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# Criterion

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## 'A real sense of what would Jesus do'

*Faith-filled health care group marks 20 years of helping the poor and the homeless*

By John Shaughnessy

An amused smile crosses the face of Dr. Jim Trippi as he shares the story of how one of the most remarkable faith-filled medical efforts to help the poor and the homeless began on a cold February night 20 years ago.

On that night, Trippi walked into an Indianapolis church where 80 homeless people slept in the pews overnight to get refuge from the biting wind and the frigid temperatures.

Accompanied by a nurse and a clerk, and carrying a steamer trunk filled with medical samples, Trippi entered the church with a belief that he could make a small difference—a belief that had been formed a few weeks earlier as he volunteered at the Cathedral Kitchen, a ministry of SS. Peter and Paul Cathedral Parish in Indianapolis.

While Trippi served food and drink to the poor and the homeless at the soup kitchen, the member of St. Thomas Aquinas Parish in Indianapolis was struck by the obvious health problems and medical needs of the people. So Trippi decided to use his skills as a doctor to help, which led him to the church where homeless people slept in the pews.

There was just one problem. On that first night in the church, Trippi announced to the homeless people that he was available to examine them and treat them for free. They returned his look of anticipation with their own looks of doubt and suspicion. Still, after an awkward length of time, one man left his pew to see Trippi in the church's nursery. When he returned, the other people in the pews looked at him for a sign of what had happened.

The man just shrugged his shoulders,



Submitted photos

Registered nurse Connie Herr looks at her watch to track the heart rate of a patient seeking care through the Gennesaret Free Clinics, a volunteer organization started by Dr. Jim Trippi, a member of St. Thomas Aquinas Parish of Indianapolis.

Trippi recalls, which seemed to be a sign that there wasn't anything to worry about because 10 other people headed to the nursery.

It's a story that still makes Trippi smile and laugh softly, the story of the start of the Gennesaret Free Clinics—a volunteer, grassroots health care effort in Indianapolis that now has about 12,000 encounters each year with poor and homeless men, women and children.

### The healing touch

In 20 years, the stories of the Gennesaret Free Clinics have increased dramatically, but they all still flow from the story of faith of

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Gennesaret Free Clinics uses a mobile van in its efforts to provide medical and dental care for poor and homeless people in Indianapolis.

## Religious leaders urge president to promote Middle East peace

WASHINGTON (CNS)—Two U.S. cardinals are part of an interfaith group of religious leaders who have asked President George W. Bush for his "active leadership" in achieving a peace agreement between Israel and the Palestinian territories, and for a comprehensive cease-fire covering Israel, the Gaza Strip and the West Bank.

"The split in Palestinian governance between the West Bank and Gaza is incompatible with a durable peace agreement," said the letter, which was signed by Cardinal Francis E. George of Chicago, president of the U.S. bishops, and Cardinal Theodore E. McCarrick, retired archbishop of Washington.

The United States should "quietly support efforts by others, possibly including Egypt and Saudi Arabia, to help form a new unified Palestinian government ... committed to rejecting violence, accepting previous agreements, and negotiating a two-state solution as the basis for peaceful coexistence between Israel and Palestine," said the Jan. 30 letter, written for the National Interreligious Leadership Initiative for Peace in the Middle East.

"Determined leadership by Secretary [of State Condoleezza] Rice and yourself in the coming months will be essential for peace negotiations to succeed," the religious leaders told Bush. They also offered to have a delegation from their group meet with him.

The letter called for "meaningful reciprocal, simultaneous steps" by Israel and the Palestinian Authority, including a cease-fire, to improve the conditions for peace. Those steps also include:

- The Palestinian Authority developing coordinated security and increased capacity for governance, blocking illegal arms shipments and disarming militias.
- Israel freezing the expansion of settlements, releasing more Palestinian prisoners and easing Palestinian movement by reducing the number of Israeli military checkpoints.

An Israel-imposed blockade along the Gaza Strip in January created hardship for Palestinians living there. Eventually, a border wall between Gaza and Egypt was breached multiple times, with Palestinians streaming out of Gaza to buy food and other necessities.

"Our nation has an inescapable responsibility and an indispensable role to play in

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## Feb. 11 Mass to conclude archdiocesan novena

### Archbishop Buechlein begins chemotherapy

Criterion staff report

In observance of the World Day of the Sick, the public is invited to attend a special Mass on Feb. 11 at noon at SS. Peter and Paul Cathedral in Indianapolis.

The Mass also concludes an archdiocesan novena to Our Lady of Lourdes that began on Feb. 3.

The novena and Feb. 11 Mass were initiated, in part, because of the recent discovery that

Archbishop Daniel M. Buechlein is suffering from Hodgkin's lymphoma, a cancer affecting the lymphatic system.

Msgr. Joseph F. Schaedel, vicar general, said the archbishop began chemotherapy on Feb. 1 to treat the cancer. The chemotherapy is expected to continue for about three months.

The archbishop's doctors have told him that his prognosis is good and that chemotherapy is a highly effective treatment for Hodgkin's lymphoma.

"The very positive news is that there is not much more news than what we already knew," said Msgr. Schaedel, who will be the principal celebrant at the special Feb. 11 Mass. "The cancer is confined to where it was first discovered, the right shoulder area. It has not spread elsewhere."

Msgr. Schaedel said that Archbishop Buechlein is doing well following his first chemotherapy treatment and is in good spirits.

"Like all of us, he is hopeful and grateful. He appreciates all of our prayers," Msgr. Schaedel said. "He is offering his own prayers and sacrifices for all of us and for the archdiocese."

Feb. 11 is the feast day of Our Lady of Lourdes, one of the Church's primary patron saints of the sick. Since 1993, Feb. 11 has also been observed by the Church as the World Day of the Sick.

It also marks the 150th anniversary of the miraculous apparitions and healings at the Shrine in Lourdes, France, Msgr. Schaedel noted.

"The noon Mass at our cathedral that day will conclude the novena and be for the intentions of all those who are seriously ill, including Archbishop Buechlein," he said. "All are invited."

(To send a message of support and prayer to the archbishop, log on to [www.archindy.org/archbishop](http://www.archindy.org/archbishop).) †



Archbishop Daniel M. Buechlein

# A welcoming place: Clinic helps Spanish immigrants at parish

By John Shaughnessy

Dr. Ruben Hernandez misses his family. It's one of the main reasons the native of Honduras can be found most Saturdays at St. Mary Parish in Indianapolis offering free medical treatment to Hispanic immigrants and parishioners.

"I'm away from my family in Honduras and this lets me get to know the people in the church," says Hernandez, a third-year resident in family medicine at the Indiana University School of Medicine in Indianapolis. "It has helped me with my life here."

Dr. Janet Arno has a different reason for helping at the parish as part of the volunteer staff of the Gennesaret Free Clinics.

She is aware of two Hispanic immigrants who died because a language barrier prevented them from getting the medical help they needed.

"It's hard to get through the system," says Arno, a physician and an associate professor of medicine at the I.U. School of Medicine. "I'm happy to act in whatever way is needed—whether it's just being a gateway to the greater medical community or providing care to people

who never get it."

The clinic at St. Mary Parish is one of the latest outreaches of the Gennesaret Free Clinics, a grassroots, faith-filled effort that is marking its 20th year of providing free medical and dental care to the poor and the homeless in the Indianapolis area.

Bringing the organization's mobile van to St. Mary's every Saturday is a natural way of caring for people in the Hispanic community, Arno says.

"We opened it in September," says Arno, who is also a member of the parish. "It's a very bilingual parish. Father Mike O'Mara was aware of health needs by parishioners that really weren't being met. For Spanish-speaking people, churches are safe places where they are used to coming with their needs. It's a natural thing."

Young parents bring their children to the weekly clinics for immunizations. Husbands escort their wives who are pregnant. Friends accompany friends, trying to show them there are people concerned about their medical needs. About 20 percent of the patients are referred to Wishard Health Services in Indianapolis for further evaluation.

"One person asked, 'How much do I

Submitted photo:



Medical assistant Alma Banegas, left, prepares to take the blood pressure of Francisco Ruiz inside the mobile van of the Gennesaret Free Clinics. The van visits St. Mary Parish in Indianapolis every Saturday to provide medical care to Hispanic immigrants and parishioners. Banegas and Ruiz are members of St. Mary Parish.

owe you?' " Hernandez recalls. "I told her she didn't have to pay. She was very thankful. Most people are."

The efforts of the doctors and their team of volunteers at the mobile clinic have also touched their lives.

"My faith has been strengthened, just by seeing how people are helping others,"

Hernandez says.

"All of us, as a group of volunteers, are awed by the fact that this has worked," Arno says. "This could not have happened without God's help and Gennesaret. To be able to take care of people is such an honor. You feel the presence of God in them." †

## CLINICS

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how the program's name was chosen.

Trippi was reading the New Testament when he came across a passage from the Gospel of Mark (Mk 6:53-56) describing Christ's arrival by boat at a place called Gennesaret.

"People lined up their ill relatives on the pathway so the fringe of Christ's robe could touch them," Trippi says. "Their faith was such that they believed people would be healed if the fringe of his robe touched them. And now we're reaching out to the fringe of society. It made sense to use something from Scripture, that this is a higher calling. This is an endeavor out of our spiritual lives. We're reaching out to them as health care providers, and we're both going to be healed by this."

In the program's 20 years of providing medical and dental care—about \$1 million of service is given free each year, Trippi says—more than 2,000 people have volunteered as the services and the locations for help have increased across the city.

Medical offices are located in six homeless shelters, a food pantry and the clinic's administrative offices. There are also a mobile unit, two dental offices and a Health Recovery Program that provides housing and support for homeless men who are recovering after being treated at hospitals.

The Health Recovery Program offers one of Gennesaret's best stories, courtesy of a man who was a volunteer for another organization devoted to helping people.

When the man recognized someone associated with the Health Recovery Program, he said, "Do you remember me? I used to stay at the Health Recovery Program. That time helped me get my life back together again. You don't know how much that meant to me. I was homeless, and now I am helping others. I just wanted to let you know I appreciate it."

Other times, the thanks are expressed in ways that don't include words.

Susan Berger is a dental hygienist who helps at Gennesaret. She has seen women come to the dental clinic embarrassed by the condition of their teeth. When their smiles and their teeth are repaired, they often react with tears.

"It's very rewarding," Berger says. "The people are very appreciative. I hope I'm making a difference. I try very hard."

### 'A real sense of what would Jesus do'

Sometimes, the volunteers try so hard they give the clothes off their backs and even the socks from their feet.

Jeanne Van Tyle recalls witnessing the sock exchange when she volunteered on Gennesaret's mobile van clinic that travels throughout the city to serve the homeless on the streets.

"There was a patient who had no socks," Van Tyle remembers. "I saw the physician take off his socks, air them out and give them to the homeless man, who had sores on his feet. He was grateful."

After that experience, Van Tyle returned to her job as a professor of pharmacy at Butler University in Indianapolis. She asked her students to bring any socks they no longer used to the next class. Within a few days, she had 200 pairs. Then she invited her students to volunteer at the clinics, hoping the experience would connect the students to the underserved and uninsured people they would meet and help.

"They began to open their hearts to the patients," says Van Tyle, a member of St. Thomas Aquinas Parish in Indianapolis.

Her heart has also been opened since she began volunteering for Gennesaret in 2002.

"It's why I went into health care in the beginning. I get to help people, share my knowledge and know they're doing better," she says. "I'm not dealing with insurance companies and handling money. I'm making a difference. The patients will put their medicine in their bags, reach across and touch you, and say, 'God bless you.'"

"I think it builds a real sense of what would Jesus do. It makes you think about yourself and your life and all the blessings you have. It makes you want to do more."

### From heartbreak to inspiration

As the program has grown and evolved over two decades, the challenge has been to keep the focus on the healing touch.

As a cardiologist, Trippi has dedicated his medical practice to taking care of patients with heart problems. As the founder of the Gennesaret Free Clinics, he has seen too often the human heart near its breaking point.

"People can be pretty lonely," he says. "Sometimes they feel no one cares about them and whether they're alive or dead."

He recalls a medical visit from a young man in his late

teens, a former prison inmate who had run out of the medicine he routinely received while he was in jail, medicine he could no longer afford.

"I asked a lot of questions and made some small talk with him," Trippi recalls. "After I gave him the medicine, he came back a minute later and asked if he was going to be OK. I gave him a pat on the back and told him I thought he was going to make it. I wished him well."

That approach is part of the reason that the Gennesaret clinics received national recognition in the 1990s from former President George H.W. Bush as part of his "Point of Light" program.

Still, after 20 years of leading Gennesaret, Trippi is bittersweet about celebrating this landmark anniversary.

"Early on, we hoped this wouldn't be necessary after a while," Trippi says. "There wouldn't be these heartbreaking stories. It would be taken care of. But the melancholy gives way to a good feeling that you've been able to do something. It's satisfying.

Twenty years later, every encounter, every interaction, has been a pleasure."

That feeling leads to one last story from the Gennesaret files.

It's the story of a homeless man who nearly died, a man who came to the Health Recovery Program after his hospitalization.

After he recovered, he was able to live on his own in an apartment building. There, one day, he heard someone frantically knocking on different apartment doors on his floor.

Looking through the peephole of his door, he saw a man holding a baby. His initial reaction was to follow the lead of his neighbors and keep his door closed. Instead, he opened the door as the man begged to use his phone. He saw that the baby was struggling to breathe.

After the paramedics arrived to help the baby, one of the emergency workers told the father that his child likely wouldn't have survived if he hadn't called for help.

Trippi marvels at how one life touches another, and how one act of faith can lead to another.

"In so many ways, it's been a thing of miracles, a real heart-opening thing for me," Trippi says. "It's been a labor of love my whole life."

(To learn more about Gennesaret Free Clinics, log on to [www.gennesaret.org](http://www.gennesaret.org).) †

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# New president-rector named at Saint Meinrad School of Theology

Criterion staff report

Benedictine Father Denis Robinson has been appointed the new president-rector of Saint Meinrad School of Theology in St. Meinrad.



Fr. Denis Robinson, O.S.B.

Benedictine Archbishop Justin DuVall announced the appointment on Jan. 31 following the recommendation of the school's board of trustees.

Father Denis will take office on June 1. He

succeeds Benedictine Father Mark O'Keefe, who announced on Oct. 5, 2007, that he would resign at the end of the school year. Father Mark has been the president-rector since May 1996. Father Denis will become the 14th president-rector of the School of Theology.

Since 2007, Father Denis, 45, has served as assistant professor of systematic theology and executive assistant to the president-rector at Saint Meinrad School of Theology. In 2007, he was named subprior (third in leadership) of the monastic community.

"It's a privilege and an honor to work in this way for Saint Meinrad and the School of Theology," said Father Denis. "I want to continue to move forward, as we

have under Father Mark's leadership, and continue to be leaders in this work for the life of the Church."

Charles Gardner, executive director of the archdiocesan secretariat for spiritual life and worship, who is a member of Saint Meinrad School of Theology's board of trustees, said Father Denis brings plenty of gifts to his new position.

"I think [Father Denis] has a lot of creative ideas. He's kind of a vision person, I think," Gardner said. "He's very intelligent and seems to be really excited and energized by the opportunity."

Gardner said that Father Denis can help "different groups and ages in the Church understand the language that [each] is speaking."

In particular, Gardner noted that Father Denis can bring together Catholics who have memories of the Second Vatican Council and those who do not.

"I think he's got a lot of possibilities of bridging that gap," said Gardner. "He thinks the Catholic tradition is broader and deeper than any of us realize. ... I think he's the kind of person who can provide that kind of vision."

Saint Meinrad School of Theology is where most archdiocesan seminarians experience their priestly formation.

Father Randall Summers, associate pastor of St. Barnabas Parish in Indianapolis, graduated from Saint Meinrad School of Theology in May 2006 and took

several classes taught by Father Denis.

"He's such a dynamic speaker," Father Summers said. "He will have many opportunities to be in front of people, both students and lay people and bishops. And I think his intellect and the dynamic way in which he presents himself will serve him well."

Father Summers was particularly impressed by the conviction with which Father Denis taught his courses.

"When you listen to him in the classroom, you know that he truly believes and owns what he's saying," Father Summers said. "And that goes a long way in the way that you're able to accept what he's saying."

Father Denis was born on Aug. 13, 1962, in Iuka, Miss. He attended the former Saint Meinrad College and Saint Meinrad School of Theology, earning a bachelor's degree in philosophy in 1989 and a Master of Divinity in 1993. He was ordained a priest for the Diocese of Memphis on June 13, 1993. From 1993-97, he was parochial vicar for the Cathedral of the Immaculate Conception in Memphis, Tenn.

He joined the monastery on Aug. 6, 1997, and professed solemn vows on Aug. 15, 2000.

From 1997 to 2001, Father Denis was director of continuing education and permanent deacon formation and adjunct instructor in systematic theology for the School of Theology.

He then attended the Catholic University of Louvain, Belgium, where he received a master's degree in theology in 2002, a licentiate in sacred theology in 2003, and doctorates in sacred theology and philosophy in 2007.

Father Denis is the author of numerous articles and has contributed to several theological texts. He is the editor of *Sacerdos in Aeternum: Reflections on the Priesthood Today* and co-editor of *Theology and Religious Pluralism*.

Saint Meinrad School of Theology has been preparing leaders for the Roman Catholic Church for more than 145 years, offering graduate-level courses for students seeking master's degrees and continuing education. Students studying for the priesthood at Saint Meinrad pursue a Master of Divinity degree.

Lay degree students can earn a Master of Arts (Catholic Thought and Life), a Master of Theological Studies or a Master of Arts degree in Catholic Philosophical Studies in a two-year program. The School of Theology is operated by the Benedictine monks of Saint Meinrad Archabbey.

The school has an enrollment of 177 students, 95 of whom are priesthood students from 26 U.S. and foreign dioceses and 11 religious communities.

(Reporter Sean Gallagher contributed to this story.) †

# Senate passes bill aimed at employers of undocumented workers

By Brigid Curtis Ayer

Businesses that hire undocumented immigrants may be fined and eventually put out of business if a measure passed by the Indiana Senate by a 37-11 vote clears the Indiana House of Representatives in the coming weeks. Senate Bill 335, authored by Sen. Mike Delph (R-Carmel), would penalize businesses that knowingly hire undocumented workers beginning in October 2009.

The bill requires the attorney general's office to investigate written complaints of businesses employing illegal immigrants.

If the attorney general's office determines that the business has violated the law, federal immigration enforcement, the local law enforcement and the county prosecutor are notified.

The first offense results in a warning, a second offense could result in a temporary suspended business license and a third offense could lead to having all business licenses revoked.

Sen. Delph said he authored the bill because, next to property taxes, illegal immigration is the second most asked question during town meetings.

Frustrated by the federal government's inaction, Sen. Delph started looking into what other states were doing and modeled his bill after their proposals.

The bill received several hours of testimony during a Jan. 16 hearing, which drew a crowd of more than

50 people before the Senate Pension and Labor Committee.

Glenn Tebbe, executive director of the Indiana Catholic Conference, which serves as the official representative for the Indiana bishops and the Catholic Church in the state on public policy matters, testified in opposition to the bill.

"The Catholic Church does not support illegal immigration, and respects the right of nations to control its borders," Tebbe said.

However, Tebbe explained that the Church is concerned about the effects that Senate Bill 335 would have on employers, immigrant families and children.

Putting hundreds of people out of work will only add to the social concerns in the community, he said. Presently, those working are caring for their family needs and contributing to the common good.

Tebbe noted that similar laws enacted in Arizona and Oklahoma are having detrimental effects on the economy and on the families of immigrants.

Sen. Karen Tallian (D-Portage), who serves as a member of the Senate Pensions and Labor Committee, said she opposed the bill on the floor because employers are left to either enforce Indiana's law or federal law.

"As it stands now, businesses would avoid hiring anyone

who might even remotely look like an illegal alien."

Sen. Tallian was also concerned that no one even asked about the fiscal impact on the state to conduct enforcement.

Sen. Robert Deig (D-Mount Vernon) said, "I supported the bill as a way to send a message to the federal government to do something about it, but I don't think the bill is going anywhere."

Sen. Deig said he didn't think the bill was a racial bill or one intended to discriminate, but rather a bill to tell the federal government to act.

In addition to the ICC, members of the Hispanic community, the Indiana Chamber of Commerce and the Indiana Manufacturers Association opposed the bill.

Those testifying in support of the bill included Hoosiers for Secure Borders, the Indiana Federation for Immigration Reform and Enforcement (IFIRE) and Mike Cutler, an immigration agent from New York with 30 years of experience.

All shared various concerns, such as illegal immigrants contribute to illegal drug trafficking, are a

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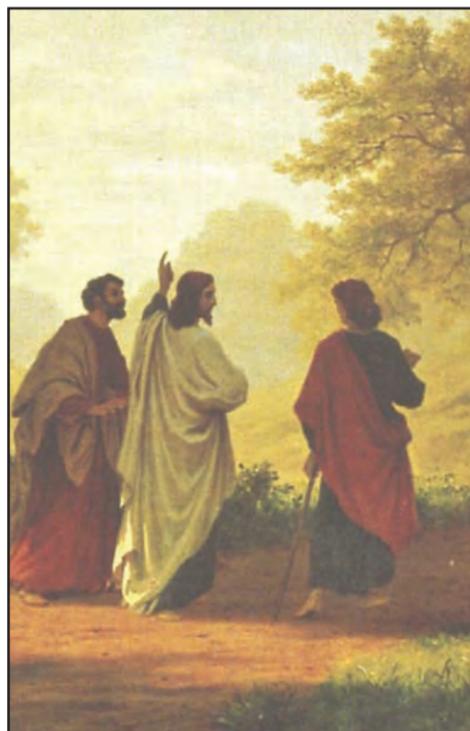


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## Editorial



Pope Benedict XVI greets a newly married couple during a general audience at the Vatican. Newlywed couples can request special tickets to a papal audience through their parish pastors. Tradition calls for the bride and groom to wear wedding attire when they attend the audience.

# God's plan for marriage

This issue contains our semi-annual Marriage Supplement. We congratulate those who are announcing their wedding plans, particularly since traditional marriage according to the teachings of the Catholic Church has been taking a real beating in our society during recent years.

Gone are the days when marriage was considered a natural stage of adult development. The percentage of couples who live together outside of marriage, either temporarily or permanently, continues to grow and has become socially acceptable. More and more unmarried women are having children, also without social stigma. Marriage in U.S. society has become just one option among others.

The way that Catholics have assimilated into U.S. society, it is hard to find evidence that members of our Church have a different attitude toward marriage. Yet every study shows beyond a doubt that the Catholic principles and teachings about marriage are best for society.

Those studies consistently show that couples who live together before marriage are much more likely to divorce after marriage, but young people don't seem to believe that. They tend to look at cohabitation as a "trial marriage," to see if they can successfully live with one another before actually marrying.

It is true that the people who cohabit have different characteristics than those who don't, and that partially explains the high divorce rate among those who cohabit before marriage, but studies that take those differences into consideration still report that cohabitation itself contributes to problems in marriage.

One of those different characteristics, of course, is the belief that sexual relations outside of marriage are morally wrong—that it involves mortal sin.

U.S. society glorifies fornication throughout our media, and children are exposed to that propaganda from an early age. The Church still teaches that sexual activities are moral only within the context of marriage between a man and a woman.

Obviously, one of the consequences of sex outside of marriage is the explosion in the number of children born to unmarried women. This is particularly a serious problem among African-Americans where almost 70 percent of children are born to, and raised by, single women, but it is a growing problem

among all segments of the population.

The result is an increase in the number of children living in poverty and those drawn to criminal activity. Not all children born to a single woman are destined to grow up like that, of course, but the absence of a father in a family while the children are growing up presents a tremendous challenge to the mother.

The *United States Catholic Catechism for Adults* comments on all this as it points out the need for marriage preparation programs: "These programs are all the more necessary because cultural changes in recent times have undermined God's will for marriage.

"The so-called sexual revolution, aided by artificial contraception, has made it more culturally acceptable for men and women to have sexual relations without having to marry each other. The legalization of abortion has reduced the pressure on men and women to worry about the consequences of unwanted pregnancies.

"The casual acceptance of unmarried cohabitation—and of couples' entering marriage without a permanent commitment—contradicts the very nature of marriage. The political pressure for the legalization of same-sex unions is yet another step in the erosion of God's plan for marriage and the understanding of marriage in the natural order of creation" (pp. 285-286).

Marriage is indeed part of God's plan, not only a social construct.

As the *Catechism of the Catholic Church* says, "The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator. Marriage is not a purely human institution despite the many variations it may have undergone through the centuries in different cultures, social structures and spiritual attitudes" (CCC, #1603).

It is Catholic Church teaching that God is the author of marriage. It is his plan for what is best for the couple as well as for the generation and education of children.

Cohabitation, single motherhood or any other modern substitutes for marriage simply can't match God's plan.

We can count on the Church to continue to emphasize the importance of marriage despite our society's efforts to minimize it.

—John F. Fink

## Be Our Guest/Patti Lamb

# Whether married or single, put God at the center of your life

I recently attended a bridal shower for a friend, and one of the games we played was called "Advice for the Happy Couple."

The purpose of the game was for all the women in the room to give their best relationship advice to the bride-to-be before she begins her journey of marriage.

Each guest had to read her advice aloud, and the responses ranged from sentimental and sweet to witty and humorous.

Everyone had such seemingly polished answers. Many of these women could have gotten jobs writing greeting cards. Some of their responses included:

- "Don't go to bed mad."
- "Marry your best friend."
- "The key ingredient in any marriage is a sense of humor."
- "Heed this rule: No dirty socks on the floor."
- "Write 'buy anniversary gift' on your husband's calendar one week before your anniversary."

I was nervous. After all, I am a newcomer to the sacrament of marriage, with only a mere four years under my belt.

How could I come up with some savvy advice that would make all the women in the room smile? Plus, my advice was more rooted in my faith and was quite serious, not humorous or romantic.

When it came to my turn, I read the advice straight from my paper without looking up.

"Put God at the center of your relationship, and everything will come together."

The room was a little silent, and I felt the need to fill the void so I went on to explain, "Even in as little as four years of marriage, I've learned that there are ups and downs that I could never have anticipated: a car accident, building a new house, job changes, two new babies and a beloved family member becoming ill.

"Life is full of change, and the only constant in this ever-changing world is God. So my best advice would be to put God at the center of your marriage, and he will sustain you."

Soon the excitement of wedding planning and dress shopping and wedding photos are behind us, and that's when the real journey of togetherness begins.

The years to come will bring with them some things you may never have expected.

There will be bright days that are so sweet you can almost taste them, and you'll never want them to end.

And there will also be dark nights when your pillow is wet from your tears. But if God is at the center of your union, how can it not ultimately be anything but wonderful?

Each day gives us more time to learn about each other and to grow together.

God gives us the grace of the sacrament of marriage in order for our relationship to work.

Love grows exponentially beyond what you can fathom in even just a short time. There are so many peaks and valleys in marriage that you can't help but grow closer.

I am thinking of a snapshot in my mind of the first second my husband held our newborn son.

The way he looked at our son and introduced himself ("Hi there, I'm your daddy. I'm so excited to finally meet you.") made me love my husband even more.

And there have also been times when I could almost feel my heart ache for my husband when a former job nearly robbed him of his sense of self-worth.

I, too, have certainly done my part to take him on a roller coaster ride throughout the last four years.

But we got through these times together as a team.

If God is at the heart of your union then that union will only be made stronger and love will only be made more perfect.

So my best advice to the bride (and the groom) is to put God at the center.

Ultimately, love is God, and God has to be at the center of your relationship in order for it to succeed.

Pray together. Ask God to stay at the center of your relationship and your marriage. Ask him to let your love grow.

Ask him to help you raise wonderful children or to give you patience and gentle grace to care for your aged parents. Ask him for the grace of the sacrament to continually renew your love.

Whatever complications or opportunities arise in your marriage, call upon God to guide and direct you, to be at the heart and the helm, and he will not disappoint. And even when there are those doldrums when you and your spouse are at odds, ask God to help you put on love over your frustration.

Just a last bit of advice to those searching for their lifelong mate: I think it's never too soon to start praying to God to find the right partner.

I'll always remember one of my aunts telling me, "I'm praying that you find a wonderful spouse."

I kept that in the back of my mind, and she always reminded me to pray for this, too. So I did.

I prayed for God's guidance, to be lead to where and to with whom I was supposed to be. I had my own plans, but those plans unfolded and it turns out that God had much better plans for me in the end. I am grateful.

And for those of us not called to the vocation of marriage, I believe this advice still applies.

"Put God at the center of your life, at the center of anything you do, and everything will come together."

No one led by God will be led astray.

(Patti Lamb is a member of St. Susanna Parish in Plainfield.) †

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

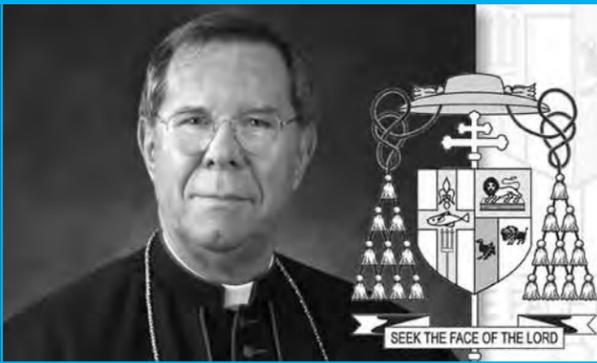
letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months.

Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Immigration is a complex problem that needs to be fixed

It seems like it will be a very long political campaign for a new president of our country.

The upside of the time until November elections is that we have time to study and reflect about the major issues, and to do so informed by our Catholic faith.

Shortly before Christmas, I was a guest speaker for "Theology on Tap," a Catholic forum for young adults.

After a brief presentation on the meaning of Advent, I was asked if I would be willing to field questions, some of which had been submitted beforehand. I enjoy that kind of format as a good opportunity for communication about our faith.

The first question I was given was: "Of the current Democratic and Republican candidates for president, who would you like to be the next president?"

My immediate response was, "Surely you don't expect me to answer that!"

They laughed with me.

What I could say was that when the time comes to vote, we need to do so according to an honestly informed conscience and that our conscience needs to be shaped by our Catholic teaching of faith and morals.

Of course, these are bright young adults, and they also asked if they are obliged to vote at all if none of the candidates' position on grave issues are acceptable according to one's conscience.

As good citizens, we should participate in the political process.

That being said, however, we are not compelled to vote against our conscience.

Yet the matter may not always be a clear case.

For example, if a candidate is willing to pledge that he or she would work hard to bring about the abrogation of *Roe v. Wade*, but does not take a position on the elimination of the death penalty, one could decide to vote for that candidate. Not all issues, while grave, are of equal priority.

Formation of conscience is not always to our liking. And it requires a willingness to take an objective look and a willingness to unpack the complexity of an issue.

I have in mind the "hot-button" issue of immigration.

The public conversation on this topic is so charged with the rhetoric of illegals taking jobs from citizens, living off of welfare, not paying taxes or undetected terrorists gaining entry to the U.S. with evil intent.

There are some simplistic and untrue myths surrounding the question of immigration.

It is unquestionably a complex problem that needs to be fixed, but some of the rhetoric of politicians is not helpful.

For example, to say simply that all illegal immigrants should get in line to legalize their situation may be right, but to act as if that is practical or even feasible under present circumstances is not helpful. Our current policies and the available process cannot handle the "stand in line" approach as such.

Many immigrants have risked their lives;

indeed, many have died trying to come to a country that needs labor and where they can better the desperate conditions suffered in their country of origin.

I don't know of immigrants whose primary goal is to "get rich." Rather, they sacrifice a lot of ordinary human amenities in order to provide help to their families left behind and who are desperately in need.

There is no question that their illegal situation needs to be corrected; of course, breaking the law is not right.

Nonetheless, these are human persons who deserve respect and help. These are people who share our human dignity and should be treated as such. Immigration law, policies and processes need to make legalization possible and to resolve a grave problem.

Some prevalent myths need to be aired. For example, it is not true that illegal immigrants do not pay taxes. Their contribution to the national tax base is enormous, far exceeding their participation in social and medical programs.

Our chief concern should be that these good people, sisters and brothers of ours, deserve to be treated with respect.

When the people of Israel were delivered from slavery, God made clear to Moses the

care that belongs to the alien: "When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizens among you; you shall love the alien as yourself, for you were aliens in the land of Egypt; I am the Lord your God" (Lev 19: 33-34).

Jesus had a lot more to say about love of our neighbor.

How can we, especially we Catholics, act as if we do not have immigrant origins?

If our federal and state leaders through the 19th and 20th centuries could provide leadership to handle the situation of our ancestors, I see no reason why we cannot do so today. †

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 February

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

### La inmigración es un problema complejo que es necesario resolver

Parece que la campaña política para conseguir al nuevo presidente de nuestro país será muy larga.

El lado positivo de este período hasta las elecciones en noviembre es que tendremos tiempo para analizar y reflexionar sobre los principales temas, y hacerlo informados desde nuestra fe católica.

Un poco antes de Navidad se me invitó como presentador para "Theology on Tap," un foro católico para jóvenes adultos.

Luego de una breve presentación sobre el significado del Adviento, se me pidió si estaría dispuesto a responder preguntas de la audiencia, algunas de las cuales habían sido enviadas por adelantado. Disfruto ese tipo de estructura como una buena oportunidad para la comunicación sobre nuestra fe.

La primera pregunta que recibí fue: "Entre los candidatos a la presidencia demócratas y republicanos de la actualidad, ¿quién le gustaría que fuera el nuevo presidente?"

Mi reacción inmediata fue: "¡Ciertamente no esperaré que responda esa pregunta!"

Todos se echaron a reír conmigo.

Lo que sí pude expresar es que cuando llegue el momento de votar, debemos hacerlo obedeciendo a una conciencia informada con honestidad, y que dicha conciencia debe conformarse a nuestras enseñanzas católicas sobre la fe y la moral.

Por supuesto, se trata de jóvenes adultos muy inteligentes, y además preguntaron si estaban obligados a votar si ninguna de las visiones de los candidatos sobre asuntos delicados era aceptable de acuerdo a la conciencia de la persona.

Como buenos ciudadanos, debemos participar en el proceso político.

Sin embargo, habiendo dicho esto, no estamos obligados a votar en contra de

nuestra conciencia.

A pesar de ello, puede que el asunto no esté siempre tan claro.

Por ejemplo, si un candidato está dispuesto a comprometerse a trabajar arduamente para lograr la abrogación del caso *Roe v. Wade*, pero no asume una posición en cuanto a la abolición de la pena de muerte, podríamos decidir votar por ese candidato. No todos los temas tienen la misma prioridad aunque sean igualmente serios.

La formación de la conciencia no es siempre de nuestro agrado. Y requiere la disposición para analizar objetivamente y para descifrar la complejidad de un asunto.

Traigo a colación el controversial tema de la inmigración.

El diálogo público sobre este asunto está saturado de la retórica de los ilegales que les quitan los trabajos a los ciudadanos, que viven de la beneficencia pública, que no pagan impuestos o son terroristas que pasan desapercibidos y logran entrar en EE.UU. con intenciones perniciosas.

Estos son algunos de los mitos equivocados y simplistas que rodean la cuestión de la inmigración.

Es indiscutiblemente un problema complejo que es necesario resolver, pero algunas de las retóricas de los políticos no aportan soluciones.

Por ejemplo, decir simplemente que todos los inmigrantes ilegales deberían ponerse en espera para legalizar su situación, puede ser lo correcto, pero fingir que es una solución práctica o incluso posible en las circunstancias actuales, no es un aporte útil. Nuestras normativas actuales y el proceso del que disponemos no sirven para el método de "espera en la fila."

Muchos inmigrantes han arriesgado sus

vidas; de hecho, muchos han perecido tratando de venir a un país que necesita mano de obra y donde pueden mejorar las condiciones desesperadas que sufren en sus países de origen.

No conozco ningún inmigrante cuyo objetivo principal sea "enriquecerse." En vez de ello, sacrifican muchas de las comodidades humanas comunes a fin de proporcionar ayuda a las familias que dejaron y que están desesperadamente necesitadas.

Sin duda su situación de ilegalidad debe corregirse; obviamente no está bien infringir la ley.

Sin embargo, estas son personas humanas que merecen respeto y ayuda. Son personas que comparten nuestra dignidad humana y a quienes debe tratarse como tales. La ley de inmigración, las políticas y los procesos deben hacer que la legalización sea posible y resolver un problema serio.

Es necesario ventilar algunos de estos mitos tan comunes. Por ejemplo, no es cierto que los inmigrantes ilegales no pagan impuestos. Su aporte a la base tributaria nacional es enorme y supera con creces su participación en los programas sociales y médicos.

Nuestra principal preocupación debería ser que esta buena gente, hermanos y hermanas nuestros, merece que se les trate con respeto.

Cuando el pueblo de Israel fue liberado de la esclavitud, Dios le dejó claro a Moisés

la deferencia que merecen los forasteros: "Cuando un forastero resida entre vosotros, en vuestra tierra, no lo oprimáis. Al forastero que reside entre vosotros, lo miraréis como a uno de vuestro pueblo y lo amarás como a ti mismo; pues también vosotros fuisteis forasteros en la tierra de Egipto. Yo, Yahvé, vuestro Dios" (Lev 19: 33-34).

Jesús predicaba mucho sobre el amor al prójimo.

¿Cómo podemos nosotros, especialmente los católicos, actuar como si no proviniéramos de inmigrantes?

Si nuestros líderes de los siglos XIX y XX supieron manejar la situación de nuestros antepasados, no veo por qué no podrían hacerlo hoy en día. †

¿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: Daniela Guanipa,  
Language Training Center, Indianapolis.

#### La intención del Arzobispo Buechlein para vocaciones en febrero

**Adultos jóvenes:** que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el servicio en la iglesia, especialmente como sacerdotes y religiosos.

# Events Calendar

## February 8

Good Shepherd Parish, 1109 E. Cameron St., Indianapolis. **Stations of the Cross and soup and bread dinner**, 6 p.m., no charge. Information: 317-783-3158.

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Lenten fish fry**, 4:30-8 p.m. Information: 317-546-1571.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Lenten lecture series, "The Real Teaching of Vatican II,"** Benedictine Father Matthias Neuman, presenter, 7:45-9 p.m., fish fry, 5-7:30 p.m., Way of the Cross, bilingual service, 7 p.m. Information: 317-291-7014.

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

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Fish fry**, 5-7:30 p.m., \$7 adults, \$4 children.

Information: 317-787-8246.

St. Mary Parish, 203 Fourth St., Aurora. School/PTO, **fish fry**, 4-7 p.m. Information: 812-934-3310.

Purdue University, Krannert Auditorium, Krannert School of Management, Lafayette, Ind. **Aquinas Educational Foundation, "Growing up Catholic: A Case Study of Catholic Children in Mid-20th Century America,"** 7:30 p.m., no charge. Information: 765-743-3021.

## February 9

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

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, "Life in the Spirit" seminar, Spanish-speaking**, 8 a.m.-5 p.m., lunch and breakfast provided,

pre-registration requested. Information: 317-592-1992 or 317-571-0917 or [www.ccrcci.inholyspirit.org](http://www.ccrcci.inholyspirit.org).

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Young adults day of prayer and reflection, "Discerning God's Voice: How Is God Calling Me Today?"** Father Eric Underwood, presenter, 9:45 a.m.-4 p.m. Information: 317-872-6420.

Dearborn Country Club, 170 Country Club Road, Aurora. Knights of Columbus Hall, Council #2111. **"Dance Like the Stars," ballroom dance**, 7-11 p.m. \$25 per person, one-hour dance lesson and hors d'oeuvres buffet. Information: 812-926-2323.

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting**, 1 p.m., age 50 and over. Information: 317-784-1102.

## February 10

Knights of Columbus Hall, St. Joseph Council #5290,

4332 German Church Road, Indianapolis. **"Baby Shower for Birthline,"** 1-3 p.m. Information: 317-895-8773.

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$3 per person.

St. Nicholas Parish, Parish Hall, 6461 E. St. Nicholas Drive, Sunman. **Wholehog sausage and pancake breakfast**, 7:30 a.m.-noon, free-will offering. Information: 812-623-2964.

St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, Carmel, Ind., Diocese of Lafayette. **"Culture, Convenience and Catholicism,"** Priestly Fraternity of St. Peter Father Gerard Saguto, presenter, 7 p.m. Information: 317-591-0315.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Confession, 1 p.m., Mass, 2 p.m.**, on third Sun. holy hour and pitch-in, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

## February 10-13

St. Simon the Apostle Church, 8155 Oakland Road, Indianapolis. **Parish Mission**, Redemptorist Father Tom Donaldson, presenter, 7-8:30 p.m. Information: 317-826-6000.

## February 11

St. Francis Hospital, 8111 S.

Emerson Ave., Indianapolis. **Helping Women with Cancer, "Look Good, Feel Better,"** free workshop, noon-2 p.m. Registration required: 317-782-4422 or [www.StFrancisHospitals.org/cancer](http://www.StFrancisHospitals.org/cancer).

## February 11-13

The Merton Institute for Contemplative Living, 2117 Payne St., Louisville, Ky., Archdiocese of Louisville. **"Bridges Facilitators Retreat,"** Information: 502-899-1957 or [www.mertoninstitute.org](http://www.mertoninstitute.org)

## February 12

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 12:30 p.m. Information: 317-881-5818.

## February 13

Holy Cross Church, 125 N. Oriental St., Indianapolis. **"Scripture and Our Environment,"** group lecture and dialogue, 7-8:15 p.m., free-will offering. Information: 317-637-2620, ext. 402.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **"Spaghetti and Spirituality" speaker series, "The Role of Suffering in Christian Life,"** Auxiliary Bishop Joseph N. Perry, presenter, Mass, 5:45 p.m., meatless pasta dinner, 6:30 p.m., presentation, 7:15 p.m., \$5 suggested donation. Registration due Feb. 11. Information and reservations: 317-636-4478.

## February 14

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road,

Indianapolis. **St. Valentine's Day Mass**, Msgr. Joseph F. Schaedel, vicar general, celebrant, 6 p.m. Information: 317-574-8898.

St. John the Baptist Church, 8310 St. John Road, Floyds Knobs. **Tatiana in concert, "I Thirst-The Crucifixion Story,"** 7 p.m., fish fry before concert, 4-6 p.m. Information: 812-923-5785.

Our Lady of Mount Carmel Parish, 14596 Oakridge Road, Carmel, Ind., Diocese of Lafayette. Catholic Professional Business Club, **"A Catholic Perspective on the 2008 Elections,"** Marianist Father John Putka, presenter, 6:30 a.m., reservations due Feb. 12. Information: [questions@acteva.com](mailto:questions@acteva.com).

## February 15

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Mayor Greg Ballard**, speaker, Mass, 6:30 a.m., buffet breakfast and program, \$12 per person. Information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## February 16

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, Father John McCaslin, celebrant, 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. †



Benedictine Brother Christian Raab presents his vow chart to Archabbot Justin DuVall during a liturgy on Jan. 25 at the Archabbey Church in St. Meinrad. Brother Christian professed solemn vows during the liturgy, and became a full and permanent member of Saint Meinrad Archabbey.

## Saint Meinrad monk professes solemn vows

Benedictine Brother Christian Raab professed solemn vows as a monk of Saint Meinrad Archabbey on Jan. 25 during a liturgy at the Archabbey Church in St. Meinrad.

He entered the novitiate at Saint Meinrad in 2004 and professed simple vows the following year.

In professing solemn vows of obedience, fidelity to the monastic way of life and stability in the community at Saint Meinrad, he becomes a full and permanent member of the Benedictine community.

Brother Christian, 33, of Michigan City, Ind., earned a bachelor's degree in religious studies at Indiana University in 1997 and a master's degree in pastoral

studies at Loyola University in Chicago in 2003.

He worked for four years as a high school religion teacher in Chicago before coming to Saint Meinrad. He currently is a full-time priesthood student at Saint Meinrad School of Theology.

While in formation, he was co-editor of *The Tradition of Catholic Prayer*, published in 2007 by Liturgical Press.

He also worked at the Scholar Shop, Abbey Press and the Office of Group Accommodations. He frequently gives tours of the Saint Meinrad campus and has had ministry placements at St. John Bosco Youth Group, Norton Hospital and the Branchville Correctional Facility. †

Submitted photo

## Program examines carbon footprints

Five Indianapolis parishes are "going green" with a weekly environmental program during Lent to help people reduce their carbon footprints on the Earth.

"Low Carbon Diet—A 30-Day Program to Lose 5,000 Pounds" begins at 7 p.m. on Feb. 12 at Christ the King Parish, 1827 E. Kessler Blvd.

Program facilitators are Christ the King parishioner Patty Cortellini and St. Monica parishioner David Jordan. A \$15 donation covers the cost of a book by that name.

The program continues at 7 p.m. on Feb. 19 at St. Thomas Aquinas Parish, 4600 N. Illinois St., and Feb. 26 at St. Luke the Evangelist Parish, 7575 Holliday Drive East. Immaculate Heart of Mary Parish, 5692 N. Central Ave., hosts the March 4 program and St. Monica Parish, 6131 N. Michigan Road, is the site of the March 11 session.

"Parishes united in spirituality, simplicity and sustainability for preserving God's creation" is the mission statement adopted by the parishes for their "Green Deanery of Indianapolis." Bill Scott and other members of St. Thomas Aquinas Parish's green committee wrote the statement.

"Every household has a carbon

footprint, which is the amount of carbon dioxide emissions that are put into the atmosphere," Cortellini said. "We help people figure out what their footprint is, and figure out ways to lower that footprint by 5,000 pounds in 30 days."

All of creation is our family, she said, and we have to treat the Earth like we are supposed to treat each other—with respect, love, care and concern.

Scott said "the Lord has given all that we have around us, and we have a responsibility to take care of that."

"It's pretty well spoken about in many places in both the Hebrew Scripture and the New Testament," Scott said. "I think one of the things that really influenced me has been the witness of St. Francis [of Assisi] and the idea that less is more."

"There are a lot of ways that we can lead our lives in a joyful way," he said. "A lot of people have a sense that simplicity, sustainability and spirituality involve a lot of sacrifice, ... but letting go of the physical objects around us ... frees us to be in a closer relationship with God."

(Registrations are required by contacting Immaculate Heart of Mary parishioner Karen Leone at [kaleone@indy.rr.com](mailto:kaleone@indy.rr.com).) †

## Indianapolis Legatus chapter elects officers

Tom Hirschauer, president and general manager of Publicis Indianapolis, has been elected president of the Indianapolis chapter of Legatus, an international membership organization for Catholic business executives and their spouses.

Since its founding in 1987, Legatus has provided Catholic business leaders and their spouses with monthly forums that foster personal spiritual growth.

The organization offers a support

network of like-minded Catholics who influence the world marketplace, and have the ability to practice and infuse their faith in the daily lives and workplaces of their family, friends, colleagues and employees.

Legatus, Latin for "ambassador," helps members meet the challenge of balancing their responsibilities of family, Church, business and community.

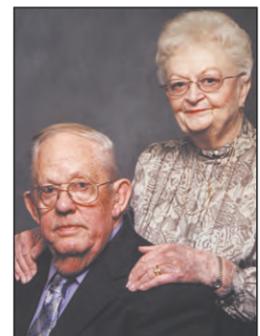
Hirschauer is a member of St. Luke Parish in Indianapolis.

The 2008 officers for the Indianapolis chapter of Legatus are: Tom Boesen, trustee, managing director, Indiana UBS; Pat Carr, treasurer, president, American

Medical Security Insurance Company; Ted Dickman, president-elect, partner-in-charge, BKD, LLP; Dan Elsener, past president and program chair, president, Marian College; Jerry Jones, membership chair, president, Cannon IV Inc.; Ken Konesco, secretary, president, Indiana Business College; George Maley, trustee, president (Emeritus) G. H. Maley Enterprises; Mike Petrie, trustee, president P/R Mortgage & Investment Corp.; Msgr. Joseph F. Schaedel, chaplain, vicar general, Archdiocese of Indianapolis; Tom Spencer, national board designee, president, Meridian Management Corporation. †

## VIPs

**William and Phyllis (Ziegler) Zinser**, members of St. Barnabas Parish in



Indianapolis, celebrated their 60th wedding anniversary on Feb. 7.

The couple was married on Feb. 7, 1948, at St. Mary Church in Greensburg.

They have three children:

Pamela Bullock, Judith Wampner and Paul Zinser. They also have five grandchildren and three great-grandchildren. †

# Religious honored at World Day of Consecrated Life Mass

By Sean Gallagher

Nearly 100 men and women religious representing more than a thousand years of combined religious life in service to the Church in central and southern Indiana came to SS. Peter and Paul Cathedral in Indianapolis on Feb. 2 to celebrate the World Day for Consecrated Life.

Liturgically, the day was also the Feast of the Presentation of the Lord, which recalls when Mary and Joseph brought the infant Jesus to be dedicated to the Lord in the Temple in Jerusalem.

The Gospel of St. Luke tells of that event in which an old woman named Anna and an old man named Simeon, through the inspiration of the Holy Spirit, recognized the Christ child as the Messiah. Simeon took him in his arms, and called him "a light for revelation to the gentiles" (Lk 2:32).

Candles were blessed at the start of the Mass and the religious present processed to their seats while holding lit candles.

Benedictine Father Julian Peters, the primary celebrant, recalled during his homily that name given to Jesus and told the religious present that they can share the light of Christ with the world.

"We go to let that light shine before our world, renewed, strengthened by the food of this table," Father Julian said, "supported by our brothers and sisters in the consecrated life, that we might be examples of Simeon and Anna in our world, [examples] of perseverance, of faith, of hope, until the revelation is made complete in the kingdom of God."

Several of the religious at the Mass were honored for their perseverance of 25, 50, 60 or 75 years in religious life.

Franciscan Sister Marge Wissman is celebrating a quarter century as a member of the Congregation of the Sisters of the Third Order of St. Francis based in Oldenburg.

For the last nine years, she has served as her community's peace and justice director, helping her sisters and the community's associates be the light of Christ through being advocates for the marginalized in the world.

Her order's founder is an inspiration in her ministry.

"When I'm working on an issue, many times I will look to [St.] Francis to see if I can find something in his life to help me to learn how to work on that issue," Sister Marge said. "I think learning about a lot of the ways that St. Francis responded to different situations and different issues has been a real inspiration in my life."

Father Julian professed his vows as a monk of Saint Meinrad Archabbey in St. Meinrad in 1983.

"It does not seem like I have been in this life for

25 years," he said before the Mass. "It just doesn't seem possible. I'm amazed at how time passes and how God's grace provides in ways that I would have never expected.

"I used to think jubilarians were old until I became one."

Although she has been in religious life twice as long as Father Julian, Benedictine Sister Anna Rose Lueken also said that her years as a founding member of

**More on the Feast of the Presentation of the Lord, page 14.**

Our Lady of Grace Monastery in Beech Grove have gone by quickly.

"It's a little hard to even imagine. I keep thinking, 'Have you really been here for 50 years?'" said Sister Anna Rose, who is the principal of St. Ambrose School in Seymour.

"I just see it as another step, and I hope I'm getting to be a better religious because of it. I'm really trying to get in with my prayer life because [the jubilee] means I'm aging a

little bit and I'd better be ready for another step in life."

Although half a century is a long time to spend as a religious, Providence Sister Marceline Mattingly entered her community at Saint Mary-of-the-Woods in 1933—25 years before Sister Anna Rose.

She, too, spoke of how quickly the years have gone by and how she takes joy in her vocation.

"I still love it," said Sister Marceline. "It's a special calling that God gave me. I've been very, very happy.

"I thank God every day that I became a Sister of Providence because it's a very affirming community, a very loving community."

Sister Marceline may have had an impact on the formation of others who have dedicated themselves to service in the Church in central and southern Indiana.

While a teacher at St. Philip Neri School in Indianapolis during



Benedictine Father Julian Peters, administrator pro-tem of SS. Peter and Paul Cathedral Parish in Indianapolis, blesses candles at the start of the World Day for Consecrated Life Mass on Feb. 2 in the cathedral. Joining him in the blessing are members of religious communities ministering in the archdiocese.

World War II, she taught the late Father James Sweeney and Father Joseph Kern, dean of the Terre Haute Deanery, who celebrated 50 years as a priest last year.

Sister Marceline had some encouraging words for youths and young adults who may feel called to religious life.

"I'd say they're lucky

kids," she said with a smile. "If God is calling them, they should listen because they're not going to get off the hook. God's going to go after them." †

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**ST. FRANCIS CANCER CARE SERVICES**

# Indianapolis parish to host annual Lenten speaker series

By Sean Gallagher

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis will host its eighth annual Lenten speaker series, titled "Spaghetti and Spirituality," on Feb. 13, 20, and 27, and March 5 and 12.

Prior to dinner and each week's presentation, the Blessed Sacrament will be exposed for adoration following the conclusion of the traditional Latin Mass at noon. Another Mass, celebrated in English, will start at 5:45 p.m.

A light, meatless pasta dinner begins at 6:30 p.m. at Priori Hall. Each presentation will begin at approximately 7:15 p.m. and ordinarily conclude by 8:30 p.m.

This year's speaker series will be the seventh one that Holy Rosary parishioner Bruce Konicek has coordinated.

He is pleased with the strong turnout for the annual event, noting that, on average, approximately 200 people fill Priori Hall for

each of the sessions.

"I think it's become a great staple for Lent," Konicek said. "[People] are always trying to find something special to do during Lent. And I think this is a great chance to do that."

As he plans each year's series, he usually does not try to establish a common theme, but instead tries to allow each speaker to be true to his or her own specialty.

But after arranging this year's slate of speakers, Konicek did notice a common thread that brings some unity to the five presenters.

"It's basically that we live in the world, but we're not of the world," Konicek said. "A lot of times today people ... think that by following religion, [life] gets easier. And, in fact, it poses additional challenges. Religion is often contrary to what society has to offer."



Bishop Joseph N. Perry, an auxiliary bishop of the Archdiocese of Chicago, will start the series on this theme on Feb. 13 with a presentation titled "The Role of Suffering in Christian Life."

In addition to coming to the parish for his presentation, Bishop Perry will celebrate a sung traditional Latin Mass, often called a "high Mass," at Holy Rosary Church at 7 p.m. on Feb. 12.

Feb. 20 will be the final day in a 40 hours devotion/parish mission for Holy Rosary Parish. Father Jonathan Meyer, associate pastor of St. Luke the Evangelist Parish in Indianapolis and archdiocesan director of youth ministry, will be preaching that evening on "The Seven Last Words of Christ upon the Cross."

Robert Royal, president of the Washington-based Faith and Reason Institute, will speak on the topic "Being Catholic in a Secular Age"

on Feb. 27.

Catholic author and speaker Moira Noonan will be at Holy Rosary on March 5 to give a presentation titled "Ransomed from Darkness: The New Age, Christian Faith and the Battle for Souls."

This year's "Spaghetti and Spirituality" series will conclude on March 12 when Colleen Hammond, author of *Dressing with Dignity* (TAN, 2005), will speak on "He Said/She Said: Communicating Charitably in an Uncharitable World."

Those interested in attending any session of Holy Rosary Parish's "Spaghetti and Spirituality" series should notify the parish staff no later than 5 p.m. on the Monday prior to a specific program.

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

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

## Archdiocesan parishes schedule annual Lenten penance services

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

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

### Batesville Deanery

Feb. 21, 7 p.m. at St. Mary of the Immaculate Conception, Aurora  
Feb. 26, 7 p.m. at St. Martin, Yorkville  
March 3, 7 p.m. at St. Louis, Batesville  
March 4, 7 p.m. at St. Teresa Benedicta of the Cross, Bright  
March 12, 7 p.m. at St. Mary-of-the-Rock, Franklin County  
March 12, 7 p.m. at St. Vincent de Paul, Shelby County  
March 12, 7 p.m. at St. Lawrence, Lawrenceburg  
March 13, 7 p.m. at St. Anthony of Padua, Morris  
March 14, 7 p.m. at St. Mary, Greensburg

### Bloomington Deanery

Feb. 26, 7 p.m. at St. Martin of Tours, Martinsville  
Feb. 28, 7 p.m. at St. Paul Catholic Center, Bloomington  
March 4, 7 p.m. at St. Vincent de Paul, Bedford  
March 6, 7 p.m. at St. Charles Borromeo, Bloomington  
March 11, 7 p.m. at St. Agnes, Nashville

### Connersville Deanery

Feb. 19, 7 p.m. at St. Elizabeth, Cambridge City  
Feb. 26, 7 p.m. at St. Andrew, Richmond  
March 5, 7 p.m. at St. Gabriel, Connersville  
March 11, 7 p.m. at St. Anne, New Castle  
March 13, 7 p.m. at St. Bridget, Liberty  
March 13, 7 p.m. at St. Mary, Rushville

### Indianapolis East Deanery

Feb. 13, 7:30 p.m. for St. Michael, Greenfield, and Holy Spirit at Holy Spirit  
Feb. 19, 7 p.m. at St. Simon the Apostle  
Feb. 20, 1:30 p.m. at St. Philip Neri  
Feb. 27, 7 p.m. at St. Thomas, Fortville  
March 13, 7 p.m. for St. Bernadette, Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)

March 13, 7 p.m. for Holy Cross, St. Mary and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral  
March 14, 7 p.m. at St. Thomas the Apostle, Fortville

### Indianapolis North Deanery

March 5, 7 p.m. deanery service at St. Pius X  
March 6, 7 p.m. deanery service at St. Pius X  
March 9, 2 p.m. deanery service at St. Pius X

### Indianapolis South Deanery

Feb. 19, 7 p.m. at SS. Francis and Clare, Greenwood  
Feb. 25, 7 p.m. at Nativity of Our Lord Jesus Christ  
Feb. 26, 7 p.m. at St. Jude  
March 4, 7 p.m. for Good Shepherd and St. Roch at St. Roch  
March 8, 9:30 a.m. at St. Barnabas  
March 10, 7 p.m. at Our Lady of the Greenwood, Greenwood  
March 11, 7 p.m. at St. Mark  
March 12, 7 p.m. for St. Joseph and St. Ann at St. Ann

### Indianapolis West Deanery

Feb. 13, 7 p.m. at St. Michael the Archangel  
Feb. 19, 7 p.m. at Mary, Queen of Peace, Danville  
Feb. 25, 7 p.m. at St. Thomas More, Mooresville  
Feb. 26, 6:30 p.m. at St. Monica  
Feb. 28, 7 p.m. at St. Malachy, Brownsburg  
March 1, 9:30 a.m. for St. Anthony and Holy Trinity at St. Anthony  
March 3, 7 p.m. at St. Gabriel the Archangel  
March 5, 7 p.m. at St. Christopher  
March 11, 6:30 p.m. at St. Susanna, Plainfield  
March 12, 7 p.m. for St. Joseph and St. Ann at St. Ann  
March 13, 7 p.m. at Holy Angels

### New Albany Deanery

Feb. 12, 7 p.m. at Most Sacred Heart of Jesus, Jeffersonville  
Feb. 24, 4 p.m. for Our Lady of Perpetual Help, New Albany, and St. Mary, New Albany, at St. Mary, New Albany  
Feb. 27, 7 p.m. at St. Joseph, Corydon  
Feb. 28, 7 p.m. at St. Michael, Charlestown  
March 3, 7 p.m. at St. Mary, Navilleton  
March 6, 6:30 p.m. at St. Paul, Sellersburg  
March 6, 7 p.m. at St. Joseph, St. Joseph Hill

March 8, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs  
March 9, 7 p.m. at St. Mary, Lanesville  
March 10, 7 p.m. at St. Michael, Bradford  
March 10, 7 p.m. at St. Anthony of Padua, Clarksville  
March 12, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs

### Seymour Deanery

Feb. 19, 6:30 p.m. at St. Anne, Jennings County  
Feb. 20, 7 p.m. at St. Joseph, Jennings County  
Feb. 20, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour  
Feb. 24, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh  
Feb. 26, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison  
Feb. 26, 6 p.m. at Church of the American Martyrs, Scottsburg  
Feb. 27, 6 p.m. at St. Patrick, Salem  
Feb. 27, 7 p.m. at St. Mary, North Vernon  
March 6, 7 p.m. at St. Bartholomew, Columbus

### Tell City Deanery

March 9, 2 p.m. deanery service at St. Paul, Tell City  
March 11, 6:30 p.m. deanery service at St. Meinrad, St. Meinrad

### Terre Haute Deanery

Feb. 13, 7 p.m. at Annunciation, Brazil  
Feb. 14, 12:30 p.m. and 7 p.m. at Sacred Heart, Clinton  
Feb. 17, 7 p.m. at St. Joseph, Rockville  
Feb. 20, 7 p.m. at St. Benedict, Terre Haute  
Feb. 21, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute  
Feb. 28, 7 p.m. at St. Patrick, Terre Haute  
March 5, 7 p.m. at St. Paul the Apostle, Greencastle †

### Lenten activities available online

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

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



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# Faith, hope and love



Carrie Ann Klein and Nicholas Brandon Fazio were married on Dec. 29, 2007, at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Joseph B. and Mary Ann Klein. The groom is the son of Jack and Barbara Fazio. Father Stephen Banet, pastor of St. Jude Parish in Indianapolis and a family friend, celebrated the nuptial Mass.

Photography by Joe DeFabis, DeFabis Photography, [www.defabisphotography.com](http://www.defabisphotography.com). Design by Ann Sternberg. Read this supplement at [www.CriterionOnline.com](http://www.CriterionOnline.com).

# WEDDING ANNOUNCEMENTS



**Alexander-Gaddini**

Emily Denise Alexander and Anthony Robert Gaddini will be married on April 26 at SS. Philomena and Cecilia Church in Oak Forest. The bride is the daughter of Joseph and Lynn Alexander. The groom is the son of Oliver and Penelope Gaddini.



**Crouch-Strasser**

Jill Ann Crouch and Shane Allen Strasser will be married on April 25 at St. Michael the Archangel Church in Indianapolis. The bride is the daughter of Bob Crouch and Justine Crouch. The groom is the son of Ron Strasser and Darlene Strasser.



**Graf-Keller**

Laura J. Graf and Brian C. Keller will be married on April 26 at St. John the Baptist Church in Dover. The bride is the daughter of Robert and Marlene Graf. The groom is the son of Stan and Paula Keller.



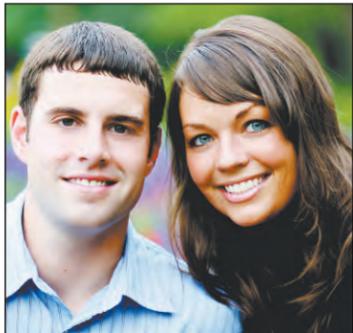
**Oehmann-Dupaquier**

Jessica Lee Oehmann and Justin Ray Dupaquier will be married on June 14 at St. John the Baptist Church in Starlight. The bride is the daughter of Danny and Lisa Oehmann. The groom is the son of Kerry and Georgina Dupaquier.



**Steinmetz-Pertile**

Marlaina Joy Steinmetz and Joseph Louis Pertile will be married on May 17 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. The bride is the daughter of David and Janice Thompson. The groom is the son of Joseph and Elizabeth Pertile.



**Angle-Burkett**

Erin Ashley Angle and Brent Michael Burkett will be married on May 31 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Mark and Jackie Angle. The groom is the son of Kip and Debbie Burkett.



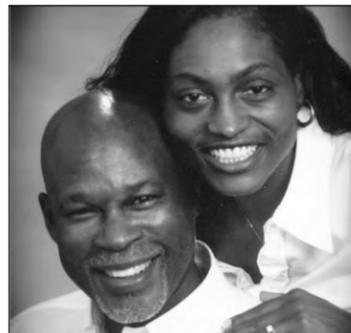
**Cummins-Trulock**

Megan Elizabeth Cummins and Patrick Steven Trulock will be married on June 21 at Bishop Chartrand Memorial Chapel at Marian College in Indianapolis. The bride is the daughter of Paul and Lisa Cummins. The groom is the son of Janet Trulock and the late Steven Trulock.



**Harmeyer-Hilger**

Sarah Ann Harmeyer and Joseph Henry Hilger will be married on April 12 at St. Mary (Immaculate Conception) Church in Rushville. The bride is the daughter of Michael and Doris Harmeyer. The groom is the son of Joseph and Elaine Hilger.



**Robinson-Hurdle**

Cynthia Joyce Robinson and Alejandro F. Hurdle were married on Feb. 2 at St. Monica Church in Indianapolis. The bride is the daughter of Ray Parker and Royalmetta Johnson. The groom is the son of Agatha Moore and the late Bill Hurdle.



**Stock-Cooper**

Shauna Courtney Stock and Randy Jay Cooper will be married on June 14 at St. Alphonsus Church in Zionsville, Ind. The bride is the daughter of Donald and Tina Stock. The groom is the son of the late Maggie Cooper.



**Downs-Valencourt**

Lindsay Erin Downs and Jesse Roy Valencourt will be married on June 28 at Redeemer Presbyterian Church in Indianapolis. The bride is the daughter of Kevin Downs and Cathy Curry. The groom is the son of Rene and Leslie Valencourt.



**Huser-Lecher**

Lisa Marie Huser and Mark Andrew Lecher will be married on March 29 at St. Matthew the Apostle Church in Indianapolis. The bride is the daughter of Terry and Kathy Huser. The groom is the son of Charles and Ruth Lecher.



**Rossman-Altman**

Courtney Rossman and T.J. Altman will be married on June 14 at St. Patrick Church in Indianapolis. The bride is the daughter of Jack and Judy Rossman. The groom is the son of Therese Ardizzone.



**Ward-Pippenger**

Elizabeth S. Ward and Matthew S. Pippenger will be married on May 10 at St. Francis Xavier Church in Cincinnati, Ohio. The bride is the daughter of Charles and Elizabeth Ward. The groom is the son of Roger and Irene Pippenger.



**Bowie-Bordenkecher**

Paula Vernetta Bowie and John M. Bordenkecher will be married on April 26 at Notre Dame Chapel at Trinity University in Washington. The bride is the daughter of Clifton V. Bowie and Pauline Bowie. The groom is the son of Joseph and Ann Bordenkecher.



**Eddleman-Wagner**

Kristin Nicole Eddleman and Nicholas Jerome Wagner will be married on May 31 at St. Christopher Church in Indianapolis. The bride is the daughter of David and Patty Eddleman. The groom is the son of Gary and Debbie Wagner.



**Mittel-Wisenski**

Stacy Lynn Mittel and Stephen Michael Wisenski will be married on May 24 at Sacred Heart of Jesus Church in Jeffersonville. The bride is the daughter of Richard and Maxine Mittel Sr. The groom is the son of Michael and Virginia Wisenski.



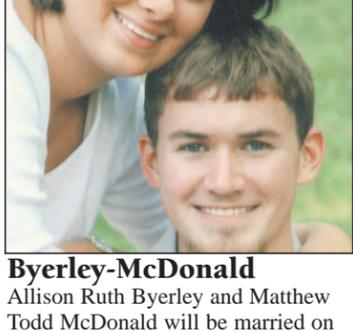
**Simmons-Rossman**

Kate Erin Simmons and Robert Linehan Rossman II will be married on April 12 at St. Patrick Church in Indianapolis. The bride is the daughter of James and Linda Simmons. The groom is the son of Robert and Paula Rossman.



**Warner-Tadepalli**

Lisa Shereen Warner and Avinash Tadepalli will be married on April 26 at Christ the King Church in Indianapolis. The bride is the daughter of A. Carl Warner and Ruth Warner. The groom is the son of Drs. Ragu and Gayle Tadepalli.



**Byerley-McDonald**

Allison Ruth Byerley and Matthew Todd McDonald will be married on June 14 at Our Lady of the Springs Church in French Lick. The bride is the daughter of Wayne and Susan Byerley. The groom is the son of Bill and Teresa McDonald.



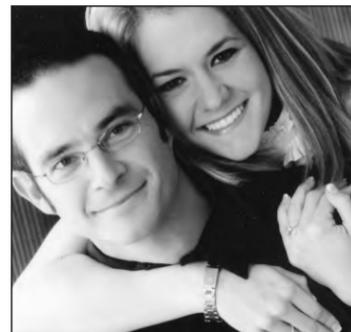
**Myers-Craig**

Rebecca Ann Myers and Jesse Robert Craig will be married on April 12 at St. Nicholas Church in Sunman. The bride is the daughter of Thomas and Angie Myers. The groom is the son of Robert and Tammy Craig.



**Spaeth-Robben**

Ann Marie Spaeth and Irvin Joseph Robben will be married on April 26 at St. Mary Church in Rushville. The bride is the daughter of Bernard and Elizabeth Spaeth. The groom is the son of Anthony and Florence Robben.



**Webster-Bright**

Murielle Suzanne Webster and John Scott Bright Jr. will be married on June 28 at St. Mary Church in North Vernon. The bride is the daughter of Jon and Julie Webster. The groom is the son of John and Debby Bright. †

## There's still time to register for Pre Cana, Tobit Weekend

Engaged couples still have time to register for two marriage preparation programs in coming months.

The Pre Cana Conference, a one-day marriage preparation program, and the Tobit Weekend, a three-day retreat, are held at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

Pre Cana Conferences are scheduled on Feb. 17, Feb. 24, April 6, April 27, May 4, May 18, June 8, July 13, Aug. 10 and Oct. 19.

For more information, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596, or log on to [www.archindy.org/family](http://www.archindy.org/family).

Tobit Weekends are scheduled on April 4-6, May 16-18, June 6-8, July 11-13 and Sept. 19-21.

For more information, call Our Lady of Fatima Retreat House at 317-545-7681 or log on to the archdiocesan retreat center Web site at [www.archindy.org/fatima](http://www.archindy.org/fatima). †

The Fall Marriage Supplement will be published in the July 18, 2008, issue of *The Criterion*.

# Sacramental themes highlight new marriage research

By Daniel Sarell

Special to *The Criterion*

For years, the paradigm for preparing couples for marriage has centered on the ongoing effort and learned skills, especially communication and conflict resolution, required for a healthy marriage.



Daniel Sarell

Learning those important skills comprises a very human response to the grace of the sacrament of

matrimony and remains crucial even as new research begins to highlight new themes.

For example, in Catholic marriage ministry, a new emphasis is emerging on the sacramentality of marriage, especially in light of Pope John Paul II's "Theology of the Body." Soon, that message will become better integrated with the skills-based themes of listening, family-of-origin patterns, time management and others.

With the phenomenal rise in the divorce rate, research has focused intensely on the consequences of conflict in marriage. While this emphasis is quite constructive, researchers and educators bemoan the negative tone of marriage education discourse such that we feel we are engaging more in "divorce prevention" than "marriage celebration." Thanks to new research, that's beginning to change.

In a recent "mini-symposium" published in the *Journal of Marriage and Family* in May 2007, researchers Frank D. Fincham, Scott M. Stanley and Steven R.H. Beach review "emerging trends" which seek to redirect marriage research toward more complex processes and positive themes.

The traditional emphasis on marital distress and conflict, from an observational standpoint, is much easier to measure, and the correlations between conflict and divorce, abuse, poor parenting, chemical dependence as well as physical and mental health have been instructive, especially for therapists who are trying to help "at risk" couples.

However, this research has not always accounted for many variables that are not as simple to measure, such as when "reversal effects" defy predictable results

and a marriage seems to "fix" itself with or without professional intervention.

In other words, why do some couples seek counseling and still divorce, others are helped professionally and reconcile, and still others experience far more traumatic events, but never seek counseling and eventually repair any damage that has been done?

Researchers have to be careful about which factors they can objectively theorize to have ameliorating influences on relationship dynamics, and they admit that the ability to measure more abstract themes like "hope, virtue [and] character" require new, more "refined" methods of research.

Culture can shape many of these factors, rendering them different from one place to another or one religion to another.

Still, there are exciting new findings beginning to emerge, and certain familiar themes to our Catholic, sacramental understanding of marriage are being affirmed through empirical studies.

Fincham, Stanley and Beach highlight four themes in particular: "forgiveness, commitment, sacrifice and sanctification" as important "nonlinear" processes or "dynamics" that can lead to marital "transformation."

Forgiveness, the basis of Christ's redemption of humanity back to God's original creative plan, is being recognized as a critically transformative influence in marriage, one of the few processes by which significant damage can be helped to heal when spouses hurt one another.

Without forgiveness, the consequences of sins for which every spouse is guilty from time to time continue to snowball, leading to "negative downward cycles."

Rooted in Christ's act of redemption was his total self-sacrifice—death on the Cross.

When we think of a married person sacrificing for the other, we might associate that selflessness with a loss of happiness, ambition and satisfaction.

However, research is now suggesting that the transformative effect that sacrifice can have mitigates any sense of "loss" or "cost." The attitude and act of focusing on the collective "us" in marriage shifts the focus toward the common good rather than on "the price I pay."

In fact, sacrifice is closely related to deep commitment, a combination of dedication ("internal") and moral and

cultural values ("external").

It is this type of research that has led many to conclude that the leading cause of divorce is, in fact, the decision to get divorced, not the transgression or conflict that might have sparked such discernment.

The additional variables of "ambivalence" and "indifference" to the more linear or binary measurements of "happy" or "unhappy" have allowed marriage researchers to see trends that lead us to a deeper understanding of why some couples forgive each other or are resilient to even the most traumatic events while others may quickly bail out over relatively minor conflicts.

As Catholics, we believe that grace underlies all of these issues, which leads to the fourth major trend in this new research into "transformative processes"—sanctification, "the process whereby [marriage] is perceived by people as having divine character and significance," according to a 2005 study by K.I. Pergament and A. Mahoney published in the *International Journal of the Psychology of Religion*.

The extent to which people derive religious meaning from marriage has been shown to impact marital stability, in particular by deepening and motivating commitment, sacrifice and forgiveness.

Natural Family Planning (NFP) teachers have consistently taught both scientifically and anecdotally for years that those who practice NFP—most of whom are religiously and morally motivated to do so—report greater sexual satisfaction in their marriages and almost never divorce.

Though perhaps most of us are suspicious of "hocus pocus" types of "miracle stories," Catholics do tend to leave room for grace-filled miracles in our everyday lives, the types of miracles that don't make the newspapers.

In 2002, a study presented by L.J. Waite and Y. Luo at the American Sociological

Association found that 62 percent of "unhappily married spouses who stayed married reported that their marriages were happy five years later (and 77 percent ... remained married)."

Researchers call this a "nonlinear" example of "spontaneous remission." I submit that Catholics would call this a miracle of faith, God's action and presence in our lives and marriages.

Many, perhaps most, of those couples surely went through great suffering and put in a tremendous amount of effort to repair their damaged relationships, which on a personal level eliminates the "hocus pocus" from the equation.

Still, researchers have not yet been able to answer definitively why these marriages "self-repaired." However, they are recognizing the role of factors "deeply embedded in cultural traditions, such as ... [commitment, forgiveness,] sacrifice and sanctification."

In a time when pastors are finding that "integration" of Church teachings and new pastoral emphases must enhance the ministries that we are already doing rather than implementing new and expensive "programs," not only are we—as ministers—challenged to rethink how we educate couples in marriage, but we—as married couples—are also challenged to discern the role of faith in our marriages.

Are we faithful to the values of our tradition? Do we see the truly beneficial blessings of those teachings? And are we intentional about cooperating with grace as we live sacramental matrimony?

The answers might be closer at hand than we ever thought as faith and science catch up to each other and enhance family life through openness and dialogue.

(Daniel Sarell is the director of the archdiocesan Office of Family Ministries.) †

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# Natural Family Planning strengthens couple's faith, hope and love

By Mary Ann Wyand

Natural Family Planning (NFP) is now simpler to understand, easier to practice and still 99 percent effective in regulating conception. It also follows God's plan for the human body.

Family life research has shown that practicing NFP strengthens a couple's faith, hope and love in their marriage by enhancing communication, respect and intimacy.

The Couple to Couple League International, based in Cincinnati, Ohio, recently published a new NFP curriculum described as "an extreme makeover" to help married couples follow Church teachings on sexuality and family planning.

"The Art of Natural Family Planning" features new program materials that are "animated by modern technology," CCL publications director Ann Gundlach explained, "and a more personal approach based on the timeless theology of [the late] Pope John Paul II."

CCL executive director Andy Alderson said the new NFP program materials represent three years of work and include an instructional DVD embedded with video clips of a priest and physician discussing the late pope's teachings on the "Theology of the Body" and instructions on the method as well as computer animation of ovulation and implantation.

The workbook is printed in color with lots of graphics that help NFP facilitators teach engaged and married couples in fewer class sessions.

"Because the new materials simplify the science of the Sympto-Thermal Method, they make room for greater emphasis on another important element—NFP's rich marital benefits," Gundlach noted. "That altered emphasis is reflected in the line added to CCL's slogan—'NFP: safe, healthy

and effective ... and it can change your hearts in surprising ways.'"

NFP materials promote "knowledge of fertility in order to achieve or avoid pregnancy through the Sympto-Thermal Method," Gundlach said, and also focus on responsible parenthood as "the virtuous application of this knowledge by couples who model dignity, respect and love for each other" in their marriage.

NFP teaching couple Mike and Ann Green of Carmel, Ind., who are now members of St. Alphonsus Parish in Zionsville, Ind., have practiced Natural Family Planning since they were married on April 26, 1997. They also felt called to teach NFP classes.

"Respect for the dignity of the human body is a key component of NFP because the body is created in the image and likeness of God," Mike Green explained. "Once couples start to see how beautifully the body is designed, they ... learn virtue and respect for their spouse. As a married couple, we give ourselves as gift to each other."

Practicing Natural Family Planning offers health benefits, Ann Green said, as well as relationship benefits.

"We knew that artificial contraception wasn't right," she said, "and we were so excited to learn about NFP. We took the [Church's] Pre Cana [marriage preparation] class and sponsor couple program before we were engaged, and our sponsor couple witnessed to us about how wonderful NFP has been for their marriage."

Aside from their desire to follow God's will by observing Church teachings, both Mike and Ann Green are engineers and were intrigued about the science of this very effective natural method of spacing children in marriage.

"We came to the understanding that NFP is a renewal of the marriage covenant," she



Above, Couple to Couple League members and Natural Family Planning teachers Mike and Ann Green of Carmel, Ind., pose for a family portrait with their children, Jimmy, from left, John Paul and Mary. They are members of St. Alphonsus Parish in Zionsville, Ind.

Right, Mike Green explains a fertility chart in the Couple to Couple League's new Natural Family Planning materials, which feature a simplified method of charting the woman's fertility. For more information about the Couple to Couple League of Indianapolis, Natural Family Planning, and NFP class dates and locations, log on to the Web site at [www.nfpindy.org](http://www.nfpindy.org).



said. "It left us open to children and changed our hearts in surprising ways. We started to pray the family rosary and go to daily Mass. NFP is such a key component of our lives, and we want to share it with other couples." †

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# Testimonials affirm sanctity of life at annual prayer service

By Mary Ann Wyand

Tearful testimonials affirmed the sanctity of life during the Right to Life of Indianapolis Memorial Service on Jan. 27 at the Indiana War Memorial in downtown Indianapolis.

The ecumenical pro-life prayer service commemorated the lives of more than 48 million unborn babies killed in abortions since the Supreme Court legalized *Roe v. Wade* and *Doe v. Bolton* in 1973. Those court cases made abortion legal in the U.S. during all nine months of pregnancy.

Holding a sign that read "I regret lost fatherhood," Our Lady of the Most Holy Rosary parishioner Eric Slaughter of Indianapolis struggled to overcome tears of grief as he shared his story.

"I hold this sign as a witness," he said. "About 25 years ago, my girlfriend at the time came to me and asked me to give her half of the money [she needed] to get an abortion. I didn't know what abortion was, not really. I had planned to finish school, get married and have children. ... But I didn't have time to think about that because my girlfriend had decided what she wanted to do. I didn't want to make her decision for her so I chose to support her, to be loving and caring."

At her request, he withdrew \$200 from his bank account and drove her to the abortion facility. He had intended to wait for her, but she told him not to stay so he went to work. When he called her the following day, she was angry with him.

"I did everything she wanted me to do," Slaughter said. "I gave her the money, I took her to [the abortion facility] and I left her there. Was she mad because I hadn't spoken up, that I hadn't made her decision harder, or that I didn't talk about keeping the baby or putting the baby up for adoption? Or was she mad because I didn't protect her and our baby? I don't know."

Gripping the podium, Slaughter looked at the gathering of several hundred pro-life supporters and said he thought it would become easier to share his story the more he talked

about it. Then he sadly shook his head and continued his testimonial.

"I didn't know what abortion was," he said again. "I didn't know. I didn't know that someone was going to reach inside of her and pull our baby apart piece by piece from what should have been the safest place in the world. I had paid someone money to kill our baby."

In recent years, Slaughter said he sought God's mercy and forgiveness.

"I know his mercy is boundless," he said. "There is still pain, but God's grace sustains me. I know there are others, probably some in this room, who feel the emptiness, the loss—both men and women—and don't understand it. We've been told to get over it. Men are told it's not our choice so we should keep our feelings to ourselves. We should be a man. But that was my problem. I wasn't a man. A man would have spoken up. A man would have protected his baby and the mother. But I didn't know. ... I said nothing. This is why I speak up and this is why I carry my sign—to help people, particularly men, to know what abortion is—because I didn't know. I didn't know then, but I know now that abortion is a lie."

St. Therese of the Infant Jesus (Little Flower) parishioner Lara Johnson of Indianapolis, a nursing major at IUPUI, recently served as an intern for Right to Life of Indianapolis.

She began her talk by noting that the late President Ronald Reagan once said, "I noticed that everybody who is for abortion has already been born."

Smiling, Johnson said, "I knew my mother was young when she gave birth to me. I did not realize the thought of my birth was a difficult and painful thought for my mother."

On her 16th birthday, Johnson said, her mother, St. Patrick parishioner Amy True of Kokomo, Ind., gave her a "Precious Feet" pin representing the size of a 10-week-old unborn baby in the womb.

"With this [pin], she gave me a letter explaining how strongly she considered having an abortion," Johnson said,



Teenagers carry pro-life signs during the Right to Life of Indianapolis Memorial Walk on Jan. 27 in downtown Indianapolis. The memorial prayer service and walk commemorated the lives of more than 48 million unborn babies killed in abortions in the U.S. since 1973.

"and how overjoyed she was by not choosing the thought that seemed like the easiest at the time. My mom was 16 when she became pregnant with me. She went to a Birthright clinic [in Kokomo], where through a pregnancy test a volunteer informed her of her pregnancy. The volunteer talked to my mom about the life growing inside of her, and gave her the 'Precious Feet' pin she later gave to me."

Her mother wrote about how scared she was to be single, 16 and pregnant. After viewing a video of an abortion, she and her boyfriend decided to tell their parents and continue her pregnancy.

"My mom chose to give me life," she said, wiping away tears of joy, "and for this I am grateful. I'm 21. ... In the future, I will be a nurse. I will care for others. ... I may get married and have children of my own someday—children who would not have been born if I were aborted. I will teach my children the respect for life that has been passed on to me." †

# SS. Frances and Clare to present 'Voices of Easter' drama during Lent

By Mary Ann Wyand

Bring tissues in case you cry, and prepare yourself to experience the story of the Crucifixion in a personal way.

During Lent, SS. Francis and Clare parishioners in Greenwood are presenting a dramatic interpretation called "Voices of Easter" based on Christian author Woodrow Kroll's "The Twelve Voices of Easter."

The public is invited to the free Lenten reflection series, which begins with a two-hour retreat from 6 p.m. until 8 p.m. on Sunday, Feb. 10. The series continues at 7 p.m. on Lenten Fridays—including Good Friday—and concludes each night with the Stations of the Cross at the church, located at 5901 Olive Branch Road just east of State Road 37.

Father Vincent Lampert, pastor of the Johnson County parish, asked adult faith formation team members to plan a spiritual reflection program before the traditional stations during Lent.

"People today have so many demands on their time," he said. "Recent years have seen a steady decline in attendance at Stations of the Cross during the Lenten season. One of the goals that I have as pastor is to create a parish for the 21st century. This means looking at new and creative ways to help folks develop a stronger relationship with Christ."

Father Lampert said he is "hopeful that incorporating the 'Voices of Easter' with the time-honored practice of the Stations of the Cross will enable the people ... to view this Lenten season in a new light. It is wonderful that our adult faith formation team is taking the lead on this project, and

incorporating parishioners of all ages and walks of life."

Lianne Iacoli, a member of the faith formation team, said some presenters have cried during rehearsals and she believes the Holy Spirit is helping them with their dramatic interpretations.

Presentations scheduled for the Feb. 10 retreat are "Judas—Voice of Betrayal" by Chris Earnhart, "Peter—Voice of Denial" by music director Bill Hill, "Mary Magdalene—Voice of Adoration" by Lindsay Smith, "The Centurion—Voice of Affirmation" by Rick Ormes, "Joseph of Arimathea—Voice of Courage" by Dean Stecher and "Thomas—Voice of Doubt" by Jim Ladd.

Bill Geiger portrays "The Chief Priest, Abishua—Voice of Deception" on Feb. 15 and Dave Wolf plays the part of "Caiaphas—Voice of Condemnation" on Feb. 22. David Loesch shares the words of "Pilate—Voice of Evasion" on Feb. 29 and Ryan Myers is "The Thief—Voice of Faith" on March 7. John Kneebone presents "Cleopas—Voice of Assurance" on March 14 and Terry Iacoli represents "The Mob—Voice of Hatred" on Good Friday, March 21.

The Lenten series is a reverent and visual way of bringing the Stations of the Cross alive, Lianne Iacoli said, and people who have listened to or read the Gospel narratives of the Passion for years will experience Christ's suffering and death in new ways.

"It's very moving," she said. "We're praying and asking that the Holy Spirit will use these people to reach the hearts of every person sitting there and make it come alive to them."

Earnhart has memorized his role as Judas and wears a noose around his neck, she said, while others inspire emotion even though they read from the script.

"There's something about each one of the presenters that relates to us," Iacoli said. "Once we add the music with the reflections then go into praying the Stations of the Cross, I think it will be very powerful. We've been praying rosaries for [the success of] this program. ... Our most important guest is the Holy Spirit."

Hill said Father Lampert will present a reflection during the Feb. 10 retreat, and there will be instrumental and vocal music each night of the series.

Preparing for his presentation as Peter "helped me reflect more on that journey that he took down the road of denial," Hill said. "It's given me a chance to really [think about] his role with Jesus."

Faith formation team member Molly Gunther suggested that the parish present an adaptation of Kroll's play.

"This is an account of the individuals that were in the presence of Jesus in his ministry and at his Passion," Gunther said. "They are realizing what has happened, and this is their voices giving testimony of what they did or didn't do, what they saw and how they felt at the time. We hope this will engage the audience into realizing that these voices are really themselves."

(For more information about the "Voices of Easter" series or directions to SS. Francis and Clare Church in Greenwood, call the parish office at 317-859-4673.) †

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draw on taxpayer-supported educational and health care services, and are a national security threat.

As a Christian, Sen. Delph said he tries to follow the commandment to love God and love his neighbor even though he admits that he fails quite often.

To ease concerns that his bill has created in the Hispanic community, Sen. Delph said he recently spent three hours addressing the Hispanic Chamber of Commerce in both English and Spanish.

The senator doesn't think he changed their minds about the bill, but at least he is not viewed as the enemy.

Sen. Delph said he hopes his bill will send a message to Congress and to businesses who hire illegal workers.

"This legislation upholds one of the basic and fundamental pillars of democracy, the respect for the rule of law."

If Senate Bill 335 passes the

Indiana General Assembly, Jose Salinas, Marion County Court Judge who also testified in opposition to the bill, would be in a position to enforce the law.

He commented, "... when little kids and families go without food ... then something is wrong with that rule of law."

Sen. Thomas J. Wyss, (R-Fort Wayne), who serves as a member of the National Homeland Security Advisory Council and the U.S Attorney General's Global Advisory Committee, said he voted against the bill because it is a federal issue.

"The solution needs to be initiated and addressed by Congress," Sen. Wyss said. "We don't want to have a patchwork of inconsistent state policies."

Sen. Wyss said that while he is a strong opponent of illegal immigration, there needs to be a realistic policy which deals with the 12 million undocumented immigrants already living in this country.

Senate Bill 335 now goes to the Indiana House for consideration.

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



Sen. Thomas J. Wyss



Photo by Sean Callagher

## Islam presentation

Benedictine Father Mark Gruber, a monk of Saint Vincent Archabbey in Latrobe, Penn., and professor of anthropology at his monastery's Saint Vincent College, speaks on Jan. 17 at the Country Club of Indianapolis before members of Legatus of Indianapolis. Father Mark, who lived in Egypt while completing doctoral research, spoke about Islam and Catholic-Muslim relations in his address. Legatus is an international organization that helps Catholic business leaders study, spread and live their faith in their professional and personal lives.

# The Church position on immigration reform

The Catholic Church does not support illegal immigration. The Church respects the right of nations to control its borders, and the legitimate need for the state to have reasonable requirements for citizenship and its privileges.

The Church evaluates public policy issues in light of sacred Scripture, the teachings of Jesus Christ, and from principles derived from its experience of trying to live and apply those teachings for many centuries.

The Church's consistent life ethic, the belief that all human beings, from conception to natural death, have inherent dignity given to them by God himself, is applied to public policy.

The unborn, the elderly, the Death Row inmate, the poor, the handicapped and the undocumented immigrant are all human beings deserving respect and dignity. The Church approaches the undocumented immigrant not from a legal perspective, but from a moral one.

In Scripture, God calls upon his people to care for the alien. "So, you, too, must befriend the alien, for you were once aliens yourselves in the land of Egypt" (Dt 10:17-19).

And in Chapter 25 of the Gospel of Matthew, Jesus identifies with the marginalized and commands us to respond when he said, "I was a stranger and you welcomed me" (Mt 25:35). †

# An explanation of the Presentation of the Lord

By Fr. Julian Peters, O.S.B.  
Special to The Criterion

The feast which we observe on Feb. 2 has many layers of meaning. Today, it is known as the Presentation of the Lord. Former generations knew it as the Purification of Mary. Across the years, it has been and still is referred to as Candlemas.

The roots of this Christian feast are found deep within Jewish history. The Mosaic law prescribed that following the birth of a child, a woman must go through a period of ritual purification before she could enter the Temple.

The law also prescribed specifically that a first-born male child be presented in the Temple, together with an offering, to be consecrated to God. Being an obedient and humble woman, Mary fulfilled the prescriptions of the Law by observing her period of purification then presenting her newborn child, Jesus, in the Temple.

When the child Jesus was presented in the Temple, he was acclaimed by Simeon and Anna as the "light of revelation to the gentiles." This epiphany or manifestation of Jesus' identity as Son of Mary and Son of God, Light of the

World and Savior of humankind, began to be observed liturgically in the sixth century. The practice of making a procession with candles gave physical expression to what was being observed—Mary and Joseph going up to the Temple bearing the Light of the World.

The liturgy for the feast of the Presentation provides for several forms of the blessing of candles, and local communities may choose how they observe this custom.

In some places, the people gather outside the church for the blessing of candles then process into Mass. Some communities bless candles in the church for use in the sacred liturgy.

In other places, there is an emphasis on the blessing of candles for use in the home. The richness of the feast and the ritual of the Church allows different expressions according to the needs and circumstances of the people of God.

While expressions and interpretations may vary, the underlying truth remains the same.

Lit candles represent Christ the Light, shining in the darkness of this world's fears. Candles "give their all" in making light, being slowly consumed by their sacred task, just as

the Lord Jesus "gave his all" for the salvation of the world.

So we, too, are called to "give our all" according to our state in life for the sake of the kingdom of God—bearing the light of Christ to all whom we meet by word and example.

(Benedictine Father Julian Peters is administrator pro-tem of SS. Peter and Paul Cathedral Parish in Indianapolis.) †

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## MIDEAST

continued from page 1

achieving peace and ... achieving Arab-Israeli-Palestinian peace will have very important positive reverberations in the region and worldwide," the letter said.

The National Inter-religious Leadership Initiative for Peace in the Middle East represents more than 30 Jewish, Christian and Muslim religious leaders, including the heads of 25 national organizations. †

## All of the sacred Scriptures are inspired and inspiring

By Fr. Gerald O'Collins, S.J.

When they finish reading the scriptural passages at the Eucharist, lectors say: "The word of the Lord." Other Christian tradition calls the whole of the Bible "the word of God."

How should we understand the Scriptures to be the divinely inspired word of God?

Christian art could lead us astray by implying that the writers of the Scriptures were mere copyists. That is how a beautiful terra cotta work by Luca della Robbia in the Basilica of the Holy Cross in Florence, Italy, represents the Gospel writers.

An eagle has arrived from heaven to hold the text for St. John to copy down. A lion performs the same service for St. Mark.

Numerous works of art depict the Holy Spirit whispering into the ears of the biblical authors. They obediently reproduce the text that is being dictated to them.

This drastically reduces any human role in the production of the Scriptures. The sacred writers become mere secretaries who faithfully take down the divine dictation. A set of tape recorders could have served God's purposes just as well.

This interpretation of inspiration maximizes the divine role in producing the sacred texts, but does so at the expense of the human activity involved.

Beyond question, the inspiration of the biblical texts involves a special impulse and guidance from the Holy Spirit. But such divine activity does not rule out a genuine input from all those who wrote the popular history, prophetic texts, prayers, proverbs, letters, Gospels and other books that make up the Bible.

As happens elsewhere, divine grace and human freedom functioned in a "both/and" situation for the making of the Bible.

Both the Holy Spirit and human beings worked together to create the inspired Scriptures. God and the biblical writers were in the closest collaboration and not in a mutually exclusive competition.

We can sum up this vision of the inspired Scriptures by speaking of the word of God being communicated in and through the words of human beings. When we hear at worship or prayerfully read for ourselves the sacred Scriptures, we can experience God speaking to us in a very special way through texts that also have an authentically human origin.

Long ago, these texts were written down through the gift of inspiration. Today they have their impact on us by enlightening and empowering our lives. The Scriptures were inspired then and are inspiring now.



This image of Mary greeting her cousin, Elizabeth, illustrates a passage from the Gospel of Luke. The Scriptures illuminate constantly the mystery of God and the mystery of human beings.

The inspired Scriptures speak to us with the power and authority of God. But being the word of God expressed in the words of human beings, the Scriptures need to be carefully understood and interpreted.

In particular, we should attend to the kind of literature the particular biblical authors wrote, the setting in which they composed their texts and the message they intended to convey to the particular audience for whom they were writing.

The psalms come from centuries of worship in the Temple of Jerusalem or from particular episodes in the lives of kings and others.

St. Paul wrote his letters with specific issues in mind: namely, the challenges to Christian life, faith and worship facing the community he was addressing.

In composing his Gospel, St. Mark wrote a new kind of biography, drew on the eyewitness testimony of St. Peter and

aimed to encourage Christians threatened with brutal persecution.

Serious attention to the original human authors and the meaning they expressed in their inspired texts should not, however, lead us to forget the way the whole Church

and individual Christian preachers, writers and artists have taken up and applied the words and images of the Bible.

Almost every word in the creed that we recite together on Sundays is a quotation or at least an echo of what we read in the Scriptures.

Carvings, statues and stained-glass windows in our churches present us constantly with such

biblical images as the true vine, the living water, the bread of life, the Lamb of God, the Good Shepherd and the crucified Son of God.

The ongoing life of the Church and the existence of individual Christians would be unthinkable without the light and power that come from the biblical texts. The

Scriptures constantly illuminate the mystery of God and the mystery of human beings. They feed Christian life in a unique way.

"The Dogmatic Constitution on Divine Revelation" (*Dei Verbum*) of the Second Vatican Council ends with a chapter that embodies a powerful vision of the Scriptures releasing a new spirit that would sweep through Christendom.

The bishops hoped that after the council the life of all the baptized would be nourished and guided by the sacred texts. They dreamed of the Catholic Church experiencing everywhere a profound conversion by becoming a truly biblical Church.

That vision of the Scriptures puts the question to each of us: Are you willing to live in constant contact with the inspired word of God and let your life become a truly biblical existence?

(Jesuit Father Gerald O'Collins has taught theology at Pontifical Gregorian University in Rome. His 48 books include *Jesus Our Redeemer*, published by Oxford University Press, and *Pope John Paul II: A Reader*, published by Paulist Press.) †

***When we hear at worship or prayerfully read for ourselves the sacred Scriptures, we can experience God speaking to us in a very special way through texts that also have an authentically human origin.***

—Fr. Gerald O'Collins, S.J.

### Discussion Point

## Scripture can be a starting point for prayer

### This Week's Question

Do you ever use the Bible in prayer or meditation? How?

"I do. I read with intention, then reflect, meditate and then re-read to see if something new strikes me. I do it on and off, but I'm trying to cultivate the habit. I've bought a *Catholic Study Bible* so I can pick sections I'm interested in." (Jan Parisian, Mesa, Ariz.)

"I use a booklet, 'The Word Among Us,' and read the Scriptures for the day. I meditate and journal on one of them." (Marie Washburn, Kingsley, Iowa)

"Every morning, I take my Bible and wherever it falls open, I read. I also go to a faith-sharing group where we use the Bible a lot." (Duane Burbank, Skowhegan, Maine)

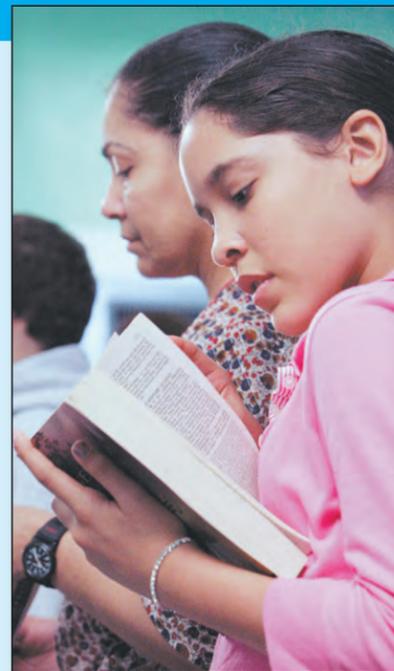
"I use a meditation book or read the Gospels. I also use a concordance if there's something particular going on in my life at the time." (Eileen Westgate, Oxford, Conn.)

"Every morning, reading the Bible is my daily nutrition, feeling God's presence and what he is saying to me. Then, over the phone, I gratefully share God's holy word with my former husband. We close with the Lord's Prayer." (Jane Irlbacker, Marshall, Texas)

### Lend Us Your Voice

An upcoming edition asks: Personally speaking, how is your life affected or touched by the pope?

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

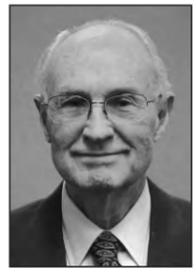


From the Editor Emeritus/John F. Fink

## Biblical women: Esther saves the Jews

(Twenty-sixth in a series)

The Book of Esther is another fictional book, set in Persia at the time of King Xerxes (485-464 B.C.), called King Ahasuerus in the book.



The king became displeased when his queen, Vashti, refused to come to a drunken banquet. He banished the queen and then searched the kingdom for beautiful virgins to replace her.

Esther, an orphan who was being cared for by her uncle, Mordecai, was one of the virgins brought to the royal court. The book says that she "was beautifully formed and lovely to behold."

After each girl in the harem had visited the king, he chose Esther and made her queen in place of Vashti. On Mordecai's advice, she kept secret the fact that she was Jewish (Est 1-3).

Haman was King Ahasuerus's second in command. When he passed on the street, all the people were to bow down to him. But

Mordecai, as a good Jew, refused to bow down, keeping such homage for God alone. This angered Haman. He built a gibbet on which to hang Mordecai.

When he learned that Mordecai was a Jew, Haman told King Ahasuerus that there were people in his kingdom who did not obey his laws. He proposed that all these people be rounded up for execution on a single day. The king issued the decree.

Mordecai put on sackcloth and ashes and walked through the city crying out loudly. Esther sent one of the eunuchs, Hathach, to learn why Mordecai was behaving like that. Mordecai told him what was about to happen to the Jews and asked Esther to appeal to the king.

Esther replied, through Hathach, that it was well known that anyone who went to the king without being summoned could suffer the penalty of death. Mordecai replied that she should not think that she alone would escape what was about to happen.

Esther sent word for all the Jews to fast on her behalf. She and her maids also fasted and prayed for three days. Then she put

aside her penitential garments and arrayed herself in her royal attire.

Looking gorgeous, she approached the king, who sprang from the throne and welcomed her. What could he do for her, he asked.

Esther invited the king and Haman to a banquet. They accepted. During the banquet, Esther asked King Ahasuerus to spare her life and the lives of her people because an enemy was about to kill them.

"Who and where is the man who has dared to do this?" the king asked.

Esther replied, "The enemy oppressing us is this wicked Haman."

The king went into the garden in anger and Haman begged for his life. When the king returned, he found Haman on the couch with Esther. He ordered that Haman be hung on the gibbet he had prepared for Mordecai.

The decree against the Jews was rescinded. Then the Jews took revenge by killing a great number of their enemies. Mordecai replaced Haman as second in command.

The Jews celebrate these events each year on the feast of Purim. †

Cornucopia/Cynthia Dewes

## It turns out that love is a many-splendored thing

This is a week devoted to love in its many forms.

Not only is Valentine's Day coming up, but also the birthday of my boyfriend.



Actually, he's my husband, but nowadays everybody lives with their boyfriend or girlfriend, and I don't want to be old-fashioned. Don't worry, that's a joke.

We've been married long enough to know the many stages of

romantic love, and we've also lived long enough to know the many other kinds of love as well. Love is a lifelong pursuit, full of surprises, pleasures and sometimes even pain.

God is Love, and sometimes it takes us a long time to learn that because we are made in God's image we are required to "be" love as well.

That's why the promiscuous sex and uncommitted living together that prevail in our culture today are no laughing matter. They do not express love, but only mutual use arrangements.

Now, God has provided us with the tools to love and be loved. As tiny babies, we

instinctively look to our mothers, and later our dads too, for comfort and approval. And parents instinctively feel compelled to care for, be interested in and feel affection for their kids.

When we first had children, my husband and I were surprised by how life slowed down to meet each new baby's pace.

Somehow, we felt no need to be rushing around in the world, worrying about jobs or roof leaks or anything else. Sitting quietly feeding or just admiring Baby was enough. That changed after a while, of course, but the impulse to be attentive remained. And remained.

To this day, when someone calls out "Mom!" in the grocery store, I turn around. I'm instantly ready to help, serve, protect. That's the maternal instinct at work. And if we ever thought that once the kids were grown our job was done, think again. That instinct extends to continuing generations.

We also love our sisters and brothers despite little rivalries if Mom and Dad show us that there is plenty of love to go around in a family. "Only" children have that opportunity, too, if they have cousins near at hand.

The love of friends is certainly another one of the greatest loves we can experience. As I've written before, friends are uniquely

important in our lives. They allow us to be who we really are, as we allow them to be who they are. We admire their virtues and talents, and rationalize their faults. We enable each other, as we do in any loving relationship.

Romantic love is a gift some of us long for, thanks to movies and television. Certainly, my idea of romantic love was formed by movies of the '40s and '50s, things like *Now, Voyager* or *Gone with the Wind*. Passion and excitement seemed to be the criteria for true love. Now that I'm older and wiser, I'm not sure those things are necessary every second of every day, but they're still wonderful while they are in operation.

Like every other kind of love, love of God is based on faith. We love God because we believe that God exists and that God loves us back unconditionally. In fact, faith in God is the divine gift which allows us to love others because we have learned to trust.

Lent seems to be a good time to think about love—God's love, and all the kinds of love we share with others.

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

Faithful Lines/Shirley Vogler Meister

## Learning about the healing power of light

One day, I mentioned to my sister, Beverley, that the sun had just come out in Indianapolis for the first time in a while.



"How wonderful that is," I said in my e-mail. "There are practitioners in our Broad Ripple area who use simulated sunlight to help people avoid depression.

Wouldn't it be grand to be able to feel blue then

go to one's lamp and feel better again?" She responded by telling me that she learned about using light to help alleviate feelings of depression from a "Northern Exposure" TV program.

Now available on DVD, "Northern Exposure" was about the lives of a fictional hamlet called Cicely, Alaska. The TV show was broadcast from 1990-95.

"Alaska has many days of darkness," Bev added, "so Joel—one of Cicely's residents—advised someone to wear a light lamp to improve his disposition. I'm sure this is an acceptable practice. ... When the sun shines, I open all my shades and curtains

and let the sun in, and I feel better."

Most of us appreciate sunshine and let the daylight into our homes as much as possible during the gray days of winter.

Sometimes when I am busy indoors, I will notice one or both of our cats soaking in the sunshine at a window. Then I open the blinds so they have different areas to enjoy. I also open the front and back doors so they can enjoy the great outdoors through the glass security doors.

Many animals gravitate to sunshine. We should too, although during the summer months protecting ourselves from intense sun rays is imperative.

However, we tend to forget or take for granted the healing powers of sunshine.

Recently, I read through several sources that daylight affects our hormone balance and our brain cells. The acronym SAD (seasonal affective disorder) refers to imbalances of the body and the mind when deprived of natural light. There are other forms of SAD, too.

Several companies manufacture lamps and light bulbs that relieve these symptoms. They can be easily researched on the Internet or through lighting experts.

I have not tried anything because we have

enough windows to allow sunshine into our home. However, those living anywhere with minimal sun exposure could benefit from such light treatments. In fact, I wish they could be automatically used in confined or restrictive situations, such as offices, hospitals, schools, care centers and even prisons.

"Light" is a word mentioned countless times in the Bible, with the variations easily checked through a *Concordance*.

Christians most often refer to God—Father, Son and Holy Spirit—as the source of all light, whether in nature or in our hearts and souls through meditation and prayer.

I especially feel that special godly light when at Holy Mass—and my favorite Biblical passage about light is from the beginning of the Gospel of John, which reads in part: "... this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it" (Jn 1:1-10).

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

Twenty Something

Christina Capecchi

## Amid noisy campaign, 'make room' for true agent of change

This presidential campaign, we're being urged to not only vote, but to author change.



We're invited to enter into a great modern drama and to seize center stage.

As the candidates share their personal narratives, they are also telling our nation's, recalling and rewriting

history as they see fit. And they're exhorting us to pick up the pen and write ourselves into the story—as the protagonist.

The invitation is compelling.

At the same time, a quieter voice is asking us to enter into a covenant, not a campaign.

"God seeks young people today,"

Pope Benedict XVI told a group of young Italians last fall. "He seeks young people with great hearts who can make room for him in their lives to be protagonists of the new covenant."

Jeremiah prophesized of a sanctified relationship, called a new covenant, that God would make with Israelites, noting that it would "not be like the covenant [the Lord] made with their fathers" (Jer 31:32). You know, not your father's covenant.

Unlike campaign pleas, which come in sound bites crafted by speechwriters, the Lord writes this covenant directly on our hearts (Jer 31:33).

And unlike presidential cycles, which end abruptly after an intense courtship, the new covenant is unbroken. It's called "unshakable," a compliment no presidential campaign merits (Heb 12:28).

The candidates pretend to know us, mentioning past trips to our home states with a phony fondness. They reference small towns nearby, pointing north when the towns are south. God, on the other hand, has counted the hairs on our head. He knows the issues we vote on and the desires of our heart.

The candidates act accessible, but they won't give interviews and their visits are held to a tight timeline. If you want to contact them, try e-mail. There's a chance someone on the staff will read it. Meanwhile, God grants us 24-7 direct access. No wait line. No automated message.

The candidates appear to have gone the extra mile, swinging by a Main Street shop and even visiting homes. We are supposed to be bowled over by their efforts. But the Lord made the ultimate sacrifice, dying so we may have eternal life.

The candidates promise to effect change, yet true change doesn't begin at Capitol Hill—it begins in our hearts when we encounter Christ.

"Dear young people," Pope Benedict said, "let yourselves be involved in the new life that flows from the encounter with Christ and you will be able to be Apostles of his peace."

Encountering Christ isn't easy, the pope acknowledged. It requires a humility and an ability to tune out louder, better-funded pitches, "the interested and persuasive voices that today are peddling on many sides."

We live in an era when everything comes at us with the force and fervor of a political campaign. Every brochure is glossy and every message spun, arriving in a sticky web of endorsements.

We need not reject every offer; some provide valuable goods and services. But we do need to guard against an overcrowding of accessories and an overabundance of activity, which can render us unavailable to God.

We must, in the words of our pope, "make room" for the Lord in our lives.

Making room for God means periodically unplugging from our high-tech toys, slowing down and allowing for the silence in which he speaks. Making room means turning to him somewhere between the top and bottom of the inbox, uttering a prayer before the meeting, saying a Hail Mary during the commute.

And as the presidential candidates work to woo us, remembering God's winning love.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at [christinacap@gmail.com](mailto:christinacap@gmail.com).) †

First Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Feb. 10, 2008

- Genesis 2:7-9; 3:1-7
- Romans 5:12-19
- Matthew 4:1-11

The Book of Genesis, the first in sequence among the books of the Old Testament, furnishes this Lenten weekend's first reading.



Genesis teaches a powerful lesson about life. God is the Creator. Therefore, God reigns over all things. God creates humans, in God's

own image, who are able to think and decide, to love or not to love. Humans possess a free will.

In this story, temptation appears under the appearance of a snake. What is important from the religious point of view is that temptations come and they can be very powerful. Even as blessed as they were, the first humans succumbed to temptation.

Paul's Epistle to the Romans furnishes the next reading.

Very well educated in the Hebrew religion, Paul knew quite well the story just read from Genesis. He knew that sin is real, that humans sin, that sin began with the first humans, that sin separates the sinner from God, and that being removed from God causes eternal death.

For Paul, the consoling element in the story is that Jesus came to open for us the way to eternal life that Adam and Eve, the first humans, discarded for themselves and for all their descendants.

The Church next gives us a lesson from St. Matthew's Gospel, telling us about the temptation of Jesus by the devil.

This story is a Synoptic tradition, not unique to Matthew's Gospel. Similar stories appear in Mark and Luke.

Knowing the context helps to understand this reading. At the time of Jesus, much more than today, bread represented survival itself since there were few options for food. Today, refrigeration and the ability to transport food over great distances add many

options to our diets.

So when the devil referred to bread, the association in the minds of those people who first heard the Gospel was not just of bread, in the most literal and simplest sense, but of the maintenance of life itself.

With this reference being the case, another powerful lesson appears. By rejecting the devil, Jesus affirms that God alone is the source of life. The devil offers not life but death.

The Lord also teaches that life is not simply of the earth or of nature. It has an eternal, non-material quality. It is spiritual. In other words, we may die insofar as physical death is concerned, and indeed we all shall endure physical death. But we can live eternally if we scorn sin as Jesus scorned the devil when he was tempted.

Finally, we need not fear the devil nor feel that we are helpless before temptation. Jesus is God. He can drive the devil away. His strength, with us in grace and born in faith, vests us with the power to turn temptation away.

### Reflection

Ash Wednesday began Lent. For many Catholics, however, this First Sunday of Lent is the first occasion for the Church to teach us about Lent. It begins by giving us some very basic facts.

These facts are that we are not supreme, despite our occasional assumption that we are subject to no one. We belong to God. He created us. He is the source of life. No one else, nothing else, gives us true life.

However, we are free to make our own decisions. We can even make decisions not in our best interests, such as a decision to turn away from God. If we are free, we also are free to turn to God. But influences drawing us to sin are strong, and we need God's strength to withstand temptation. This strength is available to us if we ask God for it.

So, with these facts, the Church points us to the path of Lent. We are exposed to temptation. We can resist, especially if God empowers us. His power awaits our asking. Sin leads to death. God is life. †

## Daily Readings

**Monday, Feb. 11**  
Our Lady of Lourdes  
Leviticus 19:1-2, 11-18  
Psalm 19:8-10, 15  
Matthew 25:31-46

**Tuesday, Feb. 12**  
Isaiah 55:10-11  
Psalm 34:4-7, 16-19  
Matthew 6:7-15

**Wednesday, Feb. 13**  
Jonah 3:1-10  
Psalm 51:3-4, 12-13, 18-19  
Luke 11:29-32

**Thursday, Feb. 14**  
Cyril, monk  
Methodius, bishop  
Esther C:12, 14-16, 23-25  
Psalm 138:1-3, 7c-8  
Matthew 7:7-12

**Friday, Feb. 15**  
Ezekiel 18:21-28  
Psalm 130:1-8  
Matthew 5:20-26

**Saturday, Feb. 16**  
Deuteronomy 26:16-19  
Psalm 119:1-2, 4-5, 7-8  
Matthew 5:43-48

**Sunday, Feb. 17**  
Second Sunday of Lent  
Genesis 12:1-4a  
Psalm 33:4-5, 18-20, 22  
2 Timothy 1:8b-10  
Matthew 17:1-9

### Question Corner/Fr. John Dietzen

## God does not hold us guilty for sins of relatives, friends

**Q**I am a teacher in our parish religious education program. My subject is not the Bible, but I receive many questions about the Scriptures.



One of my students pointed out the passage in the Book of Exodus, "I the Lord your God am a jealous God, inflicting punishment for their father's wickedness on the

children of those who hate me down to the third and fourth generation" (Ex 20:5).

Does this mean that our children will be punished for what we do? (Ohio)

**A**No, it doesn't mean that. Obviously, what our parents and others close to us do in their lives significantly influence our attitudes, values and character. But God does not hold us guilty for the sins of others.

One fascinating phenomenon in the Bible, particularly as we go through the Old Testament, is the gradual development and purification of humanity's understanding of and relationship to God.

This is true among the Jewish people from Abraham to Jesus Christ. More than once, for example, we read how Hebrew armies at times annihilated their enemies—men, women, children and even animals. This was said to be done with the blessing, even the command, of God.

Today every Christian and probably most of the rest of the world would find such slaughter appalling, at odds with every principle of human and Christian morality.

Even in later centuries during the period before the coming of Christ, this attitude toward one's enemies was increasingly recognized as incompatible with a proper understanding of God and his love for all people.

A similar development happened in the subject that you mention. In many cultures, including that of ancient Jews, a theory prevailed among the people that guilt and innocence, holiness and sin were connected to the entire tribe or community.

The people believed that if the patriarch sins then all the tribe members are considered enemies of God or the gods, and if the patriarch is good and just then the entire tribe shares his holiness.

More and more frequently as time went on in Hebrew culture, we find this understanding of vicarious guilt and holiness rejected by God. Perhaps the most dramatic

instance is in Ezekiel, whose awareness and reverence before the majesty and infinite holiness of God is surpassed by no other prophet. At one point, he rejects an erroneous understanding of God expressed in a popular adage, "Fathers have eaten green grapes, thus their children's teeth are on edge" (Ez 18:2).

So ingrained was the tribal concept of inherited guilt that Ezekiel had to defend himself and God against the accusation that judging people individually on their own merits was unfair.

The Lord is forced to say, "Is it my way that is not fair, or rather is it not that your ways are unfair?" (Ez 18:25).

Each person is responsible for his or her own actions. He or she cannot lay the blame or credit on someone else.

Before we too quickly judge these ancient beliefs harshly, we might ask how often we have heard others or perhaps ourselves remark in the face of tragedy, "What have I done to deserve this? Why am I being punished for something I didn't do?"

Unfortunately, we still tend to make God in our own image and likeness, assuming that our understanding, our vision of reality, must be God's vision, and our sense of justice also his sense.

It is another example of how the image of a vengeful God, half-judge and half-executioner, dies slowly in the human heart.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail at [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

### My Journey to God

## Do Dogs Go to Heaven?

Do dogs go to heaven,  
can that be?  
This query I must discern,  
for I have three.

Love is made manifest,  
as they are so.  
If not to heaven,  
where do they go?

God is Love,  
His creations are thus.  
Love is our purpose,  
our eternal trust.

Heaven is where  
eternal Love exists.  
Love is our nourishment,  
our aid to subsist.

Since dogs are of Love,  
where else can they be?  
But in heaven waiting,  
with kisses for thee.

By Jim Scharfenberger

(Jim Scarfenberger is a member of St. Michael the Archangel Parish in Indianapolis. He wrote this poem for several friends whose pets died recently. A man and his dog walk toward a large cross on the top of Mount Soledad in the La Jolla area of San Diego on Aug. 15, 2006. The cross is part of the Soledad Veterans Memorial.)



CNS file photo/Fred Greene, Reuters

### Readers may submit prose or poetry for faith column

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

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

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

# 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.

**BARDON, John Don Douglas**, 65, St. Michael the Archangel, Indianapolis, Jan. 13. Husband of Marilyn (Wiwi) Bardon. Father of Elizabeth Hunt and Jeb Bardon. Brother of Laura Bardon. Grandfather of four.

**BLONG, Mark**, 51, St. Lawrence, Indianapolis, Jan. 13. Brother of Pat Flain.

**BOHANNON, Jacqueline A.**, 72, St. Roch, Indianapolis, Jan. 26. Wife of Wayne Bohannon. Mother of Laurie Burnett, Babbie Pitcock, Jill Shanley, Amy, Dennis and Patrick Bohannon. Sister of Patricia Stonebraker. Grandmother of 13. Great-grandmother of three.

**FRY, Kathleen M.**, 83, St. Mary, Greensburg, Jan. 24. Mother of Carol Schwendenmann, David and Ronald Fry. Grandmother of six.

**GATES, Bob**, 36, Sacred Heart of Jesus, Indianapolis, Jan. 20. Husband of Lisa Gates. Father of Kayla and Jordan Gates. Son of Eva (Gates) Hummel. Brother of George Gates.

**GATES, Jeffrey Lee**, 36, Holy Name of Jesus, Beech Grove, Jan. 13. Father of Justin, Nicholas and Tyler Gates. Son of Sandra Hawk. Brother of Jennifer Jackson.

**HARPER, Mary Suzanne**, 48, St. Paul, Sellersburg, Jan. 6. Wife of Gregg Harper. Mother of Mary, Sarah and Michael Harper. Daughter of Lawrence and Marie Schafer. Sister of Teresa Anderson, Joann Ettel, Sharon Hubbard and Larry Schafer.

**HILL, Robert E.**, 84, Prince of Peace, Madison, Jan. 15. Father of Nancy Hogg, Dianne and Susan Hill. Brother of Janet Conner, Cathryn Horton, Mary Alice Wasnok, Fred, Harry and Paul Hill.

**KEILMAN, Joan M.**, 87, St. Gabriel, Connorsville, Jan. 19. Mother of Eloise Reeves. Grandmother of five.

**KOORS, Rosemary E.**, 75, St. Mary, Greensburg, Jan. 24. Wife of Dale Koors. Mother of Cynthia Laker, Cheryl Wulf and Robert Huber. Sister of Lucille Effinger, Eileen Moorman, Ambrose, James and John Nobbe. Grandmother of 21. Great-grandmother of one.

**LEGGE, Janet (Dugan)**, 82, St. Michael the Archangel, Indianapolis, Dec. 30. Wife of Norman Legge. Mother of Ruthann Aull, Pamela Lunsford, David, Douglas, Michael and Norman Legge. Sister of Jean Carmazzi. Grandmother of 14. Great-grandmother of two.

**LENGERICH, Robert C.**, 80, St. Lawrence, Lawrenceburg, Jan. 11. Husband of Gloria Lengerich. Father of Kathleen Raney, Dennis, Donald, Joseph and Robert Lengerich. Brother of Jack, Jim and Tom Lengerich. Grandfather of six. Great-grandfather of eight.

**MURPHY, Charles E.**, 81, Christ the King, Indianapolis, Jan. 15. Husband of Marie (Kirby) Murphy. Father of Margo Angelo, Molly Kinnett, Maureen Ward, Michele, Terry, Todd and

Tom Murphy. Brother of Suzanne Leo. Grandfather of 11.

**NOWICKI, Boleslaw H.**, 68, St. Andrew the Apostle, Indianapolis, Jan. 15. Husband of Wally (Shelley) Nowicki. Father of Anne Bollinger, Greta Erhardt, Regina Guerra, Jeffery and Michael Nowicki. Brother of Wanda Kasperski, Phyllis Matuszak, Emily Temple, Edward, John, Stanley and Victor Nowicki. Grandfather of eight.

**PAFFORD, Robert E., Sr.**, 74, St. Gabriel the Archangel, Indianapolis, Jan. 13. Husband of Ester Pafford. Father of Erlinda, Jeanette, Olivia, Bradley, Brett, Robert and Romero Pafford. Son of Wanda Pafford. Grandfather of 13. Great-grandfather of 15. (correction)

**RADY, Betty J.**, 85, Mary, Queen of Peace, Danville, Jan. 17. Mother of Julie Miller, Janette Milhon and Pat Rady. Grandmother of seven. Great-grandmother of four.

**REARDON, Guyulla**, 91, St. Lawrence, Indianapolis, Jan. 17. Stepmother of Terry Reardon. Sister of James and Jerry Keithley. Grandmother of one. Great-grandmother of two. Great-great-grandmother of two.

**RIGGS, Jeanne A.**, 78, St. Joseph, Shelbyville, Jan. 17. Mother of Sue Harding, Cindy Huber, Kathy Downing, Debbie Montgomery, James, Rick and Terry Riggs. Sister of Dorothy Webster and Jerry Warble. Grandmother of 17. Great-grandmother of 13.

**RING, Teresa A.**, 92, Christ the King, Indianapolis, Jan. 18. Aunt of one.

**SANFORD, Patricia A.**, 99, St. Lawrence, Indianapolis, Jan. 9. Mother of Barbara Broadlick and Cynthia DeAtley. Stepmother of Lois Martin and Cody Sanford. Sister of Anne Morris. Grandmother of seven. Great-grandmother of 15.

**SCHAFFER, George W.**, 77, Prince of Peace, Madison, Jan. 15. Husband of Mary V.

Schafer. Father of Rose Connelly, Franciscan Sister Mary Frances, Mary Martha and Carl Schafer. Brother of Delphine Rothbauer and Martha Vest. Grandfather of two.

**SCHULTE, Harry A.**, 60, St. Michael, Brookville, Jan. 19. Husband of Barbara (Thoman) Schulte. Father of Aimme and Marc Galante, Angela Lyons, Allyson, Alexander, Ambrose and Andrew Schulte. Brother of Rose O'Brien, Henrietta and Richard Schulte. Grandfather of four.

**SEARLES, James K.**, 84, SS. Francis and Clare, Greenwood, Jan. 21. Husband of Sandra K. (Witt) Merriman Searles. Father of Patricia Kirsch, Cynthia Stein, Pamela, David and Stephen Searles. Grandfather of 12. Great-grandfather of one.

**SITZMAN, Roman**, 82, St. Meinrad, St. Meinrad, Dec. 12. Husband of Dorothy (Pieper) Sitzman. Father of Sheryl Smith, Paul Hubert and Clayton Sitzman. Brother of Anna Kern, Romilda Oser and Dan Sitzman. Grandfather of seven.

**SPELLACY, Thomas F.**, 73, St. Michael the Archangel, Indianapolis, Dec. 13. Husband of Patricia Spellacy. Father of Kerry Bender, Colleen Cline, Meghan MacKelly, Kathleen Scaletty, Mary Clare, Daniel, Kevin, Patrick and Shawn Spellacy. Brother of Kathleen Grob. Grandfather of 16.

**STEINER, James Robert**, 66, Most Precious Blood, New Middletown, Dec. 23. Father of Missy Priddy, Tom and Tony Steiner. Son of Ruth Steiner. Brother of Donnie and Paul Steiner. Grandfather of seven. Great-grandfather of one.

**STRACK, Fred C.**, 83, Holy Name of Jesus, Beech Grove, Jan. 18. Father of Mary Ann Pelley, Carolyn Sulima, Cindy Wolf, Don and Gary Strack. Brother of Mary Casey, George and James Strack. Grandfather of four. Great-grandfather of one.

**TREACY, William F., Jr.**, 71, St. Lawrence, Indianapolis, Jan. 13. Husband of Jacqueline Treacy. Brother of Elizabeth McMullen and Robert Treacy.

**VIAN, Oscar**, 84, St. Anthony, Indianapolis, Jan. 1. Husband of Elsa Vian. Father of Franco, Mario and Nives Vian. Grandfather of two. Great-grandfather of two.

**WAIZ, Herb**, St. Paul, Sellersburg, Jan. 19. Father of Susan, Jeff and Kirk Waiz.

Brother of Dolores Gehlbach, Bill, Bob, Charlie and Joe Waiz Jr. Grandfather of four.

**WALSMAN, Cletus P.**, 74, St. Louis, Batesville, Jan. 28. Husband of Maxine Walsman. Father of Tina Duncan, Teresa Fitzpatrick, Tonya Fledderman, Tami Peters, Tim and Toby Walsman. Grandfather of 14. Great-grandfather of two.

**WETHINGTON, Barbara**, 64, Holy Name of Jesus, Beech Grove, Jan. 12. Mother of Kerri Locigno, Brad and Kevin Wethington. Sister of Mary Jo Munn. Grandmother of eight.

**WISSEL, Herman J.**, 84, Holy Family, Oldenburg, Jan. 21. Brother of Florence Kreuzman, Carl and Paul Wissel. Uncle of several. †

## Charity Sister Patricia Rocap ministered in Indianapolis

Sister Patricia Rocap, a member of the Sisters of Charity of the Blessed Virgin Mary, died on Jan. 27 at Marian Hall, the congregation's skilled care center, in Dubuque, Iowa. She was 85.

The Mass of Christian Burial was celebrated on Jan. 31 at the Marian Hall Chapel. Burial followed at the congregation's Mount Carmel Cemetery.

She was born on Sept. 19, 1922, in Indianapolis. She graduated from Mundelein College in Chicago.

She entered the congregation on Sept. 8, 1944, professed first vows on March 19, 1947, and professed final vows on Aug. 15, 1952.

During 63 years as a member of the Sisters of Charity of the Blessed Virgin Mary, Sister Patricia ministered at

parishes and Catholic schools.

In Indianapolis, Sister Patricia served as a parish minister at St. Matthew Parish from 1993-94 and St. Michael the Archangel Parish from 1995-98.

Sister Patricia also ministered as a high school drama and social studies teacher at Catholic schools in Arizona, Missouri, Kansas, Colorado, Nebraska, Iowa and Illinois.

She also served as a parish minister in California and on the staff of Franciscan Communications in Los Angeles.

Surviving are a sister, Eileen Rocap of Indianapolis, and several nieces and nephews.

Memorial gifts may be sent to the Sisters of Charity of the Blessed Virgin Mary Retirement Fund, 1100 Carmel Drive, Dubuque, IA 52003. †



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Statuette: Crucified Christ by Giovanni Pisano, 1285-1300, Ivory, 15.3 cm  
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# Special Mass celebrates Catholic Schools Week

By Sean Gallagher

Nearly 650 students, teachers and administrators from more than 30 schools in seven deaneries across the archdiocese gathered on Jan. 30 at SS. Peter and Paul Cathedral in Indianapolis for a special Mass in observance of Catholic Schools Week.

Msgr. Joseph F. Schaedel, vicar general, was the primary celebrant. He was joined by more than a dozen priests who concelebrated at the Mass.

A choir from Immaculate Heart of Mary School in the Indianapolis North Deanery sang at the Mass.

During his homily, Msgr. Schaedel, after asking the students several questions about the birth of Jesus, told those present that "Catholic schools revolve around Christ." †



Photos by Sean Gallagher



Above, DeShawna Lee, a senior at Cardinal Ritter Jr./Sr. High School in Indianapolis, proclaims the second reading at the Mass.



Right, Msgr. Joseph F. Schaedel listens to a response to a question that he posed to students during his homily.

From left, Dominic Spears, a seventh-grader at Holy Spirit School in Indianapolis, and Shelby Hughbanks and Katie Oskay, both eighth-graders at Holy Spirit School, kneel in prayer on Jan. 30 at SS. Peter and Paul Cathedral in Indianapolis during a Mass in observance of Catholic Schools Week.

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