problems. that addresses more than just enforcement business owners who are encouraging County, Md., Larsen is among the nation's Chamber of Commerce of Montgomery grants. She also has developed strong feel- years ago, Larsen understands the advan-

Theodore Guérin closer to sainthood

By Sean Gallagher

ST. MARY-OF-THE-WOODS—The canonization Cause of Blessed Mother Theodore Guérin, the 19th-century foundress of the Sisters of Providence of Saint Mary-of-the-Woods, has taken a crucial step toward being close to completion. On Feb. 21 in Rome, the voting members of the Holy See’s Congregation of the Causes of the Saints affirmed the earlier findings of the body’s medical and theological commissions that the curing of an eye- ailment of Philip McCord, an employee of the Sisters of Providence, which was attributed to Blessed Mother Theodore’s intercession, does not have a natural explanation and can thus be deemed a miracle. At a Feb. 22 press conference at Saint Mary-of-the-Woods, Providence Sister Ann Margaret O’Hara, the con- gregation’s general superior, said that “the way is now open” for the canon- ization of Blessed Mother Theodore. Sister Ann Margaret also spoke about the importance of this latest step for the archdiocese, whose history is closely tied with the foundress of the Sisters of Providence. “I think it’s a special day of joy because it celebrates the heritage of Mother Theodore,” she said, “and that it is still alive in this place, and that she came to this part of the world for the good of the people in this area.”

Archbishop Daniel M. Buechlein, in a prepared statement, also noted the significance of the step for Catholics in central and southern Indiana. “It is an extraordinary blessing that the Congregation of the Causes of the Saints will be honored with our own canonized saint,” he said. “Blessed Mother Theodore Guérin will continue to be a source of special graces for all of us.”

Her Cause now moves out of the Congregation of the Causes of the Saints to be reviewed by all the cardinals and archbishops around the world. If no objections are raised, Pope Benedict XVI in a consistency of cardinals in Rome may then declare that Blessed Mother Theodore should be declared a saint. The eucharistic liturgy during which her sainthood is proclaimed would take place some months after the consistory, officials said. These steps are expected to take place in the next few months. According to Sister Ann Margaret, the formal canoniza- tion liturgy may take place as early as this fall. After receiving the news of the vote in Rome, Sister Ann Margaret relayed the message to all the Sisters of Providence serving in 20 states across America and in Taiwan. “It was so moving,” she said, after spreading the news among the sisters. “It is just so moving to share this, and to know the reality of this woman and to know that her power is here, that power that she knows through the Spirit of God.”

Another who took joy in the news was Providence Sister Marie Kevin Tighe, who has promoted Blessed Mother Theodore’s Cause for 10 years and served as its vice postulator for the last four years. She entered the congregation nearly 64 years ago from the former Holy Trinity Parish in New Albany and described her current ministry as the

Employee’s healing leads to possible canonization

By Sean Gallagher

ST. MARY-OF-THE-WOODS—The reported second miracle that may lead to the canonization of the Archdiocese of Indianapolis’ first saint started with a simple prayer. Shortly after New Year’s Day in 2001, Philip McCord, the director of facilities management for the Sisters of Providence of Saint Mary-of-the-Woods since 1997, walked into the congregation’s Church of the Immaculate Conception to pray. He was contemplating whether or not to have cornea transplant surgery on his right eye. A couple of months earlier, McCord had undergone surgery on the eye to remove a cataract. The morning after the procedure, he told the Archdiocese of Indianapolis recommended that the cornea be replaced by one taken from a cadaver. McCord was told that the procedure had a 60 per- cent success rate and would require extensions of two years of recovery. At a Feb. 22 press conference at Saint Mary-of-the-Woods, McCord spoke about the days that followed his visit to the specialist. “To say it [weighed] heavily on my mind would be an understatement,” he said. “I kind of moped around for a couple of weeks, thinking about it. And I finally got to the point where I

Business owner voices concerns over immigration law hurdles

WASHINGTON (CNS)—Though she’s an immigrant herself, Carmen Larsen took a long time to come around to the idea of hiring immigrants for her own company. But having turned that corner eight years ago, Larsen understands the advan- tages and complications of hiring immi- grants. She also has developed strong feel- ence about the problems with the current immigration system, as well as some clear ideas about how it ought to be changed. As a board member of the Hispanic Chamber of Commerce of Montgomery County, Md., Larsen is among the nation’s business owners who are encouraging Congress to adopt immigration legislation that addresses more than just enforcement problems.

An enforcement-only bill passed in the House in December has been broadly criti- cized by the U.S. Chamber of Commerce, its Hispanic counterpart, immigrant advoca- cy groups, labor unions and religious institutions, including the U.S. Conference of Catholic Bishops. Those organizations are lobbying for legislation that also would address systemic problems with legal immigration and provide a way for illegal immigrants currently in the country to regularize their status.

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

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

See IMMIGRATION, page 18

Meditate on the Stations of the Cross at Sacred Heart of Jesus Parish in Indianapolis, pages 10-11. See IMMIGRATION, page 18

Carmen Larsen, right, owner of AQUAS, an Internet technology and management consulting company in Chevy Chase, Md., talks with sys- tems engineer Oscar Girardo, a legal immigrant from Colombia, at the company’s offices.
just didn’t think that I could do it.”

Then one workday, McCord decided to walk into the church.

“I thought, ‘Well a prayer—what could it hurt?’” he said.

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

Then his thoughts turned to Blessed Mother Theodore Guérin.

“It occurred to me, without being really aware of it, that I had heard Mother Theodore [had] intercessory powers and my personal background,” he said. “I thought, ‘Maybe I could get help from her.’” McCord decided that he would see her as a possible intercessor and started going to the church on a regular basis.

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

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

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

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

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

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

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

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

Soon thereafter, he mentioned his story to a Sister of Providence. Word of it got to Archbishop Daniel M. Buechlein, a member of the medical and theological commissions of Holy See’s Congregation for the Causes of the Saints voted to affirm the finding of the medical and theological commissions of that body that there is no natural explanation for a healing of an ailment in McCord’s right eye that happened shortly after he prayed to Blessed Mother Theodore Guérin in January 2001.

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

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

“But I have come to an acceptance that there are things that I can’t explain that are outside of my engineering training and my personal background,” he said.

After Blessed Mother Theodore’s 1998 beatification, Sister Marie Kevin had been on the lookout for other possible miracles attributable to the intercession of the foundress of her religious order.

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

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

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

(For more information, log on to www.archindy.org/ghost)
Benedict XVI’s first group of cardinal appointments sent signals about the direction and priorities of his papacy. They also spotlighted Church leaders who, in diverse ways and on different continents, are involved in cultural and social battles that are clearly on the pope’s radar.

The pope announced the appointments on Feb. 22 and will formally install the 15 new cardinals on March 24. He also convened a March 22 meeting of the entire College of Cardinals for “prayer and reflection,” a move that suggested he intends to consult with the world’s cardinals and then decide how they can best be used during his papacy. The pope hinted at a strong advisory role for the cardinals when he said, before announcing the new names, that the college was like a senate designed to support and assist the papal ministry.

Some Vatican officials believe Pope Benedict will convene the college more frequently. That line of thinking was strengthened when, this time around, he named only 12 cardinals under the age of 80, respecting the limit of 120 voting-age cardinals. The 120 ceiling was something Pope John Paul II routinely waived. Pope John Paul also tended to wait longer to name new cardinals, presiding over megaconsistories where he handed out 30 or 40 red hats.

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

Geographically, the pope’s appointments boosted the U.S. and European presence in the College of Cardinals. The naming of Archbishops William J. Levada, head of the Vatican doctrinal congregation, and Sean P. O’Malley of Boston raised the number of Vatican appointees: Polish Archbishop Stanislaw Dziwisz of Krakow, the longtime secretary to Pope John Paul, and Venezuelan Archbishop Jorge Urosa Savino of Caracas.

Archbishop Urosa has been trying to soothe Church-state relations in Venezuela, which have been strained during the presidency of Hugo Chavez, by shifting the Church’s attention away from gay marriage. One of his more frequently discussed the need for future evangelization in North Korea. In Italy, Cardinal-designate Carlo Cañizares Esguerra of Bologna has for years been one of the “cultural warriors,” speaking out strongly on issues like abortion and gay marriage. One of his more frequently quoted teachings is that when society legally recognizes gay marriage it is in effect saying: “We no longer have hope, we are allied with death.”

Spanish Cardinal-designate Antonio Cañizares Llovera of Toledo, a member of the Congregation for the Doctrine of the Faith since 1995, knows the pope well. In his book, Our Lady of Fatima Retreat House

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

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

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

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

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

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

Archbishop Urosa has been trying to soothe Church-state relations in Venezuela, which have been strained during the presidency of Hugo Chavez, by shifting the Church’s attention away from gay marriage. One of his more frequently quoted teachings is that when society legally recognizes gay marriage it is in effect saying: “We no longer have hope, we are allied with death.”

Spanish Cardinal-designate Antonio Cañizares Llovera of Toledo, a member of the Congregation for the Doctrine of the Faith since 1995, knows the pope well. In recent years, he has helped organize public protests against gay marriage and has been outspoken in opposition to measures that would legalize euthanasia and embryonic research and grant wider access to abortion.

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

That’s one reason why it may not take long for Pope Benedict to put his own stamp on the college. Five years from now, he will have had the opportunity to name at least 51 of the 120 cardinal-voters, or 42 percent of the total.
Supreme Court's 1973 Dakota now steps to the forefront as a Dakota was best known as the home to roughly 755,000 residents—South approved the bill a few days earlier. and 48 other states need to emulate. call the punishment harsh, but it may believe that is about as simple and straightforward as any common-sense one who performs an abortion except to saving a mother’s life—will become illegal in South Dakota’s 800 abortions per year to think the proposed 2007 Department of Defense budget weighs in at $441.3 billion. This unbelievable number does not include $17 billion for nuclear weapons spending within the Department of Defense, nor does it include $4.8 billion for various other military costs. When the $50 billion the president plans to press forward for—in order to continue the war in Iraq—is added in, the total shoots up to $531 billion. And even then the numbers don’t add up.

In 2006, our government spent $120 billion in Iraq, and according to Korbel, it is reasonable to ask us what we will spend about the same in the coming year, raising 2007 military expenditures to approximately $562 billion. It is also important to prayerfully consider that $73 billion is earmarked for research and development of new weaponry, and $84 billion is being allotted for the purchase of additional weapons.

The world’s bishops at a meeting last June II said, “As long as extravagant sums of money are poured into the development of new weapons, it is impossible to adequately defend aid to tackling the misery which prevails at the present day in the world.” Half of the world’s human beings are in a desperate need of nutritious food, safe sanitation, basic health care, decent jobs, adequate housing and primary education. By transferring billions of dollars budgeted for military expenditures, we could meet their needs and still have the largest military budget in the world. Please e-mail or call (Capitol switch- board: 202-224-3121) your two U.S. sena-tors and congressman urging them to greatly reduce military spending in favor of increases to domestic and global poverty reduction programs. Pope Benedict’s words are worth repeating in the Church cannot and must not remain on the sidelines in the fight for justice.”

Tony Magliano writes for Catholic News Service.}

Letters to the Editor

Hoosier ‘hostility’ toward immigrants must stop

I am responding to the letter written in the Feb. 3 issue of The Criterion concerning immigration on the board: “It is true that we cannot accept everyone who comes to this country but, on the other hand, we must accept them as humans.”

Tony Magliano writes for Catholic News Service.}

Letters Policy

Letters from readers are welcome and should be informative, relevant, and respectful. 

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

Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206, postmarked.

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

O ne of the smallest states in the nation made a big statement about life on Feb. 4.

We believe it’s an example Indiana and 48 other states need to emulate. The South Dakota House of Representatives that day adopted legisla-tion that would prohibit all intentional abortions except those to save a mother’s life. The South Dakota Senate had approved the bill a few days earlier.

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

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

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

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

The legislation also states that any-one who performs an abortion except to save a mother’s life commits a felony, punishable by a fine of up to $5,000 and up to five years in prison. Some might call the punishment harsh, but it may well get the doctors who perform South Dakota’s 800 abortions per year to think twice about putting an end to innocent human life.

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

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

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

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

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

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

—Mike Krokos

Chair, U.S. bishops’ pastoral Strangers No Longer.

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

Furthermore, one must take a closer look at our immigration laws. It is true that many people legally came here during the different waves of migration to the United States. These people came looking for work, security and freedom. The immi-grants today also come looking for work, security and freedom.

But it is wrong that immigrants come to the United States to feed off of our Social Security system. The data does not support this contention. Besides, I have never heard of a soup kitchen having such good food that people would travel 2,000 miles to eat it.

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

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

Tony Magliano writes for Catholic News Service.}

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A

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

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

El primer alegato de la Cuaresma, que dejamos pasar por alto con facilidad. Cada uno de nosotros necesita tiempo para estar a solas, conectar y orar. Al igual que Jesús, debemos estar separados para rezar por el ruego que hemos tomado nuestras vidas. Cruzamos por esta vida sólo una vez, ¿cómo podemos marcar una diferencia? Creemos que Dios conoce un plan especial para cada uno de nosotros. ¿Nos resistimos al llamado de Jesús para dar lo mejor de nosotros?

La historia de la tentación muestra sin lugar a dudas cómo Cristo eligió marcar la diferencia en nuestro mundo. En vez de elegir el camino del poder y la gloria, Jesús escogió y aceptó el camino del sufrimiento y de la cruz. En lugar de elevarse al poder, él y la humanidad escogieron el camino del amor sacrificado y desinteresado. Mientras reflexionamos sobre el relato de las tentaciones, no podemos evitar darse cuenta de que el poder y el control son la base de las tentaciones de Jesús. Con gran frecuencia el poder es el centro del conflicto y la controversia humana. Por lo general, es el tema en cuestión de luchas de los gobiernos y las sociedades seglares.

El deseo de poder se desencadena cuando nos sentimos desamparados, al verlas que otros tienen lo que nosotros queremos. En términos de poder, es asfixiar mucho del amor que nos rodea. El deseo de poder puede absorber nuestras vidas. El deseo de poder es el centro de la lucha de Dios en el corazón del ser humano. Sin embargo, también es el camino para nuestra salvación. Tal vez el deseo de poder es la única oportunidad que tenemos para que Dios nos cambie por el bien de todos.

La forma humilde de Jesús no resulta molesta; abstenerse de nuestra bebida o alimento favorito; dando el 10 por ciento de nuestros ingresos para caridad durante los días de la Cuaresma a una persona en particular (tal vez alguien que nos moleste); abandonemos de nuestra bebida o alimento favorito; dando el 10 por ciento de nuestros ingresos para caridad durante la Cuaresma. Por supuesto, la verdadera prueba de los frutos de nuestras prácticas sencillas será el amor un poco más libremente.

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

Para los que quieran ser serios en la preparación para nuestras intervenciones durante la Cuaresma, no hay que dejarse engañar por el poder que nos otorgue el mundo. El poder es el camino de la esclavitud y de la muerte. El poder es el camino de la muerte. El poder es el camino de la muerte.

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Las tentaciones 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.
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St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mass, 5:30 p.m. Information: 317-291-7014.
St. Thomas More Church, 1200 N. Indiana St., Indianapolis. Lenten events, Mass, 6 p.m. Information: 317-291-7014.
St. Francis Hall Church, 10200 Campus Dr., Indianapolis. Catholic Charis- Matic Renewal, 9:30 a.m.-2 p.m., presence. † Information: 317-888-2861.
St. Luke Parish, 7577 Holiday Drive, Indianapolis. Daily events
St. Joseph Church, 3200 Olive St., Indianapolis. Daily events
St. Joseph Maronite Church, Indianapolis. Lenten activities, Mass, 5 p.m., Wednesday-Saturday. Information: 317-329-2107.
St. Joseph Church, 1280 W. Washington St., Indianapolis. Lenten activities, Mass, 7:30 p.m., 2/3; 8 p.m., 3/3. Information: 317-885-9000 or www.fcso.indiana.edu.
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Lenten events, Mass, 7:30 p.m., 2/3; 8 p.m., 3/3. Information: 317-244-3000.
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Lenten activities, Mass, 5 p.m., Wednesday-Saturday. Information: 317-885-9000 or www.fcso.indiana.edu.
St. Luke Church, 7577 Holiday Drive E., Indianapolis. Lenten activities, Mass, 7:30 p.m., 2/3; 8 p.m., 3/3. Information: 317-329-2107.
Amended informed consent bill advances in Senate

By Brigid Curtis Ayer

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

House Bill 1172, as written and passed in the Indiana House, would have required that before an abortion, women be given information that the fetus may feel pain, and that after 20 weeks an anesthetic for the fetus may be available. It also would have changed the informed consent statement to require written information about adoption alternatives, physical risks concerning abortion and included the statement that life begins at fertilization.

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

While Miller said during the Senate hearing that she was supportive of the bill’s concepts, the senator said in order to get the bill out of committee she would have to remove the pain, anesthetic and fertilization references. Rep. Tim Harris (R-Marion), author of the bill, said, “I wasn’t surprised when Senator Miller told me ahead of time that she was going to drastically amend House Bill 1172 in order to get the bill out of committee because the Senate Health Committee is a tough committee to get pro-life legislation through.”

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

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

The intent of the amendment, which was unanimously approved by the Senate panel, is to reduce the number of abortions by promoting adoption. The amended version of House Bill 1172 now goes to the Senate floor, where it is expected to pass. However, because of changes, Harris said he will dissent and House Bill 1172 will go to conference committee, where the bill’s final language will be worked out.

“We’ll have to wait and see how the bill comes out of the Senate, but I’m planning to have an amendment prepared to put back in the language that Senator Miller took out,” Harris said. “I’m convinced that the conference committee report will pass the Senate if we can just get it to the Senate floor.”

Sen. Jeff Drozdala (R-Westfield), who is the Senate co-sponsor of House Bill 1172 and who, like Harris, will be a conferee when the bill goes to conference committee, said, “I’m very disappointed that this bill was drastically changed during the Senate Health Committee meeting, but the process of the bill going to conference committee still lends hope for some of the original language to be put back in.”

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

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

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

The bill, which passed 97-0 in the Indiana House of Representatives, should pass in the Senate, but is expected to go to conference committee, where “anything can happen,” Tebbe said. The Indiana Catholic Conference supports the home-heating assistance program because it will assist low-income families in keeping heat in their homes during the winter months.

Amended informed consent bill advances in Senate

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

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

“It is good that the effort to extend the sales tax exemption is still alive,” said Glenn Tebbe, executive director of the Indiana Catholic Conference, “but the amended version only provides a home energy sales tax exemption on a temporary basis for the year 2007. The hope is that during the budget writing session, which begins in April, this issue can be addressed.”
Parishes schedule Lenten penance services

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

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

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

Connersville Deanery
March 9, 7:30 p.m. at St. Bridget, Liberty
March 16, 7 p.m. at St. Mary, Rushville
March 21, 7 p.m. at St. Michael, Brookville
March 22, 7 p.m. at St. Gabriel, Connersville
March 28, 7 p.m. at St. Andrew, Richmond
April 5, 7 p.m. at St. Elizabeth, Cambridge City
April 6, 7 p.m. at St. Anne, New Castle

Indianapolis East Deanery
March 8, 7:30 p.m. for St. Michael, Greenfield, and Holy Spirit at Holy Spirit
March 16, 7 p.m. at St. Thomas the Apostle, Fortville
March 20, 7:30 p.m. for St. Bernadette, Our Lady of Lourdes, and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
March 22, 7 p.m. at St. Simon the Apostle
March 22, 7 p.m. for North Deanery parishes at Christ the King
March 27, 7 p.m. for North Deanery parishes at Christ the King
March 29, 7 p.m. for North Deanery parishes at Christ the King

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

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

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

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

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

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

The Rite of Election, cele-
bated annually in cathedrals and churches around the world on the first Sunday of Lent, formally acknowledges the readiness of those preparing to receive the sacraments of ini-
lization—baptism, confirmation, and the Eucharist—at the Easter Vigil.
Our Lady of the Most Holy Rosary Parish to hold Lenten speaker series

By Sean Gallagher

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

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

Bruce Konieczk, a member of the parish and the event organizer, emphasized the spiritual nature of the speaker series. “These talks are offered at a time when we should make a strong effort to dig deeper into our faith,” he said. “So just by coming to Holy Rosary on these five Wednesdays and participating in the sacraments is alone very worthwhile. This series adds to the richness of Lent because it is primarily focused on Catholic adult education.”

On March 8, author Roy Schoeman will discuss “The Role of Judaism in Salvation History from Abraham to the Second Coming.” The topic is taken from Schoeman’s book, Salvation is from the Jews—the Role of Judaism in Salvation History from Abraham to the Second Coming. A convert from Judaism, Schoeman studied the Jewish faith under the direction of several prominent rabbis in New York.

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

Father Tim Alkire, pastor of St. Boniface Parish in Lafayette, Ind., in the Lafayette Diocese, will speak on the topic “True Renewal: The Eucharist and the Church” on March 22. This presentation will conclude Holy Rosary Parish’s Lenten parish retreat, including a 40-hours devotion. The retreat will include presentations by Father Alkire at 6:30 p.m. on March 19-21.

Franciscan Friar of the Renewal Father Andrew Apostoli will discuss “Archbishop Fulton J. Sheen: The Voice of the Church in America for 30 Years” on March 29. Father Andrew is the vice postulator for the beatification Cause of the Servant of God Fulton Sheen and was ordained to the priesthood in 1967 by then Bishop Sheen. The series concludes on April 5 with a presentation on the topic “John Paul ‘the Great’—Vocational Arsenal for B16,” given by Franciscan Missionary of the Eternal Word Father Francis Mary Stone, the host of the Eternal Word Television Network program “Life on the Rock.”

Those interested in attending any session should notify the parish no later than 5 p.m. on the Monday prior to a specific program. While the dinners and presentations are free, donations will be accepted.

(For more information or to make reservations, call Our Lady of the Most Holy Rosary Parish at 317-636-4478.)
The terra cotta Stations were acquired from Mayer of Munich, Germany, and framed by German wood carver Bernhard Ferring in 1899 in Chicago.

Adoramus te, O Christe, et benedicimus tibi.

Because by your holy cross, you have redeemed the world.

We adore you, O Christ, and bless you.
by Mike Krokos

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

In the Church, it’s also about creating safe environments for young people, and in the Archdiocese of Indianapolis thousands of employees and volunteers have taken part in “Protecting God’s Children,” an adult program created by VIRTUS to help fulfill the mandate set by the U.S. bishops in their “Charter for the Protection of Children and Young People” in 2000.

“It’s an excellent program for raising awareness for parents and everyone in the Church,” said Edward Isakson, archdiocesan director of human resources, who also serves as a facilitator. VIRTUS is an affiliate of the National Catholic Risk Retention Group in Lisle, Ill., which created the safe environment programs for dioceses nationwide.

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

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

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

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

“We’re trying to establish reasonable boundaries,” Isakson said.

He also referred to the VIRTUS training he leads as “sobering” and “difficult to go through” because participants hear from both those who have been abused and known child molesters.

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

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

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

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

A VIRTUS Facilitator Training is scheduled for March 13 from 8:30 a.m. to 4 p.m. at Our Lady of the Greenwood Parish in Greenwood. Before you volunteer to become a facilitator, you need to have completed awareness training, Isakson noted. A list of regular training sessions is also available online at www.archindy.org or www.virtus.org.

Click the “registration” icon and go to Archdiocese of Indianapolis when you visit the VIRTUS site.

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

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

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

South Dakota Legislature votes to ban nearly all abortions

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

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

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

The amendment, an addition to the introductory legislative findings of the bill, said the Legislature finds that “the guarantee of due process of law under the constitution of South Dakota applies equally to born and unborn human beings,” and that the mother and her unborn child “each possess a natural and inalienable right to life.”

In 2004, Gov. Mike Rounds vetoed, on technical grounds, an anti-abortion bill that also contained an exception for the health of the mother. But he recently said at a news conference that he would “look favorably” on any bill that meets the concerns he raised about the 2004 legislation. He said it was his understanding that the new legislation sought to address those concerns.

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

The amendment essentially incorporates the Senate’s version adopted by the House. The House passed the bill, said it would file suit to block the legislation if the governor signs it.
Monstrance blessed by Pope John Paul II to visit Greenwood parish

By Sean Gallagher

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

The monstrance, which is cared for by the Rosary Evangelization Apostolate, headquartered in Oak Creek, Wis., in the Milwaukee Archdiocese, has been dedicated to be used for prayer for an increase in priestly vocations. Father Jonathan Meyer, associate pastor of Our Lady of the Greenwood Parish, said the prayer services can be a time to seek the late pope’s intercession for an increase of vocations to the priesthood, religious life or the sacrament of holy matrimony.

The monstrance’s use in the parish is scheduled to begin at 6 p.m. on March 9 at Our Lady of the Greenwood’s perpetual adoration chapel. The monstrance will be in the chapel during its stay at the parish except for the times that it will be used in the church.

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

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

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

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

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

VATICAN CITY (CNS)—The best way to combat fear and hatred of Christianity in the world is to live out the Gospel in every culture, said a top Vatican official.

The Vatican’s foreign minister, Archbishop Giovanni Lajolo, said while it was urgent that international organizations help against anti-Semitism and discrimination against Christians, it was equally urgent that internationals help against religious intolerance and discrimination against Muslims, he said in an interview with Corriere della Sera.

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

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

However, he said, much needs to be done to protect and guarantee the rights and dignity of religious minorities in mostly Muslim countries. An important way to promote mutual respect, he said, was by fostering the exchange of students and university professors across cultures.

In addition, more attention should be paid “to the social development” of women, making it well understood that the intention was not “to impose Western models” of womanhood on other cultures, he said.

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

He echoed Pope Benedict XVI’s call to constantly improve the current dialogue between Muslims and Christians, and to let it become “a seasonal” event, taken up only in times of crisis.

Vatican official: Combat hatred of Christianity by living Gospel

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

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

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

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

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

“It’s a joy to meet them and talk to them,” Sweet told The Providence Visitor, newspaper of the Providence Diocese.

“We’ve started to develop a relationship with these people.”

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

Sometimes making soup and sandwiches is a parish project, other times individuals and even parishes send what they have in their homes, but when no one is available, Sweet and Pari do the cooking themselves.

Pari laughed when she was asked about other plans for donations—she knows that people she doesn’t know will stop by her place and ask for more “gold.”

Sometimes, she said, she even puts out a blanket for others to rest their clothes until they are distributed.

Homeless get soup, sandwiches and ‘gold’ through program

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Follow our newsletter to get the latest updates in women’s health care.

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

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

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

In 2004, the Indiana State Department of Health reported there were 11,458 abortions performed in Indiana. To view the full report of Indiana abortions from 1999 to 2003, go to the Indiana State Department of Health’s Web site at www.in.gov/isdh/index.html, click on data and statistics, then click on induced terminations for abortion information. For more abortion facts, go to www.abortionfacts.com or visit the Silent No More Awareness Campaign’s Web site at www.silentnomore.org.

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

Indiana State Department of Health
During Lent, allow God’s Word to enter the chaos of life

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

In the beginning, the picture wasn’t pretty, says Genesis, which describes a formless wasteland, a dark abyss and a mighty wind churning the waters. The Hebrew word for “formless wasteland” suggests a place of futility, purposelessness and barrenness. You wouldn’t want to go there. But most of us do go there at one time or another, sometimes for long stretches and sometimes for short visits.

During Lent, take a look at the corners of your life, where chaos is making shambles of the order of your familiar world. Into this very chaos, says Genesis, God speaks a series of words. So the chaos teems with possibilities.

God’s Word gives each possibility a name—“light,” “firmament” and “tree.” Each also is given a place, a purpose and a relationship. Great lights hang in the heavens to mark time, dry land emerges from the sea to house living creatures and plants grow to provide food for animals.

Name, place, purpose and relationship are interactive frameworks that are essential to human life. Human beings don’t survive long without the meaning that these frameworks provide in life. Created in their Creator’s image, human beings were charged from the start to participate in the ongoing creation. But when the first humans disrupted the primal plan by obeying words other than God’s, humanity needed a new start. More than one new start, in fact, as experience tells us.

Is lectio divina an option for you?

By Scott J. Rutan

Last fall, Pope Benedict XVI invited people to consider adopting the ancient practice of “lectio divina,” which means “divine reading” and involves the use of Scripture in prayer. The steps of lectio divina are simple enough. First, read a biblical text slowly, prayerfully, openly and often aloud. Second, pause over a word or short phrase as the Spirit moves you. Third, spend time with that word or phrase, and let it soak into both mind and heart. Next, empty yourself and simply accept the gift of God’s own presence.

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

“‘I’ve found that people with little or no Bible background find it a very accessible way to pray the Scriptures,” he said. “Ancient treatises on lectio suggest four simple processes for letting the Word in: “lectio” (reading), “meditatio” (meditating), “oratio” (praying) and “contemplatio” (contemplating).”

“Lectio” means taking up a passage of Scripture and reading it prayerfully. A good starting place would be the Lenten Mass readings or Mark’s Gospel. Ask for the Holy Spirit’s help. Read your chosen passage through once to get the gist of the whole. Then return to the beginning and read very slowly. Read aloud or at least move your lips to make yourself slow down. This is not speed-reading. As soon as something strikes or disturbs you, stop reading. It’s time for “meditatio.”

“Meditatio” originally meant repeating a word or phrase over and over until it was fixed in the heart. Later, it came to mean pondering whatever struck you, probing all its angles and corners. Both serve the same purpose: They allow us to savor the Word fully and be nourished. It means turning our monologue of thoughts into a dialogue by including God. Address your questions or concerns or insights to God. Or open your feelings to God wordlessly. Or simply turn to God in love or praise.

Sometimes you may find yourself simply falling silent in God’s presence as you would with someone that you love when words run out. That’s “contemplatio.” Don’t let the word scare you. It’s not reserved to saints and mystics. It’s not your decision either. In this dance, God leads. These four processes are more like currents in a stream than steps on a ladder. Reading a passage is the essential starting place, but during and after your reading anything goes. Sometimes your prayer will include all four processes, sometimes only reading, sometimes mostly prayer, sometimes all silence.

Give God a free hand. But whenever you get stuck or distracted, go back to reading Scripture. When your prayer time is up, give thanks for whatever God has done in you, even if it feels like nothing.

The proof of lectio is not in the experience of prayer, but in the quality of Christ-centered living that it inspires in you. Be patient. Seeds grow at their own pace in the dark. With the Spirit’s help, carry something from your lectio throughout the day. Recall and repeat it whenever you find yourself drifting away from God.

At the Easter Vigil, we will hear the Genesis creation story proclaimed. Through our Lenten lectio, may we hear it with renewed ears. (Benedicite Sister Genevieve Glen is a member of the Abbey of St. Walburga in Virginia Dale, Colo.)

Faith Alive!

Scripture guides prayer time

This Week’s Question

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

“How’s your Lenten prayer life going? What are you finding most helpful?” (Nancy Hanrahan, Camden, Mo.)

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

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

Lend Us Your Voice

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

To respond for possible publication, send an e-mail to cpgreen@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Faith, Hope and Charity/ David Siler

Catholic social teaching: The Church’s rich treasure

Editor’s Note: With this issue, we begin a new monthly column, “Faith, Hope and Charity,” which is the bi-monthly column of the Director of the Secretariat for Catholic Charities and Family Ministries.

First in an eight-part series

Pope Benedict XVI’s first encyclical letter of his papacy, Deus Caritas Est (“God is Love”), provides a wonderful opportunity to further explore a dimension of our faith that is too often neglected: that which makes him mention that of the second century, referred to us as Catholic social teaching.

Other times called Catholic social thought or the social teachings of the Catholic Church, these principles are derived primarily from Scripture and developed over centuries of practice that have been summarized in seven basic themes:
• Life and Dignity of the Human Person
• Call to Family, Community and Participation in Culture
• Rights and Responsibilities
• Option for the Poor and Vulnerable
• Work and the Rights of Workers
• Care of God’s Creation
• Solidarity

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

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

I share the sentiments expressed by Cardinal Renato Raffaele Martino, the president of the Pontifical Council for Justice and Peace, who stated in his introductory letter to the compendium, “I am pleased that the volume we are presenting today is a compendium of the Social Doctrine of the Church has been published, sharing with you the joy and excitement that Catholics all over the world experience when they learn about the works.

In presenting the compendium to the Catholic faithful, the Church’s social doctrine takes into consideration people’s material and spiritual needs in the light of “the common good of our common life, of our struggle for justice.” He called the compendium an important tool for “outlining a dialogue” with believers of other religions and with all people who strive for the common good, based on the fundamental values of “humanity, respect for the dignity of every person, and the desire for development, cooperation and solidarity.”

If you embark on reading the entire compendium, its secrets will be visibly revealed to you. However, in this small space, I wish to reveal just a portion of the rich background and context that is to be studied in your heart, where the Spirit can nurture the principles that have been summarized in the compendium in its spiritual growth, for tiny amounts rather than impressive leaps. Somewhat, being human often trumps my best efforts at Lenten renewal.

I hope you’ve noticed that most of my faults are the same ones I had when I was 8, there are still parts of me that I’d like to change.

So here’s the deal: During this Lent, I won’t give up anything but those very few things that in my heart are the things I want to take to Jesus.

(The compendium of the Social Doctrine of the Church is available online at: www.vatican.va/roman_curia/pontiffs/pope_benedict_xvi/documents/benedict-xvi_sdo_20041208_compendium_en.html.)
Sunday, March 5, 2006

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

This reading is about the events following the flood. Noah, his family and couples of the various animals that Noah had taken aboard the ark were safe on dry land. With God’s help, they had survived the floodwaters. God assures Noah and his family that never again would a flood destroy the earth. Furthermore, God promises a Covenant with Noah’s people. Of course, the presumption was that the people would obey God’s law. After all, Noah’s fidelity had saved him and his family from the flood.

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

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

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

To the souls of those since past, they shimmer in these buttons grace? Whose garments did the name "Yahweh," instead the name "Adonai," which means Lord.

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

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

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

The background of the word "Yahweh" is not clear. Scholars offer numerous interpretations, but one now accepted as perhaps most likely was suggested first by the renowned Scripture scholar W. F. Albright. "Yahweh," Albright believed, was the first word of the full Hebrew title "Yahweh yireh yehovah," which means, "He brings into being all that comes into being."

Whatever its original meaning, how- ever, there is no doubt that this sacred name, the unique relationship Israel had with its God, the God who was always with them. While they never developed a com- plex theology about God’s name or his nature, he was the divine Being infinitely beyond all other gods who brought all things into existence, who revealed himself through an irrevocable covenant with the people, who brought them through the exodus, who is always their protector and Savior.

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

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

May a person who attends two Masses on the same day receive Communion during both liturgies? I thought we could, but one catechism that I searched said we could receive a second time only at baptisms, weddings, funerals, confirmations or similar occasions.

What is right? (Iowa)

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

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

The rule is meant to encourage recep- tion of Communion whenever we attend Mass, but also to prevent abuses in receiving multiple Communions out of superstition or mistaken devotion.
CAMPBELL, Bessie Ann
Broy. Father of Michael Broy.
Feb. 14. Husband of Laura
Great-great-grandmother of
Paul Huffines. Grandmother of
Dickey, Betty Flood, Arthur and
Annetta Reed. Sister of Frances
anapolis, Feb. 13. Husband of
64, St. Thomas Aquinas, Indi-
BELCHER, Stephen Forbes,
Tracy Barlow. Sister of Mary
St. Vincent de Paul, Bedford,
BARLOW, Elizabeth,
James Adams.
Holy Spirit, Indianapolis,
on this page.

or have other connections to it;
religious sisters and brothers
The Obituaries of archdiocesan
before the week of publication;
office by 10 a.m. Thursday
CRANEY, Timothy L.,
of Joseph Hiner. Grandmother
Jesus, Beech Grove, Feb. 16.

and Ralph Henry LaGrotto. Grand-
LaGrotto. Grandfather of one.

of Helen McRoberts. Sister of

Sheila Molock, G. Frank and
Mother of Cecilia Ann Carvin,
Strassel. Father of Dorothy
St. Paul, 91, St. Louis, Batevile, Feb. 20.
Mother of Cecilia Ann Carvin. She
Dr. Joseph Leimgruber,
Margaret (Murello) LaGrotto. Aun-
and Ralph Henry LaGrotto. Grand-
straff. Father of Dorothy

St. Margaret Mary, Indianapolis,
Mary E., 72, St. Louis, Southside, Feb. 20.
Mother of Andrea L. and

Santucci, Elizabeth Smith, John

"We are encouraging people to come
in without documents? Larsen asked
"I think we are. She said she under-
stands and accepts that there should be extra requirements for immigrants to get
permission to work. But she believes
some laws—which the prohibition
of H1B visa holders getting jobs—serve little practical purpose and
out things illeg-
ally to survive.

"Business owners tend to want to do things in the legal way, but they
Don't want to deal with undocumented workers. It's bad for business."

Santucci, said, "the reality is we've set up a system that encourages people to come in illegally because

doing things the legal way is pro-
hibitively difficult.

She told of being approached by a man who asked her if the chance to
amnesty program years ago. One condi-
tion of his visa requires him to keep work-
he had lost his job and needed an employer to sponsor him in order to keep his
visa. That sponsorship will cost the
company $1,000 and the employee a hefty price tag for a new, untested employee.

In the meantime, to pay his bills, "he said, "he's been one of the people working underground."

Larsen, who's active in two Maryland Catholic parishes, said she was only vaguely aware of the Justice for
Immigrants awareness campaign started by the Catholic Church.

But in the United States, she said, "the
She worried about the
But in the United States, she said, "the
"So much is at stake," she said.

If they're not going to be forthcoming
with them at age 16.

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

"We encourage people to come in without documents, she said. "Are we encouraging people to come in illegally because
doing things the legal way is pro-
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Archdiocese of Indianapolis
F.O. Box 1145
Indianapolis, IN 46202-2367
Tel. 317-236-1544

Positions Available

NATION

Lenten retreats in English, Spanish are on radio

WASHINGTON (CNS)—People too busy to go on a Lenten retreat may want to take their retreat via the radio or internet. Francis Xavier, a retired director of the 24-hour programs in English and Spanish for the Catholic Communication Campaign, the U.S. bishops’ mass-media ministry that develops retreat programming, is on the Web at www.radioretreat.org. The programs, hosted by Elia Castillo, feature a bishop as a retreat guide and homilist. Different bishops are presenters for each of the English and Spanish programs, except for the Third Sunday of Lent, when Bishop Gerald R. Barnes of San Bernardino, Calif., is to deliver both programs.

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

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

World

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

VATICAN CITY (CNS)—Pope Benedict XVI said God’s love for humans does not differentiate between the stages of embryo, adult or old age. That is one reason why the Church proclaims the sacred and inalienable character of all human life, even in the form of a pre-implemented embryo, the pope told participants at a Vatican conference on Feb. 27. The conference, sponsored by the Pontifical Academy for Life, was examining the theme “The Human Embryo Before Implantation: Scientific Considerations.”

The pope said the topic was fascinating but very difficult, one that science alone cannot fully fathom. From the Church’s point of view, the human embryo, ancient Christian tradition offers explicit treatment of the subject of embryos, he said. But he said the Bible does reflect an awareness of and respect for human life at its earliest stages. He quoted God’s words as recounted in the Book of Jeremiah: “Before I formed you in the womb I knew you. Before you were born I dedicated you” (Jer 1:5).

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

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

By John Shaughnessy

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

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

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

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

“I had only been there about two weeks,” Martin recalled as he relaxed at Brebeuf’s drama club. “One of the women really didn’t talk to the staff, but she liked me. We started saying rosary together every day. I went in one day, and she was in tremendous pain and fading fast.

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

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

“The greatest thing I’ve learned in all my experiences is the power of prayer,” he said.

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

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

Martin acknowledges that his journey of faith took time and a few detours. “I was 24 when I started doing improv,” said Martin, who’s now 31. “I was terrified. I didn’t know an actual audience would laugh at me. It was definitely a rush. It was the thing I really enjoyed—the interaction between the crowd and myself.

“But the lifestyle of improv didn’t necessarily agree with me that much. It’s a tough life. You have to do a lot of auditions. You get rejected a lot and do crummy jobs, like waiting on tables. After one audition, I actually thought there was something else for me. It became clear that these gifts I had and the tools I learned were for something else.”

That “something else” became clear to Martin when he took a two-month break from doing improv in 2003. “I opened myself to the possibility of a vocation,” he recalled. “I met with some priests in Chicago, and recognized how happy they were and how peaceful they were—which I didn’t have. That opened the door a little more.

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

Brebeuf students have felt that influence from Martin. “He brings a total fire to everything he does,” said Austin Morris, a junior from Carmel, Ind., who is the president of Brebeuf’s drama club. “You can see he really loves what he does. It has a snowball effect on all the kids.”

The improvisational class reflects Martin’s personality, according to Susan Taylor, a sophomore from Fishers, Ind. “It’s a lot of fun, and he’s extremely personable,” she said. “He’s a member of our family. He seems to want to get to know all us students.”

Martin said he’s just reached the stage where he wants to be. “At one time, the goal was to be a big movie star,” he said. “I wasn’t entirely delusional. I had a lot of support. But God said, ‘You know, kid, that’s not where I want you to be. That’s not where I want to use you.’

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

Before that, Martin’s personality, according to Susan Taylor, a sophomore from Fishers, Ind. “It’s a lot of fun, and he’s extremely personable,” she said. “He’s a member of our family. He seems to want to get to know all us students.”

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It’s no joke

One-time comedian feels called to priesthood