



**The**

# Criterion

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## Promoting peace

Religious leaders meet with U.S. Secretary of State Condoleezza Rice to discuss Middle East, page 8.

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Photos by Lighthouse Imaging



## A powerful combination

Hunter Land, left, battles Alex Duffy in the 2006 Bengal Bouts, an annual fundraiser at the University of Notre Dame which has raised \$780,000 to help feed and educate people in Bangladesh.

## Boxing and faith help Notre Dame assist the poor

By John Shaughnessy

In the boxing world—where a son’s dream is also a mother’s nightmare—Magee Land cringed as she watched the two boxers stand toe-to-toe, pounding each other in a frantic fight that had the University of Notre Dame crowd rising to its feet and roaring in delight around her.

She knew the boxing match was part of one of the most curious and celebrated combinations of sport and humanitarianism at Notre Dame, an annual tradition called the Bengal Bouts in which students train and learn to box while also raising an amazing amount of money—about \$800,000 so far—to help feed and educate people in Bangladesh, one of the poorest countries in the world.

The unusual, faith-related event is a sight to behold unless you happen to be the mother of one of the fighters slugging it out in the ring.

As Land watched her only son, Hunter,

relentlessly trade round-house punches with the other boxer, she prayed that the fight would end quickly, that no one would get hurt. Yet the member of St. Luke Parish in Indianapolis also knew how much this meant to her son, and how proud he was to be part of making a difference in the lives of others.

So after the fight finally ended and Hunter was still standing, his mother, who is also a nurse, did what came naturally when the Land family went to dinner. She checked his eyes, she paid attention to his response time to questions, and she started to campaign that he give up boxing and take up the sport of badminton.

Two years have passed since that fight. Now a junior at Notre Dame, Hunter was voted earlier this year as a captain of the boxing team. And the 2004 graduate of Bishop Chatard High School in Indianapolis plans to climb back in the ring when the Bengal Bouts start their preliminary rounds on Feb. 21—the start

of five nights of competition that will end in the finals on March 3.

He takes pride in being part of the tradition of Notre Dame’s boxing club that was started in 1920 by legendary football coach Knute Rockne. He takes even greater pride in being part of the club that adopted a humanitarian purpose in 1931—becoming a fundraiser for the Holy Cross Missions in Bangladesh, one of the poorest countries in the world.

The Notre Dame boxers’ motto has long been, “Strong bodies fight that weak bodies may be nourished.”

Leading into its 77th year, the Bengal Bouts have raised \$780,000—money that the Holy Cross Brothers have used to feed people, provide medical care, offer job training, and build, maintain and run educational institutions from elementary schools to colleges.

“We’re the single biggest benefactor

See NOTRE DAME, page 2

## Schools out on the day after the Super Bowl; shepherds place friendly wager on big game

The Criterion staff report

Cardinal Francis E. George of Chicago and Archbishop Daniel M. Buechlein have entered the Super Bowl sweepstakes.



Archbishop Daniel M. Buechlein

And Catholic school students in the Archdiocese of Indianapolis are getting next Monday off thanks to the Colts’ Feb. 4 Super Bowl appearance.

Archbishop Buechlein announced this week that he has declared Monday, Feb. 5—the day after the Super Bowl—as a free day for archdiocesan schools.

The Colts will surely win, the archbishop said, but even if they do not, all archdiocesan Catholic schools will be closed for the day.

The Archbishop O’Meara Catholic Center in Indianapolis will be closed on Feb. 5 as well.

Archbishop Buechlein said, in part, he wants to acknowledge the good character of Colts Coach Tony Dungy and quarterback Peyton Manning as exemplary public figures.

Archbishop Buechlein and Cardinal George have a lot riding on the game. If the Indianapolis Colts win, Cardinal George will send Archbishop Buechlein a shipment of Chicago’s best ribs. If the Chicago Bears win, Archbishop Buechlein will send Cardinal George a shipment of prime Indiana pork chops.

The cardinal jokingly said he feared the wager might be immoral because the Bears are certain to win. Archbishop Buechlein countered that the cardinal’s premise is untrue. †

Photo by Mike Krokos

## St. Theodora’s educational legacy honored at Masses

By Sean Gallagher and Mike Krokos

RICHMOND AND INDIANAPOLIS—The fruits of her labor can be seen in many parts of Indiana.

From Saint Mary-of-the-Woods to the former St. Mary School in Richmond to St. Jude School in Indianapolis and several places in between, St. Theodora Guérin’s mission to educate young people laid the foundation for thousands of Catholic school students.

That legacy was at the forefront as Archbishop Daniel M. Buechlein presided at two more deanery Masses—on Jan. 23 at St. Mary Church in Richmond in the Connersville Deanery and Jan. 24 at St. Jude Church in Indianapolis’ South Deanery—to celebrate St. Theodora’s canonization.

“She was a holy woman whose whole life was given to Jesus and prayer,” Archbishop Buechlein told those who attended the Jan. 24 Mass.

“We walk in her footsteps. We have to

pass on what we have learned from her,” he said.

The St. Jude School Mass included students from Central Catholic, St. Barnabas, St. Roch, St. Mark, St. Jude, Holy Name, Nativity and Roncalli High School, all in Indianapolis, and Our Lady of the Greenwood and SS. Francis & Clare, both in Greenwood.

Several Sisters of Providence of Saint Mary-of-the-Woods were present, including Sister Marie Kevin Tighe, who



Seventh-grade students from St. Jude School in Indianapolis clap their hands during a hymn at the Jan. 24 Mass at St. Jude Church honoring St. Theodora Guérin.

served as vice postulator for St. Theodora’s canonization cause, and Sister Agnes Virginia Arvin, who served as St. Jude

See MASSES, page 15

# NOTRE DAME

continued from page 1

for the missions every year," Hunter says. "Last year, we gave them a check for \$52,000. We raise the money through ticket sales and programs that profile all the fighters. The program has advertisements in it, and that's how we make most of the money. In Bangladesh, \$52,000 is a lot of money."

Hunter and the other captains stressed the importance of the missions when they started the novice program for first-time boxers in October. The captains also stressed the importance of getting into shape for the nearly 300 students who are part of the club. Each practice starts with 500 jumping-jacks followed by 250 push-ups and 500 sit-ups. And that's all in the first 25 minutes of practice.

"We also teach the basics of boxing," Hunter says. "We start with the stance and the footwork. We move up to the jab and the power punch and combos from there. When we spar, we wear headgear and 16-ounce gloves."

Divided by weight classes, the tournament features preliminary matches of three 90-second rounds. The championship bouts are three 2-minute rounds.

"It's the most physical, exhausting 90 seconds you can experience," Hunter says. "Your hands and your arms are tired from blocking and throwing punches. Your calves can cramp up because you're on the balls of your feet all the time. Your feet hurt from running around the ring. It's exhausting."

But the cause is worth it.

"The real purpose of this isn't to fight but to raise money," Hunter says. "We have speakers who come in who have been to Bangladesh, and they've seen the Holy Cross Missions there. They talk about what it was like to be there and how the experience has touched them. They started the first private university in Bangladesh, and they have schools all the way from preschool to the university level."

The emphasis on making a difference to others is real, says the rector of the Notre Dame residence hall where Hunter lives.

"Of course, Hunter enjoys the challenge of disciplining his body for boxing, but I know he truly believes the Bengal Bouts' motto: 'Strong bodies fight that weak bodies



Hunter Land, second from left, is surrounded by his biggest fans: his sister, Megan, left, his father, Casey, his mother, Magee, and his sister, Tara.

may be nourished,' " says Ed Mack, the rector of O'Neill Family Hall. "I think it is easy to talk about one's faith, but Hunter is an example of love in action, a man who does something about his deeply held beliefs about the dignity of all mankind. He defines the selfless, Christian Catholic man."

Even as she wishes her son wouldn't box, Magee Land admires his commitment to help others.

"He really does love it and he really does have a heart for helping people," she says. "That part of it I do appreciate even if boxing isn't a dream for a mother. I'm proud of him. He's a fine young Christian man. On fall break, he came back to be a rector at a retreat at Bishop Chatard."

Hunter always reminds his mother that she met her husband at the Bengal Bouts when she was a student at

Saint Mary's College and Casey Land was a student at Notre Dame.

"I think it's awesome he's doing this," says Casey Land, Hunter's father. "You get the camaraderie of being on a team, you have your friends and you're doing something special to help others. I'm thrilled with it."

So is Hunter, who has known a fair share of thrills in his young life. He was a member of the 2003 IHSAA 3A state championship football team at Bishop Chatard. He has finished a marathon and also recently climbed to the summit of Mount Kilimanjaro in Africa, the tallest free-standing mountain in the world.

Yet, none of those accomplishments compares to the feeling he gets from participating in the Bengal Bouts.

"It's the most gratifying feeling ever," he says. "It's an unbelievable experience just knowing you can impact somebody half the world away. You sacrifice not only your time, but your blood, sweat and tears. Everyone in this program has stopped at least once and said, 'Is this worth it?' The answer is always, 'Yes.' " †



Hunter Land takes a break between rounds of the Bengal Bouts competition at the University of Notre Dame.

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# St. Elizabeth/Coleman ending residential services program

By John Shaughnessy

Facing rising deficits and changing trends in society, St. Elizabeth/Coleman Pregnancy and Adoption Services will end its residential services program in mid-March and place a greater emphasis on adoption and outreach pregnancy services.



David Siler

The change in focus came after a lengthy analysis of the Indianapolis agency—and the community and clients it serves—according to Catholic Charities officials.

“This analysis revealed a projected deficit of \$770,000 over the next three years,” noted David J. Siler, executive director of the

Secretariat for Catholic Charities. “The deficit is due to the increasing cost of providing residential care.

Funding from donations, special events, government, United Way and various foundations have not kept pace with the growing costs.”

Just as significant, Siler noted, is “a growing social trend

that has reduced the stigma associated with unwed pregnant mothers. Girls and young women with unintended pregnancies are now staying in their homes or with their families. They are generally not being sent to residential facilities for the duration of their pregnancies.”

Still, Siler stressed that short-term, crisis housing for a single pregnant woman would be available at another Catholic Charities facility in Indianapolis, Holy Family Shelter.

The decision to end the residential program was “very difficult,” Siler said, because it marks the end of a significant part of St. Elizabeth’s history and also means 24 full-time, part-time and on-call staff members will lose their jobs.

“These staff members have been very dedicated by providing wonderful, loving care to many young women in crisis,” he noted. “The work of providing residential maternity care is very intense and oftentimes very

difficult. The residential staff does not do what they do out of a desire for great pay or an easy job. They do what they do out of a desire to make a positive difference in the lives of the young ladies who come with great needs.”

The six mothers and five children who currently reside at St. Elizabeth/Coleman will most likely be placed in foster care, another residential facility or their home environment—decisions that will be made by the State of Indiana.

Increasing the agency’s emphasis on adoption and outreach pregnancy services will allow St. Elizabeth/Coleman to better use its limited resources and meet the needs of more women, children and families, Siler said.

“The number of families created through adoption has steadily increased” through the agency’s efforts in recent years, Siler noted. He also said that St. Elizabeth/Coleman will be looking at new, innovative ways to provide services to women and families in their homes.

St. Elizabeth’s Home was founded in 1915 by the first Daughters of Isabella circle formed in Indiana, according to information provided by the agency. Coleman Adoption Services began during the Civil War and grew to specialize in the adoption of hard-to-place children. The agencies merged in 2004 to expand its pregnancy and adoption services.



Michelle Meer

“The residential part of St. Elizabeth has been part of its history ever since it was founded,” said Michelle Meer, the director of St. Elizabeth/Coleman. “But one of the things that has happened with residential

facilities in general in the past few years is there’s been a different philosophy that the State of Indiana has taken.

“They’re looking at community-based and home-based services. From a client’s perspective, that’s a good

*An agency that has given hope to so many mothers, children and families through the years now hopes the changes will lead to serving more people in need.*

thing. Being a social worker, I say, ‘Yeah, finally the state is doing this.’ But from the perspective of the director of a residential program, it hurts. It’s hard.”

So was the meeting with her staff on Jan. 24 when she shared the news about the closing of the residential program and the loss of jobs. Still, the reaction to the news showed the kind of quality, caring people who work at St. Elizabeth/Coleman, she said.

“Delivering the message to the staff was the hardest thing I’ve ever done,” Meer said. “Folks who are working for a ministry really believe in the ministry. They’ve given so much to this ministry. That was the hard part. The direction most of the staff went was, ‘OK, God has a plan. He has a

plan for the agency and he has a plan for us. He’ll guide us through this, and he’ll help us through this.’”

Siler said the employees will be given severance pay and offered outplacement counseling and mental health counseling—“and, of course, much prayer.”

“The one thing I want to do is to serve them with compassion and concern as they have served others with compassion and concern,” Meer said. “They served the residents in a Christ-like way and I hope we serve them in a Christ-like way.”

An agency that has given hope to so many mothers, children and families through the years now hopes the changes will lead to serving more people in need.

“St. Elizabeth has existed for nearly 100 years due to the ability to adapt and change, while remaining true to the mission of serving women and families in crisis brought on by an unplanned pregnancy,” Siler said.

“My hope is that St. Elizabeth/Coleman will be able to continue to be available to the community for many more years to come. It is strange to say, but I really wish that we didn’t need an agency like St. Elizabeth/Coleman—in that I wish that all children were able to be born into a healthy, loving and capable family,” Siler said. “But since the community has needed and will continue to need [these] services, I hope that this decision will free St. Elizabeth/Coleman to more effectively respond to the changing needs of our community.” †

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The Criterion is making available an archival CD of the newspaper’s coverage from the beatification to the canonization of St. Theodora Guérin.

The disc will include not only all the stories surrounding St. Theodora published in The Criterion since 1998, but also all the contents of the blog (Web log) that was featured on the newspaper’s Web site, [www.CriterionOnline.com](http://www.CriterionOnline.com), during her 2006 canonization.

Disc buyers can also access the photos that were taken as part of the newspaper’s canonization coverage in Italy.

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## Editorial



CNS photo/Ali Jaeski, Reuters  
Catholics offer prayers for peace in Iraq, the Palestinian territories and Lebanon during a special Mass in Amman, Jordan, on Jan. 23. The Church is the first point of reference for Christian Iraqi refugees when they arrive in Jordan, according to Ra'ed Bahou, director of the Pontifical Mission for Palestine in Amman.

# Let's talk about Iraq

Immediately following President George W. Bush's Jan. 10 speech to the nation concerning the war in Iraq, the U.S. Conference of Catholic Bishops issued a statement calling for "substantive, civil and nonpartisan discussion of ways to bring about a responsible transition in Iraq."

We need to talk about what's going on in Iraq for practical reasons—what we're doing now doesn't seem to be working. But, even more importantly, we have to talk about the substantive moral issues that are involved in our engagement there.

The Holy See and the American bishops were opposed to military intervention in Iraq from the beginning. History has taught us that, as a strategy, war is rarely worth the cost in human life and economic hardship.

The "just-war theory," which was first articulated by St. Augustine in the fifth century, holds that war is sometimes a necessary evil, unavoidable in a sinful world.

"But beyond doubt," St. Augustine wrote in his *City of God*, "it is greater felicity to have a good neighbor at peace than to conquer a bad one by making war."

The Iraq of Saddam Hussein was certainly a bad neighbor, and the cause of liberating the Iraqi people was a just one, but it is a matter of debate whether the just-war theory's requirement that "all peaceful means of resolving the conflict must be exhausted" were honored.

Was the pre-emptive strike against Saddam and his evil regime truly the last resort? Did we have a reasonable probability of long-term success? Have the "benefits" of our intervention been proportionate to the costs of this war?

These are questions that must be discussed in substantive, civil and nonpartisan ways. But more immediately, the bishops tell us, we must also discuss "the key moral question that ought to guide our nation's actions in Iraq: How can the U.S. bring about a responsible transition in Iraq?"

The bishops believe that America's military forces should remain in Iraq

"only as long as their presence actually contributes to a responsible transition."

People of good will can debate what the strategic requirements are for effecting a responsible transition, but there should be no question that peace with a good neighbor demands that we end our engagement in Iraq as quickly and responsibly as possible.

In the bishops' statement, several benchmarks for progress toward a responsible transition in Iraq are cited. These include:

- Minimally acceptable levels of security,
- Economic reconstruction to create employment for Iraqis,
- Political structures that help overcome divisions, reduce violence, broaden participation, and increase respect for religious freedom and basic human rights (especially for Christians and other religious minorities),
- More sustained U.S. leadership to address other deadly conflicts in this region, especially the Israeli-Palestinian conflict and the crisis in Lebanon.

Making peace with good neighbors is much harder than waging war with bad ones. Still, this is the challenge—to be peacemakers—that we Americans are called to accept as a result of our position in the world community.

We would be very foolish to isolate ourselves from this responsibility. As the bishops remind us, lasting peace can only come with "broader regional and international engagement to increase security, stability and reconstruction in Iraq."

To achieve peace with good neighbors in the Middle East, we must join with other good neighbors throughout the world "to examine where things genuinely stand in pursuing justice and peace in Iraq, to assess what is actually achievable there, and to evaluate the moral and human consequences of alternative courses of action."

According to an old Quaker saying, "There is no way to peace. Peace is the way." Let's pray for wisdom, courage, humility and a profound commitment to peace as the only truly acceptable way to achieve a just and responsible and long-lasting transition in Iraq.

— Daniel Conway

## Reflection/John Shaughnessy

# Do the Colts have a prayer in the Super Bowl?

Admit it, Colts' fans.

As Tom Brady of the New England Patriots walked to the line of scrimmage with less than three minutes to go in the American Football Conference Championship game, more than a few of you actually prayed that the cool, collected quarterback with the assassin's eyes wouldn't complete a third-down pass that would give the Patriots a first down—and the likely opportunity to run out the clock for a 34-31 victory.

And after *that* prayer was answered, more than a few of you began bargaining with God as Peyton Manning lined up in the shotgun, knowing the Colts had just two minutes and 17 seconds to drive 80 yards for the tying field goal or the go-ahead touchdown.

*Please, God, I know you're busy and I know you just answered my latest prayer, but if you could just help the Colts score a touchdown, I promise to ...*

And all across Indianapolis, the state of Indiana, and wherever Colts' fans sweated and worried on the evening of Jan. 21, the bargains were offered and the promises made:

*I really, really promise to be nice to my little sister this time, God. And I'll clean my room and do my homework every night without my parents bugging, er, asking me.*

*God, I will hang on every single word of every single homily that my parish priest gives for the next six months—no, make it a year.*

*This Lent, I'm there for you, Lord. All 40 days in the pews and not a single day off from giving up candy, beer, ice cream or television. Just please, puh-leeze, don't let our hearts be broken again.*

And after *that* prayer for the go-ahead touchdown was answered, we all *know* it didn't stop more than a few of you from asking again for divine intervention with about a minute still left in the game.

In fact, the multitudes of people who clutched their rosary beads, whispered a silent prayer or offered some desperate, life-changing bargain undoubtedly increased exponentially as Brady began to march the Patriots down the field toward one of the last-minute comebacks that have made him so famous and feared.

And when Colts' defensive back Marlin Jackson intercepted a Brady pass to clinch the Colts' appearance in the Super Bowl on Feb. 4, only God knew the extent of the overflowing bounty of bargains and promises that Colts' fans had made to him in those final three breath-taking minutes.

Yet, even an overly conservative estimate of those bargains would leave you with the thought that if all those promises were kept, the Colts' universe suddenly would be marked by a wondrous increase of clean homes, loving siblings, studious children, helpful husbands, packed churches, charitable neighbors and completely attentive parishioners during homilies.

You *have* kept your bargain, right?

## Letters to the Editor

### Reader: Dioceses should cover immigrants' expenses

I was so thrilled to read that the Indiana Catholic bishops are recommitting themselves and their dioceses to welcoming illegal immigrants.

I was disappointed, however, that there was no mention that they also welcome all medical, legal, educational and housing bills related to this issue. Surely, dioceses so committed would embrace all costs.

Shouldn't Indiana hospitals, lawyers, schools and landlords be told to send all bills incurred by illegal immigrants directly

to the Indiana diocesan offices? Seems like the Christ-like thing to do to me!

**Clare Burgun, Greenwood**

(Editor's Note: Nowhere in their pastoral do Indiana's bishops state their support of illegal immigration. The pastoral calls for treating undocumented immigrants with respect. The letter from the bishops also states that immigrants without proper documentation "should be provided opportunities to obtain legalization if they demonstrate good moral character. Earned legalization should be achievable and independently verifiable.") †

After all, the Colts still have to beat the Chicago Bears in the Super Bowl before being declared world champions. Of course, this raises the question of whether it's theologically proper for people to pray for the success of their favorite sports teams. Figuring theological experts have more important questions to ponder, I searched elsewhere for answers, finding some perspective in the actions of two priests from the archdiocese.

In a school Mass at St. Thomas Aquinas Church on the Friday before the AFC Championship, members of the eighth-grade class offered a number of petitions for prayers—petitions that focused on the weighty concerns of humanity, such as praying for the sick and the homeless. The Colts were never mentioned until Father William Munshower, now a chaplain at Cathedral High School in Indianapolis, said he thought it would be fine to pray for the Colts.

A day later, at the Saturday evening Mass at St. Thomas, another round of personal, humane and worldly petitions for prayers was offered from the altar and the pews, again skipping the Colts—at least until Father Steven Schwab, the pastor, asked aloud, "Well, should we pray for the Colts?" While people smiled and laughed, Father Schwab completed the backdoor petition and the churchgoers responded, "Lord, hear our prayer."

If history offers any perspective, praying for sports teams is a Catholic tradition, tied deeply to a time when priests and religious sisters routinely led Catholic school children in praying for the Fighting Irish football team of the University of Notre Dame, a school named in honor of Mary, the mother of God—a school where a mural of Christ upraising his arms, on the front of the school's library, has been dubbed "Touchdown Jesus."

(By the way, being a Notre Dame fan, I know the Fighting Irish football team could use a few more of your prayers, especially when playing in a bowl game or against the University of Southern California. My bargaining with God and the Blessed Mother already has me booked with good intentions through 2015.)

So as the Colts prepare for the Super Bowl, the connection between faith and football seems firmly established among Catholics, even as we recognize there are far more important concerns in the world to offer our prayers to God.

So do the Colts have a prayer in the Super Bowl?

Bears' fans don't think so, but you Colts' fans believe. Your faith bolstered by the dramatic comeback against the Patriots, you are convinced the Colts have more than a prayer. But, just in case, you're undoubtedly ready to offer a few million more prayers, promises and bargains with God this weekend.

When it comes to faith and football, you have to believe. †

(John Shaughnessy is assistant editor of the Criterion.)

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Ordinary Time is packed with signs of fidelity and hope

**W**e have moved beyond the joy of the Christmas season. We have experienced the beginning of another new year. It is hard to believe we are already in the seventh year of the third Christian millennium.

Liturgically, we are celebrating "Ordinary Time." Most of us recognize Ordinary Time because we are back to seeing green vestments at Sunday Mass. In just a few weeks, we will observe Ash Wednesday and the beginning of the Lenten season.

In some ways, I believe the true test of our faith may accompany "ordinary" time.

In Advent, we prepare for Christmas with an underlying spirit of building joy.

The Christmas season is one of joyful giving when we allow ourselves to seek the peace that can only come from God, who loves us.

A New Year invariably offers us the opportunity to look for more blessings and perhaps to live a little better life. We hear a lot about New Year's resolutions which promise a new beginning.

In a few weeks, Lent and the wearing of violet vestments will signal a time of penance and a call to return to the Gospel.

But what happens in Ordinary Time and the return of the green vestments? I want to suggest that this interlude between the Christmas season and Lent is a time when we pay attention to fidelity—fidelity to the practice of our faith, fidelity to prayer as a response to God, who loves us, and fidelity

to charity for our neighbor. Ordinary Time and green vestments can be viewed as a time when we bear witness to hope. It is said that the color green is a sign of hope.

An important part of our archdiocesan family is truly a beacon of fidelity and hope. Sunday, Feb. 4, is the World Day for Consecrated Life. Hundreds of religious women and men in our archdiocese live a special witness to the Gospel day in and day out, in Ordinary Time as well as in the seasons of joy and renewal in our Church.

These are women and men who have given their lives to God in a very special way. In a real sense, they have vowed to give their entire lives to God. They live their promises of poverty, chastity and obedience according to the charism of their particular religious order, institute or apostolic society. They are a continuous reminder to all of us that there is a kingdom of God, which is the goal of every human life.

Our consecrated religious are signs of hope and admirable examples of fidelity to the Gospel. We will celebrate consecrated life on Sunday, Feb. 4, at SS. Peter and Paul Cathedral in Indianapolis.

The following Sunday, Feb. 11, I will offer Mass at Our Lady of Fatima Retreat House for those who are in our archdiocesan deacon formation program.

This is another group of faithful members of our archdiocese who are preparing to become permanent deacons. Their lives of service will be yet another witness of the gift of fidelity and hope in

our community of faith. These candidates already are reminders of the fidelity and hope to which we are called in Ordinary Time.

On Sunday, Feb. 18, we celebrate the first of three "Rites of Election," a welcoming and blessing of those in our archdiocese who are seeking baptism and also those baptized in other denominations who are candidates for confirmation and want to become members of our Catholic community.

In the Rite of Christian Initiation of Adults, we not only welcome new members to our local Church, we also pray for them and encourage them to live faithfully according to the Gospel. This series of Rites of Election is a profound experience of hope and a very concrete expression of fidelity.

On Tuesday, Feb. 13, there is yet another celebration that signals hope and the practice of fidelity to the Gospel. At Saint Meinrad Seminary, young men will be instituted into the ministries of Reader and Acolyte.

These ministries are antecedent to the diaconate and eventual ordination to the priesthood. The candidates for ministries are bearing witness to their desire to serve God

and our Church in a unique and lifelong way. They seek the grace of fidelity to the Word of God and service at the altar.

They signal the hope that is our young Church.

On the Tuesday before Ash Wednesday, we are planning a dinner for young women and men who want to explore whether God's call to holiness and to make a difference might be as consecrated religious or priests. It is always hopeful to be with like-minded youth and young adults who want "to give God a chance."

The few weeks of wearing green vestments in Church are packed with signs of fidelity and hope. †

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.

### El Tiempo Ordinario está repleto de símbolos de lealtad y esperanza

**H**emos dejado atrás la alegría de la época de Navidad. Hemos experimentado el comienzo de un nuevo año. Parece difícil creer que ya estemos en el séptimo año del tercer milenio cristiano.

Litúrgicamente estamos celebrando el "Tiempo Ordinario." La mayoría de nosotros reconoce el Tiempo Ordinario porque volvemos a ver túnicas verdes en la misa dominical. En sólo algunas semanas celebraremos el Miércoles de Ceniza y el comienzo de la época de la Cuaresma.

De alguna forma creo que la verdadera prueba de nuestra fe debe acompañar el tiempo "ordinario." Durante el Adviento nos preparamos para la Navidad con un espíritu latente de creciente alegría.

La época de Navidad representa la entrega jubilosa, cuando nos permitimos buscar la paz que sólo puede provenir de Dios quien nos ama.

Un Año Nuevo invariablemente nos ofrece la oportunidad de procurar más bendiciones y tal vez vivir una vida un poco mejor. Mucho se oye sobre las resoluciones de Año Nuevo que nos prometen un nuevo comienzo. En algunas semanas la Cuaresma y el uso de túnicas violeta simbolizarán la época de penitencia y el llamado al retorno al Evangelio.

Pero, ¿qué sucede durante el Tiempo Ordinario y el retorno de las túnicas verdes? Quisiera sugerir que este intermedio entre la época de Navidad y la Cuaresma sea una temporada en la cual prestemos atención a la lealtad: lealtad al ejercicio de nuestra fe, lealtad a la oración como respuesta a Dios quien nos ama, y lealtad a la caridad al prójimo. El Tiempo Ordinario y las túnicas verdes pueden verse como la época en la

que damos testimonio de esperanza. Se dice que el color verde es símbolo de esperanza.

Una parte importante de nuestra familia arquidiocesana es verdaderamente un faro de lealtad y esperanza. El domingo 4 de febrero es el Día Mundial de la Vida Consagrada. Cientos de hombres y mujeres religiosos de nuestra arquidiócesis son testimonio especial del Evangelio en su vida cotidiana, tanto en el Tiempo Ordinario, como en las épocas de júbilo y de renovación en nuestra Iglesia.

Estos son hombres y mujeres que han entregado sus vidas a Dios de una forma muy especial. De manera real han jurado dedicar sus vidas a Dios. Viven su promesa de pobreza, castidad y obediencia de acuerdo al carisma particular de su orden espiritual, instituto o sociedad apostólica. Ellos constituyen un recordatorio constante para todos nosotros de que existe un reino de Dios que es el objetivo de toda vida humana.

Nuestros religiosos consagrados son símbolos de esperanza y ejemplos admirables de lealtad al Evangelio. Celebraremos la vida consagrada el domingo 4 de febrero en nuestra Catedral de San Pedro y San Pablo en Indianapolis.

El domingo siguiente, el 11 de febrero, ofreceremos una misa en la Casa de Retiro de Fátima para aquellos que se encuentran en nuestro programa arquidiocesano de formación de diáconos.

Este es otro grupo de fieles miembros de nuestra arquidiócesis que se están preparando para convertirse en diáconos permanentes. Sus vidas de servicio serán otro testimonio más del obsequio de la lealtad y la esperanza en nuestra comunidad

de fe. Estos candidatos de por sí ya constituyen recordatorios de la lealtad y la esperanza a que se nos llama durante el Tiempo Ordinario.

El domingo 18 de febrero celebraremos el primero de los tres "Ritos de Elección," una bienvenida y bendición para aquellos en nuestra arquidiócesis que buscan bautizarse y para aquellos que ya han sido bautizados bajo otras denominaciones y que son candidatos para la confirmación y desean convertirse en miembros de nuestra comunidad católica.

En el Rito de la Iniciación Cristiana de Adultos no solamente les damos la bienvenida a nuestra iglesia local a los nuevos miembros, sino que también rezamos por ellos y los alentamos a vivir fielmente de acuerdo al Evangelio. Esta serie de Ritos de Elección constituyen una experiencia muy profunda de esperanza y una expresión muy concreta de lealtad.

El martes 13 de febrero hay todavía otra celebración que simboliza la esperanza y la práctica de la lealtad al Evangelio. En el Seminario de Saint Meinrad se instituirá a los jóvenes en los ministerios de lector y acólito.

Estos ministerios preceden al diaconato y a la posterior ordenación en el sacerdocio. Los candidatos a los ministerios son testimonio de su deseo de servir a Dios y a nuestra Iglesia de forma única y para toda

la vida. Buscan la gracia de la lealtad a la Palabra de Dios y servicio al altar.

Son símbolos de la esperanza que alberga nuestra joven Iglesia.

El martes anterior al Miércoles de Ceniza estamos planeando una cena para jóvenes hombres y mujeres que desean explorar lo que sería el llamado de Dios a la santidad como religiosas o sacerdotes consagrados. Resulta siempre esperanzador estar con jóvenes y jóvenes adultos que comparten una misma disposición y que desean "darle una oportunidad a Dios."

Las pocas semanas de uso de túnicas verdes en la Iglesia están repletas de símbolos de lealtad y esperanza. †

¿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 Indianapolis  
1400 N. Meridian St.  
P.O. Box 1410  
Indianapolis, IN 46202-1410

Traducido por: 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 ser vicio en la iglesia, especialmente como sacerdotes y religiosos.

# Events Calendar

## February 2

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

## February 4

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Black History Month, Mass**, 10 a.m. Information: 317-632-9349.

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

## February 5

Marian College, Allison Mansion, 3200 Cold Spring Road, Indianapolis. **Franciscan Center for Global Studies speaker series, "Politics and Poverty in Post-Conflict Central America,"** Dr. Ulrich Lächler,

presenter, 7 p.m., registration required. Information: 317-955-6213.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Workshop for women with cancer, "Look Good ... Feel Better,"** noon-2 p.m., no charge. Information: 317-782-4422 or [www.StFrancisHospitals.org/cancer](http://www.StFrancisHospitals.org/cancer).

## February 5-12

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Office for Family Ministries, "Divorce and Beyond" program**, 7-9 p.m., \$30 includes a book. Information: 317-236-1586 or 800-382-9836, ext. 1596, or e-mail [mhess@archindy.org](mailto:mhess@archindy.org).

## February 6

Saint Meinrad Archabbey, Newman Theater, 200 Hill Drive, St. Meinrad. **Black History Month lecture, "Here I Am, Lord! Reflections of an African-American Priest in a Multi-Cultural Environment,"** Father James Matthews,

presenter, 7 p.m. Information: 812-357-6501 or 800-682-0988.

## February 7

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Evangelization presentation**, Deacon Alex Jones, presenter, 6:30 p.m. Information: 317-634-4519.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Catholic Cemeteries Association, "Mission Day,"** funeral directors, bereavement ministers, persons assisting the bereaved, 9 a.m.-4 p.m. Information: 317-574-8898 or 317-236-1405.

Archbishop Edward T. O'Meara Catholic Center, Benedictine Room, 1400 N. Meridian St., Indianapolis. **Gathering of parish nurses and health ministry leaders, "A Get Acquainted, Get Connected Session,"** 7-9 p.m. Information: 317-236-1595 or 800-382-9836, ext. 1595.

St. Athanasius the Great Byzantine Church, St. Mary Hall,

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

## February 8

Marian College, Marian Hall, Room 251, 3200 Cold Spring Road, Indianapolis. **Franciscan Center for Global Studies speaker series, "Christian-Muslim Encounter: Conflict or Cooperation,"** Franciscan Father Elias Mallon, presenter, 3:30 p.m., registration required. Information: 317-955-6213.

## February 10

Ursuline Motherhouse Library, 3115 Lexington Road, Louisville, Ky. Ursuline Sisters of Louisville, **"The Joy of Getting to Know Yourself: Myers Briggs Workshop,"** two-part series, 9 a.m.-4 p.m. Information: 502-896-3945 or [gschaeffer@ursulineslou.org](mailto:gschaeffer@ursulineslou.org).

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis.

**Bus trip to Saint Mary-of-the-Woods, Mass**, 11 a.m., brunch, depart 7:30 a.m., return 8:30 p.m., \$45 per person. Information: 317-783-6048.

## February 12

Bishop Chatard High School, 5885 Crittenden Ave., Indianapolis. **Parents in Touch committee, "Theology of the Body,"** Father Jonathan Meyer, presenter, 7 p.m. Information: 317-251-1451.

## February 13

St. Francis Community Relations, 3145 E. Thompson Road, Indianapolis. **"Freedom from Smoking,"** seven-week class, 6-8 p.m., \$50 per person. Information: 317-782-7999.

## February 14

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 Haverstick Road, Indianapolis. **Valentine's Day Mass**, 6 p.m. Information: 317-574-8898.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal**

**of Central Indiana, healing service**, 7-8:30 p.m. Information: 317-592-1992, [www.inholyspirit.org](http://www.inholyspirit.org) or e-mail [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

## February 16

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Seminar for cancer patients and their families, "Tired of Thinking or Too Tired to Think: Managing Fatigue and Chemo Brain,"** noon-2 p.m., lunch served, no charge. Information: 317-257-1505.

## February 17

St. Christopher Church, 5301 W. 16th St., Indianapolis. **Sixth annual Indianapolis Catholic Men's Conference, "How and To Whom Do I Pray?"** Father Keith Hosey, keynote speaker, 8 a.m.-3:45 p.m., \$35 per person includes lunch. Information: 317-241-6314, ext. 126, or e-mail [djb@saintchristopherparish.org](mailto:djb@saintchristopherparish.org). †

## Retreats and Programs

### February 2-4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend" for engaged couples**. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Couples retreat, **"All You Need Is Love,"** Benedictine Father Noël Mueller, presenter. Information: 812-357-6611 or e-mail [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### February 3

Oldenburg Franciscan Center, convent, Oldenburg. **"Watercolor for Children and Teens,"** Franciscan Sister Ann Vonder Meulen, 9 a.m.-noon for children 7-11, 1-4 p.m. for youth 12-16, \$20 per person. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 3-March 31

Ursuline Campus, 3105 Lexington Road, Louisville, Ky. Ursuline Sisters of Louisville, **"Moment by Moment: An At-Home Retreat,"** five sessions. Information: 502-896-3945.

### February 6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Together Forever,"** Father Jonathan Meyer, presenter, 8:30 a.m.-2:30 p.m., \$25 per person, \$50 per couple. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### February 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Theology of the Body for Parents and Teens,"** Father Jonathan Meyer, presenter, 6:30-9 p.m., no charge. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### February 9-11

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

### February 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Lent 101,"** 7-9 p.m. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### February 15

Oldenburg Franciscan Center, convent, Oldenburg. **"Day of Reflection, "In the Spirit, Signs of Life,"** Franciscan Father Carl Hawver, presenter, 10:45 a.m. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 16-March 9

Oldenburg Franciscan Center, convent, Oldenburg. **"Pottery and Beyond,"** four sessions, Franciscan Sister Ann Vonder Meulen, presenter, \$140 registration includes materials. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Lectio Divina: Seeking Intimate Communion with God,"** Gwen Goss, presenter, 8 a.m.-4 p.m., \$35 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

Oldenburg Franciscan Center, convent, Oldenburg. **"Helping Children through the Grieving Process: For Teachers, Catechists, Parents,"** 10 a.m.-3 p.m., \$25 per person. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Conference"**

**for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

### February 22-March 22

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

### February 23

Oldenburg Franciscan Center, convent, Oldenburg. **"Marriage is Messy,"** 10 a.m.-3 p.m., \$25 per person. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 23-25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"What Is God's Dream for You?"** Matthew Kelly, presenter, \$300 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

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

## VIPs

**Anthony and Carol (Callery) Cecere**, members of Holy Trinity Parish in Edinburgh, celebrated their 50th wedding anniversary on Dec. 27 with their family and friends.

The couple was married on Jan. 19, 1957, at St. Catherine of Siena Church in New York City.

They have three children: Karen Cleo, Suzanne Cecere and John Cecere. They have six grandchildren. †

## Saint Meinrad monk receives award

Benedictine Father Cyprian Davis, a monk of Saint Meinrad Archabbey in St. Meinrad, received the Marianist Award from the University of Dayton on Feb. 1.

The Marianist Award, given annually to a Roman Catholic who has contributed to intellectual life in some way, was presented to Father Cyprian for his scholarly work and teaching on the history of African-American Catholics.

A professor of Church history at Saint Meinrad School of Theology, Father Cyprian is an author and speaker.

He has written, edited or co-edited several books, including his award-winning book, *The History of Black Catholics in the United States and To Prefer Nothing to Christ*, a book of historical essays about Saint Meinrad Archabbey.

Father Cyprian graduated from Saint Meinrad College then earned a licentiate in sacred theology at The Catholic University of America. He later earned a licentiate and doctorate in history at the Catholic University of Louvain in Belgium. He has been a monk of Saint Meinrad since 1951. †



Fr. Cyprian Davis, O.S.B.

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# Informed consent legislation back again this year

By Brigid Curtis Ayer

The Indiana General Assembly once again will consider changing Indiana's law for women considering abortion under a bill introduced on Jan. 11 in the Indiana Senate.

If passed, Senate Bill 135, authored by Sen. Patricia L. Miller (R-Indianapolis), would give a pregnant woman seeking abortion more information in which to base her decision.

Under the proposed measure, a woman seeking an abortion would be informed in writing that

human life begins at fertilization, and told by a physician that her fetus may feel pain during the procedure. The measure also requires that written information be provided to the mother on adoption options and risks associated with the surgery.

Because current law requires an 18-hour waiting period, this information, both written and oral, would be presented to a woman seeking an abortion at least 18 hours prior to her having the procedure.

Current law does not require that any information be provided in writing. It requires that a woman be told about: 1) risks associated with abortion; 2) probable gestational age of the fetus; 3) the availability of ultrasound imaging and fetal heart tone; 4) adoption options.

"I think this issue is a woman's right to know," said Sen. Miller. "Women need to be informed before they have an abortion. We need to inform them to the best of our ability. I'm pro-life and, until

something bigger happens, we need to make women more aware."

In 2006, a similar bill, House Bill 1172 authored by Rep. Tim Harris (R-Marion), was a priority bill for the Indiana Catholic Conference. It nearly became law after being passed in the Indiana

House of Representatives with bipartisan support by a 70-30 vote, but failed in the last hours of the Indiana General Assembly in the Senate.

"The conference committee report on HB 1172 was signed last year and passed the House," said Sen. Miller. "It was on the calendar in the Senate, but we ran out of time."

"I'm optimistic that the bill will pass the Senate this year, but I'm not sure what will happen in the House since there are new committee chairs."

Last year, Republicans controlled the Indiana House of Representatives and held all the committee chairmanships, but the Democrats now control the Indiana House of Representatives. Committee chairs can determine the fate of legislation assigned to their committee since they decide which bills assigned to their committee will get a hearing and move forward in the process.

Once a bill is introduced either in the House or Senate, it is then assigned to a committee for a hearing. During the hearing, which is open to the public, the author of the bill will give a brief overview of the bill's purpose and contents. The committee members are then able to ask the author pertinent questions.

Committee members then hear public testimony from representatives of special interest groups, associations, civic or community leaders as well as ordinary citizens. These representatives will testify in support or opposition to the legislation.

It is also at this time that Glenn Tebbe, Indiana Catholic Conference

executive director, will be the voice for Indiana's Catholic bishops and give the Church's official position.

Not only will Tebbe give an oral presentation of the Church's position on the bill, but oftentimes he will submit the Church's position on a bill in writing, called a position paper.

These position papers are available on the Indiana Catholic Conference's Web site. The U.S. Conference of Catholic Bishops also posts position papers on proposed federal legislation on the USCCB Web site.

In 2006, in addition to the Indiana Catholic Conference, groups who testified in support of HB 1172, primarily based on moral grounds, included Advance America, the Indiana Family Institute and Indiana Right to Life. Groups testifying in opposition to HB 1172, based on the arguments of privacy and reproductive rights, included Planned Parenthood, the Jewish Community Relations Council, Indiana

## Abortion statistics in Indiana

The most current abortion statistics available in Indiana are for the calendar year 2004.

In 2004, the Indiana State Department of Health reported there were 10,514 abortions performed in Indiana compared to 11,458 in 2003.

The majority of mothers who received abortions—8,661—were not married, meaning they were either never married, divorced or widowed at the time of their abortion.

Nearly 4,000, or roughly 35 percent of mothers who received abortions, were in the 20-24 age group. This age group constituted the highest number of abortions, followed by 2,375 women or 22.5 percent of abortions received by mothers in the 25-29 age group, and 1,460 women or nearly 14 percent of



abortions received by mothers in the 30-34 age group.

For a detailed list of abortion statistics in Indiana, go to the Indiana State Department of Health's Web site at [www.in.gov/isdh/](http://www.in.gov/isdh/) and click on "Data and Statistics," then click on "Induced Terminated Pregnancies." †



Sen. Patricia L. Miller

executive director, will be the voice for Indiana's Catholic bishops and give the Church's official position.



Glenn Tebbe

Not only will Tebbe give an oral presentation of the Church's position on the bill, but oftentimes he will submit the Church's position on a bill in writing, called a position paper.

These position papers are available on the Indiana Catholic Conference's Web site. The U.S. Conference of Catholic Bishops also posts position papers on proposed federal legislation on the USCCB Web site.

National Organization of Women and the Indiana Civil Liberties Union.

Senate Bill 135 begins in the Senate in the Senate Health and Provider Services committee, a committee which Sen. Miller chairs. As for the status of the bill, Sen. Miller said, "Senate Bill 135 is not scheduled for a hearing, and I haven't had a chance yet to find a House sponsor for the bill."

Since Sen. Miller is chair of the committee and the bill's author, success for SB 135 at the committee hearing part of the process appears promising.

The other members of the Senate Committee on Health and Provider Services who would get to vote on the bill include Sen. Earline S. Rogers (D-Gary), Sen. Gary Dillon (R-Pierceton), Sen. Vaneta Becker (R-Evansville), Sen. Sue Errington (D-Muncie); Sen. Beverly J. Gard (R-Greenfield); Sen. Connie Lawson (R-Danville); Sen. Ryan D. Mishler (R-Bremen); Sen. Marvin D. Riegsecker (R-Goshen); Sen. Vi Simpson (D-Bloomington); and Sen. Connie W. Sipes (D-New Albany). The earliest day that SB 135 would be heard in committee is Feb. 8.

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

*'I think this issue is a woman's right to know. Women need to be informed before they have an abortion. We need to inform them to the best of our ability. I'm pro-life and, until something bigger happens, we need to make women more aware.'*

— Sen. Patricia L. Miller



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# Religious leaders seek vigorous U.S. role in Mideast peace

WASHINGTON (CNS)—After meeting with U.S. Secretary of State Condoleezza Rice on Jan. 29, a delegation of U.S. Christian, Jewish and Muslim leaders said the United States should take a more vigorous leadership role in promoting a comprehensive peace in the Middle East.



Dr. Sayyid M. Sayeed

Cardinal Theodore E. McCarrick, retired archbishop of Washington, said the group met with Rice "to reiterate our strong commitment to a two-state solution of the Israeli-Palestinian conflict," and to discuss "the urgent need for United States leadership to restart and successfully conclude negotiations for a lasting and just peace between Israel and the Palestinian people."

Cardinal McCarrick, who led off a press briefing afterward outside the Department of State, said the meeting was "substantive and excellent."

"But the real measure of the success of our meeting can only be taken in the coming weeks and months as actions and events unfold," he added.

The religious leaders belong to the National Interreligious Leadership Initiative for Peace in the Middle East, a coalition of 35 leaders of national religious bodies or organizations that was formed in 2003 to press for a more constructive and

comprehensive U.S. approach to Arab-Israeli-Palestinian peace.

Cardinal McCarrick said the delegation emphasized two points.

"First, as Americans, we ask for bold, persistent United States leadership for peace in the Middle East, leadership that supports and challenges both Israelis and Palestinians," he said, adding that this means ongoing, active, high-level U.S. engagement "that holds both sides accountable in a step-by-step peace process."

"Second, as religious leaders in the Jewish, Christian and Muslim traditions, we committed ourselves to continuing to say tough things to our communities here and in the [Middle East] region to build up public support for peace," he said. "We know that these are difficult but necessary steps on the road to a two-state solution, and we pledge to build public support for them."

Along with Cardinal McCarrick, in the delegation were several American Christian and Jewish leaders, including Rabbi Paul Menitoff, former executive vice president of the Central Conference of American Rabbis. Sayyid M. Syeed, former secretary-general of the Plainfield-based Islamic Society of North America was also present. Syeed recently left that post to become founding national director of the society's new Office of Interfaith and Community Alliances.

"The leadership of the United States is going to be necessary," Rabbi Menitoff said, "not only to get the parties to the table, but to get the concessions necessary on both sides so that an agreement can be reached."

Referring to Rice's recent trip to the



Cardinal Theodore E. McCarrick responds to a question during a press conference in front of the U.S. State Department in Washington after meeting with Secretary of State Condoleezza Rice on Jan. 29. Also pictured with the cardinal are Rabbi Paul Menitoff and Lutheran Bishop Mark Hanson.

Middle East, Presiding Bishop of the Evangelical Lutheran Church in America Mark Hanson said, "We think the foundation she has laid needs to be built upon" with a sustained U.S. presence in diplomatic initiatives there.

Cardinal McCarrick said, "We all share the hope that what our government is doing now will be sustained, that the 'road map' that was initiated three or four years ago will again be put on the front burner."

Syeed said American Muslims are also very concerned about what is happening in Iraq and Afghanistan, "but we believe that the issue of Palestine is critical; that's why we're here."

Of the need for interreligious efforts for peace, Cardinal McCarrick said, "We are all children of Abraham, and in that family relationship that we have, we come together

with great confidence that God will listen to our prayers and our hopes, and that if we all work together, if we all are willing to make the sacrifices when necessary, that peace can come."

The meeting with Rice was the result of a joint statement that the interreligious leadership initiative issued last December outlining in detail what role and initiatives the group thought the United States must take to restart the peace process and assure that it moves forward.

In addition to Cardinal McCarrick, two other Catholic leaders signed the joint statement: Cardinal William H. Keeler of Baltimore, who has played a leading role in Catholic-Jewish and Catholic-Muslim relations, and Bishop William S. Skylstad of Spokane, Wash., president of the U.S. Conference of Catholic Bishops. †

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## Good parents enforce rules and expectations with love

By Christopher Carstens

I regularly see the effects of truly dreadful parenting up close.

A mental health professional by training and a Catholic by faith, I am in my fourth decade of practice as a child and family psychologist. I also do court-ordered evaluations for youths in foster care or in trouble with the law.

What, then, are some points on my list of the qualities of good parents?

Good parents are “faithful” to their families. Raising children must be the most important thing in a parent’s life, more important than self-fulfillment, professional advancement or one’s investment portfolio.

If parents are unfaithful in the obvious sense—having sex outside the marriage or moving along to the next, more attractive marriage partner while children are in the home—it means their eyes, their energies and their hearts are invested outside the circle of the family. This inevitably happens at great cost to their children.

But parents can also be unfaithful by taking time, money and energy that should go into the family’s needs and putting it elsewhere.

If a parent spends his days working and his nights at the casino, he is cheating on his family. If a parent cares more about keeping up with e-mail than checking her children’s homework, she gives somebody else the time and attention that should belong to her children.

Good parents are “authoritative,” which is not the same as being authoritarian. Authoritative parents set and enforce clear rules that are in the children’s best interest. Authoritarian parents just bully their children.

One of the worst aspects of much current parenting is a compulsive tendency to give children whatever it takes to shut them up.

If a child demands attention, his parents put a television in his room. If she is bored, her parents give her a new X-Box or cable Internet. If children make noise on the way to school, parents buy a car with a DVD player in the back seat. Or they feed them candy. Or buy them an iPod. Or let them go to the R-rated movie or stay up till midnight, anything so they will be quiet.

Good parents can enforce good rules and expectations, even when children do not like it. “No” becomes an amazingly

calming word when children learn that their parents really are in charge of the family.

At a very basic level, children look to their parents for guidance, structure and protection. Parents cannot substitute that with being a pal, a shopping buddy or the recreation director. Children need adult parents who are willing to be in charge of their upbringing.

Good parents are active in the lives of their children, in their churches and in the community. Good parents spend time with their children on activities that are more than just having fun. Spending time together riding bicycles or hiking in the park are great starts.

Parents should show up at their child’s school, work together on parish activities and take their children with them on community service projects. By doing this, they demonstrate that life is more than sitting still and being passively entertained.

Finally, really good parents are “prophetic,” not in the sense of predicting the future, but in naming sin and error when they see it.

In a time when the media are full of violence and degradation, and when the Internet, videos and rap music teach eighth-grade girls to act like the sexual playthings of ninth-grade boys, somebody has to stand up and say that this stuff is wrong.

The country hymn “None of Us Are Free” hits this particular nail right on the head:

“There are people in the darkness  
“And they just can’t see the light  
“And if we don’t say it’s wrong  
“Then that says it’s right.”

That will sometimes mean deciding what TV shows children can watch. Or it may require making children take certain songs off their iPods or taking them away altogether because the good parent does not want poison dripping into the ears of his or her children.

Good parents are also committed to each other. And they are faithful, authoritative, active and prophetic. Anything less is letting their children down by not demanding enough of them—and for them.

Good parenting is not a destination, it is a journey, and it is never too late to start.

(Christopher Carstens is a psychologist in San Diego, Calif.) †



Laurel and Gregory Bishop, with their young son, share a laugh outside St. John Vianney at Curé of Ars Church in Merrick, N.Y. Good parents are active in the lives of their children, in their churches and in the community.

## How are your parenting skills?

By Louise McNulty

What does it take to be a good parent?

Therapist and counselor Denise Pascalo of Lakewood, Ohio, offers this advice:

- Are you listening to your children or just hearing them? Give your children your full attention.
- Are you allowing your children the opportunity to learn from their mistakes or are you protecting them too much? Children learn by making mistakes.
- Are you encouraging your children through their journey or just focusing on the end result? Praise their efforts.
- Are you empowering your children by giving them choices? Children learn responsibility and independence from the results of their choices.
- Are you affirming your children for doing something good or only pointing out what they’re doing wrong? To raise

confident children, praise and encouraging words should outnumber discouraging, critical comments.

- Are you setting fair and consistent structures and limits? This helps children establish appropriate boundaries, and gives them a sense of security and safety.
- Are you working with your children to set age-appropriate rules and consequences then following through on consequences when necessary?
- Do you and your spouse present a united front to children?
- Are you spending quality time with your children?
- Are you demonstrating and verbalizing your acceptance and love for your children? Children need this to develop a strong self-image.

(Louise McNulty is a freelance writer in Akron, Ohio.) †

## Discussion Point

### Children redefine what’s important

#### This Week’s Question

How have you changed as a parent? Why did you change?

“Everything’s changed. ... We sacrifice for our family. Children redefine what’s important and have an overwhelming sense of unconditional love. We finally ‘get it’—understanding how and why our parents sacrificed for us.” (Pat Polesnak, Hermitage, Pa.)

“Once you have children, you automatically stop thinking of yourself first. You make sure their needs are met [and] sometimes their wants. And you never think of yourself as a single person again.” (Denise M. Leaver, Smyrna, Tenn.)

“Our hearts open up when we become parents. ... I have felt an increased evolution of God’s love for me within

my role as a parent. This gives me a greater love and a desire for my children to share in the faith.” (Anne Sharkey, Southbury, Conn.)

“I think becoming a parent causes you to realign your priorities—your children come first. Also, having a child helped develop my relationship with God. I feel more connected, and the care I give is an extension of God’s love.” (Cris Carter, Guthrie, Okla.)

#### Lend Us Your Voice

An upcoming edition asks: Speaking specifically, how does your faith influence your relationships at home or at work?

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



CNS photo/Gregory A. Smetiz, Long Island Catholic

From the Editor Emeritus/John F. Fink

## Second of two columns on the Our Father

(Fifteenth in a series)

It has always seemed to me that the petition "Thy will be done on earth as it is in heaven" is the heart of the *Our Father*.



I understand that some people look on this petition as just one of submission to God's will, but I think that we are praying to have the courage to do God's will. It's an active petition, not a passive one. Not only are we to passively suffer whatever God wills for us, but we are to actively do it.

I don't think anyone has difficulty understanding the next petition: "Give us this day our daily bread." Everyone realizes that "bread" stands for all the things we need—our food and all appropriate things, both material and spiritual. We should note, though, that this petition for material needs is the fourth of the seven petitions, not the first.

Remember what St. Thomas Aquinas said? "This prayer not only teaches us to ask for things, but also in what order we should desire them."

Now we come to an important petition: "And forgive us our trespasses as we forgive those who trespass against us." It's easy to ask for forgiveness, but Jesus is telling us that our petition won't be heard unless we first forgive others.

Jesus obviously considered this petition important because it's the only one to which he returned after teaching the prayer during the Sermon on the Mount. He explained, "If you forgive others their transgressions, your heavenly Father will forgive you. But if you do not forgive others, neither will your Father forgive your transgressions."

The petition "lead us not into temptation" bothers some people. "Why," they ask, "would God 'lead' us into temptation?" Since the Greek verb really means "do not let us yield to temptation," there are sometimes attempts to change the prayer.

But the idea of changing the *Our Father*

always meets with opposition. Nonetheless, that's what this petition means. We are asking God to keep us from falling into sin. Of course, to do that, we have to do our part by avoiding, whenever possible, the things that lead to temptation.

I wonder how many people understand that in the petition "but deliver us from evil," evil is not just an abstraction. It refers to a person, Satan, the Evil One, the devil.

There are many people in our society today who say they don't believe in the devil. They're fooling themselves. We need God's continual help to be delivered from him. However, the petition is also a plea to the Father to deliver us from all the distress that exists in this world, of which the Evil One is the instigator.

Early in Christian history, liturgical use of the *Our Father* concluded with a doxology, "For the kingdom, the power and the glory are yours, now and forever." It was not part of the prayer as Jesus taught it.

Today it's included in the Catholic liturgy, but separated from the main body of the *Our Father*. †

Cornucopia/Cynthia Dewes

## Getting along together in the human family

Recently, a friend went to California with her husband and daughter for the funeral of her brother.



We took care of their dog while they were away, and were welcomed three times a day with a big grin from Scooter. (If she'd been angry, you'd probably have to call it baring her teeth.)

Anyway, Scooter was probably the only one smiling in that family during this time. Although we've never met our friend's relatives, she's often alluded to the strange and rather dysfunctional branches on her family tree. And when our friends returned from their trip, they said it was "interesting," more or less verifying our assumptions about her relatives.

It struck me that most families are "interesting," in addition to being plain interesting. I like to say that almost every family is a little dysfunctional in some way just because we're human. The Waltons are fictional, after all.

Now, besides being none of our business, making judgments about families is always tricky because each family dynamic is different. For example, I've

known families where talking at the top of your voice—in fact, yelling—was the standard mode of communication.

We once attended a party at which we, the hosts and most of the other guests engaged in heated political debate. After long acquaintance with each other, we knew we all enjoyed doing this and could argue without rancor or anger. However, one new person at the party was horrified and later told the hostess she'd been afraid we would come to blows.

Some families apparently operate on a "need to know" basis. That is, any information given to one member seems to stay only with that person, even though it was meant for everyone in the family. In this case, I take care to give two or three members of the family the same information about times or places to meet, coming events or whatever else so that at least I feel as though I've communicated. I'd say it works most of the time.

There are families which do just fine until someone dies and the dreaded Inheritance Demon takes over. How many horror stories have we heard about parents cutting off their children or brothers and sisters turning against each other when inherited money or property is at issue. Not to mention adding

stepparents and/or stepsiblings to the mix.

Then there are families which take offense at each other's actions or remarks and harbor grudges for years, sometimes for life. They're always on the outs with each other, throwing friends into confusion about whom to invite to the same event. Unfortunately, this can affect these peoples' attitudes toward families in general, including the family of their spouse. They're suspicious of getting together with any relatives, including those they've added by marriage.

Some families are quiet, each person doing his own thing in the same room with the others. Some families are active, forever going skiing or throwing a party or just being generally loud. Some families never eat a meal together or never eat sitting down. In fact, some families never eat at home at all.

It seems to me that there's no standard for a functional family to follow. But I firmly believe that it's a good idea at least once a day to pray together, to eat together and to say "I love you" to every other family member.

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

Faithful Lines/Shirley Vogler Meister

## Assistance League: Caring and commitment in action

By now, children have been back in school for a few weeks and adults have recovered from the preparations and aftermath of the holiday season.



I, however, am still contemplating what I have accomplished in the last year and wondering what God wants from me this year. When my health

is on an even keel, I dream big, knowing that at some point I must temper my dream to reality. One hope is to use my energy more to help others.

For many years, I've happily volunteered at St. Augustine Home for the Aged, operated by the Little Sisters of the Poor, in Indianapolis. I will continue to treasure the time spent and friendships made there.

More sporadically, I help other good causes, but am now considering giving some time to the Assistance League of Indianapolis (ALI) and its philanthropic projects.

I already know others, some of them Catholic, who contribute time and talents to

ALI in various ways.

The events that I'm most familiar with are fundraisers. Through them, ALI's accomplishments have edified me.

Members share their commitments regardless of race, religion, ethnicity, economic status, physical ability or other diverse circumstances. There are 117 such groups in the U.S., and each operates autonomously in order to better serve the community.

ALI is a not-for-profit opportunity for volunteers who identify, develop, implement, manage and raise funds for projects serving children and adults in the Indianapolis area, which include:

- ALI bears—Teddy bears dressed in T-shirts help console children and adults in emotional and physical pain, whether separated from loved ones after domestic situations, traumas or sexual abuse.

- ALI caps—Hand-decorated, hand-sewn hats and team logo caps help children with hair loss due to chemotherapy or head injuries, and decorative scarves help women with hair loss due to cancer treatment.

- ALI friends—Monthly activities bring happiness and friendship to adult guests at Joy's House, a not-for-profit adult day care

center near my home, and residents at North Capitol Nursing and Rehabilitation Center.

- Assault survivor kits—Sweatshirts, sweatpants and undergarments for emergency rooms, shelters and abuse centers help victims who have no one to call for fresh clothing when theirs is damaged or kept by police officers for evidence.

- Operation School Bell and Shoes, a division of Operation School Bell—New clothing, shoes and socks are put in duffle bags for disadvantaged public school children in five Indianapolis-area schools and some metropolitan districts, even for children needing uniforms.

Readers can surely understand why being a part of the Assistance League of Indianapolis is worthwhile.

More information can be obtained at [www.alindy.org](http://www.alindy.org) or by calling 317-872-1010 or by writing ALI at Northbrook Center, 1475 W. 86th St., Suite E, Indianapolis, IN 46260.

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

Faith, Hope and Charity/David Siler

## Agency review brings changes to Catholic Charities

One year ago, following the publication of Pope Benedict XVI's first encyclical, *Deus Caritas Est* ("God is Love"), I wrote



in this column about the response of Catholic Charities in the Archdiocese of Indianapolis to the pope's call to the Church to respond effectively to the needs of the poor and vulnerable.

I informed you that each of our six charities agencies would conduct a thorough agency assessment to ensure that we are being the best stewards possible of the resources available to us to serve the poor. I wish to report to you the first significant change as a result of this review.

St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis was the first agency to go through an assessment. Led by an organizational consultant and conducted by agency staff, advisory council members, community partners and other community volunteers, this process has led to the recommendation of a change in the way pregnancy and adoption services are delivered in central Indiana.

After a thorough evaluation of the trends in the field of unintended pregnancy and adoption services, we have concluded that we will no longer provide a residential maternity program and instead will allocate our resources to providing in-home/outreach pregnancy and adoption services.

This decision is primarily in response to a growing social trend that has reduced the stigma associated with unwed pregnant mothers. Girls and young women with unintended pregnancies are now staying in their homes or with their families. They are generally not being sent to residential facilities for the duration of their pregnancies.

We will continue to provide temporary crisis shelter at one of our other Catholic Charities facilities in Indianapolis, Holy Family Services, which serves homeless families, and a single pregnant woman is considered a family.

Although the residential maternity home has been a part of our services for many decades, the changes in our society demand that we respond in order to adapt to these changes in such a way as to remain available to serve this population for many more decades to come. While we feel sadness in letting go of a service that we have provided for so long and the need to lay off several employees as a result, we feel excitement about the new possibilities before us.

The agency assessment has also led us to commit our limited resources to our growing adoption program. Since St. Elizabeth merged with Coleman Adoption Services in August of 2004, the number of families created through adoption has steadily increased.

We will refocus our efforts to identify even more women in more parts of our archdiocese that need support to carry their children to term and prepare to parent their children or to create an adoption plan. We will be exploring new ways to deliver in-home services to meet the needs of women who find themselves in a crisis due to a pregnancy.

More than ever, we need your prayers and your financial support in order to continue to remain fully committed to this very important part of our archdiocesan pro-life mission.

To obtain all of the most up-to-date information about St. Elizabeth/Coleman, please visit our Web site at [www.StElizabets.org](http://www.StElizabets.org).

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

Fifth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Feb. 4, 2007

- Isaiah 6:1-2a, 3-8
- 1 Corinthians 15:1-11
- Luke 5:1-11

The Book of Isaiah is the source of the first reading this weekend.



Written before the Babylonian conquest, this prophecy was composed when, relatively speaking, and with some qualification, the southern kingdom of the Hebrews was tranquil and prosperous.

Nevertheless, Isaiah felt that he was called by God to confront the people about their infidelity to God or at least their lukewarm response to their role as God's special people.

The story, told in this reading, conveys by its drama and bluntness the totality that was required in Isaiah's willingness to answer the divine calling to be a prophet.

Here, in this reading, Isaiah displays the fervor and power that are typical of the writing in all three sections of this ancient book.

Paul's First Epistle to the Corinthians provides the next reading.

Paul recalls the death of Jesus then the Lord's Resurrection, giving the details that Peter, whom Paul calls "Cephas," using the Greek term, saw Jesus after the Resurrection, that James saw Jesus and that even 500 of those who believed in the Gospel saw the risen Lord.

The reading also is autobiographical. Paul declares that he is an Apostle, having been called by the Lord. However, he calls himself "least" among the Apostles, since he, unlike the others, once persecuted Christ living in the community of Christians.

Still, God called him to service as an Apostle. Unrestrained by this sense of personal unworthiness, Paul wholeheartedly responds to this calling. He is God's instrument. Through him, God works the plan of redemption and mercy.

St. Luke's Gospel supplies the last reading.

This particular passage shows the

fine literary hand at work in the composition of the Gospel of Luke, and by extension the other Gospels. Luke uses the Gospel of Mark as a source, but then adds details drawn from a source also used by John.

Of course, Jesus is the central figure in the story, but the next most important figure is Peter. He was a fisherman with his brother, Andrew, and lived in Capernaum. Peter was in his boat on the Sea of Galilee with Jesus.

The Lord began to preach to the people assembled on the shore.

Then Jesus told Peter to row into deeper water and lower the nets into the water. Peter mildly protests, saying that he and his associates have been fishing all night, but with no success.

Nonetheless, Peter does as he was told. The result is that the nets are so filled with fish that Peter and his companions have difficulty pulling the nets aboard.

Humbly, aware of the Lord's power, Peter confesses his own sinfulness. Jesus sweeps beyond this admission, recognizing Peter's faith instead, and calling Peter thereafter to fish for souls.

## Reflection

For weeks, actually since Christmas, the Church has been introducing us to Jesus. The great feasts of the Epiphany and the Baptism of the Lord told us about Jesus.

Now, subtly but firmly, the Church leads us to respond to this entry of Jesus into our consciousness. How shall we respond?

The Church answers the question by putting before us three of the greatest figures in the tradition of holiness. First comes Isaiah, followed by Paul and finally by Peter.

Each manifests his unworthiness to be a part of the great and divine mission of salvation. Yet, fully realizing this unworthiness, God calls them each to a particular task.

Each person who hears the word of Christ, and is healed and strengthened by Christ's life in grace, has a holy task. Each believer has a role to play in the work of salvation. Everyone is unworthy. Nevertheless, God calls us, and God will give us all that we need to be truly saved from our sins. †

## Daily Readings

**Monday, Feb. 5**  
Agatha, virgin and martyr  
Genesis 1:1-19  
Psalm 104:1-2a, 5-6, 10, 12,  
24, 35c  
Mark 6:53-56

**Tuesday, Feb. 6**  
Paul Miki, martyr  
and his companions,  
martyrs  
Genesis 1:20-2:4a  
Psalm 8:4-9  
Mark 7:1-13

**Wednesday, Feb. 7**  
Genesis 2:4b-9, 15-17  
Psalm 104:1-2, 27-30  
Mark 7:14-23

**Thursday, Feb. 8**  
Jerome Emiliani, priest  
Josephine Bakhita, virgin  
Genesis 2:18-25

Psalm 128:1-5  
Mark 7:24-30

**Friday, Feb. 9**  
Genesis 3:1-8  
Psalm 32:1-2, 5-7  
Mark 7:31-37

**Saturday, Feb. 10**  
Scholastica, virgin  
Genesis 3:9-24  
Psalm 90:2-6, 12-13  
Mark 8:1-10

**Sunday, Feb. 11**  
Sixth Sunday in Ordinary  
Time  
Jeremiah 17:5-8  
Psalm 1:1-4, 6  
1 Corinthians 15:12, 16-20  
Luke 6:17, 20-26

## Question Corner/Fr. John Dietzen

# Eucharistic Prayer is important, not just the consecration

**Q**I am confused about the consecration during Mass. I was taught that the bread and wine become the Body and Blood of Christ at the words of consecration: "This is my body. This is my blood."



Recently, our priest said that the Church teaches today that there is no one specific moment, and that Jesus comes sometime during the Eucharistic Prayer. What about this? (Texas)

**A**Your priest is correct in one way at least, but it requires a little explanation.

In July 2001, the Vatican approved Communion sharing by Assyrian Orthodox and Chaldean Catholics, the largest Christian Churches in Iraq, thereby recognizing the validity of the Eucharist as carried out in the Assyrian liturgy.

Noteworthy about the decision is that one of the most common Assyrian Eucharistic Prayers is an ancient liturgy called the "Anaphora of Addai and Mari," which contains no explicit narrative of the institution of the Eucharist, the part of Mass which repeats the words of Jesus, "This is my body" and "This is my blood."

While Catholics long have assumed that the "words of institution" are essential for a valid Eucharist, the validity of the Addai and Mari eucharistic celebration was never questioned until the Eastern and Western Churches separated about 1,000 years ago.

The Roman document announcing this decision came from the Pontifical Council for Promoting Christian Unity, with the approval of the Congregation for Eastern Churches and the Congregation for the Doctrine of the Faith, which was headed by Cardinal Joseph Ratzinger, now Pope Benedict XVI, and Pope John Paul II.

The document noted that this anaphora is "one of the most ancient eucharistic prayers, dating back to the time of the very early Church; it was composed and used with the clear intention of celebrating the Eucharist in full conformity with the Last Supper, in obedience to the command of the Lord and according to the intention of the Church."

Two years later, in 2003, Jesuit Father Robert Taft, professor emeritus at the Roman Oriental Institute, called it "the

most remarkable Catholic magisterial document since Vatican II."

It emphasizes for Catholics the importance of the entire Eucharistic Prayer within the liturgy.

"The words of institution are not some magic formula," Father Taft said.

In fact, no evidence exists that the eucharistic liturgy contained the so-called words of consecration for at least 300 years after Christ.

In the Middle Ages, when the Church was combating several heresies about the real presence of Jesus in the Eucharist, greater emphasis began to be placed on these specific words.

As Father Taft explained, liturgical theology today, including the explanations of the Mass in the *Catechism of the Catholic Church*, has returned to focus on the entire Eucharistic Prayer as the time within the liturgy when the bread and wine are transformed into the Body and Blood of Christ.

As the official document itself notes, "the words of institution are indeed present in the 'Anaphora of Addai and Mari,' not in a coherent narrative way and literally, but rather in a dispersed eucharological way, that is, integrated in successive prayers of thanksgiving, praise and intercession" in the Eucharistic Prayer.

The recognition of this ancient Eucharist does not imply that our liturgies should imitate the Addai and Mari anaphora. Obviously, the common practice of the Church as well as today's theological and pastoral concerns require that the words of institution be part of any Eucharistic Prayer written today.

The Vatican decision does, however, remind us of the importance of the entire Eucharistic Prayer at Mass and that the Holy Spirit moves in a variety of ways to keep us faithful to the mind of Christ and the Church. It puts our understanding of the Mass in context, which is perhaps what your pastor was trying to help you understand.

(Catholic Q & A: Answers to the Most Common Questions About Catholicism is a 530-page collection of columns by Father John Dietzen, published by Crossroad Publishing Company in New York. It is available through bookstores for \$17.95. Questions may be sent to Father Dietzen at Box 3315, Peoria, IL 61612 or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

# A Tribute to My Father

God gave you to me on the day of my birth  
To show me His Love while I lived on this earth.

A mission you carried on shoulders so strong,  
As you taught me the lessons of what's right and what's wrong.

And at night when I came to you with my fears,  
You would say Trust in Him as I do for all of your days.

And with these words you did indeed impart  
A faith within me that remains in my heart.

A faith that has carried me through all of my needs,  
A faith that you taught me by your own words and deeds.



CNS photo/Karen Callaway

On the day of my birth I know that God knew  
That I would thank Him always for the blessing of you.

By Cindy Harlan

(Cindy Harlan is a member of Holy Name of Jesus Parish in Beech Grove. In this Catholic News Service file photo, Ian Watson visits an outdoor Nativity scene with his daughter, Grace, at the Daley Center Plaza in Chicago during Advent in 2003.)

# Small Church Community Convocation to feature Brazilian priest

By Sean Gallagher

An increasing number of Catholics across the archdiocese have grown in their life of faith through participation in small Church communities.

But, according to Jean Galanti, as good as their experience has been, their vision of such communities would likely be expanded by participating in the third annual

Small Church Community Convocation from 8:30 a.m. to 3:30 p.m. on Feb. 17 at St. Barnabas Parish, 8300



Fr. Jose Marins

Rahke Road, in Indianapolis.

That is because the convocation's keynote speaker, Brazilian Father Jose Marins, will bring to the participants his experience spanning more than 30 years of small Church communities in countries around the world.

Ordained for the Archdiocese of Sao Paulo, Brazil, in 1956, Father Marins was a participant at the Second Vatican Council and has served as a long-time consultant to CELAM, the Latin American Episcopal Conference. Since the early 1970s, he has helped build up small Church communities throughout the world.

Galanti, a member of St. Monica Parish in Indianapolis with many years of experience with small Church communities in the archdiocese, is looking forward to the broadened

vision that Father Marins will bring to the convocation.

"The thing, I think, Father Marins brings to it is that perspective that we are part of a worldwide phenomenon," said Galanti, also a member of the Small Church Community Committee, a sub-committee of the archdiocesan Evangelization Commission and the sponsoring body of the convocation.

"I think he brings a challenge to the American vision of small Church communities that are often just a cozy community or a

pious society or something like that."

Galanti said that, in addition to those participating in small Church communities, the convocation would also be helpful for those involved in the Rite of Christian Initiation of Adults, Christ Renews His Parish, Disciples in Mission or adult faith formation in general.

"My real hope is that people will come away with a broader vision of what small Church communities can be, and particularly in the dimension of mission and service," Galanti said. "They

obviously have that gathering dimension because they're communities. But it's the impetus to be sent that is what I hope will be strengthened by the day, and the people will just be inspired to do that by what they hear."

(Registration, including lunch, is \$30 per person or \$25 per person for parishes sending groups of four or more. To register or for more information, call 800-382-9836, ext. 1432, or 317-236-1432 or e-mail [jvalenti@archindy.org](mailto:jvalenti@archindy.org).) †

# Catholic leaders seek end to death penalty in Maryland, South Dakota

WASHINGTON (CNS)—In separate actions, the Maryland Catholic Conference and Bishop Blase J. Cupich of Rapid City, S.D., have called for an end to the death penalty in their states.

Both states currently face a de facto moratorium on

executions because of legal difficulties over the use of lethal injection to carry it out.

Maryland Catholic Conference executive director Richard J. Dowling on Jan. 25 urged the state's General Assembly to adopt legislation that would

substitute life imprisonment without parole for all crimes currently punishable by death in Maryland. The conference is the public policy agency of the bishops of Maryland.

"Most Marylanders are ready for repeal" of capital punishment, Dowling said in

a statement that noted the Catholic Church "has long been a leader on this issue."

He said a poll two years ago showed that 63 percent of Marylanders of voting age "viewed life without parole as an agreeable alternative to death by execution."

The same day, the chief sponsors of identical repeal bills in the Senate and House of Delegates announced their plans to introduce the legislation.

Gov. Martin O'Malley told reporters he would definitely sign such legislation if it

passed. "We waste a lot of money pursuing a policy that doesn't work to reduce crime or save lives," he said.

Bishop Cupich appealed for the abolition of the death penalty in South Dakota in a two-page article in the Jan. 29 issue of *America*, a New York-based national Catholic magazine.

He linked the issue to the state's efforts last year to ban abortion except to save the mother's life.

He acknowledged that many wish to keep the two issues separate. But he argued that when the question is viewed through the lens of the sanctity of human life, a state that protects the lives even of those who commit "monstrous crimes" would "be consistent in defending the inherent and inalienable value of every human life."

"South Dakotans have a unique opportunity throughout the coming year to witness to our nation and the world that the sacred right to life is universal and God-given," he wrote.

Last December, the Maryland Court of Appeals, hearing an appeal by death-row inmate Vernon L. Evans Jr., halted executions until a committee of state senators and delegates reviews the rules and procedures for administering lethal injections.

The Maryland ruling followed close on the heels of the suspension of executions in Florida following a botched execution there and in California at the order of a federal judge.

In South Dakota, Gov. Mike Rounds issued a stay of execution last August for Elijah Page when he learned that the state law still called for a two-drug combination, instead of the three-drug protocol that has been adopted by all other states that use lethal injection.

Bishop Cupich wrote that legislators in South Dakota have "announced their intention to fix what is now known as 'the cocktail problem' so that the death penalty can be carried out."

Instead, he called on legislators to rely on the principles they espoused last year when they adopted legislation outlawing virtually all abortions in the state.

Voters subsequently defeated that legislation by referendum. †

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# 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.

**ALIG, Leroy**, 59, St. Joseph, St. Leon, Jan. 9. Brother of Roseann DeGeorge, Paul and Richard Alig.

**BRANDON, Ross Patrick**, 24, Holy Spirit, Indianapolis, Jan. 20. Son of Dan and Karen Ann Brandon. Brother of Jennifer Brandon.

**BYRUM, Edward J.**, 82, St. Pius X, Indianapolis, Jan. 11. Husband of Mireille Byrum. Brother of Kenneth Byrum.

**CAPARO, Joseph A.**, 81, Immaculate Heart of Mary, Indianapolis, Jan. 3. Husband of

Betty Caparo. Father of Daniel and Joseph Caparo.

**CASTANEDA, Anthony Luis**, 19, St. Anthony, Indianapolis, Jan. 9. Son of Juan and Sandra Castaneda. Brother of Amanda and John Ramon Castaneda.

**COLLINS, Bert**, 88, St. Vincent de Paul, Bedford, Jan. 12. Father of Sally Collins, Linda Raab and Mary Ohl. Grandfather of three.

**COPPLE, Judith L.**, 63, St. Bartholomew, Columbus, Jan. 7. Wife of William Copple. Mother of Kyle Huber and Chris Walter. Daughter of Ellen (Porter) Grier. Sister of Jane McClure. Grandmother of two.

**CROPPER, Anna Marie**, 87, St. Patrick, Indianapolis, Jan. 7. Mother of Shirley Hofman, Patricia Kazort, Mary Ruth and Robert Cropper. Sister of Maxine Cammack. Grandmother of 10. Great-grandmother of 18. Great-great-grandmother of three.

**CUMMINS, Eleanor Catherine**, 61, Christ the King, Indianapolis, Jan. 7. Sister of Patricia Hutsell, Mary Lou

McCann, Johanna Saunders, Larry, Mike and Tom Cummins.

**DAY, Donald A.**, 63, St. Michael, Brookville, Jan. 13. Husband of Gabrielle (Nelson) Day. Father of Theresa Calihan, Angel Holmes, Gordon and Joe Day. Brother of Kathy Allen, Mary Jo Luther, Richard, Steve and Tony Day. Grandfather of nine.

**FOLTZ, Frances C.**, 87, Christ the King, Indianapolis, Jan. 15. Sister of Margaret and James Foltz.

**FOUTS, Helen (Sermersheim)**, 88, St. Mary, New Albany, Jan. 15. Mother of Lucy Eagleson, Betty Gronotte, Joseph, Louis and Thomas Fouts. Sister of Andrew Sermersheim. Grandmother of eight. Great-grandmother of five.

**GRAHAM, Gerard Edward**, 85, St. Malachy, Brownsburg, Jan. 17. Husband of Helen Graham. Father of Libby Moran, Christine Smith, Kenneth and Michael Graham. Brother of Patricia Harton. Grandfather of five.

**HAVENS, Harold V.**, 89, Christ the King, Indianapolis, Jan. 1. Husband of Margaret Havens. Father of Linda Kay Browning, Carolyn Sue O'Connor and

Richard Havens Sr. Grandfather of eight. Great-grandfather of six.

**LaROCHE, Mary Alice**, 85, St. Roch, Indianapolis, Jan. 15. Mother of Mary Grace Farmer and John LaRoche. Sister of John Hendricks. Grandmother of three. Great-grandmother of one.

**PADDOCK, Angeline**, 87, St. Mary, Richmond, Jan. 10. Wife of Malcolm Paddock. Sister of Gloria Sims.

**ROBERTS, Walter**, 76, Nativity of Our Lord Jesus Christ, Indianapolis, Jan. 12. Husband of Nancy (Stupecki) Roberts. Father of Cynthia Kelle, David, Dennis, Jeff and Steve Roberts. Brother of Sharon Schuller. Grandfather of eight. Great-grandfather of four.

**LITZELMAN, James**, 64, St. Christopher, Indianapolis, Jan. 14. Husband of Peggy Litzelman. Father of Darlene Drinkwater, Karla Thompson, Karen and Michael Litzelman. Brother of Helen Downton, Evelyn Walz, Rose Ann Weisenbach, Marilyn Zahnen and Larry Litzelman. Grandfather of five.

**LIVINGSTONE, Violet**, 88, St. Bartholomew, Columbus, Jan. 2. Mother of Iola Zinn.

Grandmother of three. Great-grandmother of 10.

**MALONEY, Betty**, 83, Christ the King, Indianapolis, Jan. 11. Mother of Maureen Hettinger and Nancy Wargo. Grandmother of one.

**MANFUSO, Minerva E.**, 91, St. Christopher, Indianapolis, Jan. 13. Mother of Linda Foust and Rita Rader. Sister of John Farmer. Grandmother of five.

**METZ, Robert**, 90, St. Andrew, Richmond, Jan. 14. Father of James Metz, Carolyn and Diana Pennington. Grandfather of nine. Great-grandfather of 15.

**NUGENT, Norman G.**, 71, St. Michael, Cannelton, Jan. 17. Husband of Augusta Nugent. Father of Chris and Mark Nugent. Brother of Nita Lawalin and Athlene Vincent.

**SCHILMILLER, John Vincent**, 88, St. Michael, Bradford, Jan. 8. Father of Jean Kincaid, Ruth Mosier, Mary Ann, Gary, John and Paul Schilmiller. Brother of Lucille Fessel and Mary Ruth Kutter. Grandfather of 15. Great-grandfather of seven.

**SCHUMAN, Harold**, 77, St. Joseph, St. Leon, Jan. 13. Husband of Shirley Schuman. Father of Maureen Siebert, Karen and Ken Schuman. Brother of

Loretta Bihl, Mathilda Bischoff, Joe, Richard, Walter and William Schuman.

**SMITH, Juanita C.**, 81, St. Mary-of-the-Knobs, Floyds Knobs, Jan. 18. Wife of Robert Smith. Mother of Carolyn Biggs, Ruth Ann Deuser and Cheryl Goodin. Sister of Valeria Daus, Geneva Smith and Herman Buechler. Grandmother of seven. Great-grandmother of two.

**STILLER, George**, 81, Holy Family, Richmond, Jan. 17. Husband of Norma Stiller. Father of Patty Gilbert, Marcia Stiens, Dick, Greg and Joe Stiller. Brother of Peg Kennedy, Catherine Smith, Dr. Mary, Father Ludd and Tommy Stiller. Grandfather of six. Great-grandfather of five.

**THRASHER, David M.**, 55, St. Michael, Bradford, Jan. 6. Son of Priscilla Thrasher. Brother of Steve Thrasher. Uncle of several.

**WYSS, Gertrude Anita (Koers)**, 89, Sacred Heart of Jesus, Indianapolis, Jan. 17. Mother of Angela Brown, Jeannine Boyd and Rory Wyss. Sister of Joan Gootee. Grandmother of three. Great-grandmother of four. †

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**Associate Executive Director, Evangelization and Life-Long Faith Formation**  
The Office of Catholic Education of the Roman Catholic Archdiocese of Indianapolis is seeking a full-time Associate Executive Director of Evangelization and Life-Long Faith Formation to provide overall leadership and direction for the evangelization and faith formation efforts of the archdiocese. The person holding this position reports directly to the Executive Director of Catholic Education and Faith Formation and provides leadership for the Faith Formation Team and for parish administrators of faith formation. The Associate Executive Director serves as a resource person and consultant to parishes and schools, especially in the areas of catechist formation; religion curriculum, textbooks and assessment for archdiocesan, parish and school programs; and, childhood, junior high and high school catechesis. The Director serves on the Personnel Team and coordinates the personnel process (search, screening, employment, professional development, etc.) for parish administrators of Catholic Education. The Associate Executive Director oversees evangelization, adult education, RCIA and childhood sacramental preparation through an Associate Director. Successful applicants will be professed and practicing Catholics with a broad knowledge of Church ministries and a comprehensive understanding of current catechetical documents of the Catholic Church. The position requires a master's degree in theology, religious education, pastoral ministry, religious studies or a related field and at least five (5) previous years of successful experience in all aspects of parish religious education administration. The applicant should have a strong understanding of adult education and display effective meeting, planning and personal leadership skills. Excellent organizational and communications skills are also essential. Please send cover letter, résumé, salary history, and list of references by February 28, 2007, in confidence, to: Ed Isakson, Director, Human Resources Archdiocese of Indianapolis 1400 N. Meridian St. Indianapolis, IN 46202 E-mail: [eisakson@archindy.org](mailto:eisakson@archindy.org) Fax: (317) 261-3389 Equal Opportunity Employer

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## Positions Available .....

**Principal**  
  
St. Theodore Guerin High School ([www.guerincatholic.org](http://www.guerincatholic.org)) located just north of Indianapolis in Noblesville, Indiana, is a Roman Catholic, co-educational college preparatory high school projected to serve 400 students Fall 2007. The Principal serves as the school's chief academic leader with responsibilities for enrollment, curriculum, professional development, student life and extra curricular programs. The high school is operated by the Diocese of Lafayette-in-Indiana and has Pastoral leadership and a Governing Board. We ask that qualified candidates:  
❖ Are practicing Roman Catholics in good standing with the Church and are loyal to the Magisterium of the Catholic Church  
❖ Possess a Masters Degree and 5 years administrative experience in secondary education; PhD candidates are preferred  
❖ Possess or have the ability to acquire an Indiana Department of Education Building Level Administrator License  
Please send letters of interest and résumés by **February 28, 2007** to Deborah Wood at: [Deborah.Wood@dwainc.com](mailto:Deborah.Wood@dwainc.com) STGHS Principal Search Committee 630 W. Carmel Drive, Suite 200 Carmel, Indiana 46032

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From left, Father Stanley Herber, pastor of St. Gabriel Parish in Connersville, Archbishop Daniel M. Buechlein and Father Todd Riebe, pastor of the Richmond Catholic Community, pray the Eucharistic Prayer during a Jan. 23 Mass at St. Mary Church in Richmond.

# MASSES

continued from page 1

School's first principal.

The sisters taught at the former St. Mary School in Richmond for 103 years, beginning their tenure there in 1870, just 14 years after their foundress, St. Theodora, died.

Mary Stragand taught with the sisters in the school for nearly 25 years, and continued teaching there until 1981.

When she learned that a Mass in honor of St. Theodora's canonization would be celebrated in Richmond in the church next door to where she taught for three decades, she knew she had to come.

"[The sisters] were wonderful people and had such a good sense of humor," Stragand said. "They were so good."

"I was married and had a family. So when they'd leave after school to go home for their prayers, they'd say, 'Well, we'll pray for you.'"

Stragand got to know the sisters well, especially when she would drive them from Richmond to Saint Mary-of-the-Woods.

She was sad to see them end their educational ministry at St. Mary Parish in 1973, but she knew that it would continue.

"They had built such a [strong] foundation that we were able to carry on," Stragand said.



Andrew Mays, an RCIA candidate in the Richmond parishes, prays during the Jan. 23 Mass.

The legacy of St. Theodora and the Sisters of Providence continues today in the three parishes that make up the Richmond Catholic Community in St. Elizabeth Ann Seton School for grade school students and Seton Catholic High School, which last spring celebrated its first graduating class.

Joseph Linginfelter is an eighth-grader at Seton Catholic High School. He was proud to be an altar server for the Jan. 23 Mass at which Archbishop Buechlein was the primary celebrant.

"It was an amazing experience," Joseph said. "This is the first saint that came from Indiana, and I find it an honor to serve with the archbishop at a Mass dedicated to her."

The following day, students who attended the South Deanery Mass at St. Jude Church echoed the same sentiment.

"I really admire what she [St. Theodora] did," said Abby Hedrick, an eighth-grader at St. Jude who sang in the school's combined choir for the Mass.

"Even though she got sick, she carried on with her duties," said classmate Noriel Dalman.

"All she had was her faith in God," Abby added.

Helen Stephon felt St. Theodora played a role in her making it to the St. Jude School Mass.

The St. Barnabas parishioner saw a notice for the South Deanery Mass in a recent Roncalli High School newsletter. She normally works on Wednesday, but unexpectedly got the day off.

"That was a gift from St. Theodora," she said. "I felt called to go to it, and it worked out."

"It [the Mass] was so beautiful."

(For a schedule of future deanery Masses in honor of the canonization of St. Theodora Guérin, log on to [www.archindy.org/guerin](http://www.archindy.org/guerin).) †



From left, fourth-grader Emily Murphy, sixth-grader Samantha Carson and fifth-grader Beth McKay, members of St. Jude's combined children's and youth choir, sing at the St. Theodora Guérin Mass on Jan. 24 at St. Jude Church in Indianapolis.



Karen Kuhl, a member of St. Bridget Parish in Liberty, proclaims the second reading during a Jan. 23 Mass at St. Mary Church in Richmond.



Father James Wilmoth, left, pastor of St. Roch Parish and chaplain at Roncalli High School, both in Indianapolis, stands with Archbishop Buechlein near the end of the Jan. 24 Mass at St. Jude Church in Indianapolis.

## Classified Directory, continued from page 14

### Positions Available

#### Payroll Specialist

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time payroll specialist to work in a fast-paced, multi-tasked environment. Significant knowledge of payroll, experience with employee benefits, excellent data entry skills (speed and accuracy), and customer service skills are essential.

Please send cover letter, résumé, and list of references to:

Ed Isakson, Director, Human Resources  
Archdiocese of Indianapolis  
P.O. Box 1410  
Indianapolis, IN 46206  
E-mail: [eisakson@archindy.org](mailto:eisakson@archindy.org)  
Fax: (317) 261-3389  
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**Our Lady of Mt Carmel Parish** is seeking an individual to head up our Hispanic Apostolate who possesses a passion to help our Hispanic brothers and sisters. The responsibilities for this full time position include organizing liturgies and paraliturgical events, ESL classes, children and adult catechetical and sacramental preparation classes, preparing monthly newsletter and assisting Hispanic families adjusting to life in the United States and who may be having special difficulties. Qualifications include bilingual proficiency in English and Spanish, being a practicing Catholic committed to the teachings and values of the Church and strong interpersonal communication skills. Previous ministry experience is preferred. Submit résumé to:

Our Lady of Mt Carmel  
Attn: Msgr John Duncan  
14598 Oakridge Rd.  
Carmel, IN 46032  
or [duncanj@olmc1.org](mailto:duncanj@olmc1.org).

#### MAINTENANCE

The Archdiocese of Indianapolis has an opening in Maintenance and is seeking an individual with prior experience in carpentry, plumbing, electrical work, painting, and HVAC repair. The position requires working as a member of a team, being flexible, and prioritizing multiple tasks.

Occasional overtime is required on evenings, weekends, and during emergencies.

Please send cover letter, résumé, and list of references, in confidence, to:

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# Hundreds brave cold conditions to pray for an end to abortion

By Mary Ann Wyand

Marian College senior Laura Elstro proudly wears a small, gold “baby feet” pro-life pin on the front of her pink stocking cap.

Elstro was among several hundred pro-life supporters who braved extremely cold weather on Jan. 28 to pray for an end to abortion during an ecumenical memorial service at the Indiana War Memorial in downtown Indianapolis.

Right to Life of Indianapolis sponsored the Memorial Service for the Unborn and a memorial walk to Monument Circle in Indianapolis as a local response to the national March for Life held on Jan. 22 in Washington, D.C.

Both events solemnly commemorate and peacefully protest the U.S. Supreme Court’s 1973 *Roe v. Wade* and *Doe v. Bolton* decisions that legalized abortion during all nine months of pregnancy.

A member of St. Andrew Parish in Richmond, Elstro has participated in the March for Life six times during her high school and college years.

“I plan on going [to the national march] until it’s not necessary,” she said after the memorial service. “And I plan on coming to this until it’s not necessary.”

Elstro is a member of the pro-life club at the Franciscan college in Indianapolis, and wears her hat “all the time for the babies.”

The words “Marian College” and “*Humanae Vitae*” are stitched on her cap to remind people of Pope Paul VI’s encyclical, “Of Human Life,” which was promulgated on July 25, 1968.

“As I looked around at the memorial service, there were people in tears,” she said. “My reaction was very emotional, too. Another moment that really

touched my heart was when [a] young pregnant mother brought up a rose for 2007. That really makes you think about how so many babies have already been aborted this year. It’s already in the thousands, and it’s only January.”

Archdiocesan seminarian Aaron Thomas, also a member of St. Andrew Parish in Richmond, was among three Catholic speakers at the prayer service.

Thomas is studying for the priesthood at the Bishop Simon Bruté College Seminary at Marian College.

“This year’s March for Life was marked by youthful determination and youthful exuberance,” Thomas told the gathering.

“This year’s march showed that hope for the future is indeed unfolding,” he said. “... First, hearts must change and then laws can change. ... Thanks to the perseverance of all those who work in pro-life, we are seeing that change. In the not-so-distance future, we will see the overturning of *Roe v. Wade*.”

Fathers William Munshower and Donald Schmidlin, retired diocesan priests, offered prayers for life during the ecumenical service.

“God is love, and those who live in love live in God and God in them,” Father Munshower said. “... We know that we pass from death to life because we love one another. Whoever does not love remains in death.”

Women experiencing crisis pregnancies need ongoing love and support to choose life, said the chaplain at Cathedral High School in Indianapolis.

“By carrying her baby, she’s doing the loving thing,” Father Munshower said. “By carrying her baby, she’s doing the compassionate thing. By carrying her baby, she’s doing the courageous thing. ... We support her loving



Lucas Jirgal, left, and his sister, Anna, standing behind her sign, hold posters that show the number of babies who died in abortions in 2006 and question how many will die this year. They participated in the Right to Life of Indianapolis Memorial Service for the Unborn on Jan. 28 in Indianapolis. They are members of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese.

commitment, compassion, courage and far-sightedness ... with a humble, persistent, generous attitude which witnesses, encourages and welcomes.

“Our position on this issue may be the single most important means of bringing our nation back to moral sensitivity on many other fronts,” he said, including assisting the poor and vulnerable, advocating for health care for the neediest among us and helping offenders return to society following their incarceration.

Father Schmidlin noted that life is a precious gift that God has entrusted to us to guard, nurture and hold dear.

“With sadness and contrition, we acknowledge that we human beings do not always respect the gift of life,” he

said. “So often, it is squandered and wasted by violence, a violence which so many inflict on the most innocent of all—those not yet given a chance to be born.”

He asked God to “convert hearts and minds to see your loving plan for all human life, help women who are pregnant to choose life for their unborn child, help men to repent of the actions that caused the pregnancy to be unwanted, help legislators and judges to enact and interpret the laws of our country to protect the choice for life, ... and help us find ways to educate for sexual morality and responsibility to further the appreciation of marital sexual love as a beautiful and precious gift.” †

## LEGACY FOR OUR MISSION:

*For Our Children and the Future*

### ST. ANTHONY PARISH WELCOMES HISPANICS INTO THE FOLD

Despite the language and cultural differences of its growing Hispanic congregation, the goal of St. Anthony Parish on the west side of Indianapolis is to be a single community that happens to be bilingual. This is the mission of Father John McCaslin, administrator.

“Our goal is to be a community—a parish with a real sense and spirit of oneness,” he said, adding that the parish hopes to achieve this goal with the help of proceeds from its *Legacy for Our Mission* campaign set to begin this spring. Father McCaslin added that many of his Hispanic parishioners want to become integrated, bringing their customs and traditions into the parish community to be shared by all.

Father McCaslin’s thoughts were echoed by Robert McCurdy, president of the St. Anthony Parish Council. “While in some cases there is a language barrier,” he said, “it is not insurmountable. We’re all sharing the same service, the same God, the same pastor and the same message. Non-verbal communication in the form of a nod or a smile or a handshake are helping this process.”

*“Our goal is to be a community—a parish with a real sense and spirit of oneness.”*

Last month, Father McCaslin celebrated his first anniversary at St. Anthony, only his second assignment since being ordained in 2002. He also serves as administrator of Holy Trinity Parish in Indianapolis.

The growth in the Hispanic congregation at St. Anthony prompted the scheduling of a second Spanish Mass this past October. It is the only Spanish Mass in the city conducted on a Saturday evening, and it is a youth ministry service, mirroring the demographics of this growing segment of the parish. The 6 p.m. Mass will be a service where young people of the parish will serve in the various liturgical ministries such as lectors, cantors, ushers or eucharistic ministers.



The second Mass helps relieve the pressure on a church built in 1891 that has a seating capacity of only 750. More than half of St. Anthony’s 851 households are Hispanic with the number continuing to grow, Father McCaslin explained.

This growth is reflected at St. Anthony Catholic School, where the Hispanic enrollment has nearly doubled in the past year. This was due in large part to the school moving back to the parish grounds from a nearby neighborhood. “Being back inside the church community made a big difference,” said Principal Cynthia Greer. To help facilitate instruction where some language barriers exist, Greer explained that the school utilizes a Hispanic support person who works with teachers and students. Of the 86 students enrolled in pre-kindergarten through sixth grade, she said, 68 percent are Catholic.

Father Scott Nobbe, the archdiocesan liaison for Hispanic ministry, observed that St. Anthony is typical of other parishes with large concentrations of Hispanics. At

St. Anthony, he observed, Father McCaslin is making an effort to integrate the various communities and encourage them to work together.

Father Nobbe is seeing tremendous growth in the overall Hispanic population throughout the archdiocese. “About 50 to 60 percent are from Mexico,” he said, “with others from South America, Puerto Rico, the Dominican Republic and other countries.”

While the archdiocese as a whole is experiencing growth in Hispanic populations, Father Nobbe explained, the largest concentrations are on the west side of Indianapolis as well as pockets in New Albany, Shelbyville and elsewhere. There are about 15 countries from around the world represented and nearly 20 percent of parish households are Hispanic.

“Most of the Hispanics across the archdiocese are very young, and there’s a lot of energy and growth,” Father Nobbe added.

How is the archdiocese responding to the needs of this growing population? Father Nobbe mentioned that it is promoting religious vocations and leadership of Hispanic ministries among members of this community to help them further assimilate into their new parishes. These programs are being implemented with the help of proceeds from the *Legacy for Our Mission* campaign.

*Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and is designed to address the local and changing needs of parishes such as Hispanic outreach. By contributing to the Legacy for Our Mission campaign, you are helping your parish address its most urgent capital, operating and ministry needs as well as those of our larger archdiocesan church community.*

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