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Lenten reflection

Prayer waters the garden of our souls, writes columnist Julie McCarty, page 10.

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Bishop Chatard students foster vocational awareness

By Sean Gallagher

It has been said that the future of the Church lies in the hands of its youths.

A growing number of students at Bishop Chatard High School in Indianapolis are acting now to make that future a bright place.

They're doing it by raising vocational awareness in general, and encouraging their peers and others beyond their school in particular to consider the possibility that God might be calling them to a priestly or religious vocation.

SERV (Students Encouraging Religious Vocations) began about a year ago when Mary Schaffner, Bishop Chatard's director of campus ministry, suggested the formation of such a group to a handful of students.

Schaffner didn't have a grand recruiting plan. She simply approached the first 10 students she saw in a school hallway that she thought might be interested.

"Every one of those 10 kids said, 'I would love to do that,'" Schaffner said. "I don't think they knew what they were getting themselves into."

In the relatively short amount of time since the group was formed, it has quickly taken off.

The founding members formed the group's mission statement and have initiated many activities.

They have spoken about vocations at five Catholic grade schools in the Indianapolis North Deanery and hosted a "Night of Faith and Fun" for junior high students.

SERV sponsors a weekly trivia contest at their school to raise vocational awareness and has arranged for speakers such as the archdiocesan vocations director, Father Eric Johnson, to speak to the Bishop Chatard student body on the topic.

The group has also grown from its initial 10 members to nearly 20 today. It meets twice a month and is currently restricted to juniors and seniors, although

underclassmen have expressed interest in joining SERV.

The vitality behind its burgeoning membership and schedule of activities reflects the value that its student founders place on vocational awareness.

"The Church is something so special that I wanted to be ... a part of making it as strong as it could be," said Bishop Chatard senior Danny Shine, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese.

"I thought this group was a great way to do that. The priesthood and the religious life is so overlooked and discouraged in our society. It's so important to ... us that it'd be something worth fighting over and worth being a part of supporting."

Danny and other SERV members are also drawn to encouraging vocational awareness because, like many youths, they are energized by a challenge and see the priesthood and religious life as paths that truly test those who enter into it.

At the same time, they want others to see that God calls all kinds of people to these vocations.

"I think the most important part is that religious vocations, through this group, are being brought into the norm," Danny said. "They're extreme. But they're not something to be feared. [Priests and religious] are normal people living extraordinary lives."

Although they value vocations as a challenge, members of SERV want to be lighthearted in their presentations.

"Since we're young and energized, we try to make vocations fun," said Bishop Chatard senior Kristen Metzger, a member of St. Luke Parish in Indianapolis.

"We try to think of fun things, like lock-ins or trivia questions to

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Danny Shine, left, and Eleanor McReynolds, right, both seniors at Bishop Chatard High School in Indianapolis, discuss their enthusiasm for encouraging vocational awareness through their participation in SERV (Students Encouraging Religious Vocations) at the school on March 8.

Pope reflects on Eucharist, makes suggestions for Mass

VATICAN CITY (CNS)—Catholics must believe in the real presence of Jesus in the Eucharist, celebrate the liturgy with devotion and live in a way that demonstrates their faith, Pope Benedict XVI said.

"The celebration and worship of the Eucharist enable us to draw near to God's love and to persevere in that love," the pope said in his apostolic exhortation, "*Sacramentum Caritatis*" ("The Sacrament of Charity").

The 131-page document, a papal reflection on the discussions and suggestions made during the 2005 world Synod of Bishops on the Eucharist, was released on March 13 by the Vatican.

When Jesus instituted the Eucharist at the Last Supper, he did not simply thank

God for the ways he had acted throughout history to save people, the pope said. Rather, Jesus revealed that he himself was the sacrifice that would bring salvation to fulfillment.

"The institution of the Eucharist demonstrates how Jesus' death, for all its violence and absurdity, became in him a supreme act of love and mankind's definitive deliverance from evil," Pope Benedict wrote.

Celebrating the Eucharist, he said, "the Church is able to celebrate and adore the mystery of Christ" who is present in the bread and wine through the power of the Holy Spirit.

In addition to offering a spiritual reflection on the meaning of the Eucharist, the liturgy and eucharistic adoration, Pope Benedict made several concrete suggestions for further study and for celebrating the Mass in the Latin rite:

• While he encouraged wider knowledge and use of the Mass prayers in Latin

and of Gregorian chant, he also repeated the synod's affirmation of the "beneficial influence" of the liturgical changes made by the Second Vatican Council on the life of the Church.

However, he also endorsed the synod's suggestion that at Masses with a large, international congregation, the liturgy be celebrated in Latin "with the exception of the readings, the homily and the prayer of the faithful."

• He encouraged bishops' conferences, in collaboration with the Vatican, to examine their practices for the order and timing of the sacraments of Christian initiation: baptism, confirmation and Eucharist.

The three sacraments are administered together for infants and adults in many of the Eastern churches and for adults joining the Latin rite, while children in the Latin rite usually are baptized as infants, receive first Communion around the age of 7 and are

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Pope Benedict XVI

School's unique fundraiser to assist children with cancer

By John Shaughnessy

The story about the amazing gift of three Irish-Catholic men who shaved their heads one St. Patrick's Day will come later.

So will the story of how a Catholic grade school in Indianapolis will become the first school in Indiana to hold an unusual fundraiser for children with cancer on March 22.

Both moments are part of the larger story that Chuck and Briget Chamness share—a story of heartbreak, faith and community that began two years ago at a special first Communion Mass for their twin sons.

It's a story that still brings tears to Briget's eyes.

At the time, Joey and Robbie Chamness were supposed to make their first Communion with their second-grade classmates at St. Thomas Aquinas School in Indianapolis. Yet when Joey was diagnosed with bone cancer in his left leg in February 2005, all the plans of the Chamness family suddenly changed.

Everything focused on efforts to remove the cancer, to keep Joey alive.

Three days before the scheduled first Communion Mass at St. Thomas that April, Joey and his parents had to fly to New York for an operation that would remove the tumor from his leg, a surgery that his parents had been warned might require the loss of Joey's left knee.

So on that Wednesday morning, a special first Communion was celebrated for Joey and Robbie during the weekly school Mass. The twins received the Communion hosts in a moment that touched many hearts.

As Joey and his parents left for the airport following the first Communion, they also left knowing that a prayer vigil in the church had been organized, a vigil in which members of the school and parish community would take turns praying, covering every minute from that Wednesday until Joey's surgery was over on Thursday.

"Think of how thankful you would be when they had that prayer vigil," Chuck

Chamness says. "People we didn't even know were signing up for a half-hour to pray for Joey being cured of the cancer, for the doctors and for his long-term success."

When they met with Joey's surgeon before the operation on that Thursday, the Chamnesses told Dr. John Healey, "Be careful, good luck and you have an entire parish in Indianapolis praying for you."

Healey smiled and said, "I always welcome prayer and divine intervention."

Before the surgery began, Joey had to remove his two favorite chains from around his neck. One was a chain that had a medal of St. Peregrine, the patron saint of cancer patients. The other displayed a shark's tooth.

Joey had eyed the shark's tooth several weeks earlier when his family—which includes his older brother, Charlie, and his older sister, Sally—spent that spring break in southern Florida. After the Chamness family took a boat ride through the Everglades, the boat docked near a tacky souvenir shop. Chuck Chamness hustled his children to the car, ignoring their pleas to linger in the shop until Joey asked his dad if he could get a necklace with a shark's tooth.

"I asked him why he wanted it," Joey's father recalls. "He told me when he loses his leg, he'll be able to tell everyone that a shark took it off."

Joey's father let him get the shark's tooth. It was one of the memories that Chuck and Briget recalled as they waited through the hours of surgery.

They thought of how Joey's chemotherapy made his hair start to fall out in late February 2005. On the day that a barber friend came to their house to shave the remaining hair from Joey's head, Robbie asked if he could get his head shaved, too. The twins went to school "bald" together the next day.

By the end of the week, most of the boys in the second grade shaved their heads. So did several boys in the seventh grade, the grade that serves as older "faith partners" to the second-grade students at St. Thomas.

Joey's parents also thought about how their faith had changed since Joey's diagnosis.



After Joey Chamness, right, was diagnosed with cancer, his twin brother, Robbie, and other friends from St. Thomas Aquinas School shaved their heads for the St. Baldrick's Foundation.

"It deepened my faith," Briget says. "I wondered how people who don't have faith could get through this. I felt my faith was a comfort. They say when you use something, it gets better every day. My faith got stronger. We knew however it turned out, we were going to be able to handle it. In one sense, we were all alone in the hospital. But we felt the support and prayers of this whole group."

Chuck and Briget also had the support of several friends from across the country who unexpectedly arrived at Memorial Sloan-Kettering Cancer Center in New York to be with them in the waiting room.

Joey's parents had accepted the likely possibility that Joey would lose his left knee during the surgery. What mattered most to them was removing the threat to Joey's life. Yet when Healey approached them after the surgery, his news stunned them.

"The best news we got that day was he was able to remove the tumor," Chuck recalls.

Healey also gave them the rest of the news: Joey's knee didn't have to be amputated. During the surgery, Healey removed three inches of Joey's femur. He then replaced that section of the bone with a cadaver bone, which was connected with screws and brackets so the leg could bear weight while the bone healed.

"Joey was thrilled to keep his leg," Briget recalls.

The success of the operation and the sparing of Joey's leg were relayed quickly to the St. Thomas community.

"I remember the prayer vigil as being a totally amazing experience," says Karen Gardner, one of the vigil's organizers and the physical education teacher at St. Thomas. "People really felt their prayers were answered when Joey didn't lose his leg."

Nearly two years later, Joey's cancer is still in remission. The 10-year-old boy is able to walk and ride his bike. He's also part of an effort to help children who have cancer.

During Joey's early struggle with cancer, Chuck Chamness read an article in an insurance trade publication about three insurance executives from New York who came up with an unusual way to mark St. Patrick's Day in 1999.

"They decided to shave their heads and do it with a cause in mind," says Chuck, who also works in the insurance industry. "Their

idea was to do it on St. Patrick's Day, raise \$17,000 on March 17, and give that money to children's cancer research. Instead, they raised \$100,000. They knew they were onto something."

So those three Irish Catholics—Tim Kenny, John Bender and Enda McDonnell—started the St. Baldrick's Foundation in 2000 to raise funds for childhood cancer research because they had known children with cancer while they were growing up.

The organization raises money by getting people to shave their heads—a sign of solidarity with children who have lost their hair because of cancer—and obtain donations from family and friends.

In 2006, the year when Chuck and Joey Chamness were "poster boys" for the St. Baldrick's Foundation, more than 11,000 people shaved their heads and more than \$8 million was raised.

On March 22, St. Thomas Aquinas School will become the first school in Indiana to hold a schoolwide St. Baldrick's head-shaving event. About 30 people have already signed up to get their heads shaved, including students, Karen Gardner, at least one mom and the principal, Jerry Flynn.

"We all know what Joey has been through," Flynn says. "I think the entire community would do anything so that some day in the future we won't have other little kids going through the same thing."

Joey still remembers what it was like two years ago when he had to get his head shaved during his chemotherapy treatments. He remembers how much it meant to him when Robbie and others showed their support of him by getting their heads shaved.

"It was nice because I wasn't the only bald person in my class," he says.

He will shave his head again this year, this time as a sign of support for others, like the support he and his family received.

"Few people feel the love of a parish concentrated on them like we did when Joey was sick," his father says. "You just don't know how powerful that can be until it happens to you."

(For more information about the St. Baldrick's Foundation and St. Thomas event, call 888-899-BALD or check the Web site at www.StBaldricks.org.) †



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McQuade: Dialogue can change minds, hearts to respect life

By Mary Ann Wyand

Scripture offers advice on how to communicate the Gospel of Life to people influenced by the culture of death, Deirdre McQuade told pro-life supporters attending the third annual Catholic Pro-Life Dinner on March 3 in Indianapolis.

Jesus' conversation with the Samaritan woman at the well can help pro-life supporters talk to abortion-minded people, she said, and even change their minds and hearts to respect life.

"Abortion doesn't help women," she said, but often "they know somebody who has had an abortion and they feel like they can't call themselves pro-life because that would mean 'I reject her.'"

McQuade, who is the U.S. bishops' primary spokesperson on abortion and related life issues, said an estimated 47 million unborn babies have been killed in abortion since 1973, but actually "we have no idea just how much blood has been spilled because of abortion in this country, and that's just the United States."

The Scripture passage from the Gospel of John (Jn 4:1-42) helps us trust that God is at work in and through us, she said, and that even the most ardent advocates of abortion rights, euthanasia, assisted suicide and embryonic stem-cell research are able to commit to the dignity of all persons from conception to natural death.

McQuade said 10 specific moments related in this Gospel story can help people build the culture of life in society.

First, people of faith need to commit to a life of holiness in order to go through foreign territories and evangelize others, she said. Along the way, they need to pause for sustenance often through prayer and the sacraments.

Christians also need to meet others "where they live," McQuade said, "not where we want or need them to be."

By starting a conversation and nurturing a relationship, she said, they can engage people in dialogue about life issues rather than alienating them with harsh language.

"Assume good will," she explained, then listen to their opinions, "acknowledge the truth" in what they say and "speak the truth [to them] in love because incomplete truth really serves no one."

Next, "honor their questions," she said, and "offer them something better" in order to move them toward the fullness of truth, the life-giving teachings and practices of the Church, and the sacraments.

Finally, "expect results," McQuade said. "We have no idea how God is using us, at least not this side of heaven. Look up and see [that] the fields are ripe for harvest. ... It is always possible to do the right thing. God's grace is

sufficient."

It also helps to offer a quick prayer to the Holy Spirit, she said, for help in finding the right words that will "suffuse them with ease" and lead them to conversion as Jesus did with the Samaritan woman at the well.

"God somehow enters into the brokenness and nastiness of our lives and suffuses it with his Spirit when we're open to it," McQuade said. "We, like Jesus, are called to engage others for the culture of life. ... This is the work of evangelization. This is what we can do to create the thirst in people. ... [Then] say, 'Jesus Christ is the only answer to that thirst, and making life-affirming choices and serving your neighbor are the ways we live that out in gratitude to God's goodness to us.'"

Pro-life supporters also heard a testimonial from Kirstie Mack of Gary, Ind., who had an abortion several years ago then chose life

during a crisis pregnancy last year and received help from the Gabriel Project.

During the dinner, a diocesan priest and six lay volunteers in central and southern Indiana received Pro Vita Awards for distinguished service to the cause of life.

The award recipients are Father Shaun Whittington, chaplain and religion teacher at Father Michael Shawe Memorial Jr./Sr. High School in Madison; Christ the King parishioner Elizabeth Sowinski of Indianapolis; St. Elizabeth Ann Seton parishioner Kathleen Sadler of Carmel, Ind., in the Lafayette Diocese; St. Pius X parishioners Tom and Jackie Quarto of Indianapolis; St. John the Apostle parishioner Pat Car of Bloomington; and St. Thomas More parishioner Bernadette Roy of Mooresville.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said after the dinner that she

appreciated McQuade's comments about ways to talk with people who support the culture of death in society.

"What struck me about her thoughts was the emphasis that Jesus always met people where they were and tried to take them beyond that in terms of doing God's will," Sister Diane said. "In order to accomplish that, he always initiated a dialogue and was always open to the other person, and that openness is where the truth can slip in."

"I think in our dealings with people who are so-called pro-choice," she said, "what we have to do is meet them where they're at and try to take them beyond that, utilizing a dialogue, finding common ground where possible, but always leaving that openness so that God's truth can enter into that person's heart, mind and soul. We don't want to be so abrasive that we close off any possibility or hinder God trying to have an impact on that person."

Photo by Mary Ann Wyand



Deirdre McQuade, the U.S. bishops' primary spokesperson on abortion and related life issues, speaks at the third annual Catholic Pro-Life Dinner on March 3 in Indianapolis.

The third annual fundraiser was sponsored by the Office for Pro-Life Ministry, the Gabriel Project of Indiana and Catholics United for the Faith.

"The Office for Pro-Life Ministry and the Gabriel Project collaborate, and all

the good that is accomplished is made possible by a network of volunteers," Sister Diane said. "The pro-life office has many programs ... and this dinner helps bring in the necessary funds to continue to work effectively in pro-life ministry." †

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Editorial



While Bishop Chatard senior Eleanor McReynolds, left, looks on, Bishop Chatard senior Kristen Metzger, right, speaks at the school on March 8 about her enthusiasm in promoting vocational awareness as a part of her membership in the school's organization SERV ("Students Encouraging Religious Vocations").

Evangelizing at all ages in life

Ask some people, and the litany of what's wrong with America today could fill this page.

The ever-expanding secular society we live in, pundits tell us, has led to people accepting abortion on demand as a matter of course. It has resulted in prayer being taken out of public schools, and has led to heated debates about Christmas and how we as a society can celebrate—or not celebrate—this joyous season in our town squares and public schools.

We, as a society, have also embraced reality TV programs but continue to ignore the realities that are on our doorstep: continued poverty, high crime rates and a country whose moral compass seems to be spiraling out of control by the day.

While experts of all kinds don't mind taking turns showcasing all that's wrong with America—and some even take great delight in piling on to a certain extent—we should not ignore the life lessons that people of faith are teaching us, lessons that are worth emulating.

A simple soccer tournament has given a group of men a platform to showcase their athletic ability—and faith—to millions of people around the world.

The 16-team Clericus Cup, a soccer tournament for priests and seminarians being held through June in Rome, has planted a seed for sportsmanship that too often goes unnoticed in today's "win it all, no matter what it takes" mindset that engulfs many young people and their coaches.

While the Pontifical North American College should be lauded for its early 2-0 record in the soccer tournament, its players and all players who have taken part are to be commended even more for the good example they are setting.

"This soccer tournament is not all about winning. First and foremost, it's about evangelization," noted Josh Waltz, a seminarian from Bismarck, N.D. "The overall principle is to show the world charity through sports—and to have fun."

How we evangelize to others in life, through our example, is the best way to plant seeds of faith.

We can plant those seeds during Lent, during Ordinary Time or at any time during the Church year. Our Creator sets no parameters.

There is no age qualification either. Young children and teenagers can be among the group to teach us how to live our faith.

On page 1 this week, we read about students at Bishop Chatard High School in Indianapolis who have formed a group whose goal is twofold: to raise vocational awareness in general and to encourage their peers and others beyond their school to consider the possibility that God might be calling them to a priestly or religious vocation.

Known as SERV ("Students Encouraging Religious Vocations"), the group has taken its evangelization mission to heart and spoken about vocations to students at five Catholic grade schools in the Indianapolis North Deanery and hosted a "Night of Faith and Fun" for junior high students.

This week, on page 2, we learn a life lesson from a family whose young son's fight against cancer brought their community together.

Joey Chamness and his family share how prayer sustained them as 10-year-old Joey battled cancer two years ago. Now Joey and his school community are taking the opportunity to evangelize others about how they can help young people facing the same harrowing experience.

As a result, St. Thomas Aquinas School in Indianapolis will become the first school in Indiana to hold a schoolwide St. Baldrick's Foundation head-shaving event. The organization raises money by getting men and women to shave their heads—a sign of solidarity with children who have lost their hair because of cancer—and obtain donations from family members and friends.

There are many ills in our society. We cannot deny that. But as we learn from seminarians, teenagers, 10-year-olds and so many others in life, every day there are wonderful examples of evangelization going on around us.

The question is: Do we see them?

— Mike Krokos

Be Our Guest/Fr. Bernard Varghese, O.F.M. Cap.

Learn to distinguish the different fires in your senses and life

During the holy season of Lent, we Catholics practice some sort of mortification and penance for the forgiveness of our sins.



Very often, we do this by saying "no" to our selfishness, greed, and impulses of the flesh and senses. This week, I would like to reflect about our senses and life, and

compare it with fire.

Whatever we put into the fire of senses and life burns. We know from our daily experience that if we burn a tire or plastic, it will emit toxic gases which cause pollution and a foul smell. But if we instead burn sandalwood or a candle, it will give off a pleasing fragrance.

What does that mean? Some fires pollute while others purify.

It is the same with our life and senses. Some of the impulses of our senses pollute not only our life but also the lives of others. Similarly, some senses purify our life as well as the lives of others. Everything depends on what we put into the fire of our senses.

Common sense and practical experience teach us that the supreme

quality or the positive aspect of fire is to create light and warmth. The medium quality of fire creates light and also a little smoke. But the lowest quality of fire produces only smoke and darkness.

This is what Jesus meant when he said, "You are the light of the world" (Mt 5:14). That is, we are supposed to produce the highest or supreme quality of fire: light and warmth.

We all received the same call—to give light and warmth to others. Jesus exhorts us to produce this quality in our daily lives (Lk 12:36).

Therefore, let us learn to distinguish the different fires in our senses and life. If our senses are engaged in goodness, where solid values and morals are evident, then we will produce light, warmth and fragrance. If we are engaged in impurity, where selfishness and hatred shine through, then we will produce smoke and darkness.

The ultimate result depends on the input we place on the fire of senses. "A good tree produces good fruits. A bad tree produces bad fruits. For every tree is known by its own fruits" (Lk 7: 43-44).

(Capuchin Franciscan Father Bernard Varghese is in residence at St. Louis Parish in Batesville.) †

Letters to the Editor

We must address abortion, the scourge of our nation

Well, the anniversary of *Roe v. Wade* came and passed again with hardly a word from the pulpit.

All Americans must know that *Roe v. Wade* has taken more lives during the last 34 years (47 million unborn babies) than all the wars in the history of our great country.

If we are to continue as a great country, our young people will have to lead us out of darkness, but we won't have young people to

grow up and lead us if we continue allowing abortion.

Adoption offers an alternative that is both loving and life-giving. Contraception and abortion are rotten fruits of the same tree.

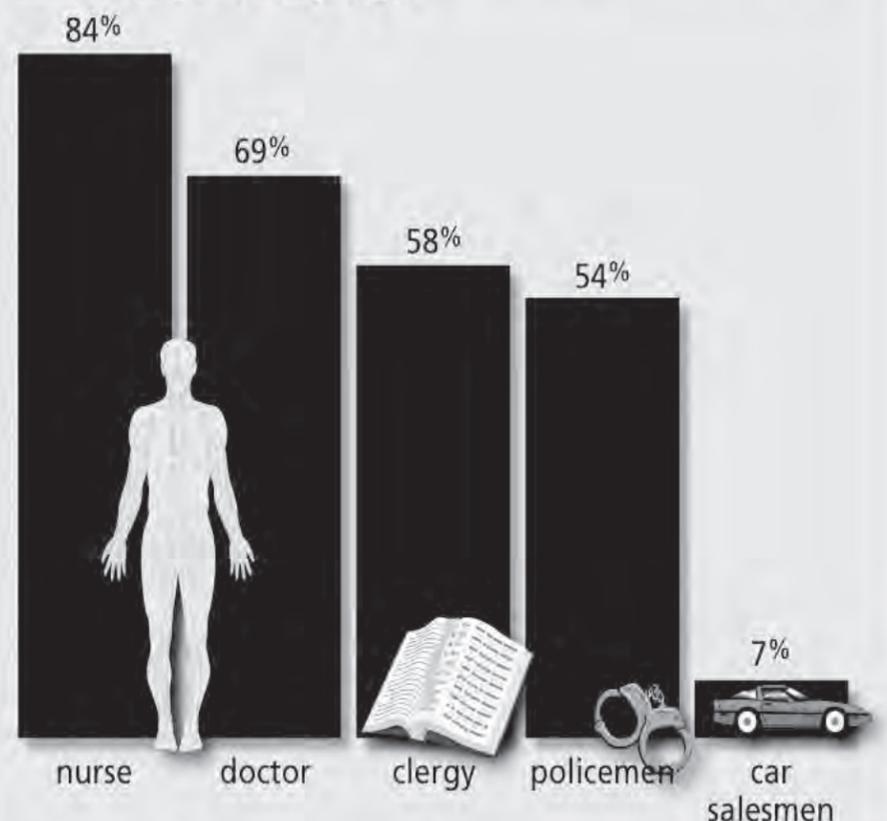
Unless this is addressed from our pulpits, abortion will remain the scourge of this nation.

May God have mercy on us, laity and clergy alike, for our spiritual sloth.

Al Scheller, Elizabethtown

Ethical Professions

Nearly four out of five Americans, or 84 percent, rate nurses' ethics as high or very high.



Source: 2006 Gallup Poll

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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Stripping ourselves of personal sin through reconciliation

“What do clothes matter to a human body which is about to be crucified? Jesus is stripped of his garments to enable the soldiers to work without being hampered.”

Thus, Hans-Urs von Balthasar begins his reflection at the 10th station on the Way of the Cross (*The Way of the Cross*, St. Paul Publications, 1990, p. 44).

Von Balthasar reflects that since the time in the Garden of Eden, as fallen humanity we have been covering ourselves with all sorts of clothing: from fig leaves and animal skins to the latest fashion of today.

He reflects: “On Calvary everything is cast away: the new Adam stands before the Father as he is, having freely taken upon himself the sins and shame of the old Adam. ... On the cross man fully manifests himself, and God restores to him his lost dignity—his most precious gift to mankind” (Ibid.).

There is a divine irony here. In his utterly degraded state from the cross, Jesus would restore us from sinfulness to the original dignity of our humanity; once more, we can reclaim the image of God within us—the original gift at the dawn of creation. Once more, God is a God with us and not a God who is distant in himself and for himself.

Von Balthasar reflected: “In every Eucharistic celebration down the centuries, he gives to humanity this unadorned body. ‘The body of Christ’—

says the priest as he gives Communion—‘who takes away the sins of the world’: the body which bears your sins and the wounds afflicted on it” (Ibid.).

It is as if being stripped of his clothing was a preliminary symbol of Jesus being stripped of all the sin of all humanity of all the ages in order to restore our human dignity.

Ironically, the original Adam had renounced that human dignity in his desire to become like God; in doing so, he tarnished the very image of God which conferred our human dignity.

Reflection on this 10th station of the Way of the Cross can lead us from a meditation on the awkward stripping of Jesus to a deeper insight into the awesome love of God.

“The Father sees the old Adam—whom we all represent—being regenerated in Jesus, the new Adam. Mary too, the sorrowful mother, seeing his Son stripped of his garments, recalls the time when she carried him in her womb and gave birth to him. What she experiences now may be likened to a second birth, nonetheless more fruitful than the first. Mary, together with the Father, gives to humanity the body of Christ who, under the most atrocious suffering, gave himself freely to all” (Ibid. p. 44-45).

I am reminded of a statement of Pope Benedict XVI in his book *God is Near Us*. He speaks of what we mean when we

declare our faith in God as a *living* God: “But what does it mean when we call this God a living God? It means that this God is not a conclusion we have reached by thinking” (Ignatius Press, 2003, p. 11).

Our belief in a living God is our personal response of deep love for having been delivered from the fate of being separated from the one whose love cannot be surpassed.

The Holy Father reflected on God’s gracious gift to us through the incarnation of his son. He wrote about the new birth from on high that was needed by humanity, a rebirth from water and the Spirit in baptism.

He said: “To become a Christian means to be brought in to share in this new beginning. Becoming a Christian is more than turning to new ideas, to a new morality, to a new community. The transformation that happens here has all the dramatic quality of a real birth, of a new creation” (Ibid. p. 23).

And so we speak of our rebirth in baptism. On Easter Sunday, we will reaffirm our belief in the living God who restored us to life through the degrading death of his son on the cross. Jesus endured the stripping and torture of the cross so that we might

receive back our freedom as sons and daughters of God.

Our freedom is restored by the redeeming Christ, but to be honest it is often lost because of our personal sin. The great news is that even our personal sin has been vanquished through the gift of God’s mercy which Jesus gave us after his death and resurrection.

A worthy act of gratitude on our part would be to strip ourselves of the burden of the personal sins we may carry. We can experience God’s divine mercy won by Jesus.

It is as near as our parish churches in the sacrament of penance and reconciliation. †

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

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

Archbishop Buechlein’s intention for vocations for March

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

Despojándonos de los pecados particulares por medio de la reconciliación

“¿Qué importancia tiene la ropa para un cuerpo humano a punto de ser crucificado? Jesús es despojado de su atuendo para permitir a los soldados trabajar sin obstrucciones.”

De esta manera Hans-Urs von Balthasar comienza su reflexión sobre la 10th estación del Vía Crucis (*El Vía Crucis*, St. Paul Publications, 1990, p. 44).

Von Balthasar reflexiona que, desde los tiempos en el Jardín del Edén, como humanidad que cayó en la desgracia, hemos estado cubriéndonos con todo tipo de ropa: desde hojas de parra y pieles de animales, hasta las últimas modas de hoy en día.

Reflexiona: “En el Calvario todo es naufragio: el nuevo Adán se presenta delante del Padre tal y como es, habiendo asumido libremente los pecados y la vergüenza del viejo Adán... En la cruz el hombre se manifiesta a plenitud y Dios le devuelve su dignidad perdida—el más preciado obsequio para la humanidad” (Ibid.).

Existe una ironía divina en todo esto. En este estado totalmente degradante en la cruz, Jesús nos rescata del pecado y nos devuelve la dignidad original de nuestra humanidad; una vez más podemos recobrar la imagen de Dios en nosotros, el obsequio original en el apogeo de la creación. Una vez más, Dios es un Dios con nosotros, y no un Dios distante y ensimismado.

Von Balthasar reflexiona: “En cada una de las celebraciones Eucarísticas a lo largo de los siglos él le entrega a la humanidad su cuerpo simple. ‘El cuerpo de Cristo’, dice el sacerdote cuando imparte la Comunión—‘que quita los pecados del

mundo’: el cuerpo que lleva sus pecados y las heridas inflingidas en él” (Ibid.).

Pareciera como si el despojarse de la ropa fuera un símbolo preliminar de Jesús despojado de todos los pecados de la humanidad por todos los tiempos, para poder recuperar nuestra dignidad humana.

Irónicamente el Adán original había renunciado a esa dignidad humana en su deseo de *volverse como Dios*; y al hacerlo ensució la propia imagen de Dios que nos confería la dignidad humana.

La reflexión sobre la décima estación del Vía Crucis puede llevarnos a meditar del embarazoso despojo de Jesús a una conciencia aun más profunda sobre el maravilloso amor de Dios.

“El Padre ve cómo el viejo Adán—que todos representamos—se regenera en Jesús, el nuevo Adán. Del mismo modo, María, la madre afligida, viendo a su Hijo despojado de su ropa recuerda cuando lo llevaba en su vientre y lo dio a luz. Su experiencia en este momento puede estar vinculada a un segundo nacimiento; no obstante, se trata de un nacimiento más provechoso que el primero. María, junto con el Padre, le entrega a la humanidad el cuerpo de Cristo quien, bajo el sufrimiento más atroz se entrega libremente a todos” (Ibid. p. 44-45).

Recuerdo un predicado del Papa Benedicto XVI en su libro *Dios está cerca de nosotros*. Él habla sobre el significado de declarar nuestra fe en Dios como un Dios vivo: “Pero, ¿qué significa cuando llamamos a este Dios un Dios vivo? Significa que este Dios no es una conclusión a la que hemos

llegado por medio del pensamiento” (Ignatius Press, 2003, p.11).

Nuestra creencia en un Dios vivo es nuestra respuesta personal de profundo amor por habérsenos liberado de nuestro destino a estar separados de aquél cuyo amor es insuperable.

El Santo Padre reflexiona sobre el obsequio misericordioso de la encarnación de su hijo. Escribió acerca del nuevo nacimiento que la humanidad necesitaba, un renacimiento a partir del agua y del espíritu por medio del bautismo.

Dijo: “Hacerse cristiano significa formar parte y compartir este nuevo comienzo. Hacerse cristiano es más que estar expuesto a nuevas ideas, a una nueva moral, a una nueva comunidad. La transformación que ocurre tiene todas las características drásticas de un nacimiento real, de una nueva creación” (Ibid. p. 23).

Por ello hablamos de nuestro renacimiento en el bautismo. El domingo de Pascua reafirmamos nuestra creencia en un Dios vivo que nos devolvió la vida por medio de la muerte degradante de su hijo en la cruz. Jesús resistió el despojo y la tortura de la cruz para que pudiéramos recuperar nuestra libertad como hijos e hijas de Dios.

El Cristo Redentor nos devuelve la libertad, pero honestamente se pierde por

lo general debido a nuestros pecados particulares. La buena noticia es que la misericordia de Dios recibida de parte de Jesús luego de su muerte y resurrección conquista incluso nuestros pecados personales.

Un acto de gratitud de nuestra parte que bien valdría la pena sería despojarnos del peso de los pecados particulares que arrastremos. Así podremos experimentar la misericordia divina de Dios conquistada por Jesús.

El sacramento de la penitencia y la reconciliación se encuentra muy cerca de nosotros en las iglesias parroquiales. †

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

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

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Events Calendar

March 16

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., buffet breakfast and program, \$10 per person. Information: www.catholicbusinessexchange.org.

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

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

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. Council and Court of the Knights of Peter Claver #201, **Lenten fish fry**, 3-8 p.m.

Information: 317-546-1571.

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

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

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

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **"Pot of Gold" celebration**, 7 p.m., \$30 per person or \$50 per couple. Reservations: 317-927-7825 or raceparty@cardinalritter.org.

March 17

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **St. Patrick's Day Mass**, 12:10 p.m.

March 18

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

March 20

St. Monica Parish, Pathway Family Center, 6131 N.

Michigan Road, Indianapolis. **"Drug Awareness Night,"** parents and teens, 7-9 p.m. Information: 317-253-8077.

March 21

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **"Spaghetti and Spirituality" series**, Mass, 5:45 p.m., meatless pasta dinner, 6:30 p.m., Priori Hall, "Breaking through the Myths of History: Galileo and Early Christianity," Dr. Kenneth J. Howell, presenter, 7:15 p.m., suggested donation \$5. Information and reservations: 317-636-4478.

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **St. Augustine Guild, "Day of Recollection,"** Father Rick Ginther, presenter, 8:30 a.m.-2:30 p.m., \$10 per person. Information: 317-849-7809 or 317-257-3039.

St. John the Evangelist Church,

126 W. Georgia St., Indianapolis. **Organ recital**, Andrew Chislett, presenter, 11:30 a.m.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Healing service and rosary for vocations**, 6 p.m., eucharistic adoration, praise and worship, 6:30 p.m., confession available. Information: 812-623-8007.

March 22

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

March 23

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

March 24

Marian College, 3200 Cold Spring Road, Allen Whitehill Clowes Amphitheater, Indianapolis. **Catholic Committee on Scouting, "Spring Retreat 2007,"** 8 a.m., \$7 per person. Information: 317-236-1451 or e-mail steve.james@archindy.org.

Sacred Heart of Jesus Parish, 1840 E. Eighth St., Jeffersonville. **"Reflection on the Lenten Gospels,"** adult evening, 6:30 p.m., \$20 per person includes dinner. Information: 812-284-6672, ext. 224, or e-mail Joanmsscott@aol.com.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. Batesville Deanery Center sponsors **National Catholic Ministry to the Bereaved, "Ministry of Consolation Training,"** session one. Information: 812-933-6407 or e-mail bdeanery@aol.com. †

Retreats and Programs

March 16-18

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

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

March 17

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

March 23-25

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

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

March 24

Marian College, Allen Whitehill Clowes Amphitheater, 3200 Spring Mill Road, Indianapolis. **Catholic Committee on Scouting, Spring Retreat 2007, "Come Holy Spirit,"** open to all Boy Scouts and Girl Scouts, 8 a.m.-1:30 p.m. Information: 317-236-1451 or steve.james@archindy.org.

March 25

Our Lady of Fatima Retreat House, 5353 E.

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

March 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Archbishop's annual Day of Reflection,"** Archbishop Daniel M. Buechlein, presenter, 8:30 a.m.-2:30 p.m., \$35 per person. Information: 317-545-7681 or www.archindy.org/fatima.

March 30-31

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Can You Drink This Cup?"** Father Keith Hosey, presenter, \$125 per person or \$235 per married couple. Information: 317-545-7681 or www.archindy.org/fatima.

Oldenburg Franciscan Center, convent, Oldenburg. **"Time for a Prayer Infusion,"** Franciscan Sister Marjorie English, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

March 30-April 1

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Passion Retreat."** Information: 812-923-8817.

March 31

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Called to Be a Saint, A Day of Reflection for Candidates and Catechumens,"** Kathy Davis-Shanks, presenter, 8:30 a.m.-2 p.m., \$30 includes lunch. Information: 317-788-7851 or e-mail benedictinn@yahoo.com.

Oldenburg Franciscan Center, convent, Oldenburg. **"Symbols from Within—Sources of Wisdom,"** Franciscan Sister Ann Vonder Meulen, 9:30 a.m.-3:30 p.m., \$55 per person includes lunch and materials. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Kordes Retreat Center, 841 E. 14th St.,

Ferdinand, Ind. **"Praying through Holy Week,"** Benedictine Sister Karen Joseph, presenter. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"The Passion Narrative According to Luke,"** Benedictine Father Eugene Hensell, presenter. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

April 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Walk the Outdoor Stations of the Cross,"** led by Father Keith Hosey. Information: 317-545-7681 or www.archindy.org/fatima.

April 5-8

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Holy Week Triduum Silent Retreat**, Benedictine Sister Rachel Best, presenter, Thurs. 4 p.m.-Sun. 10 a.m. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

April 13-14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** \$280 per couple. Information: 317-545-7681.

April 15

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

April 19

Oldenburg Franciscan Center, convent, Oldenburg. **"In the Spirit, Signs of Life,"** Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

April 21

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Praying the Labrynth,"** Benedictine Sister Linda Bittner, presenter. Information:

812-367-2777, 800-880-2777 or kordes@thedome.org.

April 25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Administrative Professional Day, "The ABC's of Joy,"** Lynne Brennan, presenter, 10:45 a.m.-2 p.m., \$30 includes lunch. Information: 317-788-7851 or e-mail benedictinn@yahoo.com. †

Fiscal management conference is May 2 in Beech Grove

The archdiocese's annual conference on fiscal management and discipleship will take place from 8:30 a.m. to 2:30 p.m. on May 2 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove.

The conference is designed to meet the training and information needs of parish administrators, finance council members, stewardship council members, business managers, bookkeepers and volunteers handling bookkeeping or stewardship functions.

It will focus on fiscal management, stewardship, accounting techniques and human resource issues.

Registration is \$30 per person or \$25 per person before April 1.

For more information or to register, log on to www.archindy.org/findc or call 317-236-1423 or 800-382-9836, ext. 1423. †

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Parishes schedule annual Lenten penance services

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

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

Batesville Deanery

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 22, 7 p.m. at St. Martin of Tours, Martinsville

Connersville Deanery

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 North Deanery

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

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

Indianapolis South Deanery

March 19, 7 p.m. at St. Barnabas
 March 20, 7 p.m. for Good Shepherd and St. Roch at St. Roch
 March 21, 7 p.m. at St. Ann
 March 21, 7 p.m. at St. Jude
 April 2, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

March 21, 7 p.m. at St. Joseph
 March 27, 6:30 p.m. at St. Susanna, Plainfield
 March 29, 7 p.m. at Holy Angels

New Albany Deanery

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

Seymour Deanery

March 19, 7 p.m. at St. Mary, North Vernon
 March 20, 7:30 p.m. at St. Anne,

Jennings County
 March 21, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 March 20, 7:30 p.m. at St. Anne, Jennings County
 March 22, 7 p.m. at St. Joseph, Jennings County

Tell City Deanery

March 18, 3 p.m. deanery service at St. Paul,

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

Terre Haute Deanery

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

Lenten activities available online

Be sure to visit *The Criterion's* Lenten Web page at www.archindy.org/lent. The page consists of links to daily readings, a Lenten column by Archbishop Daniel M. Buechlein, a full list of communal penance services taking place at parishes and other features. †

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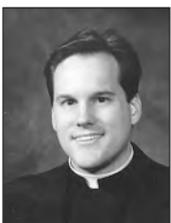


Our Lady of Fatima Retreat House

"Spiritual Text Messaging: How to Hear God Speak to You Through The Holy Scriptures"

Fr. Mike McKinney

April 11, 2007 8:30 a.m. - 2:30 p.m.



Learn how to use the Bible with different prayer forms to truly hear God speak directly to you. Retreatants will go home not only with an enhanced knowledge of the Bible, but also will have experienced a variety of new ways to pray. This is not a traditional Bible study—it is a hands-on approach to using scripture as a spiritual tool.

Cost is \$35 per person. Call (317)545-7681 to register!

Our Lady of Fatima Retreat House
 5353 E. 56th Street
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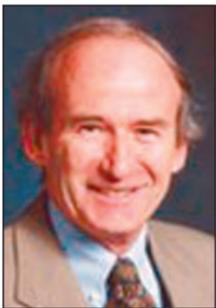
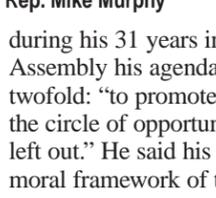
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Bill to boost savings accounts for poor gaining momentum

By Brigid Curtis Ayer

A bill to boost savings accounts for the poor is moving through the Indiana General Assembly and gaining momentum toward final passage.

House Bill 1075, which deals with individual development accounts (IDAs), passed the Indiana House by a 98-0 vote on Jan. 30, and also unanimously passed the Senate Tax and Fiscal Policy Committee on March 6. The bill is authored by Rep. John Day (D-Indianapolis) and co-authored by Rep. Mike Murphy (R-Indianapolis).



Rep. Mike Murphy

during his 31 years in the Indiana General Assembly his agenda has always been twofold: "to promote dignity, and to widen the circle of opportunity for those who are left out." He said his agenda is based on the moral framework of the U.S. Conference of Catholic Bishops' pastoral letter "Economic Justice for All."

In addition to the IDA bill, Rep. Day has authored two other bills this year to help low-income families—House Bill 1027, which would increase Indiana's minimum wage, and House Bill 1074, which would increase the earned income tax credit for working families.

Rep. Day got his idea for the individual development accounts bill more than a

decade ago after meeting Michael Sherraden, author of *Assets & the Poor: The New American Welfare Policy*, at an Eastside Community Investments meeting in Indianapolis.

"The premise of Sherraden's book is poor families have nothing to pass on to their children—no house, no family business," Rep. Day said. "The book asserts that if poor families are ever going to get out of poverty, they need to be able to build assets so they can have a stake in their community," Rep. Day said, "and also so they will have assets to pass on to children like a home or a family business. That's the theme of the book, and the theme of the IDAs."

Following a successful two-year pilot program run by Eastside Community Investments using individual development accounts, Rep. Day thought, "Why not try this on the state level?"

In 1997, Rep. Day authored a bill to create a four-year pilot program statewide which was enacted the same year. In 2001, he authored a bill to make IDAs permanent. It became law.

House Bill 1075 increases the state-matched annual funds from \$900 to \$1,200. It creates a new category for spending the IDAs to include home improvements, and it increases the total number of IDAs which can be created each year from 800 to 1,000.

Rep. Day said the bill also creates "an accelerated savers feature" which rewards people who are able to save double the

\$400 annual savings goal. For example, individuals who save \$800 in one year are given \$2,400 in matching funds by the state that year.

"If there is an individual who works two jobs, and is industrious at saving, it will allow the individual to reach their dream of going to

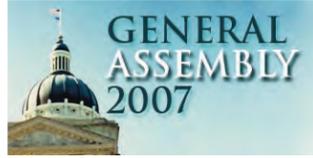
college, buying a home or starting a business quicker with this accelerated feature," Rep. Day said.

"Our country has a long history of helping people get started, including the Homestead Act in the post Civil War era, to the GI bill, to modern times by helping homeowners deduct mortgage interest from their taxes," Rep. Day said.

"But poor people can't take advantage of the deduction of interest from their mortgage if they are not homeowners," he said. "So the individual development accounts were created 10 years ago to help the poor save money to build assets."

Rep. Day added, "House Bill 1075 will strengthen the foundation of a successful program that widens the circle of opportunity for modest and low-income families by allowing them to build assets for their future, and the future of their children."

Jacqueline Troy, Individual Development Accounts Program Administrator for the Indiana Housing and Community Development Authority, said, "In 10 years, 3,700 IDAs have been established, and 1,800 to 2,000 have actually made purchases.



'House Bill 1075 will strengthen the foundation of a successful program that widens the circle of opportunity for modest and low-income families by allowing them to build assets for their future, and the future of their children.'

— Rep. John Day

"Some people drop out of the IDA program [and] some may wait a couple of years or longer past the four-year state match before they make an approved purchase," she said. "Currently, there are 1,333 IDAs where individuals are saving and eligible for the state match."

There are 36 nonprofit organizations that are IDA administrators in Indiana, including one Catholic institution, the Providence House Corporation in Georgetown.

"The [Providence] sisters have targeted youth transitioning out of foster care and into the real world,"

Troy said. "We are super excited about what the sisters are doing there."

Twenty-five other states offer IDAs for low-income individuals or families. Indiana was one of the first states in the nation to

enact IDA legislation. The Indiana Catholic Conference was instrumental in getting the original IDA program passed 10 years ago.

Sen. Luke Kenley (R-Noblesville) is the bill's Senate sponsor.

Sen. Vi Simpson (D-Bloomington) is the Senate co-sponsor.

House Bill 1075 is now eligible for second reading on the Senate floor.

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



Sen. Luke Kenley



Sen. Vi Simpson

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SERV

continued from page 1

get people talking and excited about vocations."

Kristen said she hopes the challenge of priestly and religious vocations, combined with the group's fun-filled approach to them, will help others view them as real options.

"We just wanted to make the priesthood and the religious life sound as exciting as being married because they're all vocations," Kristen said.

The students' enthusiasm for vocational awareness has, in part, been encouraged by the good examples they've been given.

"I think we have really great priests and youth ministers and teachers right now that ... know that there is so much in youth, and that we're the future and we have so much to contribute," said SERV member Eleanor McReynolds, a senior at Bishop Chatard and a member of St. Thomas Aquinas Parish in Indianapolis.

"So having adults encouraging youths to find that in themselves has led people to

look more at the religious life, their morals and their values."

Father Johnson, who before becoming archdiocesan vocations director was Bishop Chatard's chaplain, thinks SERV is one more instrument to foster a culture of vocations throughout the entire faithful in the archdiocese.

"It keeps the question in front of the community's eyes," he said. "Vocational discernment and encouraging priestly and religious vocations in the Church is not something that belongs to me or to a particular subgroup, but it is something that really involves the entire community of faith. ... There is joy and there is life and there is goodness there."

"I think we're trying to plant a seed in everyone's heads by asking them questions and getting them talking about it and trying to get them excited about it," said Kristen.

"I think that's where it will start. Then, hopefully, it will just go on from there."

Wherever it goes, SERV members are excited about the Church's future.

"We've seen so many people that are so passionate about their faith and so



Father Robert Hausladen, chaplain at Bishop Chatard High School, celebrates Mass at the school's chapel on Feb. 3 during a SERV event for junior high students called, "Night of Faith and Fun."

passionate about the Church," said Danny. "You can't help but be excited for what's to come, because it's going to be good."

(To learn more about SERV, log on to www.bishopchatard.org and click on "campus ministry.") †

St. Francis announces integration of inpatient services

Criterion staff report

Citing the changing needs of a growing population in the Indianapolis area, St. Francis Hospital and Health Care Centers recently announced plans to build a \$200 million, five-story, inpatient hospital tower at its Indianapolis campus on the city's far south side.

With the new facility scheduled to open in 2010, the project also calls for a change to the hospital's Beech Grove campus—transforming that longstanding inpatient facility into a setting for outpatient services, according to a statement released by the hospital on March 5.

"Since 1989, when the land was purchased for where the Indianapolis campus now resides, we have been planning St. Francis Hospital's continued evolution in meeting the needs of a growing and changing population," said Robert J. Brody, president and chief executive officer of St. Francis Hospital and Health Care Centers.

Hospital administrators also said they are still committed to the Beech Grove campus and the surrounding community.

"We remain committed to meeting the needs of residents of the Beech Grove community, where St. Francis Hospital was founded in 1914," said Franciscan Sister of Perpetual Adoration Marlene Shapley, vice president of mission integration for St. Francis. "That's the same now as it was when the sisters were first invited here almost 100 years ago."

Besides the 206-bed tower, the hospital also plans other new facilities at its Indianapolis campus, including new inpatient-surgery operating suites, and an expanded and relocated emergency department.

The changes are in response to the growing population in communities around its Indianapolis campus, hospital administrators noted. Demand for health care services in those communities has increased, making the Indianapolis campus the

natural place to consolidate inpatient services, administrators said.

"We are constantly seeking ways to improve the services we provide for our patients, physicians and other medical professionals," said D. Keith Jewell, senior vice president and chief operating officer for St. Francis. "Consolidating inpatient services onto one campus enables us to be prudent financial stewards while providing the best care for the community."

The planned changes are the latest in a series of moves

made by St. Francis.

St. Francis Hospital-Mooresville is in the midst of a \$42 million expansion that is scheduled to be completed in 2008. The hospital also opened a new medical facility in Plainfield in 2006.

Focusing on the most recent plans, Brody said, "Our efforts will enable us to responsibly continue our mission through a systematic consolidation of services and facilities where Indianapolis and Mooresville will be our primary inpatient sites." †

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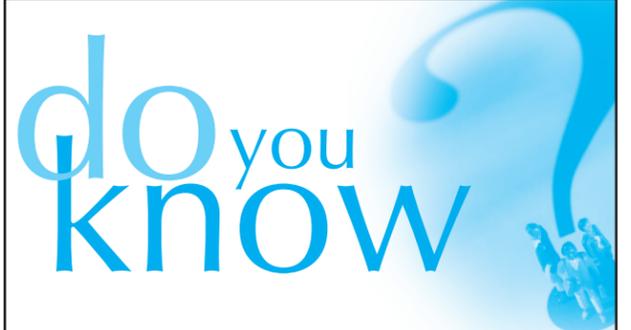
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Lenten reflection

Prayer: Watering the garden of our souls

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

By Julie McCarty

Special to The Criterion



Julie McCarty

At certain points in our lives, God leads us into new ways of praying. Perhaps we feel a hunger to spend more time meditating on the mysteries of the rosary than praying the Hail Marys. We may discover the only prayer we know is "Give me!" and decide to dig deeper into reading the Gospels. Our time of eucharistic adoration, formerly filled with litanies, becomes mostly a time of loving God in silence. The Spanish mystic, St. Teresa of Avila, often regretted not making more of a commitment to prayer earlier in her life. Once she gave her entire self to finding God in prayer, Teresa grew by leaps and bounds.

As a 16th-century woman, she could not

enter a college school of theology, but she read everything she could get her hands on about prayer. Teresa consulted many spiritual directors and "learned men" (as she called them). Most of all, she prayed. She put her mind and heart into becoming completely one with "Her Majesty" (one of her names for God).

Teresa's insights about the spiritual life have helped Christians for centuries, and showed such wisdom that in 1970 she was the first woman to be given the title "doctor of the Church."

Teresa often found it difficult to find the right words to explain what she knew to be true about prayer. Because of this, she often used simple comparisons. Teresa sometimes commented that her own analogies made her smile because of their inability to fully communicate the ideas, but she hoped her readers would understand.

One of her famous analogies is found in her spiritual autobiography, in which she compares four ways of watering a garden to four phases of one's prayer life. Teresa compares the soul of a person who is ready to get serious about praying to a garden bed that has been stripped of its weeds by God, who then plants good seeds (of virtue). The soul is ready to begin prayer "for real."

The garden (the soul) must be watered

with prayer. For beginners, the effort demanded is like that of one who lowers a bucket into a deep well, draws it out with a rope and carries it to pour on the garden. Faithful prayer takes effort, determination and perseverance.

In time, prayer eventually becomes a little bit easier. It is like using a "water-wheel" tool of Teresa's time to crank the water by hand, drawing it from an aqueduct system. The gardener, that is, the person who prays, gradually finds prayer a more peaceful activity. Teresa speaks here of the "prayer of quiet."

A third type of prayer is like a garden that is watered by an irrigation system or a stream channeled off a river. One opens a gate, and the water floods the garden of the soul with very little effort. Because of the flooding, the water soaks deeper and remains longer. The flowers, Teresa says, are blossoming.

Finally, Teresa speaks of a fourth type of "water," the rain that falls from heaven upon the garden of the soul. The person may experience a deep union with God at special times of the Lord's choosing. One can prepare the garden for this great gift, but one does not make it rain. Only God can do that.

Lent is the perfect time to discover new ways to feed and water the garden of our

souls. We can learn more about prayer by reading classics such as St. Teresa's *The Interior Castle*, St. Francis de Sales' *Introduction to the Devout Life* or Brother Lawrence's *The Practice of the Presence of God*.

A practical, user-friendly new book called *50 Ways to Pray* (Abingdon Press, 2006) is a great way to learn about a wide range of ways to pray. The author, Teresa Blythe, gives straightforward explanations of traditional Christian prayer forms, such as "lectio divina" (sacred reading), the Jesus Prayer, praying with icons, Ignatian prayer methods and others. Newer prayer methods are also offered, such as doing "lectio" with a musical piece or reflecting on images of God found in the media.

For a truly blessed Lent this year, allow your heart to open to God in prayer. Ask the Holy Spirit to reveal ways of praying that draw you closer to the Divine One who loves you immensely, thereby also leading you into deeper love of others and all of God's creation. For love—genuine Christ-like love—is the real goal of prayer.

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

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God's love gives us life in every way possible

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

"It is characteristic of the greatest love to give itself as food," said St. Albert the Great (1206-80). He was speaking of the love of God made manifest in Jesus Christ in the Eucharist.

Jesus himself said, "As I have loved you, so you also should love one another" (Jn 13:34).

If Jesus gives us his love as food, so must we try to do this for one another.

Think for a minute about what good, nourishing food does for us. It keeps us alive, as fully alive as we can be. That means it helps us not only to breathe in and out, but also to think, feel, reach out to the world around us with curiosity and concern, exercise our creativity, seek truth and beauty, and even reach for the stars.

In other words, food makes it possible for us to do all those things that characterize human beings at their best. It helps to keep us healthy, gives us strength and makes us grow. A good diet is necessary to the human well-being that God intended us to have.

Christian charity always has found all sorts of ways to feed the hungry so that even the poorest might benefit from Jesus' mission: "I came so that they might have life and have it more abundantly" (Jn 10:10).

Now think about what poor nutrition does—not for us, mind you, but to us.

Whether poverty or affluence deprives us of a balanced diet, we are diminished. Our energy is depleted. Our minds grow sluggish as our bodies grow tired. We become an open door to disease.

The circle of our interest can dwindle to the size of a plate of food—either food that we long for but cannot afford or food that we crave and consume without limit. In every way, we are impoverished.

Healthy love, like a healthy diet, bears fruit in healthy human beings. God's love gives us life in every way possible.

Our love for one another is more modest, but it rewards both givers and receivers with a fullness of life otherwise out of reach.

Remember the person who loved you enough to stand by you as you failed again and again at something that mattered—tottering across the living room for the first time or passing your driver's test or getting the job you wanted—and gave you courage to keep trying until you succeeded.

Maybe you never even noticed how

much pain your failure cost the one who loves you. You only heard the person say: "You tried. I love you. Give it another try. I'm behind you!"

Remember the person who pushed and pulled you through school until you discovered that you loved learning.

Remember a time you loved someone enough to let that person walk away into his or her own future, leaving you behind.

Healthy love gives us strength. It makes us grow beyond the place we started.

Unhealthy love saps us and shrinks us.

Possessive love consumes another person in order to feed the one who "loves." It deprives us of the strength and freedom to "become."

Demanding love sucks us dry: "If you loved me, you would ..."

Hypercritical love shrinks our confidence to nothing: "You always mess it up!"

Sometimes what is called love is merely self-love in disguise, and sometimes the mask is very thin!

You will notice that not much has been said about feelings. St. Thomas Aquinas (1225-74) said that to love is to will the good of the other person. He did not say that to love is to "feel" warmly toward someone every minute of every day.

Feelings fuel and are fueled by love, but building decisions on feelings is building on sand.

Love that relies entirely on feelings will blow away in the next storm. The feelings must mature into commitment, choice and action if love is to stand firm.

Warm feelings might draw us to a person—spouse, parent, child, sibling, friend or neighbor—but only commitment will keep us there when the warmth has cooled under the pressure of illness, work, financial stress, anger or hurt.

Noble feelings might get us to choose the cross, but they rarely survive the pain of the nails.

Action is the ultimate measure of love. What will I do or refrain from doing for the sake of those I love without begrudging the cost to myself?

Jesus shows us the only real answer: "On the night he was handed over, [he] took bread, and, after he had given thanks, broke it and said, 'This is my body that is for you. Do this in remembrance of me'" (1 Cor 11:23-24).

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



If Jesus gives us his love as food, so must we try to do this for one another. Healthy love, like a healthy diet, bears fruit in healthy human beings. Our love for one another rewards both givers and receivers with a fullness of life otherwise out of reach.

Choice is essence of real love

By Andrew and Terri Lyke

Falling in love is so automatic that it seems even gravity participates in the choice of each other for life.

Then life happens, and the experience of love becomes something that we do, not just something that happened to us. That's where married people inevitably find themselves.

Choice is the essence of real love. We choose our beloved and turn away all other possibilities. This love is more than how we feel. It is despite how we feel.

In this deeper stage of love, spouses live their vocation and become who they need to be for their marriage's sake. Love shapes them and transforms them.

Passionist Father Donald Senior, a biblical scholar at the Catholic Theological Union in Chicago, said, "The heart of sin is the loss of memory."

We sometimes forget our promise. We forget the other's dreams and remember

only our own. This is why married couples need a loving community to help them remember when they forget and to call them back to their true selves when they have forgotten who they are and whose they are.

Marriage as a vocation is a daring promise to commit to an unknown future. Spouses can't do it without faith.

Marriage remains intact with the exercise of patience, forgiveness, reconciliation and fresh starts.

As we submit ourselves to the marriage and become shaped by its needs and demands, we die to ourselves and rise to our new selves to better lead our families and be light to our communities.

(Andrew and Terri Lyke are marriage educators and marriage coaches from the Chicago Archdiocese. He is coordinator of marriage ministry in the Chicago Archdiocese's Family Ministries Office.) †

Discussion Point

Love is evident in service

This Week's Question

What is love NOT?

"Love is not expecting something in return. When you do something, you do it because the person needs your help and you're available." (Amelia Sledz, St. Clair Shores, Mich.)

"When a person witnesses an injustice in their community and does not respond in any way—that is NOT love." (Barb Olson, Detroit Lakes, Minn.)

"A controlling/possessive person in a romantic relationship [is not being loving]. The person will say he's so in love that he must have the other person all to himself when, in reality, a healthy love relationship

focuses upon wanting what is best for the other person." (Carol Shkerich, Cleveland, Ohio)

"Love is not distrusting, it is not unkind or impatient. ... Love is not just for the young. It is not just for the beautiful. ... Love is NOT to be missed." (Loretta Gossi, Meridian, Idaho)

Lend Us Your Voice

An upcoming edition asks: In your view, what form of injustice too often is overlooked?

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



From the Editor Emeritus/John F. Fink

Praying to discern God's will for us now

(Twenty-first in a series)

In his *Introduction to the Devout Life*, St. Francis de Sales wrote: "True devotion consists in a constant, resolute, prompt, and active will to do whatever we know is pleasing to God."



If that is what true devotion consists of, it seems to follow that our constant prayer should be to be able to discern what is pleasing to God.

What is pleasing to God is to do his will—"Thy will be done on earth as it is in heaven." God has given each of us a unique job to do, and unique talents with which to do it, and it's up to us to figure out what that is. It's our vocation in life.

I think that we all have many vocations—many calls from God. All of us are called, above all, to obey the two great commandments: love of God and love of

neighbor. Then God calls us to a particular state in life, whether that be to the priesthood, the religious life, marriage or the single state in the world. Once we make the decision to accept God's call to that state of life, he calls us to something more specific.

Furthermore, God doesn't make just one call and leave it at that. He calls us to do different things at different stages of our lives. No matter where we happen to be in our lives, we must keep asking God in our prayers, "What do you want me to do now? What are you calling me to do now?"

Father Henri Nouwen was one of the most popular authors of Catholic spiritual books in modern times. His 37 books, plus a couple published after his death in 1996, dealt with very human subjects: grief, prayer, spiritual living, love. Several of the books were spiritual journals.

Father Nouwen was restless. He constantly wrote in his spiritual journals that he was searching for his vocations (in the plural). He taught theology at

Notre Dame, spent time in a Trappist monastery, returned to teaching at Yale, lived among the poor in Guatemala, taught some more at Harvard, and ended up doing pastoral work in an organization in Canada that provides homes for the mentally and physically handicapped. He never did discern just one vocation, but he continued throughout his life to ask what God wanted him to do.

All of us must do that.

I've always found St. Paul's teachings about the Mystical Body consoling. He tells us that we all can't do the same thing because God has given each of us different gifts.

Mother Teresa made the same point when she told me and some other journalists: "You cannot do what I do, but I cannot do what you do. Each of us has his or her own work to do. The important thing is that we do something beautiful for God."

It's through prayer that we can discern God's will. And once we discern God's will for us, we must pray for the courage and ability to do it. †

Go and Make Disciples/

Charles Gardner

RCIA: A journey, not a program

(Editor's note: Charles Gardner is filling in for John Valenti this month.)

Since its introduction more than 20 years ago, the Rite of Christian Initiation of Adults has gradually changed our notion of how people "become Catholic."



For many, however, it is still a matter of participating in a number of classes or in a program that is roughly equivalent to a school year.

But if the heart of our initiation practice were a class or a program, we would call it "CCIA" or "PCIA." "Rite" stands for a whole process of doing and becoming something radically different, or more precisely, becoming gradually formed into the image of Jesus Christ.

Besides the sacraments of initiation at the Easter Vigil itself, this is nowhere more evident than at the Rite of Election celebrated at the beginning of Lent. We have nearly filled the Cathedral of SS. Peter and Paul for three or four celebrations for years.

Catechumens gather from parishes throughout the archdiocese along with their sponsors, catechist and families to pray and listen to the Word of God under the leadership of the archbishop. Then, in the name of God and the whole Church, he "chooses" the catechumens to become members of "the elect," to be reborn in baptism, sealed with the Holy Spirit and nourished at the Table of Life.

The archbishop also welcomes and calls to continuing conversion those baptized candidates who have been journeying with the catechumens and who look forward to joining in full communion with the Catholic Church.

As people gather, there is a sense of excitement. Most of the catechumens and candidates have never been to the cathedral or seen the archbishop. As the liturgy begins with song, some of them are a bit overwhelmed, but their sponsors and family members encourage them to enter into the celebration of the Word, responding to the psalmist and acclaiming the solemn proclamation of the Gospel.

After the archbishop preaches the homily, representatives of the various parishes read the name of each catechumen from the "Book of the Elect."

One by one, they come forward to stand before the archbishop until there is a great crowd surrounding the altar. After questioning the catechists and sponsors, the archbishop invites all present to show their support for the catechumens.

Then the archbishop comes to the high point of the rite. Moving closer to the catechumens and to the books that contain their names, he asks them, "Do you wish to enter fully into the life of the Church through the sacraments of baptism, confirmation and Eucharist?"

They respond, "We do!"

The archbishop then joyfully proclaims: "Since you have offered your names for enrollment in these books, I now declare you to be members of the elect, to be initiated into the sacred mysteries at the coming Easter vigil!"

"Blessed be God who calls you by name," the assembly acclaims, "holy and chosen ones!"

After a similar ritual with the candidates for full communion, the celebration concludes with intercessory prayers, the archbishop's blessing and song.

The catechumens who return to their parishes and homes are not the same as when they entered the cathedral. They are now members of the elect, ready to enter the Lenten period of "purification and enlightenment" as they resume their initiation journey.

(Charles Gardner is archdiocesan director of Liturgical Music and executive director for Spiritual Life and Worship.) †

Cornucopia/Cynthia Dewes

Shamrocks and the authentic Irish experience

The shamrock is a cherished Irish symbol and part of every St. Patrick's Day celebration.



According to a story I once read in *The Indianapolis Star*, the shamrock legend began when "St. Patrick spread Christianity through Ireland in the fifth century" and "seized upon the three

leaves of a clover to illustrate the concept of Trinity—God, Jesus and the Holy Spirit—all springing from the same source."

However, "Historians say the first written references to 'shamrocks' as part of St. Patrick's Day celebrations don't appear until the early 18th century." At that time, the custom of wearing shamrocks on St. Patrick's Day was noted in the diary of a Protestant minister traveling in Ireland.

The newspaper story said the word "shamrock" was actually "an English transliteration from the original Gaelic name for young clover." Botanist Charles Nelson is quoted as saying, "There are two principal myths about shamrocks: that it's unique to Ireland, and that it never flowers." Both myths, he concluded, are simply false.

The headline of the newspaper article read, "Tale of shamrock's origins is blarney."

Well, the shamrock story may be blarney, but the Irish experience is not. The history of Irish immigrants in this country is one of the most interesting, as my Irish friend, Mary, loves to explain to her grandchildren.

Mary is the daughter of Irish immigrants who came to New York early in the 20th century. Like many others from many nations, they were seeking freedom from poverty and class distinction, and a better life for their children.

Mary writes, "It was a time when New York, even though it was considered to be one of the largest cities in the world, was almost full of immigrants and first generation born in the country. Irish, German, Italian, French, English, Spanish, Catholics, Jews and Protestants inhabited most of Manhattan Island.

"The city was known as the melting pot of the world. Things were hard for the wage earner. Money was in short supply, but it was a time when people helped each other and everyone seemed happy. They had a feeling of hope in their new country and in the future."

Mary's stories are humorous and endearing. She tells of her Dad, "a New York policeman on the boats in the harbor.

He used to take us for rides on the police boat if he was close to where we lived. In those days, the big ships came in from Europe with all the people coming to America and many people going back home to Europe for visits with their families."

Police and firemen were assigned telephones before most people could afford them, Mary said. Every Sunday, her Mom would allow herself to make one call on the "police" phone to her sister, who lived in an upstairs flat across town. The sister's downstairs neighbor would answer his phone, the only one in the building, and pound on the ceiling with a broom for the sister to come down and answer.

Mary said her mom would make big pots of soup or stew to share with families who were out of work. She said her neighbors were not only Irish, but also Italian, German and even Native American. She enjoyed a rich existence in the "melting pot" where people valued hard work, honesty and education.

So, blarney or not, let's honor the shamrock and the Irish heritage that it represents in our American culture. St. Patrick must be proud.

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

Faithful Lines/Shirley Vogler Meister

What was ... what is ... what ever more shall be

For the first time, I was more retrospective than ever when 2007 arrived.



Now, with nearly a quarter of the year spent, I find myself being more introspective. The reason is Lent, of course.

At the year's beginning, I thought more about what I had learned or accomplished from successes and mistakes of the past year as well as contemplating what I'd like to accomplish the rest of the year.

My Lenten thoughts are much more spiritually based. This provides a better sense of myself as a whole than at the first of the year.

Lent is a time to nourish ourselves more spiritually. Consequently, not only do our spirits benefit, but our minds and hearts do as well. Our penance, prayers and meditation, and our charitable and volunteer focus can be better because of Lent.

At the beginning of the year, many of our good intentions fall by the wayside as the months go by, making us realize that some of them are merely dreams or wishful thinking.

Lent is completely different. It prepares us for what's ahead—the giving of our lives to God with the remembrance and re-living of what Jesus, his Son, gave to us.

The bottom line is: We know that, despite our hopes or plans, we really must deal with the circumstances that face us each day, whether good or bad, doing the best we can under whatever the circumstances. Lent fortifies our efforts as we approach each day.

That probably seems mundane, but it is true. As writers, speakers, priests, nuns, teachers, philosophers, parents, friends, saints, sinners and simple experience has taught for centuries: Yesterday is gone, tomorrow is unknown and today is the only reality we have. We should use each day in the best way possible in as many positive ways as possible.

This does not mean demanding of ourselves more than we can physically,

mentally or emotionally handle. I have learned from experience that the limitations of strength and energy can spur us to overextend ourselves. We learn, adjust and give what we can.

Continue Lent with blessings and peace, dear readers! Let us fortify our souls so that the Easter season and our time thereafter can be more holy and wholly fulfilling. We learn from our mistakes, problems and pain. Still, when on the right spiritual track, we acknowledge what was, enjoy what is and anticipate whatever more shall be. Even when disagreeing, that still brings us closer.

As the Lebanese-American poet and artist Khalil Gibran wrote, "A disagreement might be the shortest cut between two minds."

Some Catholics might even rebel against Lenten requirements, but most Catholics follow them for the benefit of their bodies and souls.

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

Fourth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 18, 2007

- Joshua 5:9a, 10-12
- 2 Corinthians 5:17-21
- Luke 15:1-3, 11-32

This weekend, the Church observes *Laetare* Sunday, the name derived from the first word, in Latin, of the Entrance Antiphon. The word "*laetare*" means "rejoice." The Church rejoices not that Lent is approaching its close, but that salvation finalized in the sacrifice and resurrection of Jesus is near.

To underscore this theme, priests may wear rose vestments. Rose is violet with a tinge of gold. It reminds us of the first rays of the sun as they sweep across the horizon after a dark night. Christ, the light of the world, is coming.

The Book of Joshua, the first reading, looks far back into the history of God's people. At the point of this story, they are almost finished with the long and threatening trip across the Sinai Peninsula. They have faced hunger, even starvation. After all, the Sinai Desert is bleak and unforgiving in its sterility and deadliness.

Into this situation, however, came God with the gift of manna from the sky. The manna sustained the people. They did not starve. They survived. However, as they neared the Promised Land, the supply of manna stopped. They had no more need of it. The Promised Land provided them with a steady, reliable source of food.

St. Paul's Second Epistle to the Corinthians furnishes the second reading.

Midway in the reading is an urgent appeal from Paul to the Corinthian Christians imploring them to be reconciled with God in Jesus Christ. Urgency and appeal literally flow from his words. It is not difficult to imagine the Apostle Paul's frustration as he watched the tendency of the Corinthians to yield to their old pagan ways.

Paul's urgency also underscores his insistence that nothing else matters but life

with God. Following Jesus makes a person a "new creation" and the things of Earth, including death, no longer matter.

For its final reading this weekend, the Church gives us, from Luke's Gospel, the beautiful and reassuring parable of the Prodigal.

Much of the parable is self-evident, even to us in the 21st century. Certainly quite clear is the uncompromised, constant love of the father, who is a symbol of God.

However, some powerful messages may be lost until we consider the context. For example, the Prodigal was not the older son. As such, he was not his father's heir. The father owed him little if anything. Then, of course, there was the Prodigal's desertion of his father. Jews at the time of Jesus prized loyalty to parents, expressed in loving care and attention.

Next, the Prodigal entered into relationships with prostitutes. This was abhorrent for Jews. It scorned the sanctity of marriage and the family. It meant that the pure stock of God's people might be defiled by the birth of children to pagan women in such relationships.

Finally, the Prodigal stooped so low that he waited on pigs, the lowest of low animals, in pious Jewish eyes.

Nevertheless, the father forgave all and gave a wonderful inheritance to the wayward son.

Reflection

The Church is excited and joyful. Salvation is near. Lovingly, it calls us to salvation, to be with God in, and through, Jesus.

However, to be with God, to enter the Promised Land with its security and unending plenty, we all must be new creations in Christ. This is the hard part. We must turn from sin and selfishness.

Even to think of turning away from sin, or to God, may seem at times a tall order. We may be angry. We may have our doubts. We may be greatly ashamed. It is of no matter. God loves us and awaits us with the greatest mercy and forgiveness regardless.

Rejoice therefore! God waits for us with open arms! Lent still has a few more weeks. There is time. †



Daily Readings

Monday, March 19
Joseph, husband of the Virgin Mary
2 Samuel 7:4-5a, 12-14a, 16
Psalm 89:2-5, 27, 29
Romans 4:13, 16-18, 22
Matthew 1:16, 18-21, 24a
or Luke 2:41-51a

Tuesday, March 20
Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-16

Wednesday, March 21
Isaiah 49:8-15
Psalm 145:8-9, 13c-14, 17-18
John 5:17-30

Thursday, March 22
Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, March 23
Toribio de Mogrovejo, bishop
Wisdom 2:1a, 12-22
Psalm 34:17-21, 23
John 7:1-2, 10, 25-30

Saturday, March 24
Jeremiah 11:18-20
Psalm 7:2-3, 9b-12
John 7:40-53

Sunday, March 25
Fifth Sunday of Lent
Isaiah 43:16-21
Psalm 126:1-6
Philippians 3:8-14
John 8:1-11

Question Corner/Fr. John Dietzen

Official Catholic teaching doesn't mention limbo

QIn my 1963 *National Catholic Almanac*, a glossary of terms defines "limbo" as a place and state of rest and natural happiness for infants who die without baptism.



Can you comment? Is this really the Church's teaching? (New York)

AThough much was formerly written about limbo (Latin for "fringe" or "border") even in Catholic catechisms, official Catholic teaching, in fact, had very little to say about it.

For centuries, it was assumed that God took care of unbaptized children in his own way, a way unknown to us.

Later, for historical reasons we cannot go into here, a statement by an 18th-century European Church synod was inflated into the idea about a limbo for unbaptized children.

During the past 50 years, the Church has hugely enhanced its way of viewing the salvation of children who die without baptism.

One seldom hears the word "limbo" anymore. For example, it isn't mentioned in the *Catechism of the Catholic Church*, which touches on everything seriously connected with the Catholic faith.

The reason seems to be that limbo implies some sort of two-tiered final destination for human beings. One is eternal life with God. The other is a "natural" happiness apart from God (limbo) where people "go" who, for no fault of their own, do not reach the top level.

We believe, rather, that there is only one final destiny for all humanity, eternal life with the God who created us. We may attain that goal or reject it by our own fault, but there is no half happiness somewhere in between (catechism #1718-#1719).

God has told us much about his plan for salvation, and he expects us to believe and follow what he says. But there is also much he has not told us.

As Pope John Paul II wrote in his book *Crossing the Threshold of Hope*, God is unendingly at work in the sacraments "as well as in other ways that are known to him alone" (page 134).

The catechism says much the same: "God has bound salvation to the sacrament of baptism, but he himself is not bound by

his sacraments" (#1257).

QCan there be two female godparents for a baptism? Also, we have a 12-year-old relative who would like to be godfather. Is that possible? (New Jersey)

AAccording to the Church's regulations for baptism of a child or an adult, there may be one male or one female sponsor, or one of each. The regulations do not allow for two men or two women (Canon #873).

Among the requirements for a godparent is that he or she be a Catholic who has been confirmed, has received the Eucharist, is living a life in harmony with the Catholic faith and is at least 16 years old, unless an exception is made for a special reason (Canon #874).

It is clear from both canon law and the rite of baptism that only one godparent is actually required.

When only one Catholic sponsor is assigned, a baptized non-Catholic may stand in place of the second sponsor. This person is not a godparent in the strict sense of the word. He or she is referred to as a "Christian witness" to the baptism.

Something similar could be possible in the case of a younger potential "sponsor." Also, some Catholic cultures customarily desire a larger number of godparents. In this case, the parents would designate two as the sponsors of record in the parish baptism register. The others would serve as honorary sponsors.

In any case, all details for the baptism liturgy need to be worked out with the priest or deacon who will officiate at the baptism. †

My Journey to God

Master Builder

St. Joseph, Builder of Peace, fashion in us strong sanctuaries of prayer and hope.

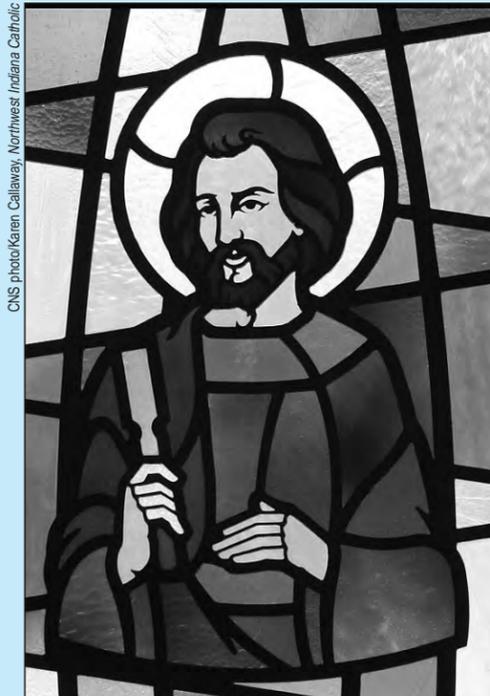
Guardian, who can lift the burden of our tangled striving, cut through the conflicts that block our growth.

Set us free for the way of simplicity in a spirit of grateful trust.

Teach us your serenity, that we may move through joy and sorrow together with tranquility of heart.

Build tall and strong our lives of faith, crafted firmly in love, made beautiful in peace.

By Sr. Mary Grace Melcher, O.C.D.



CNS photo/Karen Callaway, Northwest Indiana Catholic

(The Discalced Carmelite nuns of the Monastery of St. Joseph in Terre Haute wrote this poem for their nine-day novena to St. Joseph held from March 11-19. A stained-glass window depicts St. Joseph in the chapel at Our Lady of Consolation Church in Merrillville, Ind. St. Joseph is the patron saint of carpenters and laborers as well as the patron saint of many countries. His feast day is celebrated on March 19.)

Readers may submit prose or poetry for faith column

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

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

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

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.

APPLEGATE, George W., 70, St. Luke, Indianapolis, Feb. 25. Husband of Beth Ann Applegate. Father of Elizabeth Ackerman, Karen and Mark Applegate. Grandfather of three.

ARVIN, Don H., 75, St. Barnabas, Indianapolis, Feb. 23. Husband of Jan Arvin. Father of Donald Arvin. Brother of Carolyn Weber. Grandfather of three.

BUENNAGEL, Ruth Ann, 73, St. Jude, Indianapolis, March 1. Wife of Robert Buennagel. Mother of Ann Skirvin. Sister of Margaret Mary Martin and John Laker. Grandmother of two.

COUGHLIN, John M., 88, St. Monica, Indianapolis, March 2. Husband of Estelle Coughlin. Father of Mary Kathleen Schaefer. Brother of Camilla and Mary Frances Adams. Grandfather of three.

DEVILLEZ, Mary Agnes, 96, St. Paul, Tell City, Feb. 28.

FOSTER, Abby Dorothy, 83, St. Jude, Indianapolis, March 4.

FROMMEYER, Ellen G., 41, St. Monica, Indianapolis, March 9. Daughter of Fritz and Judy Frommeyer.

GARBER, Anne T., 53, Christ the King, Indianapolis, March 6. Wife of Dr. John Garber. Mother of Ashley and Megan Garber. Daughter of Robert and Dorothea Ahlers. Sister of Andrew, Christopher, John, Matthew and Robert Ahlers Jr.

HALFAKER, Louise F., 77, St. Monica, Indianapolis, Feb. 26.

HANNA, Frances, 92, St. Mary, North Vernon, Feb. 27. Mother of Mary Wilson, Mark and Robert Hanna Jr. Grandmother of four. Great-grandmother of three.

HEARD, Joanne Louise (Richart), 73, Our Lady of Perpetual Help, New Albany, Feb. 27. Mother of Frances Stone. Sister of Rita, Anthony, John and William Richart.

HIGDON, Joseph E., 74, Most Sacred Heart of Jesus, Jeffersonville, Feb. 23. Father of Angela Barr, Mary Lowe, Shelia Price, Christa Snyder, Donald, Norman and Richard Higdon. Brother of Mary Barr, James and Robert Higdon. Grandfather of 17. Great-grandfather of nine.

HURD, Margaret N., 79, Holy Spirit, Indianapolis, March 3. Mother of Theresa, Cordell Jr., Daniel and Michael Hurd. Daughter of Renita McIntire. Grandmother of five. Great-grandmother of one.

JARBOE, Delores A., 71, St. Paul, Tell City, March 1. Wife of Curt Jarboe. Mother of Cathy Hammack, Dale, Jeff and Mike Jarboe. Half-sister of Laverne Knight. Grandmother of 10. Great-grandmother of five.

JARRETT, Joshua S., 31, Nativity of Our Lord Jesus Christ, Indianapolis, Feb. 17. Father of Kimberly, Maycee, Sophia and Joshua Jarrett. Son of Stephen and Joann Jarrett. Brother of Jacob Jarrett.

JOYCE, Thomas A., 86, St. Christopher, Indianapolis, Jan. 29. Husband of Rachel (Quirk) Joyce. Father of James and Thomas Joyce. Grandfather of two.

KEMP, Greg A., 55, St. Joseph, Sellersburg, March 4. Husband of Barbara (Popp) Kemp. Father of Kendall and Kristin Kemp. Brother of Shelley Gjeloshi, Lisa Napier, Vicki, Matthew and Tim Kemp.

KEMPE, Edith Frances (Goedeker), 99, St. Mark the Evangelist, Indianapolis,

March 5. Mother of Mary Ann Condon, Helene Williams and Jerome Kempe. Grandmother of six. Great-grandmother of 12. Great-great-grandmother of two.

KRESS, Ervin W., 91, St. Maurice, Napoleon, Feb. 16. Father of Rita, Kenneth and Thomas Kress. Brother of Alice Kress and Clara Kunz. Grandfather of two. Great-grandfather of four. Great-great-grandfather of one.

LABELLE, Constance (Peloquin), 83, St. Pius X, Indianapolis, Feb. 26. Wife of Edward Labelle. Mother of Dr. Andrew, Brian, Chris and Ronald Labelle. Sister of Estelle Mandeville and Narcisse Peloquin. Grandmother of two.

LATTIRE, Florence M., 78, St. Nicholas, Sunman, March 6. Mother of Shelia Barger, Gerri Caudill, GeGe Grills, Denise Lacey and Gary Lattire. Sister of Viola Campbell, Charlene Engle, Agnes Evans, Debbie Miles, Wanda Retzner and Eugene Hill. Grandmother of 12. Great-grandmother of five.

MacDONALD, Roderick Donald, 38, St. Joan of Arc, Indianapolis, March 2. Father of Roderick MacDonald. Son of Roderick and Judith MacDonald. Brother of Sarah Cox, Margaret Fischer, Katharine MacDonald and Mary Washington.

McKANNA, James Emile, 78, Sacred Heart of Jesus, Terre Haute, March 2. Husband of Carrie (Warren) McKanna. Father of Jan Techentin, James, Jay and Joe McKanna. Grandfather of 13. Great-grandfather of one.

MEDVESEK, Raymond, 85, St. Gabriel the Archangel, Indianapolis, March 3. Uncle of several.

MILLER, Michael Anthony, 53, St. Roch, Indianapolis, Feb. 25. Husband of Mynevia Ann (Barnes) Miller. Stepfather of Annetta and Rocky Cooney and Michael Miller. Son of John and Delores (Skillman) Miller. Brother of Judi Delk, Anna Everroad, Mary Moyer, Ruth White and John Miller.

MISTLER, Cynthia, 58, St. Maurice, Napoleon, Jan. 31. Daughter of Maurice and

Rosemary Mistler. Sister of Kathleen Mistler.

MOHR, Margaret E., 82, Christ the King, Indianapolis, Feb. 26. Wife of Carroll E. Mohr. Mother of Becky and Dan Mohr. Sister of Doris Adams and Harry Smith. Grandmother of four. Great-grandmother of one.

MORRISEY, Mary, 84, St. Barnabas, Indianapolis, Feb. 25. Wife of Joseph Morrisey Sr. Mother of Ann Forey, Paula Staley, Daniel, John, Joseph Jr., Michael and Patrick Morrisey. Grandmother of 20.

RICHARDSON, Mary Elizabeth, 81, St. Pius X, Indianapolis, Feb. 28. Mother of Susan and Rebecca Richardson. Sister of Benjamin Summers. Grandmother of one.

RIGHTLEY, Helen E., 87, St. Vincent de Paul, Mitchell, March 2. Mother of Mary Meadows, Dale, Edward, Joseph and Ronald Rightley. Sister of Mary Alice Mann and Lester Coots. Grandmother of seven. Great-grandmother of five.

ROGERS, Mary D., 88, St. Jude, Indianapolis, Feb. 27. Mother of Mary Frances Downie, Katherine English and Connie Denton. Grandmother of four.

SALLADE, George J., 76, St. Vincent de Paul, Bedford, Feb. 25. Husband of Nancy Sallade. Father of Jeanne Criswell, Beth Lawson, Ann Maxwell, George and John Sallade. Brother of Peg Martin and Delroy Wright. Grandfather of three.

SAUERHEBER, Mary Elizabeth, 70, St. Michael, Bradford, March 5. Mother of Karen Scharrer and James Sauerheber. Sister of Bernard and Vern Nolot. Grandmother of four.

SCHNEIDER, James W., 83, St. Luke, Indianapolis, Feb. 26. Husband of Mary Eileen Schneider. Father of Eileen, Daniel, James, Michael, Thomas and Timothy Schneider. Brother of Richard Schneider. Grandfather of 12.

STAPLETON, Anne Marie, 45, St. Monica, Indianapolis, Feb. 27. Mother of Rachel Jian and Maria Li Wen Stapleton. Daughter of Thomas Stapleton. Sister of Susan Lund, James and Thomas Stapleton.

VOELLER, Lawrence J., 55, Sacred Heart of Jesus, Indianapolis, March 1. Father of Larry Voeller. Brother of Joseph and Thomas Voeller. Grandfather of four.

WALSH, Mary C., 81, Sacred Heart of Jesus, Indianapolis, Dec. 27. Aunt of one.

WESTRICH, Mary Jo, 91, St. Barnabas, Indianapolis, March 1. Mother of Diana Bauman and Donna Browning.

Grandmother of seven. Great-grandmother of five.

WILLIAMSON, Thelma J., 74, Holy Spirit, Indianapolis, Jan. 27. Mother of Linda Robertson, David, Edward, John, Larry, Ronald and Thomas Williamson. Grandmother of 13. Great-grandmother of five.

WOUSTER, Julia J., 84, Holy Trinity, Indianapolis, Dec. 5. Wife of Howard Wouster. Mother of Allan Koon and Mike Wouster. Grandmother of six.

WUERTZ, William Francis, 92, St. Paul Hermitage, Beech Grove, Feb. 4. Brother of Honore Dunsmore. Grandfather of three. Great-grandfather of eight.

ZWAHLEN, Ruby L., 83, St. Peter, Harrison County, Jan. 31. Wife of Albert Zwahlen. Mother of Therese Bibb, Tony Sims, Charolette Trobaugh, Jay and Patrick Zwahlen. Sister of Eula Gross, Elizabeth and Mary Johnston. Grandmother of 17. Great-grandmother of five. †

Providence Sister Mary Carlton was a teacher, pastoral associate

Providence Sister Mary Carlton, also known as Sister Mary Agatha, died on Feb. 22 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 80.

The Mass of Christian Burial was celebrated on Feb. 27 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Florence Carlton was born on June 6, 1926, in Chelsea, Mass.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 11, 1948, professed first vows on Aug. 15, 1950, and professed final vows on Aug. 15, 1955.

During 59 years as a member of the congregation, Sister Mary taught at Catholic schools staffed by the sisters in Indiana, Illinois, California, Michigan and

Massachusetts.

She also ministered for 10 years as a pastoral associate and director or department head at Catholic Charities senior centers.

Sister Mary also served the poor at the St. Ann Clinic in Terre Haute from 1997-2001.

In the archdiocese, she also ministered at the former St. Catherine School in Indianapolis from 1952-53, the former St. James School in Indianapolis from 1953-55 and St. Malachy School in Brownsburg from 1983-87.

Sister Mary returned to the motherhouse and began her ministry of prayer in 2002.

Surviving are many nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Benedictine Sister Bernice Kavanaugh served at hermitage

Benedictine Sister Bernice Kavanaugh, a member of Monastery Immaculate Conception in Ferdinand, Ind., and a former administrator of St. Paul Hermitage in Beech Grove, died on Feb. 22 at the monastery's Hildegard Health Center. She was 102.

The Mass of Christian Burial was celebrated on Feb. 26 at the monastery church. Burial followed at the sisters' cemetery.

Bernice Kavanaugh was born on Dec. 4, 1904, in Cannelburg, Ind. She entered the Monastery Immaculate Conception in 1922, made her first profession of vows in 1924 and made her final profession of vows in 1927.

In the archdiocese, Sister Bernice taught at the former Assumption School in Indianapolis from 1925-36 and served as a teacher and principal at St. Anthony of Padua School in Clarksville from 1952-56.

Sister Bernice also served

as administrator of St. Paul Hermitage in Beech Grove, a ministry of the Sisters of St. Benedict of Our Lady of Grace Monastery, from 1961-64.

She also taught at Catholic schools in Arizona and North Dakota, and taught religious education classes to military families at a U.S. Army base in Fort Rucker, Ala.

During her retirement years, Sister Bernice provided support services at the monastery and served in the sisters' ministry of prayer in Ferdinand.

Surviving are two sisters, Benedictine Sister Mary Charlotte Kavanaugh of Monastery Immaculate Conception in Ferdinand and Rosemary Kavanaugh of Indianapolis, as well as several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Benedict, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, IN 47532. †

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If you meet these qualifications and are interested in supporting Catholic education in urban schools, please send a cover letter, résumé, and list of references, in confidence, to:

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Archdiocese of Indianapolis
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E-mail: edisakson@archindy.org
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POPE

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confirmed several years later.

“It needs to be seen which practice better enables the faithful to put the sacrament of the Eucharist at the center as the goal of the whole process of initiation,” the pope said.

• In expressing his concern for the number of Catholics unable to receive Communion because of irregular marital situations, Pope Benedict confirmed Church teaching that those who have been divorced and civilly remarried without having obtained an annulment are not to receive Communion.

However, the pope encouraged bishops to ensure they have fully trained and staffed marriage tribunals to deal with annulment requests

“in an expeditious manner.”

• Pope Benedict said the sign of peace at Mass “has great value,” especially in demonstrating the Church’s responsibility to pray for peace and unity in a world too often troubled by division, violence and hatred.

While Catholics at Mass should exchange a sign of peace with those near them, he also called for “greater restraint” to ensure the moment does not become one of irreparable distraction.

The pope said, “I have asked the competent curial offices to study the possibility of moving the sign of peace to another place [in the Mass], such as before the presentation of the gifts at the altar. To do so would also serve as a significant reminder of the Lord’s insistence that we be reconciled with others before

presenting our gifts to God.”

• The pope also said the Church should consider providing new texts for the rite of dismissal at the end of Mass so that Catholics would understand better the connection between what they have just celebrated and the fact that they are sent out in a mission to bring God’s love and truth to the world.

• Pope Benedict said in order to help Catholics “believe, celebrate and live ever more fully the mystery of the Eucharist,” several Vatican offices are preparing a compendium of texts, prayers and explanations of the Church teaching on the Eucharist and of the eucharistic prayers used at Mass.

• He called for a general improvement in the quality of homilies and said bishops have a particular responsibility to ensure that

the liturgies they celebrate provide an example for the whole diocese of a liturgy celebrated with dignity, beauty and fidelity to the approved rites.

• The pope asked Catholics to pay more attention to how their postures and gestures at Mass communicate their faith in the Eucharist, particularly by “kneeling during the central moments of the eucharistic prayer.”

“Amid the legitimate diversity of signs used in the context of different cultures, everyone should be able to experience and express the awareness that at each celebration we stand before the infinite majesty of God, who comes to us in the lowliness of the sacramental signs.”

• As for Church architecture, Pope Benedict encouraged parishes to ensure their facilities are fully accessible

CNS photo by Paul Haring



Father William Shaughnessy, an Opus Dei priest, raises the chalice while celebrating noontime Mass at the Opus Dei-run Catholic Information Center in Washington on March 13. The same day, Pope Benedict XVI released a 131-page apostolic exhortation on the Eucharist titled “*Sacramentum Caritatis*” (“The Sacrament of Charity”).

to people with disabilities and that the tabernacle containing the Blessed Sacrament is “readily visible to everyone entering the church.”

“In churches which do

not have a Blessed Sacrament chapel and where the high altar with its tabernacle is still in place, it is appropriate to continue to use this structure for the reservation and adoration of the Eucharist,” he said.

“In new churches, it is good to position the Blessed Sacrament chapel close to the sanctuary; where this is not possible, it is preferable to locate the tabernacle in the sanctuary, in a sufficiently elevated place,” he said.

However, the pope said, the “final judgment on these matters belongs to the diocesan bishop.”

In the letter, Pope Benedict also formally reaffirmed the obligation of celibacy for priests in the Latin rite and the fact that, in most cases, Catholics and other Christians should not share the Eucharist, which is a sign of full unity in faith.

He reminded Catholics of the obligation to be in a “state of grace,” free from serious sin, before receiving Communion, and of the fact that by receiving Communion they are publicly proclaiming their unity with the teaching of the Church.

“Respect for human life, its defense from conception to natural death, the family built upon marriage between a man and a woman, the freedom to educate one’s children and the promotion of the common good in all its forms ... are not negotiable,” he said.

Politicians and lawmakers must introduce and support laws inspired by those values, the pope said.

Pope Benedict said, “bishops are bound to reaffirm constantly these values as part of their responsibility to the flock entrusted to them.”

But the pope did not mention his position on whether or not bishops should declare publicly that they would withhold Communion from a politician who did not fully accept Church teaching.

At the Vatican press conference presenting the document, Italian Cardinal Angelo Scola of Venice was asked what the papal position was.

“He does not want to say that which he does not say,” the cardinal responded.

The pope reminded bishops that they must call all Catholics, particularly politicians, to coherence of faith and action, “but he cannot substitute himself for the pastoral prudence of the bishop,” the cardinal said. †

*A strong shoulder
in a difficult time.*

Dear Supreme Knight:

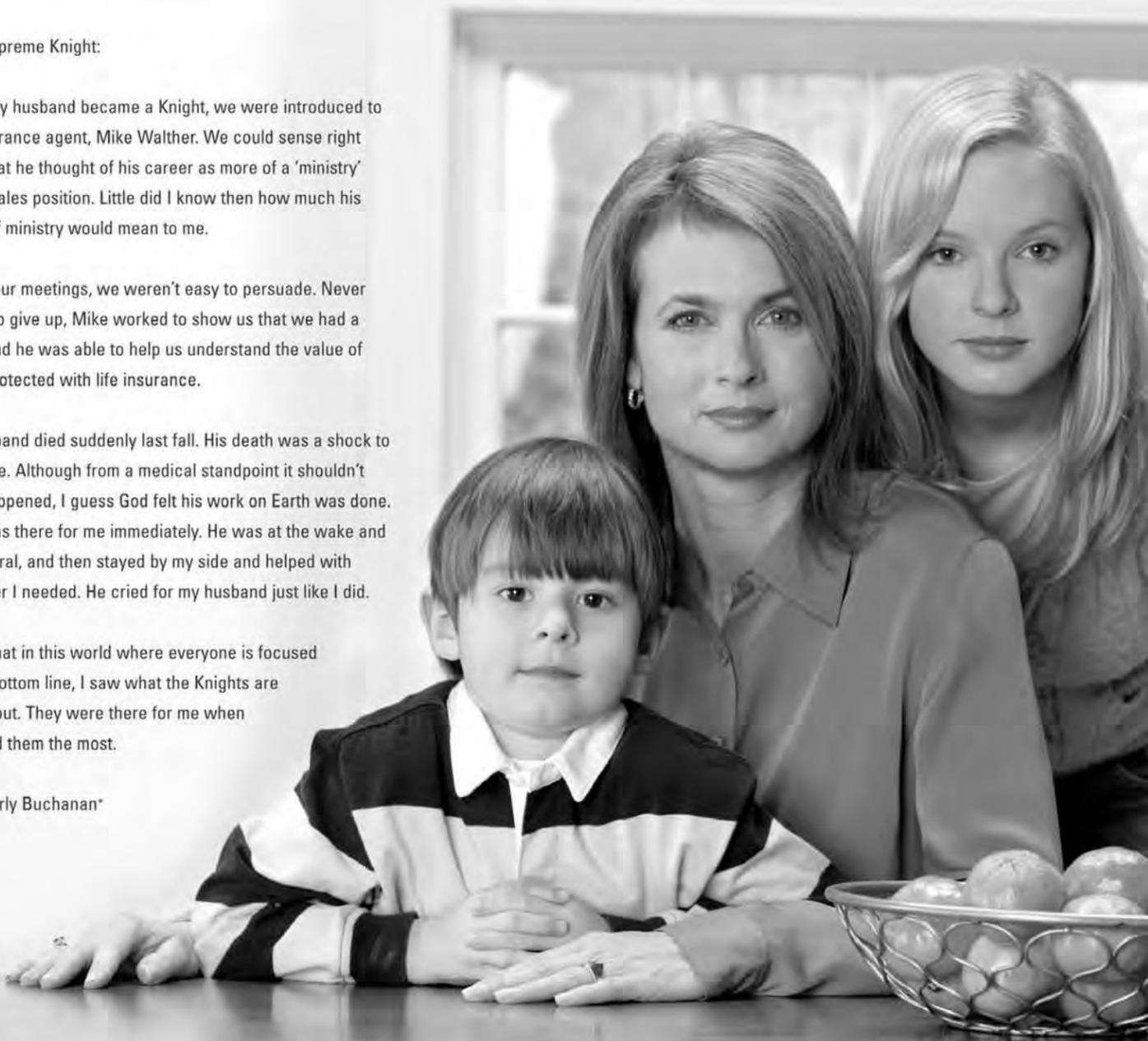
When my husband became a Knight, we were introduced to our insurance agent, Mike Walther. We could sense right away that he thought of his career as more of a ‘ministry’ than a sales position. Little did I know then how much his sense of ministry would mean to me.

During our meetings, we weren’t easy to persuade. Never willing to give up, Mike worked to show us that we had a need, and he was able to help us understand the value of being protected with life insurance.

My husband died suddenly last fall. His death was a shock to everyone. Although from a medical standpoint it shouldn’t have happened, I guess God felt his work on Earth was done. Mike was there for me immediately. He was at the wake and the funeral, and then stayed by my side and helped with whatever I needed. He cried for my husband just like I did.

I think that in this world where everyone is focused on the bottom line, I saw what the Knights are truly about. They were there for me when I needed them the most.

— Beverly Buchanan*



*Based on an actual letter. Names have been altered to preserve anonymity.

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