The education of 5-year-old Charlie Egger is something to behold for a Catholic who grew up in a generation when Fridays in Lent were usually marked by meals of tomato soup and grilled cheese sandwiches, fish sticks from a woman named Mrs. Paul and fillet-of-fish sandwiches from the drive-in window of a fast-food restaurant. Jenni Egger gives her son the tools to be comfortable in the kitchen, even involving him in cooking creative alternatives to traditional meatless Friday dinners—which explains why Charlie helps his mother prepare a meal called Veggie Filled Frittata.

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

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

Barbara Brinkman knows that she will have to answer the questions about meatless Fridays in Lent from her two sons—Robbie, 13, and Steven, 11. “They don’t like fish. They just don’t like fish,” says Brinkman, a member of St. Luke Parish in Indianapolis. “It comes up every Lent. We look at the calendar and I point out Ash Wednesday and the number of Fridays in Lent. I tell them, ‘These are the number of days we are sacrificing meat.’ I tell them this is what the Church chose for us to do in order to remember what sacrifices Jesus Christ made for us by giving up his life on Good Friday.”

The message usually gets through as she serves her family meatless lasagna roll-ups. “I point out that what we do is such a small thing for what Jesus Christ did for us,” says Brinkman, a senior advertising account executive for The Criterion.

Food for thought
Lenten recipes can set the table for lessons in faith
By John Shaughnessy

Cardinal William J. Levada, prefect of the Vatican Congregation for the Doctrine of the Faith, in a Feb. 7 talk in Dallas “It should be emphasized that the Church’s ‘no’ to certain practices is not a negative reaction to modernity, but rather is a positive ‘yes’ to the dignity of every single human being,” he said. “It is, above all, a defense of those who have no voice, those who are most vulnerable and those who have no one else to defend them.”

Cardinal Levada, the former archbishop of San Francisco, spoke on “The Role of the Magisterium in Bioethics” at the National Catholic Bioethics Center’s 21st workshop for bishops, funded by the Knights of Columbus. More than 150 bishops from the U.S., Canada, Latin America and elsewhere attended the Feb. 5-7 workshop on the theme “Urged on by Contemporary Culture.”

Cardinal Levada, who once chaired the board of what is now called the National Catholic Bioethics Center, recalled introducing his predecessor in his Vatican post, Cardinal Joseph Ratzinger, now Pope Benedict XVI, as a speaker at a bishops’ workshop years ago. “When I told him I would be coming to address this audience, we recalled that visit in what for both of us must seem another life,” he said.

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

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

See related story, page 3.
Two days before Valentine’s Day, Indiana’s state senators cast their votes either in support of or against protecting the sanctity of marriage through a constitutional amendment.

Senate Joint Resolution 7, the marriage amendment, which passed the Senate 39-10, would amend Indiana’s Constitution to define marriage as the union of one man and one woman.

In effect, the marriage amendment would ban same-sex marriages in Indiana.

Sen. Brandt Hershman (R-Wheeling), author of the resolution, said, “The institution of marriage has been a foundational building block of our society for centuries, but it is under assault from radical groups and activist judges.

Senate Joint Resolution 7 will provide a great deal of protection on marriage—an issue which has always been a province in state law.

“The state has always regulated marriage based on age, relation and number of persons,” he said. “The idea that there is a fundamental civil right to marry as some opponents of Senate Joint Resolution 7 claim is simply not true.

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

Sen. Young said some of the opposition to the bill comes from a concern that employers would not be able to extend benefits to domestic partners, but the senator said that the resolution doesn’t affect what benefits businesses in Indiana decide to offer to employees.

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

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

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

Sen. John Broden (D-South Bend), who voted against the measure, said, “I absolutely agree that marriage should be between one man and one woman, which Senate Joint Resolution 7 states in subsection ‘a.’ However, my problem is with subsection ‘b’ of the resolution.

We heard testimony from very respectable legal scholars who gave divergent testimony as to what subsection ‘b’ means.

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

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

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

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

Currently, Indiana law allows marriage between only one man and one woman.

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

Glenn Tebbe, Indiana Catholic Conference executive director, who testified before a Senate panel in support of Senate Joint Resolution 7, said, “Even though the Indiana Court of Appeals has affirmed current law, the debate and effort to redefine marriage continues in our nation and state.

Senate Joint Resolution 7 will strengthen Indiana’s law to defend and protect the definition of marriage, and the Church supports that.”

In a 2003 document published by the Vatican’s Congregation for the Doctrine of the Faith on “Considerations regarding proposals to give legal recognition to unions between homosexual persons,” it concluded, “The Church teaches that respect for homosexual persons cannot lead in any way to approval of homosexual behavior or to legal recognition of homosexual unions.

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

“By casting their votes, the people of Indiana have an opportunity to move forward, to embrace these values, for the good of men and women and for the good of society itself.”

Nationwide, 27 states have passed constitutional amendments defining marriage.

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

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

(Brigid Curtis Ayer is a correspondent for The Criterion.)
U.S. bishops’ pro-life official says life must be protected at all ages

By Mary Ann Wyand

The human embryo is a developing person—no matter how small—and must be protected, Richard Doerflinger emphasized, but many scientists and politicians deny that basic truth about life because they think embryonic stem-cell research will discover cures for diseases. Embryonic stem-cell research destroys developing embryos and hasn’t cured any diseases, he said, but researchers have successfully used stem cells from umbilical cord blood and amniotic fluid in the womb for therapeutic medical treatments.

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

“It was almost 12 years ago that Pope John Paul II issued his encyclical on the Human Embryo and the Right to Life, ‘Evangelium Vitae,’ ” Doerflinger said. “He warned then that—despite all our technical progress and our images of ourselves as caring, enlightened people who support medical progress—depending on being able to manipulate that embryo to provide life-saving stem cells to treat terrible diseases in human beings.”

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

Sadie, Doerflinger said, the common definition of personhood as having cognitive ability and being able to survive without the help of others excludes the human embryo in the womb.

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

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

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

St. Maria Goretti Parish Lenten Mission

Sunday, March 4th—Wednesday, March 7th • 7–8:30 p.m. each evening

with

Fr. Larry Richards
Renowned & Dynamic National Speaker

Sun., March 4: Knowing God’s love and practical information on how to pray

Mon., March 5: The gift of the Mass and the importance of family

Tues., March 6: The passion of Jesus Christ and reconciliation service

Wed., March 7: Healing service and the new life of discipleship

Refreshments will be served following the mission talk on Sunday & Wednesday

171st & Spring Mill Road, Westfield, IN • More information at www.smgonline.org
Parish Diary

Father Peter J. Daly

When it comes to speaking of the dead, it’s a minefield out there and more, we bury people who have only the most tangential connection to the faith. The contents of their coffins often indicate where their hearts really were. Team caps and jerseys are common in coffins. But the new “American religion” is NASCAR.

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

Folks seem to be afraid of thirst in the afterlife. Recently, I assisted with the burial of a guy with a can of his favorite beverage, Coors’ Light, nestled next to his heart. Once I assisted with the burial of a guy who enjoyed the occasional shot of whisky for medicinal purposes only, of course. He disliked the cold so we put a little miniature of Kentucky bourbon in his right coat pocket just in case he felt a chill in heaven.

Letters to the Editor

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

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

The letter writer says, “Yes, Mr. Finn, it really does matter. It mattered to Jesus . . . ” The letter writer cites several times when Jesus knelt or prayed on his own without the presence of others. The writer touches on the words and spirit of Jesus and in expressing his feelings, says, “It’s a minefield out there.

When walking those 30 minutes after his death, I remembered finding my first funeral vividly. It was, shall we say, “awkward” because I knew nothing of the deceased. Now I know that you never get to the funeral without sitting down with the family and getting some background on the departed.

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

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

“Of course,” I said.

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

The deceased, as turned out, may not have even commented about the health chain. It might have been a reappraisal “hit” for failing to pay money owed to higher-ups in the drug chain.

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

Some burials are downright odd. More than a few times have I had the presence of mind to write down the lotto numbers just before we closed the coffin.

If they hit, up he comes,” she said. If only you could tell the whole story at funerals. But you can’t.

It’s a minefield out there. (Father Peter J. Daly writes for Catholic New Service)
Lent: Making the connection between Jesus’ suffering and ours

Suffering is part of the mystery of human life. Our encounter with this mystery is inevitable. It opens to a deeper meaning of being human. During these past weeks of Lent, we have the opportunity to reflect on the meaning of our redemption by Jesus and “to make the connection” between his suffering and ours. It would be unfortunate if we simply gloss over the human suffering that Jesus endured for us. It would be the loss of an important spiritual opportunity.

In our parishes and in our personal lives, we find the 14 stations of the Cross. They mark the last journey of Jesus on his way to Calvary, where he died for us. The stations help us recall the price Jesus paid in real human suffering; making the connection is not difficult.

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

It is heart-rending to stand by helplessly as a parent watching a child suffer. It is heartbreaking to see someone being succumbing to cancer or some other devastating sickness. Words cannot describe the grief of a young mother and father as they lose a child. Grandparents suffer with their children and grandchildren. They think and say, “Why couldn’t it be me?” God, the all-loving Father, permitted his Son’s suffering for our sake. Surely, somehow, his divine heart was touched.

At the fourth Station of the Cross, Jesus meets his mother. What must have been the profound sorrow of Mary as she accompanied her son on his way to Calvary? She had been forewarned that her son was destined to offer his life for the blessing of all of us. Many of the stations have been there in some manner.

The fifth station of the Cross provides us another point of reference. While Mary had been forewarned of her suffering, even now as we enter this season of Lent. I know because many of you have written to me asking for the support of my prayers.

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

...to make the connection and to take up the crosses with Jesus in mind as they come our way. This makes our burdens lighter.

¿A cuántos de nosotros se nos impone el consuelo de mis oraciones. Resulta desagrada contemplar con impotencia a un niño pequeño siendo maltratado, o haga sufrir a otro, o alguna otra enfermedad devastadora. Las palabras no pueden describir el sufrimiento de los jóvenes padres que pierden a su hijo. Los abuelos sufren con sus hijos y sus nietos. Pienso y digo “¿por qué no podía ser yo?” Dios, el Padre siempre amoroso, permitió que su Hija sufriera por nuestro bien. Ciertamente de alguna manera su corazón divino se sintió conmovido.

En la cuarta estación del Vía crucis Jesús encuentra a su madre. ¿Cómo sería el dolor tan profundo de María mientras acompañaba a su hijo en su camino al Calvario? Se le había advertido que su hijo estaba destinado a entregar su vida y que asimismo, una espada le atravesaría el corazón a ella. Pero la advertencia no alivió el dolor. RECORDO una escena dramática de la película La Pasión de Cristo. Presentaba a María arrodillada, secando la sangre de Jesús con toallas, justo después de habérsele presentado los horribles azotes en la columna. Era la imagen conmovedora de una madre indefensa queriendo recuperar algo de la dignidad de su hijo. Muchos de nosotros hemos estado allí, de una u otra manera.

La quinta estación del Vía crucis nos proporciona otro punto de referencia. En tanto que a María se le había advertido de su sufrimiento, a un campesino que regresaba a su casa luego de un día de trabajo, se le mostró el Corínneo, un hombre común, iba camino a casa cuando se vio obligado a ayudar a cargar la cruz que Jesús no podía soportar. Debió preguntarse “¿por qué yo?” ¿A cuántos de nosotros se nos impone un sacrificio tan conmovedor como el que no podemos hacer a un lado: enfermedad, muerte en la familia, pérdida del trabajo, pérdida del hogar, trastornos de la salud o la vida? ¿Nuestra vida es más tragicómica que la de un amigo? Aunque no nos guste, de una u otra manera todos sufrimos las injusticias de la vida.

Sospecho que Simón el Corínneo debió preguntarse “¿por qué yo?”, pero viendo el sufrimiento de Jesús también debió decir “lo voy a ayudar”.

Creo que esto es lo que quiero decir porque más adelante en las Escrituras descubrimos que sus dos hijos, Rufus y Alejandro, se convirtieron en miembros activos de la primitiva comunidad cristiana.

El sufrimiento forma parte de ser humanos, independientemente de si deseamos aceptarlo o no. Reviví en un momento en el que pretendía negarlo. No sólo quiero querer rechazar el sufrimiento. Si aceptamos el sufrimiento como parte de nuestra vida, podemos entenderlo de una manera más humana. La intención del Arzobispo Buechlein para vocaciones en febrero

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

**February 23**
St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis.
Lepton fish fry, 4:30-7:30 p.m., $6.50 adults, $3.50 seniors, $3.50 children under 10. Information: 317-357-8352.
St. Michael the Archangel, Parish Life Center, 3554 W. 38th St., Indianapolis.
Parish liturgy and fish fry, 4:30-7:30 p.m.
St. Vincenzo Ferreri Parish, 1308 E. 16th St., Indianapolis.
Fish fry, 4:30-7:30 p.m., $6.50 adults, $3.50 seniors, $3.50 children under 10. Information: 317-357-8352.
St. Joseph the Worker Parish, 320 N. Meridian St., Indianapolis.
Fish fry, 4:30-7:30 p.m., $8.50 adults, $4 seniors, $3.50 children under 10. Information: 317-295-0002.
St. Joseph the Betrothed Parish, 1308 E. 16th St., Indianapolis.
Fish fry, 4:30-7:30 p.m., $6 adults, $3.50 children under 10. Information: 317-295-0002.
St. Elizabeth Parish, 4600 W. 34th St., Indianapolis.
Mass, 5:30 p.m., $4.50 children under 10. Information: 317-296-3109.
St. John's Seminary, 2115 S. Michigan Road, Indianapolis.
Taize prayer service, 7:30 p.m. Information: 317-253-2193.
St. John the Apostle Church, 4600 N. State Road 50, Indianapolis.
Eucharistic adoration for the unborn, 7:00 a.m.-9:00 p.m. Information: 317-876-1974.
Eucharistic adoration for the Christmas spirit, 4:00 p.m.-12:00 a.m. Information: 317-876-1974.
**February 27**
St. Mary of the Knobs Parish, Parish Hall, 3035 Martin Road, Floyds Knobs. 
Divorce Care,” Seminar and support group, 7:00 p.m. Information: 317-945-2020.
St. Philip the Apostle Parish, 5301 W. 16th St., Indianapolis, Eucharist party, 1 p.m., $3 person. Information: 317-241-6314, ext. 100.
**February 28**
St. Mary’s of the Holy Rosary Parish, 520 Stevens St., Indianapolis.
“Squash and Spirituality,” Mass 5:45 p.m., $5 in-state pasta dinner, 6:30 p.m. and 7:30 p.m., $20 per person. Information: 317-623-9459.
St. Nicholas Church, 4645 E. St. Nicholas Drive, Susanville. Heating service and rosary for

**Regular Events**

**Monthly**

**First Sundays**
Marion College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis.
Program for People of Scocial Franciscan Order, (no meetings in July or August), noon-2 p.m. Information: 317-955-6775.
Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Mass with contemporary appeal, 5 p.m. Information: 317-638-5551.
Fatima Knights of Columbus Hall, 1040 N. Post Road, Indianapolis. Eucharist, 1 p.m. Information: 317-836-4146.
St. Thomas More Church, 1200 N. Indiana St., Indianapolis. Holy Hour of adoration, prayer and praise for vocation, 9:15 a.m. Information: 317-381-4142.
**First Mondays**
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Guardian Angel Guild, board meeting, 9:30 a.m. Information: 317-639-0001.
St. Bartholomew Parish, 1308 W. 16th St., Indianapolis. Confession, 4:45 p.m. Benediction of the Blessed Sacrament for vocations, 7:30 p.m.
Brebeuf Jesuit Preparatory School, 2801 W. 16th St., Indianapolis. Eucharist party, 12 p.m. Information: 317-386-5012.
St. Francis Home Health, 438 S. Emerson Ave., Greenwood. Coenobite group meeting, 6:8 p.m. Information: 317-257-1505.
St. Francis Hospital, 1201 Hadley Road, Mooresville. Cancer support group meeting, 6:8 p.m. Information: 317-257-1505.
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Adoration of the Blessed Sacrament, 12:45-5:15 p.m. Vespers and Benediction, 5:15 p.m. Information: 317-635-2021.

**Events Calendar**
Parishes schedule annual Lenten penance services

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

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

### Batesville Deanery
- March 4, 1 p.m. at St. Maurice, Napoleon
- March 4, 3 p.m. at Immaculate Conception, Milhousen
- 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

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

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

### Indianapolis North Deanery
List of services to be published next week.

### Indianapolis South Deanery
- March 6, 7 p.m. at SS. Francis and Clare, Greenwood
- March 12, 7 p.m. at Nativity of Our Lord Jesus Christ
- March 13, 7 p.m. at Holy Name of Jesus, Beech Grove
- March 19, 7 p.m. at St. Barnabas
- March 20, 7 p.m. for Good Shepherd and St. Roch at St. Roch
- March 21, 7 p.m. at St. Ann
- March 23, 7 p.m. at St. Jude
- April 2, 7 p.m. at Our Lady of the Greenwood, Greenwood

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

### New Albany Deanery
- March 7, 7 p.m. at St. Michael, Charlestown
- March 12, 7 p.m. at St. Mary, Navilleton
- March 13, 7 p.m. at St. Joseph, Corydon
- March 14, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
- March 18, 4:30 p.m. for Our Lady of Perpetual Help, New Albany, and St. Mary, New Albany, at St. Mary, New Albany
- March 20, 7 p.m. at 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 St. Michael, 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. deeyery service at St. Paul, Tell City
- March 21, 7 p.m. deeyery 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. deeyery service at St. Paul the Apostle, Greencastle

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

**Lenten activities available online**

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

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

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**WE WERE JUST RANKED INDIANA’S TOP HEART PROGRAM.**

In other words, nothing has changed.

![St. Vincent Heart Center of Indiana](heartcenter.stvincent.org)
William Sahm named president of Bishop Chatard High School

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

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

“In addition to the essentials of a strong faith and commitment to family and education, Bill brings the gift of a collaborative style of leadership, a leadership that is what Bishop Chatard needs to continue its growth in mission,” Brother Joseph said.

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

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

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

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

“We are truly Catholic—we are owned by the archdiocese, get our direction from the archdiocese and are accountable to the archdiocese,” Sahm said. “Bishop Chatard is a real community school, and like the community it serves, the school is socio-economically and racially diverse.”

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

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

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

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

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

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

Soccer fever

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

There will be 16 teams, including one from the Pontifical North American College.

For more information log onto www.archindy.org/fatima
Meatless Fridays are “part of the three-pronged approach to greater silence and almsgiving” that Catholics are called to follow in Lent, according to William Bruns, a member of St. Barnabas Parish in Indianapolis, who makes a variety of less-traditional Lenten Friday meals, including shrimp salad and a fisherman’s soup.

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

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

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

He also encourages Catholics to consider other forms of sacrifice. “It’s not for Catholics to stop observin’ Meatless Fridays. It’s to livin’ Spirit and works, and where we pray. It’s where we regroup as a family and where we pray.”

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

“I cook, I consciously think about the sacrifices Jesus made,” she says. “Do I say something as I cut the asparagus? Probably not. But it is always in my thought process as I shop for special items for a meal. Any time adults or kids give up something or adopt new behavior—that just keeps the whole preparation of Lent for Easter in our minds.”

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

**Shrimp Danielle recipe** (from Archbishop Daniel M. Buechlein)

**Ingredients:**
- 1 pound raw medium shrimp
- 6 tablespoons shrimp stock (see the recipe that follows) or clam juice
- ½ cup butter
- ½ cup chopped green onion
- 2 cloves garlic, minced
- ½ pound sliced mushrooms
- 4 tablespoons fresh parsley, minced
- 2 teaspoons Dijon mustard
- ½ teaspoon Worcestershire sauce

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

**Shrimp Danielle**

Ingredients:
- 1 pound raw medium shrimp
- 6 tablespoons shrimp stock
- ½ teaspoon hot red pepper sauce, or more to taste
- ½ teaspoon cayenne pepper
- 1/3 cup parsley, chopped
- ¼ teaspoon dried thyme
- ¼ teaspoon dried basil

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

**Fisherman’s Soup** (recipe from William Bruns)

**Ingredients:**
- 8 lasagna noodles, cooked and drained
- 1 tablespoon olive oil
- 2 large garlic cloves, minced
- 10-ounce package frozen spinach, thawed and drained
- 1 cup ricotta cheese or cottage cheese
- 1 teaspoon salt
- 1 cup shredded mozzarella cheese
- 1/4 cup sour cream

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

**Lasagna Roll-ups** (recipe from Barbara Brinkman)

**Ingredients:**
- 3 cups shredded mozzarella cheese
- 1/2 cup grated Parmesan cheese
- 1/2 cup grated Pecorino Romano cheese
- 1/2 cup chopped fresh basil
- 1/2 cup chopped fresh parsley

**Directions:**
- In a large saucepan over medium heat, heat olive oil.
- Add onion, garlic and Italian seasoning. Cook until the onions are tender.
- Add the lasagna sheets. Cook until softened.
- Add the chicken and cooked vegetables to a medium bowl. Add the egg mixture and mix well.

**Shrimp stock recipe**

Ingredients:
- 1 cup tomatoes, chopped
- 1/4 cup dry white wine
- 4 cups of fish stock
- 1/3 cup rice

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

“This soup, a salad and some crusty bread make a filling meal,” Bruns says. †
very old, the very frail, the handicapped and even the newborn child. “It’s all very subjective,” he said. “Everybody has their own standard for where the line is drawn. . . . People are simply denying that other [stem cell] treatments exist and that thousands of people have been helped by those treatments, denying that other solutions exist, denying that the facts are the facts. So this [stem cell debate] is not about when life begins. It’s about . . . who’s got the power [and] who’s in charge.”

Embryonic stem-cell research uses human beings as a means to an end. Doerflinger said, which is morally wrong. That ethical argument extends to end-of-life issues, he said. “Nobody doubts that terminally ill patients are human beings. . . . This [culture of death campaign for assisted suicide] is really about freedom of choice and people’s ability to choose their death.”

Terminally ill patients struggle with feelings of alienation, loneliness and isolation, he said, and they need love and support during their final days instead of encouragement to die quickly. Like other culture of death issues, Doerflinger said, the argument about freedom of choice for assisted suicide and abortion “seems to be about making distinctions between the people who matter and the people who don’t.”

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

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

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

You won’t be able to hold down what joy and what newfound peace you have found. Connie Morris, a member of Holy Angels Parish in Indianapolis, reflected on the personal nature of evangelization at the conclusion of his presentation. “The word won’t get out unless we put it out,” Morris said. “It’s our responsibility as followers of Christ that if we say we have Jesus then we need to spread Jesus around. . . . He’s not just for us. He’s for all people.”
Origins of Lent developed from three sources in fourth century

By Fr. Lawrence E. Mick

When Lent first appeared in the world, it was a small thing, like most newborns. Unlike most children, however, Lent seems to have had three parents. What I mean is that Lent, as we know it, developed from three sources that came together in the fourth century.

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

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

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

・ Originally, fasting began on the sixth Sunday before Easter and ended on Holy Thursday. Since there was no fasting on Sundays, however, changes were made to increase the number of actual fast days to 40. Good Friday and Holy Saturday were counted as two more days then the four days before the First Sunday of Lent were added to the season so that it then started on what we now call Ash Wednesday.

・ The second source was the process of initiation into the Church that we call the catechumenate. This also developed gradually and grew into a multiyear pattern of formation in the Christian life. Like the Rite of Christian Initiation of Adults today, it was structured into several periods leading to a number of ritual celebrations marking the catechumens’ gradual conversion. One of these periods was a time of intense spiritual preparation leading to the sacraments of initiation celebrated at Easter.

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

The use of ashes at Lent’s beginning originally was a ritual only for the penitents. Later, the rest of the community began to share in this ritual. When these three movements came together around the fourth century, they melded together quite naturally.

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

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

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

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

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

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

Lent became a season of personal penance, a time for self-denial and individual confession. Though it still was seen as a preparation for Easter, Lent’s main focus shifted to Jesus’ Passion and death.

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

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

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

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

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

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

By Joseph F. Kelly

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

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

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

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

The Church traditionally has encouraged to write prayers, petitions, hopes and wishes on the squares and pin them to the cross. On the third day of Lent, we will examine our gatherings of prayer.

“We will have a rough-hewn cross laid on the steps of St. Joseph’s Church on Good Friday,” Scuderi said. “We are planning a sharing group, like a Bible study, where we will share our feelings of sins and our desire for repentance. We will use the squares and pin them to the cross. On the third day of Lent, we will examine our gatherings of prayer.”

Examine values during Lent

Lenten programs unite parish

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

“We are planning a sharing group, like a Bible study, where we will share our feelings of sins and our desire for repentance. We will use the squares and pin them to the cross. On the third day of Lent, we will examine our gatherings of prayer.”

“(Tom Hayes, Euclid, Ohio)"

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

“‘We usually have speakers come in for three or four days, and we do the traditional Stations of the Cross. On occasion, our deacon will walk through each station.”

“(Sally Scuderi, South Glen Falls, N.Y.)"

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“‘We usually have speakers come in for three or four days, and we do the traditional Stations of the Cross. On occasion, our deacon will walk through each station.”

“(Sally Scuderi, South Glen Falls, N.Y.)”
Faith and Family/Sean Gallagher

Discipline is the path to virtue

“Michael,” it’s time to pick up your toys.

“But I don’t want to.”

“If you don’t start picking up by the time I count to three, I’ll start taking away your privileges.”

“Boo Daddy!”

One day, another child.

This kind of interconnection between me or my husband and our oldest child, Michael, usually happens several times a day.

Michael has long since reached the age at which he responds to discipline. And he has reached the age at which the fruits of discipline are readily evident much of the time. (By the way, parents of older children, at what age does that occur?) Because of Michael’s resistance, it takes some determination on my part and on the part of my wife to stick to the plan of disciplining our son in a loving way. In other words, we have to be disciplined about disciplining our son.

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

Yes, there are lots of times when I ask Michael to do something, or I respond quickly without uttering a complaint. And when I observe him performing an act of mercy or remembering to do something, I do say a silent prayer of thanks to God.

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

Discipline is never easy, at least at the start. That’s why I don’t want to do it and instead do those things we’d rather avoid, I trust that our God will use our efforts and our perseverance to lead us to true happiness and—conversely, that following our inclinations is often the path of frustration.

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

The threefold Lenten disciplines of prayer, fasting and almsgiving are intended to help us discipline our daily lives. They’re habits that we should all do long, not simply in the 40 days leading up to Easter Sunday.

But as many past Lenten seasons have shown me, building up these virtues isn’t easy for a parent, let alone an adult. You’re their habits that we should all do long, not simply in the 40 days leading up to Easter Sunday.

Maybe that’s why it’s a full six weeks longer—at least two weeks longer than Advent. God knows it is hard for us to follow through with the things that give us extra time.

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

Discipline isn’t just something that parents instill in their children. It’s the lifelong path to virtue and living more fully the life of grace.
Sunday, Feb. 25, 2007

**The Sunday Readings**

- Deuteronomy 26:4-10
- Romans 12:8-13

The Book of Deuteronomy provides the first reading for this first Sunday of Lent. Deuteronomy looks back to the days when the Hebrew people were fleeing from Egyptian slavery and making an uncertain way across the treacherous Sinai Peninsula. Even so, Deuteronomy is not a history of gloom. It is hopeful. All will be well for God's people if they simply love God and follow the commandments. God already had proven to be merciful and protective. He would not change.

However, the decision to obey God and truly be to God's faithful people rested solely with the people themselves. For its second reading this weekend, the Church provides us with a reading from Paul's powerful Epistle to the Romans. The Apostle wrote this letter and the spirit of the Gospel. He was intent on their journey, pilgrims to creative expressions of their love for God. They were pilgrims journeying from darkness into light, and am learning a lot. One particular thing that I learned stands out—"the creed of Pope Pius IV was promulgated after Council of Trent."

My Journey to God

**They Were Pilgrims**

They were pilgrims intent on their journey, seeking the Spirit in holy places of edifices erected by mortals. They were pilgrims from every town and temperament, carried by the current of faith to creative expressions of their love for God. They were pilgrims visiting the centuries-old churches, viewing the ancient art treasures residing in monastic settings. They were pilgrims to experience firsthand the extension of spiritual expression through the creative efforts of humans. They were pilgrims seeking the antiquity of tradition to become a part of something beautiful and full of unrequited love. They were pilgrims seeking the chambers of divine knowledge.

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

My Journey to God

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**Daily Readings**

| Monday, Feb. 26 | Leviticus 19:1-2, 11-18 | Psalm 19:8-10, 15 |
| Tuesday, Feb. 27 | Isaiah 55:10-11 | Psalm 34:4-7, 16-19 |
| Wednesday, Feb. 28 | Jonah 3:1-10 | Psalm 51:3-4, 12-13, 18-19 |
| Thursday, March 1 | Esther C. 12, 14-16, 23-25 | Psalm 138:1-3, 7-8 |
| Friday, March 2 | Ezekiel 18:21-28 | Psalm 130:1-8 |
| Saturday, March 3 | Daniel 1:1-21, 4-7, 8-9 | Matthew 5:43-48 |

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**Question Corner/Tr. John Dietzen**

Q Can a convert to the Catholic faith and am learning a lot. One particular thing that I learned stands out—"the creed of Pope Pius IV was promulgated after Council of Trent."

Q Shortly after I entered the military and am learning a lot. One particular thing that I learned stands out—"the creed of Pope Pius IV was promulgated after Council of Trent."

A I'm sure your question will dismay most readers. You're one of a tiny number of Catholics who have heard of this. Many creeds, official statements of Catholic doctrines, have been produced by Catholic authorities through the centuries. The creed of Pius IV, often called the "Profession of Faith of the Council of Trent," is one of them. Pius IV was bishop of Rome when the Ecumenical Council of Trent finally concluded in 1563.

The creed promulgated by him a year later begins by quoting the Nicene Creed that we usually recite on Sundays and at Mass. It is a creed you will follow. You've been away from the sacraments long enough and I'm happy that you want to return. It's very possible that your path of return could be short and simple. If you did not receive a dispensation from the bishop for your marriage by the minister and probably some brief testimony from family or friends that this marriage was never validated in the Church. The documents are public information and should be readily available. If you did not receive a dispensation, other more involved steps would be necessary. In either case, your present husband would be under no constraint to become Catholic. What should you do now? Contact the priest in your parish or another priest with whom you are familiar, make an appointment, tell him your story and ask him to guide you through the process of whatever needs to be done. I realize this will take a bit of courage after all this time, but parish priests are experienced with stories like yours and will be anxious to help you.

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


BICKLE, Lorraine, St. Mary, Greensburg, Feb. 7. Sister of Joan Keos, Lucille Reithaker and Herbert Wenning.


MILLER, Myrum, 48, St. Lawrence, Indianapolis, Jan. 27. Wife of Timothy J. Miller. Mother of Elizabeth Hays, 46, Cristina, Monica and Michael Miller.


- Benedictine Father Camillus Ellspermann participated in civil rights march with King at the Archabbe Church at 1200 N. College Ave., Indianapolis.

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

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

Matthew Kelly

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

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

St. Luke parishioner David Daniels of Indianapolis, a 40-year-old father of three children, described Kelly as “a modern-day apostle” who “cuts through the theological terms that confuses people as to what Catholicism is and ... puts it in layman’s terms as a real defender of the Church.”

Daniels said he especially liked Kelly’s discussion about “how important the Mass is, how integral it is to our lives. … If you believe that, you will completely revolutionize yourself and lose our sensitivity to sin, he said, “you will completely revolutionize your life, your God, your Church, your whole experience of yourself, your spirituality, everything. … Our lives change when our habits change.”

If you do that every Sunday for a year,” said he has observed an “enormous” lack of such housing in the community, a problem that has only gotten worse. Construction of the new Holy Family Shelter is still in the future, Bickel added, but it can’t come too soon. The demand is so great, and continues to grow.

Holy Family Shelter plans larger facility to meet growing demand

Families are the fastest growing segment of the homeless community, and affordable housing is required to address their needs. Since becoming director five years ago, Bickel said, he has observed an “enormous” lack of such housing in the community, a problem that has only gotten worse.

Construction of the new Holy Family Shelter is still in the future, Bickel added, but it can’t come too soon. The demand is so great, and continues to grow.

Legacy for Our Mission: For Our Children and the Future

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 Holy Family. By contributing to Legacy for Our Mission through your local parish, a portion of your gift will be allocated to Catholic Charities and distributed to programs such as Holy Family Shelter.

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

Self-sufficiency—the best Christmas present

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

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

Holy Family Shelter plans larger facility to meet growing demand

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

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

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

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

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

Holy Family Shelter provides emergency care for people going through difficult times. The numbers define the scope of the program: in 2006, the program served 866 homeless families that included 866 individuals, of whom 490 were children. The numbers also portray its success: 75 percent of employable adults have found jobs and a similar percentage of families have improved their housing situations, according to Bickel.

Located on the near south side, the shelter has never closed its doors in its 25 years. It admits families 24 hours a day and is usually at its limit of 55 to 85 people (depending on the type of accommodation required) who may stay 30 to 45 days.

Holy Family was the first shelter in Indianapolis to keep the entire family together, rather than sending the father to one shelter and the mother and children to another.

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

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

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

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

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