



Emily Schafer

After all, if there were ever two people who knew how to have a good time—and wanted to share that feeling with others—the Kriers were that couple.

In fact, the Kriers were part of a remarkable group of friends that first formed in their high school days in Indianapolis during the early 1970s.

The group included seven couples who started dating in their junior year—seven couples who defied the odds of teen romance and stayed

together, seven couples who would later marry and stay close friends with the others, seven couples who went on vacations together, became godparents to each others' children and continued to celebrate their annual Christmas dinner together.

So when the news came on Jan. 1, 2006, that Barb and Joe Krier had been killed in a small plane crash, it devastated the other six couples: Ron and Celeste Thompson, Tom and Cindy Mattingly, Patty and Tom O'Connor, Jim and Sherry Pappas, John and Celeste Kennedy, and Dave and Cathy Dunwiddie.

They shook their heads in disbelief. They shared their tears, their memories and their concern for their friends' three children, who had been injured in the crash. And in the weeks that followed, as their heartbreak continued, they tried to find a way to honor two of their best friends.

The plan evolved into a good-time, tropical-themed dance party that would raise money for a scholarship to help a student attend Bishop Chatard High School in Indianapolis. It's the school where the Kriers began to date and where their friendships with the other six couples started to grow.

The second annual Tropical Tribute to the Kriers will be on March 9 at the Northside Knights of Columbus Hall in Indianapolis.

"Last year's tribute was fun, and we made sure it was," says Ron Thompson, one-half of one of the seven couples who all have ties to Bishop Chatard's graduating class of 1974. "Barb and Joe wouldn't have liked it if we didn't have a fun time. We made it a tropical tribute because Joe had a band that played 'island' type of music, like Jimmy Buffet. We decided to do it like Barb and Joe were there."

That night—and especially the purpose of the event—helped to ease some of the heartbreak for their closest friends.

"We were crushed by what happened," Patty O'Connor says. "Every year, since we started dating, Barb hosted the

Submitted photo



Known for their love of sunsets and for making the lives of others better, the late Joseph and Barbara Krier will also be remembered by their friends through a scholarship that helps students at Bishop Chatard High School in Indianapolis.

same couples at this Christmas dinner party. We were always drawn together by Barb and Joe. That gift of friendship is one of the most treasured gifts we have."

"It was very difficult to lose two very good friends like that," Ron Thompson says. "We always did everything together. Everything that Joe and Barb did was to make your life and my life better. Barb volunteered two or three days a week at nursing homes, taking Communion to people. Joe flew plane trips for Angel Flight," a national network that arranges

free air transportation in small private planes for patients and their families to specialized medical facilities during times of family, community and national crisis.

"Joe put himself through Chatard. When he was in school, he started a janitorial service and cleaned restaurants at night. It meant a lot to Joe and Barb that they went to Chatard and their kids went there."

The Krier children have had to make their own recoveries, both physically and emotionally.

At 23, Drew is a senior at Ball State University, scheduled to graduate in May with a degree in business administration. At 21, Matt is also at Ball State, majoring in marketing. At 25, Theresa is a researcher for a biotechnology company in Indianapolis. This year, she is also on the planning committee for the Tropical Tribute to her parents.

Theresa pauses when she considers a question about her life since the tragic crash.

"It's been very hard," she says. "It's also brought out qualities I never thought I had—strength and courage. It's been very sad."

*'It was very difficult to lose two very good friends like that. We always did everything together. Everything that Joe and Barb did was to make your life and my life better.'*

— Ron Thompson

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Her mood brightens when she talks about the tribute to her parents.

"Last year's dance was pretty amazing. I was excited to see the support. It was like a big party. My parents would have loved it. My dad was always the life of the party, and my mom was a good planner of them so they wouldn't have wanted it any other way."

The fundraiser meant even more when the Krier children and the six other couples met the student who benefited from the event—Emily Schafer of St. Lawrence Parish in Indianapolis.

"I met her when we presented the award to her," Theresa says. "She's amazing. She's done a really good job of representing the award and my parents—being a good friend, doing volunteer work, having good values, working in the Church. She's helping with the Tropical Tribute this year. She's already held a bake sale for it, and she's going to help us set up and decorate the room before everyone arrives. She's also going to bring some of the desserts."

At Chatard, Emily is a manager for the volleyball team and a member of the Student Council, the pro-life group and the executive council of the school's dance marathon that helps raise funds for Riley Hospital for Children in Indianapolis.

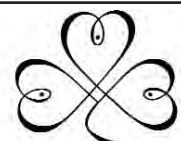
Emily just wants to live up to the example of the Kriers, who were members of St. Pius X Parish in Indianapolis.

"The scholarship definitely helped a lot," Emily says. "I don't think I would have been able to go to Chatard without it. From what I've been told, they really seemed like amazing people. They helped their community a lot. They're really good role models to live up to."

Theresa Krier feels the same way. Helping with the tribute is one more way to connect her with her parents. It reminds her of the deep friendship her parents had with the six other couples. It reminds her of the deep love her parents had for her and her brothers.

"I feel like I'm making a difference," Theresa says. "This is something close to me. It really means a lot to me. I think it's really nice that my parents' friends have set this up. It's really a tribute to the lives my parents led."

(The second annual Tropical Tribute will be held from 7:30 p.m. to midnight on March 9 at the Northside Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis. Admission is \$30 and includes food and beverages. Music will be played by Polkaboy.) †



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# Lenten reflection: Why do we fast? To become more like Jesus

(Editor's note: This is the first in a three-part Lenten series reflecting on the spiritual practices of fasting, almsgiving and prayer.)

By Julie McCarty  
Special to The Criterion

I'm probably the last person who should write about fasting. Just mention the word and my mind fills with delectable images of chocolate-frosted donuts, candy bars, and potato chips draped luxuriously around a bowl of onion dip.



Julie McCarty

When it comes to performance ratings in fasting, I'm in the lowest percentile.

In the classic work *Confessions*, St. Augustine writes about his struggles to control various appetites in his life.

Although many of us know of Augustine's struggle with sexual desires, probably few realize he also wrestled with his appetite for food.

Augustine noticed that while one might give up sexual encounters altogether, it would be impossible to live without food and drink.

The problem, he found, was that when he ate what he needed to stay healthy, he soon wanted to eat still more just for pleasure, and then he found himself gradually skipping down the path of over-indulgence. To eat moderately is more difficult than going to one extreme (trying to starve yourself) or the other (gluttony).

Augustine's thoughts on food make me

think about the place of food in my life, and about the Lenten rules for Catholics on fasting and abstinences.

Why do we fast? Why do we abstain from meat? What is the spiritual meaning behind these customs?

My questions began one Lenten day several years ago when my husband, Terry, and I, exhausted after a busy work week, went to a popular seafood restaurant. We had never been to this place, and we went early, hoping to avoid the crowd of Catholics seeking fish on Friday.

When we arrived, the lobby was already jammed with people waiting for tables. Some were sitting at the bar, sipping wine and looking over menus of lobster, crab legs and other elegant seafood creations.

As we stood in the long wait for a table, Terry and I began to feel very uncomfortable. Something was tugging our consciences: Is this the true spirit of Lenten penance, enjoying cocktails and refined dining?

Sixteen centuries ago, Augustine observed a similar phenomenon.

In a homily, he wrote about some people of his day who were giving up their ordinary table wine as a Lenten penance. In place of wine, these people were drinking more costly, exotic liquors, ones so rare even the wine dealers had never seen them.

Augustine pointed out the ridiculousness of this practice, noticing that instead of rejoicing at Easter, such people would surely be downcast because of having to give up exquisite liquors to return to ordinary wine.

Augustine preached that those who gave up wine for Lent ought to replace it with water, the drink of the poor.

He even went so far as to say if your



CNS photo illustration/Nancy Wiebe

Ash Wednesday and Good Friday are penitential days of fast in the Latin Church. Those age 18 to 59 ordinarily are obliged to observe these fast days by not eating between meals and by having no more than one main meal and two smaller meals.

body can't tolerate water, then you might as well drink wine. That would be more appropriate than drinking exquisite liquors during Lent.

Augustine reminded people that the point of fasting or abstinence from certain foods is not only to grow in self-control, but also to become more aware of the plight of the poor, who face an empty stomach every day. He taught that what we save by not eating certain foods should be given to the hungry.

Augustine's words still ring true today. The spirit of Lent involves replacing what we "give up" with something better.

What good is giving up television if one becomes addicted instead to computer games or surfing the Web? If we give up television, we can use the time saved for many other good things: reading to our children, praying, visiting lonely people, romancing one's spouse, getting more sleep or exercise, or volunteering at a homeless shelter.

If we give up candy, we can eat apples instead.

If we give up rude, crude or mean-spirited comments, we can focus our communication on listening to others and saying words that build bridges between people.

All that we do during Lent must be done for a good purpose. In this spiritual season, we reflect more deeply on Christ, who was willing to die on the cross out of love for us.

We seek to become more like Jesus, the Son of God, who cared immensely for the poor, the lonely, the lost and the broken-hearted.

In doing so, we prepare for the celebration of Easter joy with genuine love of God and each other.

This is the true spirit of Lent.

Next week: Almsgiving

(Julie McCarty, M.A.T., is a freelance writer and author of *The Pearl of Great Price: Gospel Wisdom for Christian Marriage*, Liturgical Press, forthcoming July 2007.) †

## Lenten Dining Guide

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# 12 Sisters of Providence celebrate 70 years of service

Twelve Sisters of Providence of Saint Mary-of-the-Woods recently celebrated the 70th anniversary of their entrance into the congregation.

They are Sisters Catherine Ellen Joy, Beth Kelso, Mary Michael Lager, Maureen Clare Lehmann, Agnes Pauline Meinert, Dorothy McLaughlin, Edwardine McNulty, Ann Denise Reger, Joseph Miriam Sheehan, Charles Ellen Turk, Mary Isabelle Welsh and Serena Ziolkowski.

A native of Chicago, Providence Sister Catherine Ellen Joy currently ministers as a member of the residential services staff at Saint Mary-of-the-Woods.



Sr. Catherine Ellen Joy, S.P.

She entered the congregation on Jan. 11, 1936, from Maternity Blessed Virgin Mary Parish in Chicago and professed perpetual vows on Aug. 15, 1944.

Sister Catherine Ellen graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

In the archdiocese, Sister Catherine Ellen taught at St. Patrick School in Terre Haute from 1952-55, served as a pastoral care assistant at Saint Mary-of-the-

Woods from 1986-91 and ministered on the Resource Center staff there from 1991-99.

She also taught at Catholic schools in Evansville, Ind.; Loogootee, Ind.; Jasper, Ind.; and Illinois.

A native of Chicago, Sister Beth Kelso, formerly Sister Thomas Aquinas, currently ministers as a member of the residential services staff at Saint Mary-of-the-Woods.

She entered the congregation on Feb. 12, 1936, from St. Ignatius Loyola Parish in Chicago and professed perpetual vows on Aug. 15, 1944.

Sister Beth graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English then earned a master's degree in Latin at Loyola University and a master's degree in Spanish at Indiana University.

In the archdiocese, Sister Beth served as an instructor

and Women's External Degree (WED) program adviser at Saint Mary-of-the-Woods College from 1969-87. She also ministered in community service at Saint Mary-of-the-Woods from 2002-03.



Sr. Beth Kelso, S.P.

Sister Beth also taught at the former Ladywood High School in Indianapolis from 1956-58 and the former St. Agnes Academy in Indianapolis from 1959-68 as well as at Catholic high schools in Vincennes, Ind., and Fort Wayne, Ind. She also ministered in Illinois, Massachusetts, California and Washington, D.C.

A native of New Orleans,

Sister Mary Michael Lager currently ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on July 16, 1936, from St. Boniface Parish in Germantown, Ill., and professed perpetual vows on Jan. 23, 1945.



Sr. Mary Michael Lager, S.P.

Sister Mary Michael graduated from Purdue University with a degree in pharmacy.

In the archdiocese, Sister Mary Michael served as a pharmacist, laboratory technician, radiology technician and nurse's aide at Saint Mary-of-the-Woods from 1953-90.

She also ministered on the Office of Congregational Advancement staff from 1991-97 and residential services staff from 1997-2004 as well as serving

as an instructor at Saint Mary-of-the-Woods College from 1953-60 and ministering in Illinois.

A native of Chelsea, Mass., Sister Maureen Clare Lehmann currently ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on Feb. 10, 1936, from St. Rose Parish in Chelsea, and professed perpetual vows on

Aug. 15, 1944.

Sister Maureen Clare graduated from Saint Mary-of-the-Woods College with a bachelor's degree in Latin then earned a master's degree in Latin at Marquette University and a master's degree in theology at Boston College.



Sr. Maureen Clare Lehmann, S.P.

In the archdiocese, Sister Maureen Clare served on the general administration staff at Saint Mary-of-the-Woods from 1993-2002.

She taught at Catholic high schools in Fort Wayne, Ind., and Vincennes, Ind., and also ministered in Maryland, Massachusetts, Illinois and Washington, D.C.

A native of Cicero, Ill., Sister Agnes Pauline Meinert currently ministers as a member of the residential services staff at Saint Mary-of-the-Woods.

She entered the congregation on Feb. 10, 1936, from St. Mel Parish in Chicago and professed perpetual vows on Aug. 15, 1944.



Sr. Agnes Pauline Meinert, S.P.

Sister Agnes Pauline graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in education at St. Louis University.

In the archdiocese, Sister Agnes Pauline served on the Gift Shop staff at the Providence Center at the mother-house from 1996-2001.

She taught at the former Ladywood School in Indianapolis from 1938-39 and the former Holy Trinity School in New Albany from 1939-42, and served

as principal of St. Joan of Arc School in Indianapolis from 1961-67.

Sister Agnes Pauline also taught at Catholic schools in Vincennes, Ind., and Fort Wayne, Ind., and ministered in Massachusetts, Illinois and Washington, D.C.

A native of Butte, Mont., Sister Dorothy McLaughlin, formerly Sister Dorothy Clare, currently ministers in prayer at Saint Mary-of-the-Woods.



Sr. Dorothy McLaughlin, S.P.

She entered the congregation on Jan. 11, 1936, from St. Andrew Parish in Chicago and professed perpetual vows on Jan. 23, 1944.

Sister Dorothy graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in education at Indiana State University.

In the archdiocese, Sister Dorothy taught at the former St. Anthony School in Indianapolis from 1938-43 and ministered at Saint Mary-of-the-Woods

as assistant provincial staff secretary from 1988-89, on the Development Office staff from 1989-92, on the Office of Congregational Advancement staff from 1992-95, on the community service staff from 1995-96 and on the residential services staff from 1996-2003.

She also ministered as a teacher or principal at Catholic schools in Whiting, Ind., and Evansville, Ind., as well as in Illinois, North Carolina, New Hampshire, Maryland, Massachusetts and Washington, D.C.

A native of Chicago, Sister Edwardine McNulty currently ministers as a member of the residential services staff at Saint Mary-of-the-Woods.



Sr. Edwardine McNulty, S.P.

She entered the congregation on July 16, 1936, from St. Francis of Rome Parish in Cicero, Ill., and professed perpetual vows on Jan. 23, 1945.

Sister Edwardine graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English then received a master's degree in education at Indiana State University.

In the archdiocese, Sister Edwardine ministered as a teacher or principal at Holy Cross School in Indianapolis from 1939-44 and St. Anthony School in Indianapolis from 1950-56 then taught at Our Lady of Providence High School in Clarksville from 1963-64.

At Saint Mary-of-the-Woods, she served as director of apostolic works from 1972-76 and on the Development Office staff from 1984-89.

She also taught at Catholic schools in Fort Wayne, Ind., and Linton, Ind., as well as in Illinois and California.

A native of Chicago, Sister Ann Denise Reger currently ministers as a member of the residential services staff at Saint Mary-of-the-Woods.

She entered the congregation on July 16, 1936, from St. Genevieve Parish in Chicago and professed perpetual vows on Jan. 23, 1945.

Sister Ann Denise graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in educational counseling and guidance at Marquette University.



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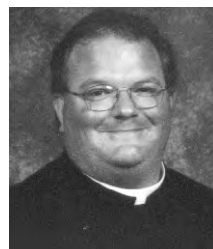
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## During Lent, we contemplate the face of Jesus

By Fr. Thomas A. Thompson, S.M.

Mountains traditionally are known as places of prayer and revelation.

During Lent, we go up with Jesus to the “mountain apart.” The ascent can mean that during Lent we take some time to rise above our immediate daily concerns to survey our lives and examine the type of person we are becoming in life.

In this light, the *United States Catholic Catechism for Adults* poses such questions as these:

- What are you looking for in life?
- What are your goals and ideals?
- As a Catholic, how are you searching for God?
- Why does seeking God keep your relationship with him dynamic?

Every second Sunday of Lent, the liturgy presents the Gospel of the Lord’s Transfiguration, which occurred on the “mountain apart,” traditionally identified as Mount Tabor.

Jesus was accompanied by Peter, James and John, his three closest disciples, the same ones who later will be with him in the Garden of Gethsemane. Reaching the mountaintop, Jesus was transfigured or transformed before them. “The appearance of his face changed, and his clothes became dazzling white” (Lk 9:29).

Two events of Jesus’ life, his baptism and transfiguration, manifest not only his identity as “God’s beloved Son,” but also his mission to reveal God’s love to the world on the cross.

In Luke’s account of the Transfiguration, Jesus speaks with Moses and Elijah about his “exodus,” a reference to his death and resurrection, which will occur in Jerusalem (Lk 9:30). The exodus was ancient Israel’s passage from slavery to freedom. It prefigured the paschal mystery and our own passage from death to life.

At the Transfiguration, Jesus accepts this mission and speaks of it to the Apostles. He “sets his face” steadfastly for the journey to Jerusalem.

As we entered Christianity’s third millennium, Pope John Paul II frequently exhorted us “to contemplate the face of Christ.”

Similarly, the *Compendium of the Catechism of the Catholic Church* begins not with words but with an illustration of “the icon of Christ.” We gaze steadily at “the face of Christ”—the true icon through which we see the face of a loving God and in which we see ourselves and all humanity.

CNS photo/Bill Witman



The sun rises over the Sea of Galilee in Israel. Two events of Jesus’ life, his baptism and transfiguration, manifest not only his identity as “God’s beloved Son,” but also his mission to reveal God’s love to the world on the cross. During Lent, we go up with Jesus to the “mountain apart.” The ascent can mean that during Lent we take some time to rise above our immediate daily concerns to survey our lives and examine the type of person we are becoming in life.

In the face of Christ, we visualize our family and community members, the needy of the world, and those who have preceded us and will follow us. We haven’t seen God, but Christ comes to be the narrator, the spokesman, the image of God.

St. Thomas Aquinas tells us that as the baptism of the Lord was a sign of our rebirth, so the Transfiguration is the sacrament of “our second rebirth, our own resurrection.”

The Resurrection is the completion of the new creation inaugurated by Christ. What the Apostles witnessed on the mountain anticipated the Resurrection. We also occasionally have glimpses of the Resurrection when we experience love, acceptance and beauty.

Prayer is meant to strengthen our anticipation of that new creation. Peter’s sentiments are our own when he says, “Lord, it is good for us to be here” (Mt 17:4).

The Transfiguration also involves the descent from the mountain and the return to the challenges of the day.

In a homily on the Transfiguration, St. Augustine calls out, “Come down, Peter! You wanted to rest up on the

mountain. Come down. ... Work, spend yourself, accept even sufferings and torments in order that, through the brightness and beauty of good works, you may possess in charity what is symbolized in the Lord’s white garments.”

After our descent, we ask whether the encounter on the mountain has changed us.

We may have past experiences with Lenten programs that required a certain number of practices. Reports on New Year’s Day resolutions frequently deal with fitness, diet, time management or programs about positive thinking. These are all matters to be dealt with in life, but resolutions alone are usually short-lived.

Transformation into Christ usually is not attained by resolutions alone.

More than 40 years ago, I had the experience of making the 30-day “Spiritual Exercises” of St. Ignatius. From past training, I thought that the resolutions a person makes at the end of a retreat should be proportional to the length of the program. It would seem that 30 days requires some hefty resolves.

But on the program’s last day, the

wise Jesuit director said he did not want us to make resolutions. Instead, he wanted us to make a total dedication of our lives to Christ and his kingdom.

We contemplate the face of Jesus on the mountain and then set forward steadfastly toward Jerusalem. The journey to Jerusalem consists in the community virtues, such as humility, patience and self-denial—all necessary for living with others.

But the journey also means living honestly, truthfully and with integrity as well as treating others with respect and cultivating the life of faith, joy and gratitude. Growth in those virtues usually is not quantified easily, but is acquired through loving contemplation of the face of Christ.

When adding the Transfiguration to the rosary’s Mysteries of Light, Pope John Paul II commented that this biblical event was the foremost mystery of light, illuminating both the identity and the mission of Christ as well as our own.

(Marianist Father Thomas A. Thompson is director of the Marian Library at the University of Dayton in Dayton, Ohio.) †

### Discussion Point

## Culture influences people’s values

### This Week’s Question

Do you ever feel frustrated in your efforts to live by your true priorities? Why?

“Yes, because society and the media keep projecting the opposite of my true Christian values.” (Annette Williams, Middlebury, Conn.)

“No, because I know what I believe and feel so strongly about it that I don’t think anything could sway me. There are frustrations in life, but I look to the Church, where my priorities are, and my answers are there. When I have to face something difficult, my favorite saying is ‘Nothing is impossible with God.’” (Loretta Fragnito, Philadelphia, Pa.)

“Yes. It’s frustrating choosing movies [to watch]. I don’t think most new movies reflect my values. Too many of the wrong messages [are] coming through in the new ones so I watch old ones.” (Barbara Klundt, Security, Colo.)

### Lend Us Your Voice

An upcoming edition asks: Do you think you have grown as a result of suffering? How?

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



CNS photo/Bill Witman

From the Editor Emeritus/John F. Fink

## The Psalms were the prayers Jesus prayed

(Nineteenth in a series)

Many Catholics have never been taught to appreciate the Psalms.



That's too bad because these ancient Jewish prayers remain essential to the life of the Catholic Church.

Part of a Psalm is included in almost every Mass. But, too often, those at Mass don't pray those Psalms with any great devotion.

The Psalms were the prayers that Jesus prayed. As any good Jewish boy of his time, he probably knew most of the 150 Psalms by heart. Even on the cross, he prayed Psalm 22, which begins, "My God, my God, why have you abandoned me?" And his final words, "Lord, into your hands I commend my spirit," is from Psalm 31.

St. Thomas More loved the Psalms. Some of them were part of his daily prayers, particularly the seven penitential Psalms—6, 32, 38, 51, 102, 130 and 143.

For night prayer with his family, he chose Psalms 51, 25, 67 and 130.

Toward the end of his life, he wrote an extended commentary on Psalm 91, and while in prison he collected verses from 31 Psalms to form one powerful prayer he could pray in his cell. His final prayer was Psalm 51.

The *Catechism of the Catholic Church* calls the Psalms "the masterwork of prayer in the Old Testament" (#2596). They were composed from the time of David until after the exile to Babylon, but not as late as the Maccabean period, about 165 B.C.

Most of the Psalms were composed for liturgical worship, although they are both personal and communal. Today, someone who prays the entire Liturgy of the Hours over a four-week period will pray at least parts of 146 Psalms. They will not pray Psalms 54, 58, 83 and 109. They either contain accusations against God himself or curse antagonists.

Some Psalms are prayed more often than others are. The one prayed most frequently is Psalm 95, since it is the Invitatory Psalm, a call to praise God, the first prayer of

each day.

Praise of God is the most common theme of the Psalms. Indeed, the Psalms were collected into five books of the Psalter, which means "Praises." But there are many other forms of prayer, too—lament, contrition, petition, thanksgiving. Some, too, reflect Jewish history and theology.

They usually are simple prayers and they sound spontaneous, but some are literary masterpieces, especially Psalm 119. By far the longest psalm in the Psalter, it has 176 verses. It is an acrostic: Its 22 stanzas (of eight verses each) are in the order of the Hebrew alphabet and each verse within a stanza starts with the same letter.

Everyone can have his or her favorite psalms. Mine are Psalms 8, 15, 23, 25, 27, 42, 51, 84, 90, 100, 103, 130, 139, 145 and 150.

St. Ambrose wrote, "A Psalm is a blessing on the lips of the people, praise of God, the assembly's homage, a general acclamation, a word that speaks for all, the voice of the Church, a confession of faith in song." †

Cornucopia/Cynthia Dewes

## In today's world, women are hard to keep in check

Women are a tough bunch to control, by and large. Or should I say, small and large?



Anyway, according to some people, they really need to be kept in line.

This morning, I heard a Jewish woman on National Public Radio speaking about the "Talibanization," as she called it, of Israeli society.

She said that ultra-Orthodox Jewish men are trying to put Israeli women in inferior positions in public and private life. They're copying what the Taliban did to women in Afghanistan and other places in the Middle East before the American invasion.

These ultra-Orthodox believers do not confine their efforts to women of their own sect either. The speaker said she was threatened by several men to move to a back seat on a public bus because they felt she was dressed "immodestly." She said she was dressed in ordinary women's clothing like that worn in Europe and the U.S.

One of the men who threatened her was a 300-pound bully who stuck his long beard in her face and barked orders to move. Unfazed, she looked him in the eyes and

said until he could point out a section of the Israeli constitution requiring women to sit in the back of public vehicles, she would not move. He backed down, but the woman reported that other women have actually been physically assaulted in such incidents.

Ultra-Orthodox Jewish women are well-covered, the speaker said, and she fears that wearing veils may be next for everyone. Not only that, some conservative men have called for an end to education for all Israeli women after they finish high school.

Well, we may say, these people are all Middle Easterners, still tribal in their customs and attitudes. They fear giving equal power to women who are, after all, smaller and weaker, and even described as less important in the Old Testament and the Koran. They need to be kept in their place.

Remember the Blessed Virgin? She, too, was a Middle Easterner with similar customs in her society. And look how uppity she was! At the wedding in Cana, she ignored her son's warning that he wasn't ready to be revealed as God yet and confidently told the waiters, "Just do what he says." She knew there would be wine forthcoming, and the best wine at that.

Women, especially mothers, can be like that with their sons, son of God or not.

And how about the woman who, according to Jesus' friends, wasted expensive oils anointing his feet and then drying them with her hair? She was determined to show her affection and respect no matter what the men thought.

The men's attitude, sometimes verified by the Church, considered all women to be occasions of sin because of Eve's successful temptation of Adam. Never mind that he was as guilty as she.

Maybe this streak of independence is what gets women in trouble. Men were in charge early on because the times required it. They got used to their role as hunters and warriors, and needed to protect and provide for their families. Women and children understood that and went along with the arrangement.

Today, when hunting and warring are not usually necessary, women are getting feistier and even harder to control.

Nowadays, they not only talk a lot and argue back, but also write grant applications and law briefs and medical diagnoses. They behave like men's equals.

But then, that's the way God made them.

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

Faithful Lines/Shirley Vogler Meister

## A few words for youth from Pope John Paul II

Every morning, along with more than 240,000 other subscribers, I receive an



e-mail containing a Scripture passage and related reading provided by the U.S. Confraternity of Christian Doctrine. This e-mail arrives free from the Daily Gospel Organization, which is maintained through tax-deductible

donations ([www.dailygospel.org](http://www.dailygospel.org)).

Last month, shortly after talking with a friend about the negative impact that modern culture is having on our youth, I coincidentally received related advice through the Daily Gospel Organization written by Pope John Paul II—advice he gave young people in the Netherlands 11 years ago.

Even then, our youth were bombarded by obscenity and promiscuity in all areas of contemporary culture, including books, TV and radio, films, music and the Internet.

Since then, inappropriate examples

have been so rampant that conscientious parents worry about what their children are exposed to and what they experience when out and about with friends. Even when parents teach Church and biblical guidelines through their words and actions, youths often rebel. This goes with the territory.

So, I was thrilled to find that the Daily Gospel Organization included in a daily reading the following words from Pope John Paul II's discourse to youth in the Netherlands:

"Dear Youth, you tell me that you often think the Church is an institution that does nothing but promulgate rules and laws. ... You conclude that there is a deep discrepancy between the joy that issues from the word of Christ and the feeling of oppression that the Church's rigidity gives you.

"... But the Gospel shows us a very demanding Christ who invites us to a radical conversion of the heart, to detachment from the goods of the earth, to forgiveness of offenses, to love of the enemy, to patient acceptance of persecutions and even to the sacrifice of one's own life

out of love for our neighbor.

"Where the particular area of sexuality is concerned, we know the firm position he took in defending the indissolubility of marriage and his condemnation even as regards the simple adultery committed in the heart. ..."

Pope John Paul II then stressed the dignity of our being created "in the image and likeness of God" (Gn 1:27), adding that licentiousness and the consumer society do not bring happiness or joy to the heart. Yet the Gospel message is one of joy! How is this possible?

The Holy Father said: "The answer can be found in one word, one single word, one short word, but its contents are as vast as the sea. And that word is love. It is perfectly possible to reconcile the stringency of the precept and joy of the heart. The person who loves does not fear sacrifice. ... He even seeks in sacrifice the most convincing proof of the authenticity of his love."

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

Faith, Hope and Charity/David Siler

## Poverty is an unnatural disaster

Catholic Charities in the Archdiocese of Indianapolis is joining with Catholic



Charities USA in their Campaign to Reduce Poverty in America, which outlines the aggressive goal of reducing poverty in our country by 50 percent by 2020.

Through local and national efforts, we hope to educate you and call you to action to help our brothers and sisters in need in our neighborhoods and nation. Poverty is a problem that demands everyone's attention.

In our own local programs to provide crisis relief, such as food, clothing and emergency shelter, we continue to see an increased demand for the most basic necessities of life.

An especially alarming trend is in the demand for the basics by families who are working one or more full-time jobs, but cannot make ends meet.

At our homeless shelters in Indianapolis (Holy Family Shelter) and Terre Haute (Bethany House), we are privileged to care for homeless families, which now make up more than 40 percent of the homeless population. (The other 60 percent is homeless, single men.)

Seven out of 10 people we serve in our homeless shelters are children—innocent victims of poverty.

Who are the poor in our own state of Indiana? I will answer this question first as a social worker: They are children.

Eighteen percent of Hoosier children are living in poor families (defined as a family of four earning less than \$20,000 per year), and 37 percent live in low-income families (family of four earning less than \$38,000 per year).

They are mentally ill war veterans, the elderly, the uninsured and the uneducated. The poor are often characterized as lazy and content to depend on government programs to meet their financial needs.

We meet very, very few of these people in our 36 Catholic Charities programs because there are very few who fit this description.

Second, I answer the question about the poor as a Catholic. The poor are our brothers and our sisters. The poor are Christ in our midst. As outlined in 1 Corinthians 12, when one member of the body suffers, we all suffer.

Many parts of the body in our city, state, country and world are suffering and, therefore, we are suffering.

The Asian tsunamis and the Gulf Coast hurricanes were natural disasters. Poverty is an unnatural disaster—a disaster of our own making. However, the hope lies right here. We can solve this problem.

We will reach and exceed the goals of the Campaign to Reduce Poverty in America when we muster the individual and collective will to do so.

You can begin first by educating yourself.

Excellent information can be found at [www.catholiccharitiesusa.org/poverty/](http://www.catholiccharitiesusa.org/poverty/) and [www.povertyusa.org](http://www.povertyusa.org).

You can give to causes that serve the poor and those that seek to bring people out of poverty for good. You can lobby your local, state and federal legislators to enact policies that help eliminate poverty.

And when we all open our eyes to the poor among us and respond as loving brothers or sisters, poverty will cease to exist.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries.) †

Second Sunday in Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 4, 2007

- Genesis 15:5-12, 17-18
- Philippians 3:17-4:1
- Luke 9:28b-36

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

It is a story about Abraham, whom the Jews regard as the father of their race. In addition, Abraham is seen as the spiritual father of all who know and honor the one God, hence he is a special figure in the religious traditions of Christians and Muslims.

Scholars believe that Abraham was an actual person, not a figure of someone's imagination or a figure constructed in some literary effort. He actually lived.

Several points are important in hearing or reading this passage. The first is that God communicates with Abraham, and God is in Abraham's world. However, God is above and beyond Abraham's world. Abraham does not relate to God as if God were an equal.

God has command over nature and the living beings of nature. God can order Abraham to capture animals and then to sacrifice them.

Since the animals that Abraham captured were sacred, as they were intended for sacrifice to praise God, Abraham protected them from being taken by birds of prey.

It is not as if birds of prey were inherently evil, although Jewish tradition later would proscribe eating the flesh of any bird of prey or any other predator. Rather, they simply were victims of their own instincts and unaware of the most important of all realities—that God is and that God lives.

Abraham himself is vulnerable. Darkness overtakes him. The sun sets. He is terrified. Without God, he is at risk, powerless before the elements, helpless before whatever might come.

The second reading is from the Epistle to the Philippians.

Philippi was one of those cities, Greek by background, its name honoring the father of Alexander the Great, in which a Christian community had formed.

Paul wrote to these early Christians to give them direction and encouragement. He expanded their knowledge of Jesus. He challenged them to be more loyal and fervent disciples. Such occurs in this reading.

St. Paul says in this reading that human beings are imperfect, even without their will-

ful sinning. Human bodies are "lowly," the epistle declares. Christ elevates and restores humans. In Jesus, by the grace of God, human beings never die if they earnestly follow the Lord.

St. Luke's Gospel provides the last reading.

It is Luke's story of the Transfiguration, a story also found in Matthew and Mark.

The story is brilliant and powerful. As is so often the case in New Testament accounts, the Apostles are with Jesus at a very important moment. In this case, Peter, James and John were with Jesus. They knew Jesus. They interacted with Jesus. They certainly saw the human characteristics of Jesus.

Yet, in this situation, they saw the divinity of Jesus. The Lord showed them his divinity. On their own, they were unable to see it.

Strong symbols from Hebrew tradition conveyed the reality of this divine identity. God spoke from a cloud. Gleaming light surrounded Jesus.

Jesus was fully in the tradition of God's relating to, and with, people. On either side of Jesus were the prophets Moses and Elijah.

## Reflection

As we progress in Lent, the Church offers us several important lessons. These lessons are intended to strengthen us in our Lenten resolve and ultimately in our Christian commitment.

First, we are limited. We are humans.

Second, in our human limitation we are shortsighted, even blind very often, and we shall all die.

Third, God loves us with a love shown to Abraham and the prophets. He loves us in Jesus, the Son of God.

Jesus is our only hope. He is our only access to true and eternal life. Using Lent to relate to Jesus more closely is worth every effort. †

## Readers may submit prose or poetry for faith column

*The Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

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

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

## My Journey to God

### Memo

Though our songs of praise be sung  
With a less-than-silver tongue,  
God delights in every note  
Bursting from a grateful throat.

Though our garments may be frayed,  
God notes only how we prayed.  
Did we keep our thoughts in line  
As the priest prayed over wine?

Did we walk, eyes straight ahead,  
To receive the sacred bread?  
And, returning to the pew,  
Did we show the homage due?

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. Incense burns as Bishop Michael A. Saltarelli of Wilmington, Del., sits at the altar during the World Day for Consecrated Life prayer service on Feb. 4 at the Church of the Holy Child in Wilmington.)



CNS photo/Dan Blake, The Dialog

## Daily Readings

Monday, March 5  
Daniel 9:4b-10  
Psalm 79:8-9, 11, 13  
Luke 6:36-38

Tuesday, March 6  
Isaiah 1:10, 16-20  
Psalm 50:8-9, 16bc-17, 21, 23  
Matthew 23:1-12

Wednesday, March 7  
Perpetua, martyr  
Felicity, martyr  
Jeremiah 18:18-20  
Psalm 31:5-6, 14-16  
Matthew 20:17-28

Thursday, March 8  
John of God, religious  
Jeremiah 17:5-10  
Psalm 1:1-4, 6  
Luke 16:19-31

Friday, March 9  
Frances of Rome, religious  
Genesis 37:3-4, 12-13a,  
17b-28  
Psalm 105:16-21  
Matthew 21:33-43, 45-46

Saturday, March 10  
Micah 7:14-15, 18-20  
Psalm 103:1-4, 9-12  
Luke 15:1-3, 11-32

Sunday, March 11  
Third Sunday of Lent  
Exodus 3:1-8a, 13-15  
Psalm 103:1-4, 6-8, 11  
1 Corinthians 10:1-6, 10-12  
Luke 13:1-9

## Question Corner/Fr. John Dietzen

# Incardination enables a priest to minister in different diocese

**Q**The new assistant priest in our parish is from an African country and we are told he has been "incardinated" in our diocese.

What does that mean? Can priests move from place to place or country to country like that? (New York)

**A**Under ordinary circumstances, all members of the clergy—deacons, priests and bishops—are incardinated (affiliated) with a particular diocese to minister under the bishop of the diocese.

Usually, that diocese is the one in which the individual lives. Sometimes health, family or other reasons make it appropriate for a priest to move to another area. This is arranged through the two bishops involved and in consultation with the priest himself. This may occur not only after ordination, but also while the student is preparing for the priesthood.

The African priest in your parish would have been incardinated into your diocese and excardinated, or officially released, from his diocese of origin.

**Q**My mother, who was long in poor health and 90 years old, died recently. She was a strong Catholic all her life, received the sacrament of anointing of the sick just before her death and received Communion a few days before that.

Since I know Mom is with our heavenly Father, I'm curious how a funeral Mass or other Mass for the dead benefits such a departed soul.

The Mass at her burial was beautiful and I'm happy we could be there to celebrate the beginning of her eternal life, but I wonder about this. (New Jersey)

**A**Masses may be offered for a deceased person for many reasons. First, as all prayer, the intention may be to ask God's blessing and grace on that person during his or her entire life, from birth to death.

That may sound strange at first, but we know God's actions are not bound by limits of time. Past, present and future are all one eternal moment to him. By our prayers, we place ourselves in that sphere of reference of eternity.

The Church does this all the time. In funeral liturgies as well as some anniversary liturgies years after death, the prayers

ask God to give that individual the grace of a holy and peaceful death.

Another reason is that, as long Christian tradition teaches, our prayers and other good works can help those who have died in any satisfaction for sin that may still be due. Exactly how this works out in God's Providence we obviously do not know, but it is still solid Catholic belief.

Finally, and this is, I believe, far more common in people's intentions than we might think, our Masses and prayers can simply express thanks and praise to God for the life of the person we loved and still love.

I know many men and women who firmly believe their loved ones are in heaven. They may even pray to them as among the saints of God, but they still pray for them and have Masses offered for them. These Masses are wonderful expressions of faith and thanks, a part of their remembering and their joy over the happiness of someone close to them.

**Q**I have just finished reading the novel *Pope Joan* by Donna Cross, a work of historical fiction. The author says the truth of what happened in A.D. 855 may never be fully known.

What is the Church's opinion on the existence of Pope Joan? (New York)

**A**As we've experienced often recently, for example, in *The Da Vinci Code*, authors often feel they can say anything they wish in a book of fiction and get away with alleged "facts" that may hype the book but have no basis in reality.

The book you mention is one of them. The legend of Popess Joan has surfaced regularly for centuries. Each time, an author professes to have discovered something shocking that will shake the foundations of the Church.

The story of Popess Joan is a weird tale which first appeared in the 13th century, nearly 300 or 400 years after she was supposed to have lived. She disguised herself, so the story goes, so effectively that she became a priest, a cardinal in the Roman Curia and finally pope.

She reportedly reigned for two and one-half years as Pope John Angelicus, sometime between the years 800 and 1100. Her sex was supposedly discovered when she gave birth to a child during a papal procession near the Colosseum.

Given what we know of the papacies and history of the Church during that period, the fable is given no credibility whatsoever by historians. †

# 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.

**ABRIANI, Clarence**, 92, Sacred Heart, Clinton, Feb. 10. Father of Roseanne, Richard, Robert and Roy Abriani. Brother of Helen Cadamagnani. Grandfather of seven. Great-grandfather of three.

**ALHORN, John R.**, 46, St. Vincent de Paul, Bedford, Feb. 19. Husband of Pamela Alhorn. Father of Ashley Alhorn. Son of John Alhorn. Brother of Katherine Crane.

**BARKSDALE, Louis F.**, 79, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 18. Father of Theresa Applegate, Elaine

Jacobi, Gloria Jones and Michael Barksdale. Grandfather of eight. Great-grandfather of two.

**BECHERER, Frances W.**, 91, St. Vincent de Paul, Bedford, Feb. 14. Mother of Anne Hambly, Jeanne Lewan, Joseph, Michael and Patrick Becherer. Sister of Joanne Bundy. Grandmother of 14. Great-grandmother of five.

**BENEFIEL, Mary Agnes**, 96, St. Paul the Apostle, Greencastle, Feb. 18. Mother of Ruth Ann Benefiel.

**BISCHOFF, Rita C.**, 87, St. Nicholas, Sunman, Feb. 12. Mother of Elaine Cornett, Rosalyn Walke, Arnold, Arthur, Eugene, Irvin and Victor Bischoff. Sister of Anna Mae Schneider, John and Louis Bedel. Grandmother of 16. Great-grandmother of 22.

**BOWER, Mark J.**, 49, St. Luke, Indianapolis, Feb. 7. Husband of Karen Bower. Father of Bridget, Shannon, Suzy, Blaze, Bradley and Nicholas Bower. Brother of Ed Bower.

**CARHART, George**, 81, St. Luke, Indianapolis, Feb. 2. Husband of Imogene L. Carhart. Father of Suzanne Bird, Georgiann Linnemeier, Marianne, Luke and Mark Carhart.

**DeBORD, Frances Irene**, 87, St. Joseph, Universal, Feb. 2. Wife of Alva DeBord. Mother of Carol Reynolds and Bob DeBord. Sister of Thelma Neimeyer. Grandmother of four. Great-grandmother of 10.

**DECK, Herman L.**, 81, St. Lawrence, Indianapolis, Feb. 11. Father of Kathy Clair, Mary Chapman, Jacob, John and Joseph Deck. Grandfather of eight. Great-grandfather of six.

**DREW, Peggy G.**, 89, St. Luke, Indianapolis, Jan. 31. Mother of St. Joseph Sister Jeanne Marie Greenen.

**ERTEL, Rita M.**, 82, St. Mary-of-the-Rock, Franklin County, Feb. 16. Mother of Catherine Kaiser, Marianne Lambert, Donna McDonald, Rebecca Simon, Bill, Jerry, Kenneth, Michael and Ron Ertel. Grandmother of 17. Great-grandmother of three.

**ETZEL, Eileen Patricia**, 90, St. Luke, Indianapolis, Feb. 11. Grandmother of one.

**EVERHART, William J.**, 74, Our Lady of Lourdes, Indianapolis, Feb. 18.

**FOWLER, Timothy F.**, 36, St. Pius X, Indianapolis, Feb. 13. Husband of Autumn Fowler. Father of Matthew and Timmy Fowler. Stepfather of Forust, Honey, Tuesday and Ethan France. Son of Ellis Fowler and Jane Fowler. Stepson of Barbara Fowler. Grandson of Edith J. Sommer. Brother of Julie Sanders.

**GROTH, Donald E.**, 77, Holy Cross, Indianapolis, Feb. 2. Husband of Marilyn (Eastes) Groth. Father of Amy Hensley, Debra Kemp, Alex, John, Patrick and Timothy Groth. Grandfather of 10. Great-grandfather of three.

**HIERLMEIER, Marvin F.**, 84, Prince of Peace, Madison, Feb. 9. Father of Mary Caudill and Dale Hierlmeier. Grandfather of five.

**JANSING, Richard A.**, 72, St. Vincent de Paul, Bedford, Feb. 17. Husband of Wilma Jansing. Father of Karen Hattabaugh and Kathie Rhorer. Brother of Clarissa Rennie, Marilyn Smith, Clarence, Elmer, Irvin and Mark Rhorer. Grandfather of two.

**KEMMERER, Harold F.**, 83,

Nativity of Our Lord Jesus Christ, Indianapolis, Feb. 12. Husband of Estelle (Taylor) Kemmerer. Father of David and Hal Kemmerer. Grandfather of six. Great-grandfather of two.

**KHOSROWBADI, Rachel**, 83, St. Luke, Indianapolis, Feb. 7. Wife of Yohanna Khosrowbadi. Mother of Albert and Robert Khosrowbadi.

**MEUNIER, Lois**, 74, St. Isidore, Bristow, Feb. 13. Wife of Curt Meunier. Mother of Joanie Tapley, Nancy Wendholt, David, Gordon, Joseph and Paul Meunier. Sister of Shirley Schnell, Jerome, Victor and Vincent Beckman. Grandmother of 14. Step-grandmother of two. Great-grandmother of 13.

**MIDDENDORF, John Albert**, 85, St. Mary, Greensburg, Feb. 16. Husband of Betty Middendorf. Father of Steve Middendorf. Brother of Raymond and Robert Middendorf.

**OBBERGFELL, Charlotte L.**, 95, Christ the King, Indianapolis, Feb. 14. Mother of Stephen D. Obbergfell. Grandmother of eight. Great-grandmother of eight.

**PALMER, Marilyn I.**, 80, Our Lady of the Greenwood, Greenwood, Feb. 20. Mother of

Duane and Robert Palmer. Sister of Elaine Kimball.

**PEPPER, Martha**, 81, SS. Francis and Clare, Greenwood, Jan. 25. Mother of Karen Jackson and Kimberly Stecher. Sister of Ida Harmon and Fay Lee. Grandmother of five. Great-grandmother of one.

**PRICKEL, Jerome J.**, 83, St. Louis, Batesville, Feb. 16. Father of Debbie Cox, Mary Beth Knueven, Amy Mehlon, Audrey Miller, Susan Schutte, Nicholas and Tim Prickel. Brother of Marcia Werner and Mark Prickel. Grandfather of 18. Great-grandfather of 18.

**RAIA, John J., Jr.**, 59, St. Bernadette, Indianapolis, Jan. 26. Husband of Yolanda (Abersoil) Raia. Father of Kia Head, Nyki McNeal and Angie Shattuck. Son of Leona Raia. Brother of Frankie MacKenzie, Nancy Monkman, Lucy Patton and Mike Raia.

**REYES, Etelyina**, 60, St. Anthony, Indianapolis, Jan. 28. Mother of Cecilia, Gloria and Leticia Reyes. Sister of Magdalena, Ernesto and Vincente Torres.

**RIEDLINGER, James J.**, 45, Holy Spirit, Indianapolis, Jan. 29. Son of Robert and Sherry Riedlinger. Brother of Suzanne Allee, Cathy Foreman, Michelle Linn, Lisa, Michael and Robert Riedlinger.

**RIPBERGER, Patricia Ann (Brunsmann)**, 74, St. Gabriel, Connersville, Feb. 13. Wife of Paul T. Ripberger. Mother of Henry and Patrick Ripberger. Sister of Henrietta Ripberger. Grandmother of two. Great-grandmother of two.

**RONNEBAUM, Leo F.**, 66, St. Mary-of-the-Rock, Franklin County, Jan. 28. Father of Brenda Hatton, Victoria Nobbe, Don Speckman, Bill and Greg Ronnebaum. Brother of Frances Batta, Agnes Fuchs, Delores Kanfold and Clara Schaefer. Grandfather of eight. Great-grandfather of five.

**ROSS, Christena E.**, 86, Holy Trinity, Indianapolis, Jan. 4. Mother of Sharon Reese, Lasandra Ross-Reese, Karen Strong and Sjon Ross. Grandmother of 26. Great-grandmother of 50.

**ROYCE, Michael J.**, 92, Holy Spirit, Indianapolis, Feb. 9. Father of Charles, Michael, Patrick and Tim Royce. Grandfather of 19. Great-grandfather of 47. Great-great-grandfather of four.

**SABOTIN, Frank, Jr.**, 92, Holy Trinity, Indianapolis, Feb. 3. Father of Mary Louise Swails and Frank Sabotin. Grandfather of 11. Great-grandfather of 26. Great-great-grandfather of three.

**SCHAUB, Dorthea**, 88, Holy Spirit, Indianapolis, Feb. 14. Mother of Sylvia Issacs, Mary Marinaccio, Virginia McIntosh, Jacqueline Reeves, Therese Suesz and Robert Schaub. Grandmother of 15. Great-grandmother of 37. Great-great-grandmother of 11.

**SCHROEDER, George**, 95, St. Andrew, Richmond, Jan. 23. Brother of Anna Brinker, Pauline Brown, Elizabeth Heaton and Charles Schroeder.

**SCOTT, James Allen**, 71, Holy Spirit, Indianapolis, Feb. 13. Husband of Katsuko Scott. Father of Rick Scott. Brother of Sandy and Fred Scott. Grandfather of two.

**SCOTT, Thomas J.**, 55, Holy Cross, Indianapolis, Feb. 12. Father of Eric and Michael Scott. Son of Roy Scott. Brother of Alice, Cathy, Mary, Billy, Bobby and Joe Scott. Grandfather of two. †

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# SISTERS

continued from page 14

In the archdiocese, Sister Ann Denise taught at the former St. Margaret Mary School in Terre Haute in 1964 and at Immaculate Heart of Mary School in Indianapolis from 1956-57.



**Sr. Ann Denise Reger, S.P.**

At Saint Mary-of-the-Woods, she served on the residential services staff from 1998-2002 and was a Wellness Ministry assistant from 2002-04.

Sister Ann Denise also taught at Catholic schools in Washington, Ind.; Loogootee, Ind.; Jasper, Ind.; and Fort Wayne, Ind., as well as in California, Illinois and Washington, D.C.

A native of Brighton, Mass., Sister Joseph Miriam Sheehan currently ministers in prayer at Saint Mary-of-the-Woods.



**Sr. Joseph Miriam Sheehan, S.P.**

She entered the congregation on Aug. 10, 1936, from St. Rose Parish in Chelsea, Mass., and professed perpetual vows on Jan. 23, 1945.

Sister Joseph Miriam graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in education at Rivier College.

In the archdiocese, Sister Joseph Miriam taught at St. Joan of Arc School in Indianapolis from 1946-48 and St. Charles Borromeo School in

Bloomington from 1948-50.

At Saint Mary-of-the-Woods, Sister Joseph Miriam served on the Infirmary staff from 1975-76, as an aide from 1976-77, as a convent aide from 1978-80, as a nursing assistant from 1980-82, as local treasurer in the mission stamp department from 1982-83, as local treasurer from 1983-84, on the payroll accounts and plant business office staff from 1984-88, on the mailroom staff from 1988-91 and on the health care services staff from 1988-99.

She also taught at Catholic schools in Lafayette, Ind., and ministered in Maryland, Illinois, Massachusetts, North Carolina, New Hampshire and Washington, D.C.

A native of Washington, Ind., Sister Charles Ellen Turk

currently ministers as a member of the residential services staff at Saint Mary-of-the-Woods.



**Sr. Charles Ellen Turk, S.P.**

She entered the congregation on Jan. 11, 1936, from St. Mary Parish in Washington and professed perpetual vows on Aug. 15, 1944.

Sister Charles Ellen graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in mathematics education at Indiana State University.

In the archdiocese, Sister Charles Ellen served as a teacher or principal at the former St. Ann School in Indianapolis from 1950-55 and St. Matthew School in Indianapolis

from 1958-61 and 1973-75.

She ministered as guidance director at the former Ladywood-St. Agnes School in Indianapolis from 1975-76, guidance director at Roncalli High School in Indianapolis from 1976-85 and assistant principal at Roncalli High School from 1978-85.

Sister Charles Ellen served as treasurer of the congregation's St. Gabriel Province from 1985-89, convent administrator and Providence Health assistant at St. Jude Convent in Indianapolis from 1989-92 and on the congregation's holistic health care staff at the motherhouse from 1992-97. She also ministered in Illinois and Missouri.

A native of Johnstone Renfrewshire, Scotland, Sister Mary Isabelle Welsh currently ministers as a member of the Providence Printery staff and in prayer at Saint Mary-of-the-Woods.



**Sr. Mary Isabelle Welsh, S.P.**

She entered the congregation on Jan. 11, 1936, from St. Charles Borromeo Parish in Peru, Ind., and professed perpetual vows on Jan. 23, 1944.

Sister Mary Isabelle graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in education at Indiana State University.

In the archdiocese, Sister Mary Isabelle taught at the former St. Ann School in Terre Haute from 1951-54,

St. Charles Borromeo School in Bloomington in 1951, the former St. James School in Indianapolis from 1960-63, the former Holy Trinity School in New Albany from 1963-66, St. Andrew School in Indianapolis from 1966-68, the former St. Mary School in Indianapolis from 1972-73, and as a

substitute teacher and bookstore manager at Our Lady of Providence High School in Clarksville from 1973-79.

She also ministered at the former Catholic Central Retirement Home from 1972-73, served as house mother at the former St. Elizabeth Home in Indianapolis and as a parish visitor at St. Philip Neri Parish in Indianapolis from 1979-81, and was a secretary at Our Lady of Fatima Retreat House in Indianapolis from 1981-87.

At Saint Mary-of-the-Woods, Sister Mary Isabelle ministered as a switchboard operator at Providence Hall from 1987-89, on the mailroom staff from 1987-91, on the transportation staff from 1989-95, as sacristan and in the phone room at Owens Hall from 1991-95, on the community service staff from 1995-96, and on the residential services staff from 1996-2001.

She also taught at Catholic schools in Whiting, Ind.; Jasper, Ind.; and Vincennes, Ind., and ministered in Illinois, California and Washington, D.C.

A native of Saskatchewan, Canada, Sister Serena Ziolkowski currently ministers as a member of the residential services staff at Saint Mary-of-the-Woods.



**Sr. Serena Ziolkowski, S.P.**

She entered the congregation on July 16, 1936, from St. Mark Parish in Chicago and professed perpetual vows on Jan. 23, 1945.

Sister Serena graduated from Immaculate Heart College with a bachelor's degree in English history then earned a master's degree in education at Xavier University.

In the archdiocese, Sister Serena taught at St. Anthony School in Indianapolis from 1940-44, the former St. Margaret Mary School in Terre Haute from 1951-56, St. Paul

School in Sellersburg from 1957-63, and St. Joan of Arc School in Indianapolis from 1970-73. She served as a teacher and principal at the former St. Leonard School in West Terre Haute from 1963-65 and the former St. Catherine School in Indianapolis from 1967-70.

At Saint Mary-of-the-Woods, Sister Serena served as an assistant to the communications coordinator from 1980-81, as switchboard operator at Providence Hall from 1987-88, on the St. Anne Chapel staff from 1988-96, and as a tutor from 1988-93.

She taught and served as principal or curriculum coordinator at Catholic schools in Evansville, Ind.; Gary, Ind.; and Whiting, Ind.; and also ministered in Illinois, California and New Hampshire. †

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