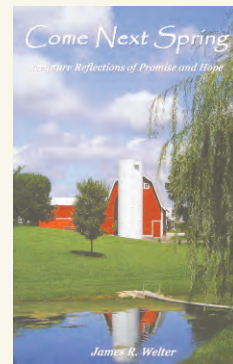




The

Criterion

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Spiritual reflections

Book can help answer many of Lent's challenging questions, page 8.

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Standing up for life

Youths come out in large numbers for annual March for Life

By Bryce Bennett

WASHINGTON—The day was cold and rainy, but the mood of the thousands of marchers at the 35th annual March for Life on Jan. 22 in the nation's capital could not have been more optimistic and spirited about the rights of the unborn.

According to a recent study conducted by the Guttmacher Institute, a Planned Parenthood affiliate based in New York, pro-life supporters have

reason to feel optimistic.

See related story, page 16.

The number of abortions declined to

1.2 million in 2005, a figure that is 25 percent below the 1.6 million abortions in 1990 and is the lowest level reported since 1.179 million in 1976, according to a study released on Jan. 17.

The Guttmacher Institute report also shows the abortion rate, the number of abortions per every thousand women ages 15 to 44, was down to 19.4 for 1,000 women—the lowest it has been since 1974.

Benedictine Sister Cathy Anne Lepore, a religion teacher at Roncalli High School in Indianapolis

who took part in the national March for Life for the ninth time, credits devotion to prayer as a top reason that the pro-life movement has seen gains in recent years.

"I think prayer is the foundation stone for this movement," Sister Cathy Anne said. "It is a peace and prayer movement."

Andy Proctor, a seminarian at the Bishop Simon Bruté College Seminary at Marian College in Indianapolis, agreed.

"Prayer is so important. In the Gospels, Jesus uses prayer as his daily bread. It's an integral part of God," said Proctor, who is a member of Our Lady of the Greenwood Parish in Greenwood.

Another key element helping the pro-life movement gain momentum in recent years is the tireless work done by a new generation of young people who are excited about working for life in all of its forms, Sister Cathy Anne said.

"Every year, I continue to see the [March for Life] crowd getting younger

See MARCH, page 2

Holy Father's Lenten message says almsgiving helps Christians conquer greed

VATICAN CITY (CNS)—Almsgiving helps Christians conquer the constant temptation to become slaves to wealth and material goods, Pope Benedict XVI said in his 2008 message for Lent.



Pope Benedict XVI

The practice of almsgiving "represents a specific way to assist those in need and, at the same time, an exercise in

self-denial to free us from attachment to worldly goods," the pope said in the message, released at the Vatican on Jan. 29.

The theme of the message is "Christ Made Himself Poor for You." Lent begins Ash Wednesday, which this year is on Feb. 6. Easter is on March 23.

Jesus recognized that material riches possess an enormous "force of attraction," but he was resolute in confirming "how categorical our decision must be not to make of them an idol," the pope said.

"Almsgiving helps us overcome this constant temptation, teaching us to respond to our neighbor's needs and to share with others whatever we possess through divine goodness," he said.

The Lenten season is a time of prayer, fasting and almsgiving, which aid in an "inward cleansing" that allows the Christian to welcome Easter with renewed spirit, he said.

The pope said he wanted this year's message to reflect on almsgiving so that it would not be an empty, loveless gesture of philanthropy or an egotistical attempt for attention or applause.

"There is little use in giving one's personal goods to others if it leads to a heart puffed up in vainglory," he said. Christian almsgiving must be hidden and, as everything, "must be done for God's glory and not our own," he added.

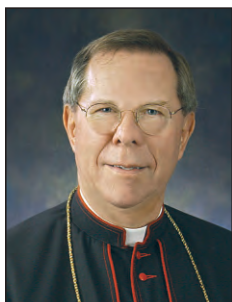
He said countries where the population is mostly Christian have an even more urgent call to share "since their responsibility toward the many who suffer poverty and abandonment is even greater."

See LENT, page 3

Novena to Our Lady of Lourdes to begin on Feb. 3

By Sean Gallagher

Catholics across the archdiocese are invited to take part in a nine-day period of prayer traditionally called a novena for Archbishop Daniel M. Buechlein and all of the sick. It will start on Feb. 3 and conclude on Feb. 11, the feast of Our Lady of Lourdes, one of the Church's primary patron saints of the sick.



Archbishop Daniel M. Buechlein

Since 1993, Feb. 11 has also been observed by the

Church as the World Day of the Sick.

This special archdiocesan novena has, in part, been initiated because of the recent discovery that Archbishop Buechlein is suffering from Hodgkin's lymphoma, a cancer affecting the lymphatic system.

However, Msgr. Joseph F. Schaedel, vicar general, said that the archbishop's illness can be a reminder of the need to pray for all the sick.

"I can't think of a person who hasn't been affected by cancer among their family or friends," Msgr. Schaedel said. "There are just so many people we hear about who have cancer or some other very serious illness. And we really do need to pray for them."

Msgr. Schaedel said the novena prayer could be prayed by individuals, groups of Catholics, or before or after parish Masses

or in schools.

The archdiocesan novena will conclude on Feb. 11 with a special Mass in observance of the World Day of the Sick starting at noon at SS. Peter and Paul Cathedral, 1400 N. Meridian St., in Indianapolis.

Msgr. Schaedel is scheduled to be the primary celebrant. All priests are invited to concelebrate at the Mass and are asked to bring their jubilee vestments for the liturgy.

Love of Lourdes

Father Jonathan Meyer helped bring the novena to fruition.

In his ministry as associate pastor of St. Luke the Evangelist Parish in

See NOVENA, page 9



Photos by Melissa Scarlett

MARCH

continued from page 1

and younger," she said. "The demographics of the march have gotten younger."

Sister Cathy Anne thinks it is part of a generational shift back to a more moderate thought process.

"These are the kids of the baby boomers. The baby boomers had the 'free love' movement," she said. "This generation has seen the effects of that and the pendulum has swung back."

Father Jonathan Meyer, archdiocesan director of youth ministry, thinks many young people look at abortion on an individual level.

"I think that young people take abortion personally," said Father Meyer, who also serves as associate pastor of St. Luke the Evangelist Parish in Indianapolis. "That could be because young people can relate the most to these unborn babies."

The Archdiocese of Indianapolis sent more than 500 representatives to Washington for the march. This included high school students, priests, seminarians, women religious, teachers, youth ministers, parental chaperones and Marian College students.

Tens of thousands of people, mostly teens from around the country, participated in the march, which started at the National Mall, continued along Constitution Avenue and concluded at the Supreme Court building on Capitol Hill.

"The crowds were enormous," said Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, who worked with Father Meyer on

arrangements for the March for Life pilgrimage.

"The number of youths increases every year," Sister Diane said. "The numbers were astounding. The Basilica of the National Shrine of the Immaculate Conception was overflowing for the Mass for Life on Jan. 21. What this shows is that the youth of this country are pro-life and so the eventual overturn of *Roe v. Wade* is a given. These are our future voters, and we can see where they stand in terms of supporting life. They choose life."

Many in the pro-life movement have credited the Church for its improved teaching methods and pro-life message on this new generation of young people.

"The Church has taken a strong stance on the issue," Father Meyer said. "They have shared the message of life with others. This includes discussions of adoptions and other life-based options."

Michelle Culver, 17, a member of St. Thomas More Parish in Mooresville, credits her parish for educating her about the facts of abortion.

"The things I have learned through my Church and through my youth minister, Marianne Hawkins, have been a huge influence on me," Michelle said.

The challenge for march participants and other pro-life advocates remains to continue this momentum and expand it into their everyday lives.

One of the ways they can help with this effort is by attending the Archdiocesan Pro-Life Youth Council's spaghetti dinner and movie from 6 p.m. to 9 p.m. on Feb. 22 in Priori Hall at Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis. The cost is \$10 per person.

Photos by Melissa Scalfert



Teenagers from St. Malachy Parish in Brownsburg get ready to take part in the 35th annual March for Life on Jan. 22 in the nation's capital.

Shelby Sutterfield of Father Thomas Scecina Memorial High School and Our Lady of Lourdes Parish, both in Indianapolis, receives Communion from Father Jonathan Meyer during the archdiocesan pro-life Mass on the morning of Jan. 22 at the Crypt Church of the Basilica of the National Shrine of the Immaculate Conception in Washington.



The dinner program's focus will be on the late Pope John Paul II and his ministry.

During the program's intermission, Pro-Life Youth Council members will show a documentary showcasing this year's pilgrimage to the annual March for Life in Washington.

Archdiocesan participation in the pro-life pilgrimage went extremely well again this year, Sister Diane said, because of the dedicated volunteer service of the priests, bus captains, teachers and youth ministers.

"There is cohesion and a sense of continuity about the pilgrimage," she said. "The spiritual aspect of the pilgrimage is constantly reinforced, and the behavior of the teenagers is outstanding. The witness

that the [adult chaperones] give them is so authentic. It really is a pilgrimage experience."

Although there continues to be a struggle to protect life as a result of the Supreme Court's *Roe v. Wade* decision that legalized abortion on demand in the United States 35 years ago, Father Meyer sees an end to this injustice on the horizon.

He also sees a movement that will continue to grow in numbers and support because of its message of respecting and protecting life for everyone.

"The movement will continue to grow and will win," Father Meyer said, "because life always conquers death."

(Mary Ann Wyand contributed to this story.) †

Students from Roncalli High School in Indianapolis provided the music for the Jan. 22 Mass at the Crypt Church for archdiocesan pilgrims attending national March for Life events in Washington.



Lenten disciplines include fasting, almsgiving, prayer

Abstinence from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is Feb. 6.

Fasting is to be observed on Ash Wednesday by all Catholics who are 18 years of age but not yet 59. Those who are bound by this may take only one full meal. Two smaller meals are permitted if necessary to maintain strength



according to one's needs, but eating solid foods between meals is not permitted.

The special Paschal fast and abstinence are prescribed for Good Friday and encouraged for Holy Saturday.

By the threefold discipline of fasting, almsgiving and prayer, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is March 20. †

How do you make Lent more meaningful?

As the beginning of Lent nears on Feb. 6, *The Criterion* is asking readers to share how they make this season more meaningful.

It could be something special or simple that you do to make Lent a deeper part of your life or the lives of your family members.

If you are a teacher, it could be the different ways you try to make your students more aware of this season.

Please share your approaches and ideas for Lent with John Shaughnessy in care of *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or send him an e-mail at jshaughnessy@archindy.org. Please include a daytime phone number where you can be reached. †

Official Appointments

Rev. James M. Farrell, pastor of St. Barnabas Parish in Indianapolis, is director of Our Lady of Fatima Retreat House in Indianapolis, while continuing as pastor of St. Barnabas Parish in Indianapolis, effective Jan. 30, 2008.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

The Criterion

2/1/08

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Ministry's goal is saving babies' lives and women's souls

By Mary Ann Wyand

It was 8 degrees with a wind chill warning of minus 9 degrees at 10 a.m. on Jan. 19.

St. Joan of Arc parishioner Patty Yeadon of Indianapolis huddled inside her hooded winter coat as she walked back and forth in front of the Clinic for Women, an abortion facility on West 16th Street in Indianapolis, early that Saturday morning.

As a volunteer pro-life sidewalk counselor for Truth and Compassion Ministry in Indianapolis, Yeadon had arrived at the west side abortion clinic at 7 a.m. and—in spite of the frigid weather—planned to stay until 1:30 p.m. in the hope of saving babies' lives and women's souls.

Yeadon was happy when volunteers for the archdiocesan Helpers of God's Precious Infants arrived at the abortion center to pray five decades of the rosary along the sidewalk in front of the building.



St. Elizabeth Ann Seton parishioner Steve Hamilton of Carmel, Ind., in the Lafayette Diocese, prays the rosary in front of the Clinic for Women. Hamilton earned the 2007 Archbishop O'Meara Respect for Life Award for distinguished service to the cause of life.

She joined in their prayers with gratitude—all the while watching for women to arrive at the facility—and said later that it gave her spiritual strength for her pro-life ministry on a very cold day.

"It helps immensely," Yeadon said of the Helpers' prayers. "It's like a spiritual lift. The minute [the Helpers] show up, everything changes. There's just a sense of warmth and a sense of strength and a sense of the presence of God."

Asked how she was holding up after three hours of standing outside in the sub-zero wind, Yeadon said, "I'm just grateful that God keeps us obedient to the call that he has placed upon our lives. It's nothing any of us do. It's him making sure that we know where we're supposed to be and making sure we're out here."

Truth and Compassion Ministry volunteer sidewalk counselor Catherine Thomas, who is a member of Freedom Temple Church of God in Indianapolis, also arrived at the clinic at 7 a.m. and planned to stay until another sidewalk counselor arrived later that morning.

"The freezing [weather] doesn't bother me," Thomas said. "It's the lives that are important to me. Homeless people are in worse conditions than this so I just count it as a privilege to serve the Lord."

Thomas said she is happy to do God's work, and believes that God and the Holy Spirit will minister to the people inside the abortion clinic.

"We're just instruments of the Lord," she said, "and we believe that he's doing the work."

Servants of the Gospel of Life Sister Diane Carollo, the director of the archdiocesan Office for Pro-Life Ministry, coordinates the Helpers of God's Precious Infants ministry.

The Helpers' pro-life prayers begin at 8:30 a.m. with Mass and continue with Benediction of the Blessed Sacrament on the third Saturday of every month at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis.

Following Mass and Benediction, some of the Helpers remain in prayer in front of the Eucharist while others drive to the abortion center to pray five decades

of the rosary there then return to the church to pray the Chaplet of Divine Mercy.

"The two [pro-life] groups go to the abortion facility to bear witness," Sister Diane said, "to pray and help save lives."

Before beginning her pro-life ministry in the archdiocese in 2000, Sister Diane trained with Msgr. Philip Reilly, who founded the international pro-life ministry, in Brooklyn.

"I was a Helper of God's Precious Infants in New York and New Jersey," she said. "Thousands of lives are saved each year because of this ministry. [Helpers] come together once a month to pray and sacrifice and be a witness [for life] at the sites of death."

Father Eric Johnson, archdiocesan vocations director, celebrated the Helpers' Mass on Jan. 19.

"Jesus said, 'I come to heal those who are broken,'" Father Johnson said after the Mass. "All of us have a call to proclaim the Good News, to respond to Jesus' call to discipleship, and to celebrate and uphold life. ... It's through the recognition of how Christ has saved us that we're able to become an instrument of his redemption and life for others."

Sister Diane said she is grateful to the diocesan priests who celebrate the monthly Helpers' Mass at St. Michael Church.

"We're indebted to the priests who take time out of their busy schedules to come and celebrate Mass," she said. "This is the most essential component to this ministry. We come together as people of faith and celebrate the Eucharist together."



St. Joan of Arc parishioner Patty Yeadon of Indianapolis volunteers as a pro-life sidewalk counselor on Jan. 19 in front of the Clinic for Women on West 16th Street in Indianapolis.

St. Anthony parishioner Debbie Miller of Indianapolis, who founded the Healing Hidden Hurts post-abortion reconciliation ministry, said she appreciated Father Johnson's homily at the Helpers' Mass.

"[His] homily was balanced with concern for those wounded by abortion as well as protecting the unborn and having respect for all life," Miller said. "Since one in four women have abortions in their past, any time you speak about abortion it's an opportunity to plant seeds of hope and healing for those who may be suffering in silence." †

LENT

continued from page 1

"To come to their aid is a duty of justice even prior to being an act of charity," he said.

The pope made special mention of those who particularly feel burdened by "the weight of the evil they have committed."

Sinners can often "feel far from God, fearful and almost incapable of turning to him," the pope said, but by reaching out to others through almsgiving "we draw close to God," and this can lead to "authentic conversion and reconciliation"

with God and one's neighbors.

Presenting the Lenten message at a Jan. 29 press conference, Cardinal Paul Cordes, president of the Pontifical Council *Cor Unum*, said this year's papal message for Lent underlined the importance of the intentions, feelings and spirit of the person doing the giving.

"The value of our donation is not measured according to the numbers printed on the money," he said.

The value "does not hinge on the size of the wallet it comes out of, but on the thoughts and intentions that prompted the giving," said the cardinal, whose office promotes Catholic charitable giving and distributes aid in the pope's name.

Cardinal Cordes asked that donors also be aware of how much of their contribution goes to the intended project, and how much goes to cover overhead and administrative costs. Better transparency is needed, he said, since some nonprofit charitable organizations might have "surprisingly high" overhead costs.

While Christians are urged to give to their favorite causes, whether they are Catholic agencies or secular nongovernmental organizations, Church-based organizations almost always can keep administrative costs low, he said.

However, Catholic charities have something more to give than just


handouts, Cardinal Cordes said. They also pay witness to God's loving mercy.

Faith-based and secular charities can build needed shelters and feed the hungry, "but we can never overcome all the misery" that is out there, he said.

A kind of misery lies at the root of all poverty and neglect that only God's Word and Christian love can conquer, he said.

Bringing true justice and peace through Jesus "is a dimension that only we Christians can bring to the world," the cardinal said.

(Editor's Note: The pope's message in English and other Lenten resources can be found online at: www.archindy.org/len/.) †



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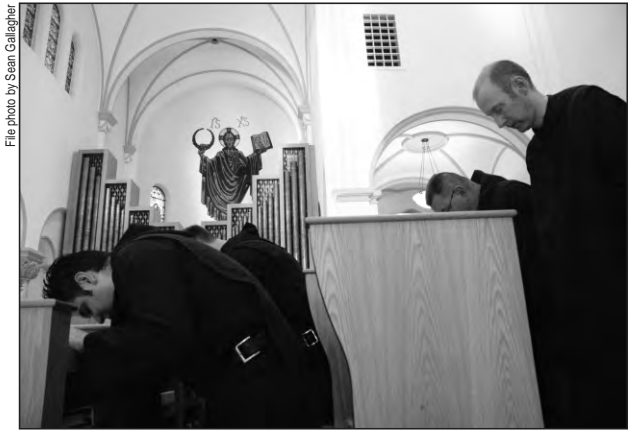
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Editorial



Monks of Saint Meinrad Archabbey in St. Meinrad pray Evening Prayer, also known as vespers, in the monastery's church on Oct. 3. The recently published *The Tradition of Catholic Prayer* is a collection of 15 essays written by members of the community that trace the history of Catholic prayer.

We are called to be stewards of the tradition of Catholic prayer

The Church in the United States owes a debt of gratitude to the Benedictine monks of Saint Meinrad for many gifts.

For more than 150 years, the southern Indiana monastery has been a center of unceasing daily prayer, a school for the formation of priests and lay ecclesial ministers, a beacon of hospitality and spiritual refuge for the thousands who visit there each year, a vibrant place of worship and Church music ... and much more.

Now, the monks have added to their long list of diverse apostolic works a form of stewardship that is truly distinctive. They have cultivated and generously shared with us the tradition of Catholic prayer.

Religious women and men who follow the *Rule of St. Benedict* dedicate their lives to prayer and work (*"ora et labora"*).

They are contemplatives who participate actively in the Church's ministry. This means they are called to understand, and practice in their daily lives, the rich tradition of prayer that the Catholic Church preserves and carries forward as an integral part of her divine mission.

The tradition of Catholic prayer is ancient—dating back to the earliest experiences of the Jewish people throughout the Old Testament, to the prayer that Jesus gave his disciples and to the worship of the early Christians, to the eucharistic devotion of the Middle Ages, the piety of the Counter Reformation and the diverse spiritualities of the modern era.

To be good stewards of this precious heritage requires careful study and prayerful reflection. To share this tradition with others requires personal witness and the lived experience of prayerful people who are also great teachers.

The monks of Saint Meinrad accepted the responsibility to be stewards of the tradition of Catholic prayer when, as missionaries from the Swiss Abbey of Maria Einsiedeln, they established their first foundation in the hills of southern Indiana in 1854.

They have continued this stewardship of Catholic prayer through various forms of *"ora et labora"* to the present day. This is the good news for us: We can count on the monks of Saint Meinrad to pray for us and to carry forward the tradition of Catholic prayer that is

both ancient and ever new.

But there is even better news: We can now come to a much fuller understanding of this tradition, and practice it in our own daily affairs, as a result of a new book written by the monks of Saint Meinrad (and published by Liturgical Press, Collegeville, Minn.) called *The Tradition of Catholic Prayer*.

This prayerful, informative and inspirational book is a gift to the Church. It should be required reading for every adult Catholic this Lent because it shows in the most vivid and helpful terms what it means to pray as Catholic Christians—alone and in community.

The Tradition of Catholic Prayer begins with a warning: "This book may be hazardous to your spiritual health."

In other words, it may motivate us to change our ways—from silence to attentive listening and prayerful conversation with God, from inaction and self-centeredness to loving service to all who are in need.

According to Archabbot Justin Duvall, *The Tradition of Catholic Prayer* "looks at the great tradition in Catholicism that has been shaped by the prayer of real people over the centuries. They opened their hearts and minds to God in prayer and came away changed by the living God whom they encountered. They did this with others in the liturgical assembly, they did it behind closed doors in the privacy of their rooms as Jesus commanded his followers (Mt 6:6), they did it on the fields of battle, they did it in monasteries and religious houses, they did it on trains and planes as they traveled, and they did it with children on their knees. The present generation of Catholic Christians continues to pray, encountering the God whose kindness extends from generation to generation."

As we experience the singular graces of this upcoming Lenten season, which call us once again to prayer, self-denial and the sharing of all our gifts, let's acknowledge our responsibility to be stewards of the tradition of Catholic prayer.

Let's look to the monks of Saint Meinrad for inspiration and assistance as we cry out, in the words of the first disciples, "Lord, teach us to pray" (Lk 11:1-4).

—Daniel Conway

For the Journey/Effie Caldarola

The question to ask yourself before Ash Wednesday

Father Craig was the pastor of my parish a few years ago, and I still remember him well for the focused little sermons he gave.

His homilies were among the shortest and best I've ever heard. He didn't waste time in repetition or pious verbiage. He used simple, declarative sentences that got right to the point.

And the point was always a good and true one—something that I would often take home and chew on during the week. How many homilies can you honestly say that about?

There's one homily Father Craig gave that I still remember and think about now and then. As Lent approaches, it nags at me with the fundamental question: What am I looking for?

Father Craig's sermons would always begin with a personal vignette, usually humorous, sometimes more sobering.

Once, he told us that his grandfather was hanging on during a terminal illness, waiting for Father Craig, on loan to us from a Midwestern diocese, to come home.

But the homily I remember best began with Father Craig telling us about the day that he and his cousin were outside playing basketball. They were teenagers then, and in the course of their game one of the cousin's contact lenses was knocked out of his eye.

Remember the old days of "hard" contact lenses? If you're old enough to remember, you know they were not disposable.

You bought a pair in the hopes that it would serve you for a year or two—just like a pair of glasses—because a replacement would set you back quite a few bucks. Some people even took out contact lens insurance.

I remember searching the bathroom floor for my own lens. Once, I even retrieved

one from the bathroom drain with a straw covered in nylon and a vacuum hose. Soccer games were even halted while both teams searched for one kid's lens.

So when the cousin's contact fell out, Craig's basketball stopped bouncing and both boys were on the ground, carefully maneuvering their hands and knees as they searched for the tiny lens.

At last, they gave up and went in the house, where they got something to drink and told Craig's uncle what happened.

"My uncle immediately went outside and started to look for that lens," said Father Craig, "and he kept looking and looking."

And he didn't stop looking until, remarkably, he found the lens.

Why, asked Father Craig, did the uncle find the lens but the teenage boys didn't?

"We didn't find it because we were looking for a lost contact," said the priest, "but my uncle was looking for a hundred dollars."

I'm not sure if the Gospel reading that day was the lost sheep or the lost drachma, but Father Craig made his point: We'll truly search and we'll not stop searching for what we really want to find, for what truly holds value for us.

I see that story as a metaphor for the Lenten journey that lies ahead. I can approach it casually, with the self-help kind of resolution that might net me a five-pound weight loss. I can show up at a few extra Masses or the weekly Stations of the Cross.

But am I doing these things because I'm on a quest for the central value of my life?

What we are searching for motivates how hard we search, how long we stay on our hands and knees until we find it.

The question to ask before Ash Wednesday: What am I looking for, and how will I try to find it?

(Effie Caldarola writes for Catholic News Service.) †

Letters Policy

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

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

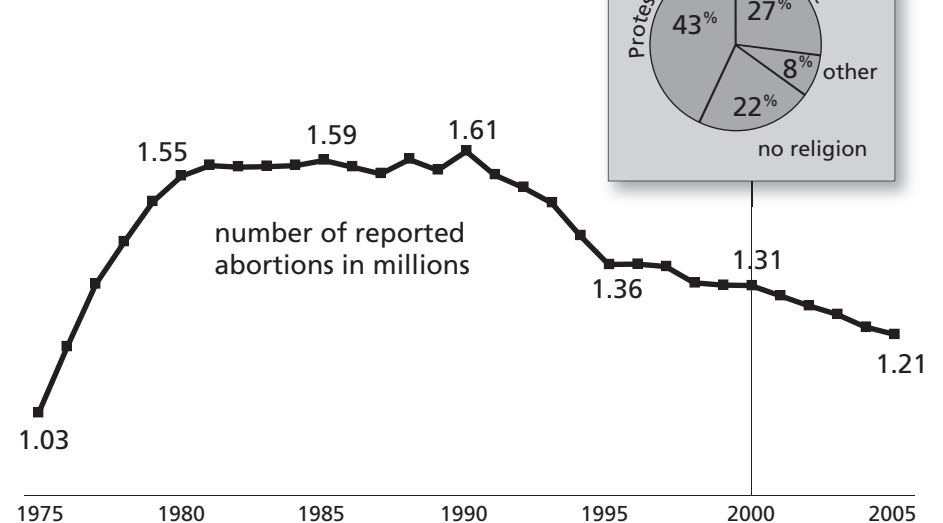
The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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Abortions Decline

The number of reported abortions began to gradually decline in 1991 and continued to fall.



Source: Guttmacher Institute

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Lent is a fresh opportunity to deepen our conversion to Jesus

Ash Wednesday is less than a week away. Lent arrives extraordinarily early on our 2008 calendar.

Over the years, I have learned to consider Lent a special and timely gift. It is a time to get our spiritual act together once again.

I look on it as a fresh opportunity to get our proverbial “head and heart” straight about what counts in the stuff of everyday life.

I surely don’t want this to sound like one more self-centered opportunity to get caught up in ourselves because there is too much of that around already.

Instead, getting our heads and hearts straight about what counts in life does the opposite; it helps us see more clearly something we already know but can easily forget—namely, that we are not the center of the world. God is.

This view of life is freeing because it is true. While it is so obvious, it is not a view that stays with us naturally. I think that is true of most folks.

This annual gift for new freedom in the stuff of everyday life is expressed in the call of Lent: “Repent and return to the Gospel.”

The Gospel is the Good News about the way that leads us to God. Jesus showed us the way by his teaching and his own way of life.

Before he began his saving ministry of service to the poor (all of us), he went into the desert to fast and pray.

He began his public ministry with the

call, “Repent and believe in the good news.” A combination of special prayer, fasting and service (almsgiving) has become the traditional program for our observance of Lent.

Fasting is a tremendous practice that has almost been lost in our culture except to trim waistlines and purify the body’s system.

One spiritual writer calls fasting “a focus of the heart” and says maybe it is time to reconsider the value of fasting as an act of worship.

Fasting is a way of saying “God, you are the center of my life.” It is a way of saying God is our nourishment. Rightly understood, we can say fasting is a form of prayer.

In his most recent encyclical letter on Fridays, I suggest that we fast at least one day per week as a form of prayer and a reminder that God is the heart of all life and we need to turn to him in our need.

Further, I suggest that each of those fast days be offered up for some person in need of our love and support in prayer.

In his most recent encyclical letter on hope, Pope Benedict XVI remarked that it is timely to renew the devout practice of “offering up” prayers and sacrifices for others.

Some people are quick to point out that fasting is negative and old-fashioned. The better thing is to do some positive good work or service for another. The wisdom of the Church calls us to do both.

Fasting and almsgiving, fasting and

good works are age-old companion Lenten practices. It is our more recent society that wants to see fasting as something without value. In fact, fasting is a positive practice.

Almsgiving can take many forms. Giving to others out of our own need—and not merely from what we have left over—is the true intent of this practice.

I find that performing extra good works of love, especially for those who we may not particularly like, is the true test of good works. Day in and day out, there are numerous unexpected opportunities to do the loving thing for others.

One of the most important good works we might do during this season of special grace is to review and evaluate our practice of prayer.

Are we faithful in attendance and do we participate at Sunday Mass? Might we not attend Mass more frequently during this Lenten season? Do we pray at home? Do we support each other, especially our young folks, in faith and prayer? When was the last time we made the Way of the Cross? It is an inspiring Lenten devotion.

Are you familiar with the Twelve-Step

Recovery Program of Alcoholics Anonymous? The fourth step calls for a completely honest and courageous moral inventory of one’s life. The fifth step, in effect, calls for a confession following on the heels of that inventory.

Lent is a season during which we can accept the special grace and help we need to evaluate honestly and courageously our way of life from a moral perspective.

Confession is freeing. In this season of special grace, let’s deepen our conversion to Jesus, and truly prepare for an Easter renewal of our baptismal promises and vocation.

It may be the chance of a lifetime! †

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

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

Archbishop Buechlein’s intention for vocations for February

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

La Cuaresma es una nueva oportunidad para profundizar nuestra conversión a Jesús

Estamos a menos de una semana del Miércoles de Ceniza. La Cuaresma llega extraordinariamente temprano en nuestro calendario de 2008.

Con los años he aprendido a considerar la Cuaresma como un obsequio especial y oportuno. Es una época para organizarnos espiritualmente una vez más.

La veo como una nueva oportunidad para lograr la proverbial conexión entre cabeza y corazón sobre aquello que verdaderamente importa en la vida cotidiana.

Ciertamente no deseo dar la impresión de que esta es una oportunidad egocéntrica más para ponernos al día con nuestras cosas, porque ya tenemos suficiente de eso en nuestro mundo.

En lugar de ello, realizar la conexión entre cabeza y corazón sobre aquello que es importante en la vida, representa lo contrario; nos ayuda a ver con mayor claridad algo que ya sabíamos pero que podemos olvidar fácilmente: a saber, que no somos el centro del mundo. Dios lo es.

Esta perspectiva de la vida es liberadora porque es verdadera. Si bien es muy obvia, no es una perspectiva que acojamos naturalmente. Creo que esto es así para la mayoría de nosotros.

El llamado de la Cuaresma expresa ese obsequio anual de renovada libertad en la vida cotidiana: “Arrepiéntanse y vuelvan al Evangelio.”

El Evangelio es la Buena Nueva sobre el camino que nos conduce a Dios. Jesús nos mostró el camino por medio de sus enseñanzas y su propio estilo de vida.

Antes de comenzar su ministerio de salvación y servicio a los pobres (todos nosotros), se fue al desierto a ayunar y rezar.

Inició su ministerio público con el llamado “Arrepiéntanse y crean en la buena nueva.” La combinación de oración especial, ayuno y servicio [limosna], se ha convertido en el programa tradicional para la observación de la Cuaresma.

El ayuno es una práctica estupenda que se ha perdido casi por completo en nuestra cultura, salvo para reducir la cintura y purificar el organismo.

Un escritor espiritual denomina el ayuno “una concentración en el corazón” y expresa que quizás sea hora de reconsiderar el valor del ayuno como un acto de adoración.

El ayuno es una forma de decir: “Dios, Tú eres el centro de mi vida.” Es una forma de expresar que Dios es nuestro sustento. Si se interpreta de manera apropiada, podríamos decir que el ayuno es una forma de oración.

Además de la abstinencia de carne los viernes, sugiero que practiquemos el ayuno al menos una vez por semana como forma de oración y recordatorio de que Dios es el corazón de la vida y debemos acudir a Él en nuestra hora de necesidad.

Más aun, sugiero que cada uno de esos días de ayuno se ofrezcan por una persona que necesite nuestro amor y apoyo en la oración.

En su carta encíclica más reciente sobre la esperanza, el Papa Benedicto XVI resaltó que es conveniente renovar la práctica devota de “ofrecer” oraciones y sacrificios por los demás.

Algunas personas señalan rápidamente que el ayuno es algo negativo y anticuado. Lo mejor es hacer una obra positiva o servir al prójimo. La sabiduría de la Iglesia nos llama a hacer ambos.

El ayuno y la limosna, el ayuno y las buenas obras son prácticas tradicionales que

acompañan la Cuaresma. Nuestra sociedad moderna es quien desea desvalorizar el ayuno. De hecho, el ayuno es una práctica positiva.

La limosna puede adquirir muchas formas. Darles a otros en medio de nuestra propia necesidad y no meramente de aquello que nos sobra, es la verdadera intención de esta práctica.

Encuentro que realizar buenas obras de amor adicionales, especialmente por aquellos que no son particularmente de nuestro agrado, representa la verdadera prueba de las buenas obras. Día tras día existen numerosas e inesperadas oportunidades para demostrar nuestro amor por los demás.

Una de las buenas obras más importantes que podríamos realizar durante esta temporada de gracia especial es examinar y evaluar nuestra práctica de la oración.

¿Asistimos fielmente y participamos en la Misa dominical? ¿Acaso no podríamos asistir con más frecuencia a la Misa durante esta época de la Cuaresma? ¿Rezamos en casa? ¿Nos apoyamos unos a otros, especialmente a nuestros jóvenes, en la fe y en la oración? ¿Cuándo fue la última vez que recorrimos el vía crucis? Es una devoción edificante de la Cuaresma.

¿Está usted familiarizado con el programa de doce pasos de recuperación de Alcohólicos Anónimos? El cuarto paso

requiere un inventario moral honesto y valiente de nuestras propias vidas. El quinto paso, de hecho, exige una confesión inmediatamente después de dicho inventario.

La Cuaresma es una temporada durante la cual podemos aceptar la gracia y la ayuda especiales que necesitamos para evaluar con honestidad y valentía nuestro estilo de vida, desde una perspectiva moral.

La confesión nos libera. En esta época de gracia especial, profundicemos nuestra conversión a Jesús y preparémonos verdaderamente para lograr la renovación pascual de nuestras vocaciones y promesas bautismales.

¡Puede ser la oportunidad de la vida! †

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

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

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en febrero

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

Events Calendar

February 1

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, "Faith and Business—Can They Co-Exist?" Andy Ording, Zipp Speed cycling components company, presenter, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail LumenDei@sbcglobal.net.

Holy Spirit Church, 7243 E. 10th St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, Mass**, praise, worship, healing prayers, 7 p.m. Information: 317-592-1992.

Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. **Woods Day Care/Pre-School, chili supper**, 4-7 p.m. Information: 812-535-2810.

February 1-3

Louisville, Ky. **"Retrouvaille: A Christian Alternative to**

Misery in Marriage," separation and divorce ministry. Information: 502-479-3329 or 800-470-2230.

February 1-20

Saint Meinrad Archabbey, library, 200 Hill Drive, St. Meinrad. **Watercolor and oil painting exhibit, "From the Back of a Bike,"** Kit Miracle, artist, no charge. Information: 800-682-0988 or e-mail news@saintmeinrad.edu.

February 2

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Fat Tuesday Party,"** 6-10:30 p.m., \$15 per person includes dinner. Information: 317-926-8759.

Saint Meinrad Archabbey Church, 100 Hill Drive, St. Meinrad. **Bloomington Chapter of the American Guild of Organists and Musicians from Indiana University, concert**, 7 p.m. Information: 800-682-0988 or e-mail news@saintmeinrad.edu.

February 3

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

February 4

Chase Tower on the Circle, Indianapolis. **Photography exhibit, "Holy Lands—Journeys of a Pilgrim Artist,"** Denis Kelly Jr., photographer. Information: 317-297-4330.

February 6

Holy Cross Church, 125 N. Oriental St., Indianapolis. **Lenten series, "Scripture and Our Environment,"** Mass, 5:30 p.m., program following Mass, Dr. Jay Southwick, presenter. Information: 317-637-2620, ext. 402, or e-mail epaige@holycrossindy.org.

February 8

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

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Fish fry**, 5-7:30 p.m., \$7 adults, \$4 children. Information: 317-787-8246.

St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Seniors, **Catholic, educational, charitable and social singles 50 and over**, single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

Purdue University, Krannert Auditorium, Krannert School of Management, Lafayette. **Aquinas Educational**

Foundation, "Growing up Catholic: A Case Study of Catholic Children in Mid-20th Century America," 7:30 p.m., no charge. Information: 765-743-3021.

February 9

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, "Life in the Spirit" seminar, Spanish speaking**, 8 a.m.-5 p.m., lunch and breakfast provided, pre-registration requested. Information: 317-592-1992 or 317-571-0917 or www.ccrcci.inholyspirit.org.

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

Dearborn Country Club,

170 Country Club Road, Aurora. Knights of Columbus Council #2111, **"Dance Like the Stars," ballroom dance**, 7-11 p.m. \$25 per person includes one-hour dance lesson and hors d'oeuvres buffet. Information: 812-92602323.

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

February 10

Knights of Columbus, St. Joseph Council #5290, 4332 German Church Road, Indianapolis. **Baby Shower for Birthline**, 1-3 p.m. Information: 317-895-8773.

St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, Carmel, Ind., Diocese of Lafayette. **"Culture, Convenience and Catholicism,"** Priestly Fraternity of St. Peter Father Gerard Saguto, presenter, 7 p.m. Information: 317-591-031501. †

Novices profess vows at Saint Meinrad Archabbey

Benedictine Novices Kyle Cothorn and Craig Wagner professed temporary vows as monks of Saint Meinrad Archabbey during a liturgy on Jan. 20 at the monastery's church in St. Meinrad.

Novices Kyle and Craig completed their novitiate, a year of prayer and study of the Benedictine way of life.

As is the custom during the profession of vows, they were assigned a religious name. Novice Kyle will now be known as Brother Karl, and Novice Craig will be known as Brother Francis [de Sales]. Temporary vows are typically for three years.

Brother Karl, 24, was born in Kokomo, Ind., where he attended Kokomo High School and was a member of St. Joan of Arc Parish in the Lafayette Diocese.

He earned a bachelor's degree in music theory and composition at Ball State University in Muncie in 2005. After graduating, he held several retail positions.

During the summer of 2006, he worked as a college intern for Saint Meinrad's "One Bread, One Cup" youth liturgical leadership program.

Brother Francis, 42, was born in Findlay, Ohio, where he attended Liberty-Benton High School and was a member of St. Michael the Archangel Parish in the Toledo Diocese. He earned a bachelor's degree in journalism from Bowling Green



Submitted photo

From left, Benedictine Brothers Francis Wagner and Karl Cothorn hold their vow charts as they profess temporary vows as monks of Saint Meinrad Archabbey on Jan. 20 at the monastery's church in St. Meinrad.

State University in Bowling Green, Ohio, in 1988.

After earning his degree, he worked at *The Galion Inquirer* in Galion, Ohio, until 1999, where he worked his way up from staff writer to managing editor. From 1999 to 2006, he worked at *The Blade* in Toledo, Ohio, where he was a copy editor and wire editor.

The three-year period of temporary vows provides a continuing opportunity for the monk and the monastic community to determine whether monastic life is the right vocation for him. †

Providence Sister Marie Kevin Tighe presented with Torchbearer Award

Criterion Staff report

Providence Sister Marie Kevin Tighe has earned the prestigious Torchbearer



Sr. Marie Kevin Tighe, S.P.

Award presented by the Indiana Commission for Women. The recipients were announced on Jan. 22 at the Indiana Roof Ballroom in Indianapolis. Sister Marie Kevin, previously a member of the former Holy Trinity Parish in New Albany and a member of the Sisters of Providence of Saint Mary-of-the-Woods since 1942, served for nearly 11 years as promoter of the Cause of Blessed Mother Theodore Guérin and later as the vice postulator for the Cause.

Pope Benedict XVI canonized Mother Theodore on Oct. 15, 2006.

St. Theodora, who founded the Sisters of Providence of Saint Mary-of-the-Woods in 1840, also was honored with a Torchbearer Award at the 2007 ceremony.

The awards are presented annually to recognize Hoosier women who have overcome or removed barriers to equality or whose achievements have contributed to making Indiana a better place in which to live, work and raise a family.

The Torchbearer Award is the highest award presented only to women by the State of Indiana.

"Upon reviewing the program and

seeing the many finalists considered by the board of judges, it was a distinct honor and amazing surprise to have been chosen as one of the winners," Sister Marie Kevin said. "As I received this award, I thought of the many Sisters of Providence who had contributed to the realization of our hope to have our foundress, St. Mother Theodore, presented to the universal Church and to the world as a saint of God."

She retired from full-time ministry last year after serving as director of the office for the Shrine of St. Mother Theodore.

In accepting the award, Sister Marie Kevin said, "The fact that this award is from the Indiana Commission for Women is very significant since our beloved predecessor was such a champion of the rights of women and such a dedicated, transplanted French Hoosier!"

She related stories about St. Theodora, who said upon arriving back in Indiana after a trip to France, "Finally on the fifth day, I saw, once more, my Indiana! This land was no longer for the land of exile. It is the portion of my inheritance. In it, I hope to dwell all of the days of my life."

She also shared briefly St. Theodora's philosophy in working in a male-dominated society in the mid-1840s: "It embarrasses them a little to have women resist them and speak to them about the law. [A] woman in this country is only yet one-fourth of the family. I hope that through the influences of religion and education, she will eventually become at least one half—the better half." †



Photo by Mary Ann Wyand

Holy lands

St. Monica parishioner Denis Ryan Kelly Jr. of Indianapolis, a professional photographer who has traveled to holy places all over the world, has a new photo exhibit titled "Holy Lands—Journeys of a Pilgrim Artist" on display at the Christian Theological Seminary, 1000 W. 42nd St., in Indianapolis through Feb. 3. The exhibit moves to the Chase Tower on East Ohio Street in downtown Indianapolis on Feb. 4, where it will be displayed in two parts during February and March. The exhibit features images and stories from holy sites in Israel, Ireland, Japan, Italy and the Americas. Kelly is raising funds to take the exhibit to the Holy Land.

'40 Days for Life' begins on Feb. 6

Pro-life members of the Louisville and southern Indiana communities will participate in a "40 Days for Life" prayer and fasting campaign during Lent.

The campaign will begin with an opening rally at 7:15 p.m. on Feb. 5 at Our Mother of Sorrows Church, 760 Eastern Parkway, in Louisville.

"This rally will begin 40 days of prayer and fasting, with special attention to prayer outside the abortion facility at 138 W. Market St. [in Louisville] as well as various types of community outreach," said Jenny Hutchinson, a spokesperson for the Louisville and southern Indiana "40 Days for Life" campaign.

"We want to start this effort by drawing members of the communities together to share the vision of '40 Days for Life' and to pray for God's blessings on this effort," Hutchinson said. "It is time to focus attention on the harm abortion has done. ... We look forward to seeing what kind

of transformation God will bring about [in Louisville]."

The "40 Days for Life" campaign is an intensive pro-life effort that focuses on 40 days of prayer, fasting, peaceful vigils at abortion facilities and grassroots educational outreach programs.

This effort by faith communities in Louisville and southern Indiana is one of more than 50 simultaneous campaigns in 31 states from Feb. 6 through March 16.

For more information, send an e-mail to Hutchinson at jhutch1216@aol.com. †

Correction

In the Jan. 25 issue of *The Criterion*, a notice on page 6 incorrectly reported that the World Day for Consecrated Life Mass to be celebrated on Feb. 2 at SS. Peter and Paul Cathedral in Indianapolis will begin at 11 a.m. The Mass will start at 2 p.m. †

Pharmacists' conscience clause bill defeated in Senate

By Brigid Curtis Ayer

A bill that would have allowed pharmacists to follow their conscience and refuse to dispense drugs that result in abortion, euthanasia, assisted suicide or mercy killing was defeated in a deadlock vote (24-24) in the Indiana Senate on Jan. 24.

One by one, nearly a dozen senators approached the microphone to voice concerns or explain why they supported or opposed the bill in a floor debate that lasted for more than an hour.

The bill failed for lack of a constitutional majority. To pass, Senate Bill 3, known as the conscience clause bill, needed at least 26 "yes" votes.

Glenn Tebbe, executive director of the Indiana Catholic Conference, said that even though the bill's primary focus was to give pharmacists the same professional courtesy as other medical professionals in exercising their professional judgment and conscience, the debate on the Senate floor focused on a fear expressed by some senators that pharmacists would be given too much discretionary power. Some senators also feared that some pharmacists might refuse to fill oral contraceptives due to their potential abortifacient nature or they would arbitrarily refuse to fill other drugs they deemed harmful to or possibly misused by a patient.

Sen. Jeff Drozda, (R-Westfield), author of Senate Bill 3, said he authored the bill because several pharmacists had come to him who have been reprimanded or fired because, in following their conscience, they would not dispense drugs which could cause a chemical abortion.

"I find it very troubling that people who are following their conscience are being punished, reprimanded or even fired because of their moral convictions," Sen. Drozda said.

"I was disappointed that some of my colleagues, who normally support life bills, voted against Senate Bill 3."

Sen. Marvin Riegsecker (R-Goshen), a pharmacist since 1967, voted for the bill.

He said he supported Senate Bill 3 for two reasons.

"First, it allows the pharmacist to follow his or her conscience in dispensing drugs and, secondly, it protects the pharmacist from being fired for following his or her conscience.

"My philosophy is we need to be respectful of life," Sen. Riegsecker said. "Pharmacists are one of the most respected and trusted

groups of medical professionals."

Sen. Riegsecker added that he thought some of the comments voiced on the Senate floor during the debate and the concerns raised by those opposing the bill were "overstated" and were "somewhat disrespectful of the pharmacists' professional judgment."

Earlier in the day, Sens. Vi Simpson (D-Ellettsville), Sue Errington (D-Muncie), Earline Rogers (D-Gary), Connie Sipes (D-New Albany) and Karen Tallian (D-Portage) held a news

conference to bring attention to the conscience clause bill, and their concern over an attempt to restrict access to health care.

"First, they limited access to information on reproductive health, and now they want to limit access to reproductive health care," Sen. Tallian said. "This could have been a dangerous step back from 40 years of progress."

Following the floor debate and tie vote, Sen. Simpson said, "I hope that this debate brings about a renewed awareness of how tentative women's reproductive rights can be."

Tebbe, who serves as the official representative of the Catholic Church on public policy matters, testified in support of Senate Bill 3 at a Jan. 9 hearing before the Senate Health and Providers Services Committee.

Tebbe told lawmakers, "The Church believes that pharmacists should be treated in the same manner as other health care professionals, be able to follow their conscience and have the right to reject participating in a moral evil."

The Senate panel approved Senate Bill 3 in a 6-5 vote.

Sen. Drozda said that representatives from St. Vincent Hospital, St. Francis Hospital and the Hospital Association had expressed concerns from a hospice perspective that Senate Bill 3 might prevent some patients from receiving pain medication.

Sen. Drozda amended the bill to require pharmacists

to contact the prescribing physician to clarify the clinical condition of the patient before refusing to fill a prescription or dispense a medical device.

This provision would protect hospice patients and patients needing high doses of pain medication. The amendment also provided that the pharmacy where the pharmacist is employed have a policy in place to dispense or sell the drug.

Referring to a publication of Americans United for Life called "Defending Life 2007: Proven Strategies for a Pro-life America," Sen. Drozda said that five states have enacted a pharmacist conscience clause law, including Arkansas, California, Kansas, Maine and South Dakota.

Thirty-four states have

general provisions allowing medical professionals and medical institutions to refuse treatment or procedures which would violate ethical standards of the individual or institution.

This is the fourth time that the Indiana General Assembly has considered a conscience clause bill for pharmacists, but Sen. Drozda said that it is the first year the bill has passed out of committee and been voted on by the full Senate.

Under Senate rules, as author of the bill, Sen. Drozda can call the bill down for another vote with no debate.

He said he just needs to get two more "yes" votes for the bill to pass.

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



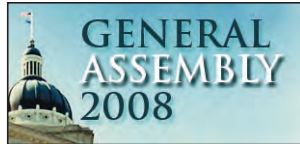
Sen. Jeff Drozda



Sen. Marvin Riegsecker



Sen. Vi Simpson



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ST. FRANCIS CANCER CARE SERVICES

Book can help answer many of Lent's challenging questions

By Mary Ann Wyand

What important questions do you need to ask yourself during Lent?

Come Next Spring: Scripture Reflections of Promise and Hope, published in 2007, can help you answer many of those challenging questions.



James Welter

St. Barnabas parishioner James Welter of Indianapolis wrote the reflection book as a companion volume to *When Winter Comes: Scripture Reflections for Daily Living*, which was published in 2003. Ascending View Publications, a company created by Welter, published both books.

"The first book was an outgrowth of the e-mail Scripture ministry that I started at St. Monica Parish in Indianapolis back in 2000," Welter explained. "That ministry started with about 10 people receiving the reflections and readings each day, and has grown to over 6,000 people all over the world. After a few years of writing the reflections, someone suggested that I put them in book form."

"The second book is a little more deliberate," he said. "Probably 50 percent of it is from reflections that I have written, and the rest is from talks and presentations that I have given over the years."

These reflections are "a little longer and a little deeper" than

the first book, Welter said. "They cover a variety of life topics—grief, loss, forgiveness, love, resurrection—and include discussion questions written by my wife, Helen, to make the book useable for small faith-sharing groups."

Both books are Catholic resources that also appeal to Protestant readers.

"I see Scripture as one area on which we can all agree," he said, "especially if we look at Scripture as how it speaks to us in our daily life."

The title of each book was inspired by Welter's childhood experiences on his family's farm in northern Indiana.

"Like the people in Scripture, farmers are people of hope," he said. "By that, I don't mean hope as wishful thinking but hope as an expectation of good. There was always that expectation that next year would be better [on the farm]."

As a child, he remembers hearing the farmers say, "Come next spring..."—especially if their crops did not grow into a bountiful harvest that fall.

"Come next spring, we'll turn the soil again," he writes. "Come next spring, new rains will fall. Come next spring, the flowers will bloom and new growth will flourish. We will live again. We will laugh again. We will love again."

That imagery captures the promise and hope of Christian life, he said. "Lent isn't about endings—it's about beginnings."

Hope is a grace and blessing from God, he said. "Many times, we have to look back on our life and spend some time reflecting [on our experiences] before we can see God's movement in our life."

Welter hopes readers will turn to Scripture to gain insight

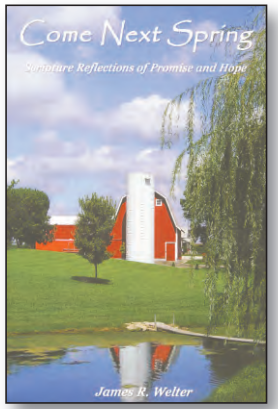
about their lives and grow closer to God in the process.

Father Clem Davis, pastor of St. Bartholomew Parish in Columbus and a member of a small Church community for 15 years, wrote the introduction for Welter's second book.

"Jim's memories will help to stir recollections from your own life, and will open windows onto the lush landscape of your relationship with God," Father Davis explains, "... so that you, too, may see the promise and hope that [God] offers."

"I invite you to embark on this journey of self-discovery," he writes, "and to hear God's Word in a new way by reflecting on it in light of Jim's life experience—and your own. You will find that you are indeed 'surrounded by a cloud of witnesses' [Heb 12:1] and are by no means alone in your faith, nor in your struggles."

(James Welter's books are available at Catholic bookstores as well as the gift shops at Our Lady of Fatima Retreat House in Indianapolis and the Benedict Inn Retreat and Conference Center in Beech Grove. "Living in Hope," a Lenten reflection guide for use with the book, is available free at the author's Web site at www.ascendingview.com.) †



Archdiocesan parishes schedule annual Lenten penance services

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

The schedule is also posted on *The Criterion Online* at www.CriterionOnline.com.

Batesville Deanery

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

Bloomington Deanery

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

Connersville Deanery

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

Indianapolis East Deanery

Feb. 13, 7:30 p.m. for St. Michael, Greenfield, and Holy Spirit at Holy Spirit
 Feb. 19, 7 p.m. at St. Simon the Apostle
 Feb. 27, 7 p.m. at St. Thomas, Fortville
 Feb. 28, 1:30 p.m. at St. Philip Neri
 March 13, 7 p.m. for St. Bernadette, Our Lady of Lourdes

and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
 March 13, 7 p.m. for Holy Cross, St. Mary and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral
 March 14, 7 p.m. at St. Thomas the Apostle, Fortville

Indianapolis North Deanery

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

Indianapolis South Deanery

Feb. 7, 7 p.m. at Holy Name of Jesus, Beech Grove
 Feb. 19, 7 p.m. at SS. Francis and Clare, Greenwood
 Feb. 26, 7 p.m. at St. Jude
 March 4, 7 p.m. for Good Shepherd and St. Roch at St. Roch
 March 8, 9:30 a.m. at St. Barnabas
 March 10, 7 p.m. at Our Lady of the Greenwood, Greenwood
 March 11, 7 p.m. at St. Mark
 March 12, 7 p.m. for St. Joseph and St. Ann at St. Ann
 March 13, 7 p.m. at Nativity of Our Lord Jesus Christ

Indianapolis West Deanery

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

New Albany Deanery

Feb. 12, 7 p.m. at Most Sacred Heart of Jesus, Jeffersonville
 Feb. 24, 4 p.m. for Our Lady of Perpetual Help, New Albany, and St. Mary, New Albany, at St. Mary, New Albany

Feb. 27, 7 p.m. at St. Joseph, Corydon
 Feb. 28, 7 p.m. at St. Michael, Charlestown
 March 3, 7 p.m. at St. Mary, Navilleton
 March 6, 6:30 p.m. at St. Paul, Sellersburg
 March 6, 7 p.m. at St. Joseph, St. Joseph Hill
 March 8, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 9, 7 p.m. at St. Mary, Lanesville
 March 10, 7 p.m. at St. Michael, Bradford
 March 10, 7 p.m. at St. Anthony of Padua, Clarksville
 March 12, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs

Seymour Deanery

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

Tell City Deanery

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

Terre Haute Deanery

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

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NOVENA

continued from page 1

Indianapolis, he had been planning a novena to Our Lady of Lourdes since this year is the 150th anniversary of the apparitions of Mary to St. Bernadette Soubirous near the southwestern French town [see related story below].

Father Meyer made a pilgrimage to Lourdes when he was a seminarian studying in Rome and, with his fellow seminarians at the Pontifical North American College, prayed novenas to Our Lady of Lourdes.

He described Lourdes and devotion to Our Lady of Lourdes as a "beautiful treasure" that is an "undiscovered mystery" for many Catholics.

"If you look at the story of Lourdes, it's the power of God working through simple, ordinary people," Father Meyer said. "And that's what I see this novena as an opportunity to be, for people to realize that ... God is able to use them through their prayer to make a difference in our world."

Many of the prayers offered at Lourdes and in devotion to Our Lady of Lourdes are to Mary, whom Father Meyer said is a natural person for us to turn to when praying for the sick.

He likened praying to Mary for those suffering various illnesses to people young and old who often think of the care given to them by their own mothers when they were sick.

"It's Mary who is our mother," Father Meyer said. "It's Mary who we do go to. She is the refuge of the sick. She is the mother of the poor and the afflicted. So us going to her is so, so important to receive the graces of Christ."

"Lourdes does that so beautifully. It's not about her. If you go to Lourdes, it's all about our Lord through our Lady."

Msgr. Schaedel serves as a chaplain for the Knights and Dames of Malta in the archdiocese. They are members of a Catholic organization, dating back to the Middle Ages, that continue to help the sick today, including leading them on pilgrimages to Lourdes.

Msgr. Schaedel has participated in three pilgrimages to Lourdes and came away struck not so much by the physical healings that take place there, but the "healing of spirit or attitude or a healing of faith" that happens more often.

"In some ways, that's one of the greatest gifts God can give us in the midst of sickness," Father Meyer said. "It's the ability to surrender ourselves to God's will, to accept the suffering, to accept the ability to endure the trials or the medication or the treatment."

"One of the greatest gifts that we can pray for our archbishop is that he's able to endure God's will with peace and with inner joy and with faith."

Purposes of prayer

Msgr. Schaedel noted that Catholics across central and southern Indiana are invited to participate in this novena for various reasons.

One reason is for the archbishop as he begins his cancer treatment.

"We pray for his healing, for his peace of mind, peace of body and peace of spirit," Msgr. Schaedel said. "We pray for the caregivers, the physicians who will be caring for him."

Msgr. Schaedel also noted that Catholics who participate in the novena should do so "out of a spirit of thanks to God for all of the wonderful progress that has been made in the treatment of cancer and other diseases."

Father Meyer said that prayers for the sick can extend this gratitude to take in being thankful for the continued presence of God in the midst of sickness.

"God is there during times of sorrow and woe, but, ultimately, God is always there," Father Meyer said. "God willing, out of any moment of prayer, there's an opportunity for a deeper relationship, for a deeper communion. Then God is no longer just someone I go to in times of need, but God is someone that I'm always going to out of faithfulness."

Ultimately, however, Msgr. Schaedel said he hopes the novena will be a time when archdiocesan Catholics will become reacquainted with the importance of the sick and of prayer.

"I hope that it will make them aware of the need to be mindful, to be prayerful, to be helpful to the sick," he said. "I would hope that it would remind people of the power of prayer."

"More things are wrought through prayer than we can imagine."

(To send a message of support and prayer to Archbishop Buechlein, log on to www.archindy.org/archbishop.) †

NOVENA PRAYER FOR THE WORLD DAY OF THE SICK

In the Archdiocese of Indianapolis

O, Mary, favored by God and assumed into heaven,
you always plead for us with your Divine Son, Jesus,
to obtain from His loving Heart all the graces necessary for our spiritual and temporal welfare.

Hail Mary ...

You showed yourself to Bernadette in the crevice of the rock,
and in the cold and grey of winter, you brought the warmth, light and beauty of your presence, causing a miraculous healing spring to burst forth.

Hail Mary ...

We come to you now raising our hearts and hands as we implore once more your powerful intercession for the grace of healing and comfort for our Archbishop, Daniel, for _____ and for all who are sick and suffering.

Hail Mary ...

Let us pray.

Loving and merciful Father, in the splendor of His rising, Your Son conquered suffering, and death and bequeathed to us His promise of a new and glorious world where no bodily pain will afflict us and there will be no anguish of spirit.

Through the intercession of the Immaculate Mother of Your Son, grant us even now Your gifts of comfort and healing, strength and hope, forgiveness and peace.



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Through our Lord, Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, One God, for ever and ever. Amen.

Our Lady of Lourdes, pray for us. St. Bernadette, pray for us. St. Theodora, pray for us. St. Francis Xavier, pray for us.

2008 is the 150th anniversary of Lourdes apparitions

By Sean Gallagher

On Feb. 11, 1858, the Blessed Virgin Mary appeared to St. Bernadette Soubirous about a mile from the 14-year-old peasant girl's hometown of Lourdes, France, which is in the foothills of the Pyrenees Mountains in the southwestern part of the country.

Mary appeared to Bernadette at the same place, a grotto at Massabielle, 18 times, the last apparition occurring on July 16 of that year.

A previously unknown spring of water appeared at Massabielle in the midst of the apparitions. Bernadette drank from the spring during some of the apparitions.

In 1862, the bishop of the area acknowledged the reality of the apparitions.

In the years that followed, devotion to Our Lady of Lourdes, including

pilgrimages to the site of the apparitions, quickly spread.

In the 150 years since the apparitions, Our Lady of Lourdes has become the Church's primary patroness of the sick. Millions of those suffering from various illnesses or disabilities have made pilgrimages to Lourdes.

A medical commission that investigates claims of miraculous healings connected to Our Lady of Lourdes has confirmed several hundred miracles.

Many more, however, have been blessed with spiritual strength to bear with patience their sufferings through either a pilgrimage to Lourdes or through prayers to Our Lady of Lourdes.

Since 2008 is the 150th anniversary of the apparitions of Mary to St. Bernadette, there will be many special celebrations at Lourdes, including a visit to the pilgrimage site by Pope Benedict XVI.



(Sources are www.lourdes-france.com, the official Web site of Lourdes, and www.newadvent.org/cathen/09389b.htm,

the online entry for Our Lady of Lourdes in the 1917 edition of The Catholic Encyclopedia.) †

On Aug. 14, 2004, Pope John Paul II prays at the Massabielle grotto at Lourdes, France, where the Virgin Mary appeared to St. Bernadette Soubirous in 1858. In 1992, the Holy Father established Feb. 11, the Feast of Our Lady of Lourdes, as the World Day of the Sick. Archdiocesan Catholics are invited to pray a novena from Feb. 3-11 for Archbishop Daniel M. Buechlein and all who are sick.

Nine-day period of prayer has its roots in sacred Scripture

By Fr. Jonathan Meyer
Special to The Criterion

A novena is traditionally a nine-day period of prayer that has its roots in sacred Scripture.

In the New Testament, we read that, following Christ's Ascension into heaven, his disciples remained in the upper room in prayer for nine days while awaiting the coming of the Holy Spirit at Pentecost (Acts 1:1-14).

This nine-day period of fervent prayer that the disciples practiced has been copied by thousands of Christians in the centuries since, and is known as a "novena." The word "novena" comes from the Latin word "novem," which means nine.

A novena can be prayed in several ways. There can be a formal prayer that is said every day, a rosary or a spontaneous prayer for a single petition for nine consecutive days.

Sometimes you will hear of a person

praying a shortened novena. This would consist of praying a certain prayer on the hour, for nine consecutive hours in one day.

Lastly, there was the traditional custom of Wednesday Night Novenas that some of our more experienced Catholics might remember. These novenas were nine weeks long.

All these numbers, days and prayers may sound a bit odd and superstitious, but they are not.

A novena is a means to encourage

prayer and devotion. It is not magical and superstitious.

A novena encourages an individual to pray, to be like the disciples who begged for the Holy Spirit to be poured upon them.

Asking for blessings and favors from our Lord is never a bad thing.

(Father Jonathan Meyer is the archdiocesan director of youth ministry and associate pastor of St. Luke the Evangelist Parish in Indianapolis.) †

Catholic Charities USA urges dialogue on racism, poverty

DETROIT (CNS)—At an annual Mass celebrating the legacy of the Rev. Martin Luther King Jr., Catholic Charities USA unveiled a plan to spark a national conversation about racism and poverty.



Fr. Larry Snyder

“Poverty and racial injustice betray our national ideals of liberty and justice for all,” said Father Larry Snyder, president of

Catholic Charities, during a Jan. 21 press conference in the offices of the Cathedral of the Most Blessed Sacrament in Detroit.

Catholic Charities USA, which is based in Alexandria, Va., and has 1,700 local agencies and institutions nationwide, released a paper titled “Poverty and Racism: Overlapping Threats to the Common Good.” It was handed out to those attending the Martin Luther King Jr. Day Mass.

Father Snyder said Catholic Charities would use the paper to start a national dialogue on the topics that most Americans don’t want to address.

“This document ... is intended to start, enrich and inform a conversation throughout our country, compelling each of us to serve, educate and advocate for programs and policies that will foster unity in all of our communities, eliminate racism and significantly reduce poverty in our lifetime,” he said.

The document is part of Catholic Charities’ Campaign to Reduce Poverty in

America, which was started in January 2007 with the goal of reducing poverty by 50 percent by the year 2020.

The 22-page paper begins by recalling the dream of Rev. King, and also the encouragement given to Catholics by the late Pope John Paul II to end racial injustice and inequality. The paper goes on to define racism as a threat to both Christianity and society, and to detail its relationship to poverty.

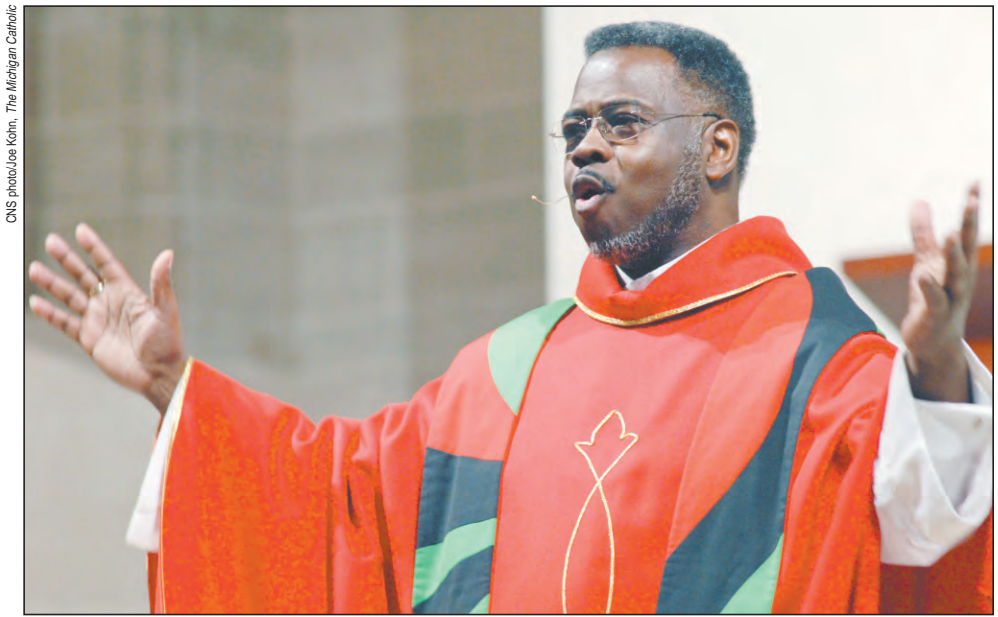
The document cites various historical examples of how the U.S. government and even the Catholic Church have contributed to racism and racially biased economic inequality. It gives a snapshot of the current reality of racism—decrying wealth disparity and reflecting on current public debates, such as those over immigration reform and Hurricane Katrina.

The paper also includes a 10-point “call to action,” focusing mostly on government reforms, such as passing improved fair-housing laws, employing affirmative-action policies, implementing comprehensive immigration reform and repairing the nation’s social safety net.

Father Snyder and Father Clarence Williams, Catholic Charities’ senior director of racial equality and diversity initiatives, spoke with both local and national media about the organization’s efforts.

Father Snyder said during the press conference that Catholic Charities is uniquely positioned to begin a national dialogue on racism and poverty, given its work with the poor.

“Catholic Charities knows firsthand how racism and poverty are interconnected,” he said at the press conference. “Every day, our



Precious Blood Father Clarence Williams, senior director of racial equality and diversity initiatives for Catholic Charities USA, gives the homily during an annual Mass celebrating the legacy of the Rev. Martin Luther King Jr. at the Cathedral of the Most Blessed Sacrament in Detroit on Jan. 21. Catholic Charities released a 22-page paper at the Detroit service detailing the relationship between racism and poverty.

charity sees the face of the poor throughout America.”

He also said the continued existence of white privilege is “very unintentional, yet there.”

He said Catholic Charities would start the national dialogue by coordinating with community leaders throughout the country, and by bringing the paper to legislators in Washington and advocating for legislative changes.

The paper was released in Detroit in recognition of the local Church’s commitment to racial dialogue, and because the Archdiocese of Detroit has a 26-year tradition of honoring the work of Rev. King with a liturgy.

During the Mass, Father Williams encouraged hundreds gathered at the cathedral to consider their own role in

addressing the problems of society. He said that everyone, like Noah from the first Scripture reading and Rev. King, has an assignment from God to be part of a diverse and accepting community.

“We are that blessed community that says to our brothers and sisters, ‘We have to live together. We have to love together. We have to struggle together’—and there’s joy in doing that,” said Father Williams, former director of black Catholic ministries for the Archdiocese of Detroit.

Catholic Charities’ role, Father Williams explained during the press conference, will be to put racism and poverty at the forefront of national attention.

“Catholic Charities is saying, ‘We’re going to be the pre-eminent organization to break the silence and start the conversation,’” he added. †

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Statuette: Crucified Christ by Giovanni Pisano, 1285–1300, Ivory, 15.3 cm
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Faith *Alive!*

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Conversion requires a deep commitment to Christ

By Fr. John W. Crossin, O.S.F.S.

We have chosen to follow Christ. But we are reluctant to commit ourselves more deeply. These days, we need courage for commitment.

Many people around us believe that detachment rather than commitment makes us happy. They believe it is better for us to keep our options open, retain our freedom and wait for the best opportunity.

We can distance ourselves from others by humor or irony. If you are a football fan, you may see this phenomenon in TV commercials during the game. Appealing to young adults, they are both ironic and touched with humor.

Occasionally, some friends have asked me what a commercial means, and I don't know.

Advertisers appeal to autonomy to sell products. The free person drinks a certain brand of beer during the game and afterward drives a fast car home.

Another way we can distance ourselves is by adopting the detached air of the scientist or social scientist. All we want to look at is the data. We analyze. We theorize. In this way, we can keep an emotional distance from others—and from Christ.

Scientific objectivity, humor and irony are all good in themselves. Yet in excess they can shield us from commitment, intimacy and spiritual maturity.

We are part of an individualistic culture. This is more a culture of separation than attachment.

I have not noticed that this autonomy leads to the promised happiness. For some, it seems the reverse. Detachment leads to boredom, loneliness or even depression.

Commitment to a deep relationship with Christ is hard in our current environment, but commitment has always been hard, no matter what century it is. There have always been serious obstacles to personal spiritual growth.

The real irony is that commitment to Christ brings deep joy. Knowledge of Jesus and commitment to his service are deeply rewarding. The road to spiritual maturity is through commitment—not away from it.

Yes, with commitments there will be new curves to negotiate and hills to climb.

Mature relationships can be hard work at times. Happiness comes with the courage to address problems, not in avoiding or denying them.

Years ago, in a moment of spiritual insight, I realized that commitment to Christ ultimately had to be total. Being very young at the time, I found this insight frightening. My attitude was more 90 percent for God, 10 percent for Crossin.

Commitment involves our whole being.

Some of us come to a deeper Lenten conversion first by seeking deeper understanding. We want to know who Christ is. So we do practical things, such as beginning to read a section of the Gospel every day.

Many more of us come to commitment through our emotions. We see the example of another person following Christ in serving the poor, and our hearts are moved to serve others.

Ultimately, our commitment transforms our whole being. We know Christ and we love him. We serve him in the poor and in all our neighbors.

Occasionally, this conversion happens dramatically. This happened to a friend of mine who miraculously

survived a motorcycle crash on a crowded highway. In reflecting on near-death, he realized then how superficial his life of faith had been.

Most often, conversion is a gradual process.

We realize that we will never be perfect. We will always have some personal failings. We will always need forgiveness and healing.

We are consoled by the fact that even the saints had their weaknesses.

Yet we can make progress. Inner joy is a gift of the Holy Spirit. During Lent, we can ask more frequently for this grace.

The contours of growth vary from individual to individual, yet there are some common elements.

Conversion is giving ourselves over more and more to following Christ. Part of this surrender is getting our lives into balance. Our emotions often show us what we value too much. Maybe we seek success or recognition inordinately. We may need a bit more humility.

'... commitment to Christ brings deep joy. Knowledge of Jesus and commitment to his service are deeply rewarding. The road to spiritual maturity is through commitment—not away from it.'

—Fr. John W. Crossin, O.S.F.S.



Tom Wiener holds up a crucifix as people walk and pray the Stations of the Cross in New York's Times Square on April 18, 2003. Surrendering to Christ in conversion requires becoming less secular and more sacred.

Part of this surrender is becoming less secular and more sacred. Maybe we need to consume less and live more simply.

Part of this surrender is reordering our priorities. On occasion, practices of prayer and devotion could replace frequently checking our e-mail at work.

Our commitment to Christ flows naturally into our commitment to others. Certain neighbors are put in our lives for our spiritual growth.

Some teach us by their good example, while others in their neediness pull the good deeds out of us. We become like Christ in serving them.

Still others may become our spiritual

friends. These friends, usually few in number, are those with whom we can share the joys and struggles of our spiritual journey through life.

In the sharing, we come to a deeper appreciation of the Holy Spirit's guidance. Friends point out the work of the Spirit in our midst, noticing things that we have missed.

With the Spirit's help, we can commit ourselves 100 percent to Christ, and thus become 100 percent fulfilled.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium.) †

Discussion Point

Lent is a time for focusing on faith

This Week's Question

How will this Lent be a time for you to put faith into action?

"One thing a friend and I want to do in our parish is to put information in the bulletin to give people more of an understanding and appreciation for the fact that we're receiving God in Holy Communion." (Mary Lou Timma, Sun Lakes, Ariz.)

"After Stations of the Cross each week during Lent, we have 'fellowship' where we have soup and bread. It is hosted each time by a different parish group, such as the Knights of Columbus, our women's or youth groups or the finance council. We also have Pre Cana classes in Lent and the young couples are invited to [the stations and fellowship], which lets them see the support in the Church community." (Laurie Croghan, Bozeman, Mont.)

"Paradoxically, because my life is almost frenetically full of action, I try to slow it down during Lent and pay more attention to my small actions with my husband and kids, daily prayer and little acts of sacrifice." (Mary Calzonetti, Garden City, Kan.)

"Attending stations every Friday brings me back to peace and reminds me why I'm there. [Lent is a time to] strip away all the frivolous things in life and concentrate on ... faith." (Cynthia Meek, Bakersfield, Calif.)

Lend Us Your Voice

An upcoming edition asks: Describe a special Easter custom observed in your family.

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



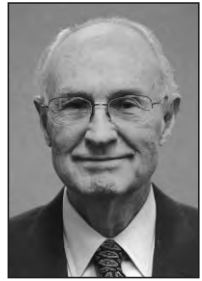
CNS photo/Dan Blake, The Dialog

From the Editor Emeritus/John F. Fink

Biblical women: Judith defeats Holofernes

(Twenty-fifth in a series)

The Book of Judith is another religious novel in the Old Testament. The events described were not part of the Israelites' history. It was written as a pious reflection on God's abiding presence among the Jews. The name "Judith" means "Jewess."



Holofernes, the commander of the armies of King Nebuchadnezzar, has led an overwhelming force against the vassal states that refused to help in the Assyrian war against the Medes.

The Jews stubbornly resist Holofernes at Bethulia. Holofernes lays siege to the town, cuts off the water supply and begins to starve the people. After 34 days, the Jews are ready to surrender (Jdt 8:1-15:3).

Judith is the widow of a man named Manasseh, and she is described as "beautifully formed and lovely to behold." But for three years and four months, she

had worn sackcloth and widow's clothing. She was known to be a God-fearing woman.

When she learned that the elders of Bethulia were ready to surrender, she called them to her house and gave them a lengthy speech about how God was with the Jews as long as they didn't offend him. She asked them to let her out of the city and not to surrender for five days. She said the Lord would rescue Israel by her hand.

The elders agreed. Judith took off her widow's clothing and anointed her body with rich ointment. She put on the festive attire she had worn while she was married. She arranged her hair attractively and put on her finest jewelry. As the story says, "She made herself very beautiful, to captivate the eyes of all the men who should see her" (Jdt 10:3-4).

Thus, she left Bethulia with her maid and made her way to the enemy camp. When she was captured, she asked to be taken to Holofernes, who was taken by her beauty. She praised the great King Nebuchadnezzar and said that she would help Holofernes defeat the Jews.

Holofernes gave her a room next to his and asked her to join him at table, but she insisted on eating only the provisions that her maid had brought in a food pouch. She asked only to be permitted to go out each night to wash and say her prayers. Holofernes ordered his men not to hinder her coming and going.

On the fourth day, Holofernes gave a banquet and asked Judith to join him. She did, after putting on all her best clothing and jewelry. During the banquet, Holofernes drank more wine than he had ever drunk before. Then the servants withdrew, leaving Holofernes and Judith alone.

Holofernes had passed out. Judith took his sword and, after saying a prayer, struck him twice in the neck, cutting off his head. She quickly took his head and passed it to her maid, who put it in her food pouch. Then the two women went out as they were accustomed to do for prayer. Unhindered by Holofernes's men, they made their way back to Bethulia.

With Holofernes dead, his army went into confusion and the Jews overwhelmed them. †

Cornucopia/Cynthia Dewes

February: A small but mighty month each year

February has to be one of the most significant months of the year.



For one thing, it's the only one that counts an extra day once every four years—in leap year.

That's the case this year, with a month of 29 days. Even its usual 28 days is unique in a calendar of 30 and 31-day months.

February also is a month that contains more holidays than almost any other. (In our family, we don't count July in this tally since it's already chock full of six birthdays and a couple of wedding anniversaries, not to mention Independence Day.)

One of these February holidays is President's Day, which is actually a composite of what used to be two free days (get it?) celebrating the United States of America, Washington's and Lincoln's birthdays.

Another is Valentine's Day, that pleasant tribute to romantic love. Both events are a big deal on elementary school calendars.

February is full of saints' days, too, some familiar and some not.

I've heard of St. Agatha, St. Cyril, St. Methodius and St. Peter Damian, but I

don't know much about St. Jerome Emiliani, St. Josephine Bakhita or St. Polycarp. Still, it's comforting to know they are there for us in heaven.

Sometimes February is host to other important days which are indeed holy days, namely Ash Wednesday and the following days of Lent. That's true this year in preparation for a particularly early Easter.

It seems we've barely absorbed the spiritual rewards of our Savior's birth at Christmas, and here we are already at the prelude to his death in Ash Wednesday and Lent.

But while it seems to be a less cheerful holy day than its recent predecessor, Ash Wednesday is an equally opportune time to experience God's grace.

It heralds 40 Lenten days in which to consider our responses to that grace. Lent is a time to prioritize, to weed out, to make changes if necessary. It's an opportunity to take time to listen to God. And there are many ways to do this, with many willing helpers to assist us in the Lenten imperatives of prayer, penance and almsgiving.

Most parishes offer daily or frequent Masses, and prayer or communion services in addition to weekend Masses.

Frequent Lenten reconciliation services are available in every deanery in addition to the scheduled reconciliation usually offered weekly in each parish. Many parishes hold

Lenten retreats, novenas, Bible studies and even an old-fashioned mission here and there.

Every weekend in Lent is an opportunity for charitable giving in addition to a weekly parish contribution.

We're provided with special envelopes dedicated to various specific recipients, such as the Campaign for Human Development or some other worthy cause.

Some people add more volunteering to their schedules, give extra bags of groceries to the food bank or take long-term responsibility for helping a family in need.

Sometimes Lent becomes the way to "cleanse the temple of our body," as we used to say. We can eat less or more simply. We can give up the little temptations that we allow ourselves to indulge in otherwise, such as cigarettes or beer. While we're at it, we can try to eat together as a family more often than not.

The Church provides us with a Lenten season on the Church calendar for a reason. It's not a time to mope over what's wrong, but to work on creating what's right.

And God is always there with us in prayer to give us a hand.

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

Faithful Lines/Shirley Vogler Meister

Bible passage triggers thoughts about pain

While casually flipping through a magazine in the waiting room of a



physiotherapist's office near my home, I came across this Bible verse: "Do everything without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a

crooked and perverse generation, among whom you shine like lights in the world, as you hold on to the word of life, so that you boast for the day of Christ may be that I did not run in vain or labor in vain" (Phil 2:14-16).

Why did that speak to me? Because I had been grumbling and questioning for many months as a result of formidable back pain.

When St. Paul wrote his Letter to the Philippians, he was not referring to pain.

However, that is why the Bible is so remarkable. Through its truths, we even receive insights that might stray from the

author's original meaning, but still are applicable to one's life.

Such revelations help us reflect on all possible purposes that St. Paul and all the writers of the New Testament had for what they revealed. I latched onto Philippians 2:14 because it reminded me that, as aggravated as I am by pain, grumbling does no good.

However, pain led me to questions, such as: Why is this happening and what went wrong?

I didn't feel sorry for myself, but needed to understand the reasons that took me into a month of physiotherapy twice a week last November.

The physiotherapist was an expert, using exercise techniques and massage in painless ways that allowed him to assess my back's condition.

After receiving his report, my doctor ordered medical tests for me in early December. The bottom line is that I have fractures in two thoracic vertebrae.

Because of the holidays and personal reluctance, I have not yet discerned all of my options. However, I do ask for

God's support with upcoming decisions.

Meanwhile, I am finally using common sense and not doing anything to accelerate the pain, whereas before the diagnosis I thought I had to "tough it out" and continue doing even the activities that hurt badly. I learned that the adage "No pain, no gain" does not apply to all situations.

Years ago, my first doctor told me that I have a high threshold for pain. I didn't believe him until I got myself into later health dilemmas because of avoiding reality.

However, the most important lesson learned now is how much I need to focus on St. Paul's words: "Do everything without grumbling or questioning ..." (Phil 2:14).

St. Paul was not thinking of physical or emotional pain when he wrote that, but I am taking his words to heart anyway.

My husband and family and friends surely appreciate that.

(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

'Providing help, creating hope'

A few years ago, Catholic Charities USA, the national member service organization for Catholic Charities' agencies throughout the United States, adopted the tagline "Providing Help. Creating Hope."



Now, our own archdiocesan Catholic Charities

organization has embraced this statement to clearly communicate what we do and what we seek to achieve.

Help is provided in many ways:

- Helping homeless families find permanent housing,
- Helping seniors find companionship,
- Helping children find a safe haven after school,
- Helping pregnant mothers make the best choice for their children,
- Helping refugees find a home and a job,
- Helping the hungry find food,
- Helping the depressed find happiness.

Help can come in so many different ways, but the ultimate goal in providing help is to create hope.

When a family has a home, a senior has companionship, children are safe after school, pregnant mothers make good decisions for their children, refugees find a home and a job, the hungry have food and the depressed find happiness, the light of hope can enter their lives. The light of hope is the brightest of all lights and can make all the difference in the world.

I would imagine that all of us at some point in our lives have experienced a "poverty of hope"—those times when it seems that nothing will change to make our lives better.

If we have lived through those times and made it to the other side, I also imagine that we can look to some small ray of hope that revealed itself and gave us the strength to hold on.

At Catholic Charities, we know that the source of genuine hope is love, and since God is love, we can also say the source of hope is God.

Just before the conclusion of Pope Benedict XVI's encyclical "God is Love," our Holy Father states it this way: "Love is the light—and in the end, the only light—that can always illuminate a world grown dim and give us the courage needed to keep living and working."

I am reminded of an old song Burt Bacharach titled "What the World Needs Now is Love."

Some would judge the song to be "corny," but it tells us that there is just too little love and that the world needs more love.

I think Bacharach's song connects with the Gospel of Jesus, who came to remind us that God loves us and wants us to live in the glory of his love.

Our Catholic Charities staff and volunteers provide help in many varied, formal ways through our 35 different programs. But we don't need a program to provide help.

In both the smallest and largest of ways that each of you gives help, you too create hope for the receiver of the help and, by God's grace, you too experience hope as the giver since "it is in the giving that we receive."

How will you create hope today?

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

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

The Sunday Readings

Sunday, Feb. 3, 2008

- Zephaniah 2:3, 3:12-13
- 1 Corinthians 1:26-31
- Matthew 5:1-12a

The Book of Zephaniah provides this weekend's first reading.



Only rarely does the liturgy use the Book of Zephaniah for a reading. Probably one reason is that the book is quite short—only three chapters in length. The Book of Isaiah, for example, has 66 chapters.

In addition, little is known about Zephaniah. His father was Cushi, who descended from King Hezekiah, the ruler of the southern Hebrew kingdom of Judah from 715 B.C. to 687 B.C.

Descent from royalty suggests for some scholars that Zephaniah had contact with the royal circles of his day and therefore had a good perspective of political developments.

In any case, the kingdom of Judah was on shaky ground, as was its northern—and somewhat estranged—neighboring kingdom, the Hebrew kingdom of Israel.

Each was weak and easily the prey for the imperial hungers of mighty surrounding empires. Indeed, as times unfolded, the powerful Babylonians, operating from Babylon in present-day Iraq, literally would extinguish the Hebrew kingdoms.

Zephaniah saw the danger. He also saw at the root of the problem the fact that the country's people had grown careless and lukewarm in their faithfulness to God.

Ignoring God had led the national leaders into making very unwise decisions. These decisions crippled the country and put it at risk of being overtaken by outsiders.

This prophet insisted, as did the others, that if the people obeyed God's law then they would have nothing to fear.

St. Paul's First Epistle to the Corinthians gives us the liturgy's next reading.

The reading insists upon a paradox that has confounded people since the Gospel first was preached. The weak, at least in earthly eyes, will be exalted.

The mighty, by contrast, will be laid low.

The overall lesson from Paul's writing in this regard is that judging our lives, or the world, by earthly, human standards, is in the last analysis a waste of time. Only in God, as revealed by Jesus, is there to be found a clear and true vision of what life is all about, and of what is important or unimportant in life.

St. Matthew's Gospel provides the last reading.

It is the beautiful presentation of the Beatitudes. In general, the similarity between Jesus and Moses always intrigued Matthew, and this similarity is a theme of his Gospel.

For example, there is a coincidence between when God gave the Ten Commandments to Moses atop Mount Sinai—in the midst of the flight of the Hebrews from slavery and death—and the pronouncement by Jesus of the Beatitudes on a mountaintop at the edge of the Sea of Galilee as the people yearned to be freed from hopelessness and doom.

Each revelation—that to Moses and that of Jesus—is a series of statements for virtuous living addressed by God to the faithful. Living by the Beatitudes builds the kingdom of God.

Reflection

Midway in the week to come, the Church will observe Ash Wednesday and begin the season of Lent.

At the conclusion of Lent, we will celebrate the resurrection of the Lord and await our own ultimate victory over sin, despair and death.

Lent will prepare us for Easter, not by planning for a celebration but by calling us to penance and deeper prayer. Lent is a microcosm of life on Earth.

Just as in Lent we symbolically prepare for Easter by disciplining ourselves with prayer, self-denial and fasting, in life we must prepare ourselves for genuine peace and for eternal life by disciplining ourselves.

How? The most demanding discipline is to accept in our hearts and minds the fact that judgments based on earthly considerations are hopelessly and essentially flawed. We must accept as our standard the model of Jesus. Only in accepting Jesus, and living in the example of Jesus, will we join Jesus in eternity. †

Daily Readings

Monday, Feb. 4
2 Samuel 15:13-14, 30; 16:5-13
Psalm 3:2-7
Mark 5:1-20

Tuesday, Feb. 5
Agatha, virgin and martyr
2 Samuel 18:9-10, 14b, 24-25a, 30-19:3
Psalm 86:1-6
Mark 5:21-43

Wednesday, Feb. 6
Ash Wednesday
Joel 2:12-18
Psalm 51:3-6b, 12-14, 17
2 Corinthians 5:20-6:2
Matthew 6:1-6, 16-18

Thursday, Feb. 7
Deuteronomy 30:15-20
Psalm 1:1-4, 6
Luke 9:22-25

Friday, Feb. 8
Jerome Emiliani, priest
Josephine Bakhita, virgin
Isaiah 58:1-9a
Psalm 51:3-6a, 18-19
Matthew 9:14-15

Saturday, Feb. 9
Isaiah 58:9b-14
Psalm 86:1-6
Luke 5:27-32

Sunday, Feb. 10
First Sunday of Lent
Genesis 2:7-9; 3:1-7
Psalm 51:3-6, 12-13, 17
Romans 5:12-19
or Romans 5:12, 17-19
Matthew 4:1-11

Question Corner/Fr. John Dietzen

God loves everyone and offers his saving grace

QThis question concerns your column several months ago about the Mormon practice of being baptized for the dead.



More than seven years ago, I came home to find that my husband had died. The house was soon full of firemen and medics.

I told one of them that my husband had said recently that he would

like to be baptized, and I asked a fireman to baptize him. He was eager to do so.

My husband was a friend of our pastor, which I believe led him closer to the Church. My husband was formerly very anti-Catholic.

Several years before his death, he had heart bypass surgery, became depressed and didn't feel like he was any good for me or our seven children.

My question is: Was his baptism valid? I really hope so. He was a good man and a good father. (California)

AFirst, you did the right thing when your husband died.

All sacraments, including baptism, are for the living. They cannot be received by someone who has died.

If death is in any way doubtful, however, baptism should be administered, which is what you decided to do.

Death is usually a gradual process, and many theories are exchanged about how long some life may be left in a person's body even after the loss of all the vital signs.

That is not the whole story, however. Your husband, like billions of other human beings who die without baptism, is in the hands of a loving God who, we Christians believe, loves all people with an infinite love and wishes everyone to be saved.

Many people have never heard of God as we believe him to be or of Jesus Christ.

Others, like your husband, appear to have something in their lives, perhaps a negative experience of some sort, which may hinder their ability to recognize and respond to God's love and invitation.

What happens to all of them? We don't know, but we are certain that God's saving grace is extended to everyone.

Jesus told us that baptism is the

sacramental "sign" by which people enter into his life, his community of faith.

Christians have pondered what exactly that could mean, considering the billions who have no chance for baptism or are never able to see baptism as a personal spiritual obligation.

Catholic belief on the matter is clear. God has told us much about his plan for the salvation of the world, and he expects us to believe and follow what he says.

But he never hints that we know everything about his providential, saving care.

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

In the *Catechism of the Catholic Church*, we find the same idea: "God has bound himself to the sacrament of baptism, but he himself is not bound by his sacraments" (#1257).

In other words, we are reminded here again that when we try to tell God what he cannot do, we are quickly in water over our heads.

What he asks of us is trust that he knows what he is doing, and his plan is totally for our good.

QOur bishop recently changed the annual diocesan appeal into an automatic assessment.

What gives a bishop the authority to impose such a tax? (Texas)

AEach diocese has some form of taxation, usually on parishes, which enables a bishop to fulfill his obligation to oversee the Church in a financially responsible manner.

A significant section of canon law, beginning with canon #1274, provides detailed instructions on how the local bishop is to carry out this responsibility.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Full Circle

Wrapped in His love,
Our life unfolds.
What mystery
Each bundle holds!

No two alike,
No path the same,
But all are marked
And called by name.

There will be doubt
As well as fear,
Facts not denied—
Time makes that clear.

God is aware
Of all we lack.
He placed us here—
But wants us back.

By Dorothy M. Colgan



ONS photo/Craieis

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. A church window displays Christian symbols of hope, faith and salvation.)

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.

ALBRIGHT, Judith A., 67, St. Pius X, Indianapolis, Jan. 15. Wife of Terry Albright. Mother of Betsy and Rob Albright. Grandmother of three.

BALDISON, Gabriel Arianna, infant, St. Monica, Indianapolis, Jan. 6. Daughter of Javier Baldison and Anna Mitchell.

BOWMAN, Joyce A., 89, St. Andrew the Apostle, Indianapolis, Jan. 7. Mother of Mary Box, Pamela Marion, Patricia Rice, Eugene, Thomas and Timothy Bowman. Sister of Faith Berg, Mary Ann Hamilton, Therese Klauck and John Payant. Grandmother of 23. Great-grandmother of 16.

BROCKMAN, Luella A., 83, St. Mary, Greensburg, Jan. 19. Mother of Glenda Miller and Dale Brockman. Grandmother of three. Great-grandmother of two.

DuPLESSIS, Maida L., 99, St. Lawrence, Indianapolis, Jan. 10. Wife of Alfred DuPlessis. Mother of Elizabeth Hightower, Mary Robinson, Nancy and Robert DuPlessis.

Grandmother of seven. Great-grandmother of two.

FRENCH, Bernard, 84, St. Pius X, Indianapolis, Jan. 20. Husband of Eloise Mary (Steel) French. Father of Theresa Kanitra, Michele, Bernard, Christopher, Lawrence and Peter French. Brother of Jeanne Marie Gabriel and Jacqueline French. Grandfather of five.

GAGEN, Joseph H., 72, St. Mark the Evangelist, Indianapolis, Jan. 21. Husband of Diane (Seal) Gagen. Father of Jackie Knapp and Mike Gagen. Brother of Don Gagen. Grandfather of two. Great-grandfather of four.

GRIFFIN, Mary Frances, 90, St. Philip Neri, Indianapolis, Dec. 30. Mother of Sharon Britton, Ann Brown, Kathleen Gries, Barbara Hvidston, Marilyn, Gerald, John, Kevin and Michael Griffin. Grandmother of 30. Great-grandmother of seven.

GUINAN, Alma B., 97, Our Lady of Lourdes, Indianapolis, Jan. 19. Mother of Joe, Mike and Tim Guinan. Sister of Jo Ann Moran. Grandmother of 10. Great-grandmother of 20.

KANE, Rosetta, 90, St. Mary, North Vernon, Jan. 9. Aunt of several.

KENNEY, John Robert, 43, St. Anthony, Indianapolis, Dec. 28. Brother of Michelle Biggerstaff, Denise Freeman and Tom Kenney.

KOEHL, John, 64, Our Lady of the Greenwood, Greenwood, Jan. 20. Husband of Sandra (Feltman) Koehl. Father of

Jeanmarie Brown, Jodi Kemper, Katie Lyons, Connie Stong, Frances, Tami, James, Mark and Nicholas Koehl. Brother of Paula Dummel, Mary Kortzendorf, Rose Wallner, Christene, Dan, Edward, Herman, Michael, Ted and William Koehl. Grandfather of 20. Great-grandfather of four.

MANLIEF, George D., 69, Immaculate Conception, Millhousen, Jan. 21. Father of Debbie Butz, Paula Scheidler and Michael Manlief. Brother of James Manlief. Grandfather of six.

MILLER, Dolores R., 69, St. Louis, Batesville, Jan. 15. Wife of Artie Miller. Mother of Brenda Lamping and Beverly Meyer. Sister of Jerry, Jim and Ralph Green. Grandmother of six. †

Benedictine Sister Dorothy Wargel was a teacher

Benedictine Sister Dorothy Wargel, formerly Sister Mary Majol, a founding member of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, died on Jan. 22. She was 82.

The Mass of Christian Burial was celebrated on Jan. 26 at Our Lady of Grace Monastery Chapel in Beech Grove. Burial followed at the sisters' cemetery on the monastery grounds.

She was born on July 24, 1925, in Mount Vernon.

She entered Monastery Immaculate Conception at Ferdinand, Ind., in 1943, made her first monastic profession in 1944 and made her final monastic profession in 1948. In 1960, she transferred to the

new Our Lady of Grace Monastery as a founding member.

Sister Dorothy was a teacher and principal at Catholic schools in the Diocese of Evansville and Archdiocese of Indianapolis for more than 50 years. During the latter part of her ministry years, she taught art, which was her favorite subject.

In the archdiocese, Sister Dorothy ministered at the former Assumption School in Indianapolis, St. Mark School in Indianapolis, Christ the King School in Indianapolis, St. Roch School in Indianapolis, Holy Name School in Beech Grove, the former St. John School in Starlight, the former

St. Joseph School in Sellersburg, St. Bartholomew School in Columbus and the former St. Michael School in Cannelton.

Sister Dorothy retired to Our Lady of Grace Monastery in 2000.

Surviving are a brother, Benedict Wargel of Evansville, Ind.; three sisters, Benedictine Sister Renee Wargel of Beech Grove, Syvilla Lewis of Mount Vernon and Alice Larrance of Evansville; and several nieces and nephews.

Memorial gifts may be sent to the Sisters' Retirement Fund, Sisters of St. Benedict, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †

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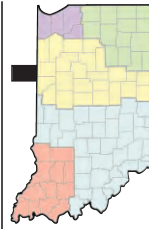
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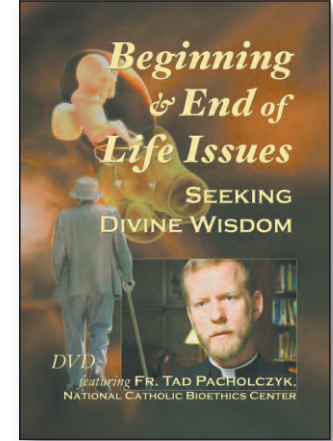
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UDIOSE OF FORT WAYNE-SOUTH BEND



Locally produced DVDs cover various life issues

By Ann Carey

Today's Catholic

SOUTH BEND—Coming soon on DVD is the latest blockbuster movie by AMDG Media: *Beginning and End of Life Issues: Seeking Divine Wisdom*.



Dr. Hans Geisler

The plot of the two-DVD Technicolor film is simple but compelling: A concise explanation of Catholic Church teachings on the most important, pressing life issues of our day.

Starring in the production are Father Tad Pacholczyk, director of education for the National Catholic Bioethics Center in Philadelphia; Dr. Eugene Diamond, professor of Pediatrics at Loyola University Stritch School of Medicine and fellow of The Center for Bioethics and Human Dignity in Chicago; Janet Smith, chair of Life Ethics and Professor of Moral Theology at Sacred Heart Major Seminary in Detroit; and Dr. Hans Geisler of Indianapolis, a retired gynecological oncologist.

Joining this star-studded cast are Lisa Everett, who with her husband, Fred, co-directs the Office of Family Life for the Diocese of Fort Wayne-South Bend; Dr. Patrick Holly, a Fort Wayne family practice physician and NaPro Technology expert; and Franciscan Sister Corita Last, regional vice-president for mission services at St. Elizabeth Medical Center in Lafayette.

The first DVD runs 30 minutes and focuses on beginning-of-life issues. That segment finds Father Pacholczyk, Lisa Everett, Janet Smith and Dr. Holly explaining Pope John Paul II's theology of the body and discussing issues like the sanctity of life, dignity of marriage, infertility, contraception, abortion, in vitro fertilization and Natural Family Planning.

The second DVD, running 26 minutes, features Father Pacholczyk and Sister Corita, along with Drs. Diamond and Geisler. This second part looks at end-of-life topics like pain management, spiritual issues of the dying, proportionate care, euthanasia, living wills and organ donation.

A user-friendly option on the DVDs is the ability to choose just one topic to view without searching through the entire DVD.

The multi-talented Fred Everett, founder and mogul of AMDG Media LLC, spent over a year producing, directing, filming, editing and narrating the life issues DVDs.

He told *Today's Catholic* he was inspired to make the film to provide a resource that would explain the basic life principles in a simple, concise, orthodox, up-to-date manner. He had previously made another DVD—on the death penalty—at the request of the Indiana Catholic Conference. Production of both DVDs was supported by funding from Our Sunday Visitor Institute.

Each parish in the Fort Wayne-South Bend diocese will receive a DVD free of charge. The DVDs also will have national circulation, with free copies being sent to all state Catholic conferences, all state deputies of the Knights of Columbus and all diocesan pro-life offices, along with information about how to order additional copies. The Knights of Malta are assisting with distribution of the DVDs.

Fred Everett believes the DVDs will be valuable resources in many settings: in parishes for adult education or to answer questions that parishioners may have; in schools and colleges; and in health care agencies as a resource for patients or training for employees.

(The *Beginning and End of Life Issues* DVDs are expected to be available by early February. The two-DVD set will cost \$19.95. Mail orders can be placed by calling the Cathedral Bookstore in Fort Wayne at 260-422-4611, ext. 3357 or ext. 3358, or by e-mailing Ruth Chronister at rchronister@fw.diocesefwsb.org.) †

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Please direct inquiries and résumé by February 15, 2008 to:

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Life message resounds long after marchers return home

WASHINGTON (CNS)—When the tens of thousands of participants at the annual March for Life returned to their homes, some after longer bus rides than others, many of them put away their placards, marching gear and talking points for another year.

But not all of them.

A number of the participants who traveled great distances and braved cold temperatures to come to Washington to voice their opposition to legalized abortion were ready to jump right back to volunteering, praying or working for the cause that brought them to the Jan. 22 march in the first place.

Those who lobby in Washington for pro-life efforts were no exception—they certainly got right back to work after attending the march that marks the anniversary of the 1973 *Roe v. Wade* decision legalizing abortion.

Two days after the march, Richard Doerflinger, associate director for the U.S. bishops' Secretariat for Pro-Life Activities, told Catholic News Service that his office had a full slate of issues it planned to closely monitor in the months ahead.

For starters, the secretariat was supporting an amendment to the Indian Health Care Improvement Act expected to go before the Senate any day. The bill would restrict the federal funding of abortion through the Indian Health Service except to save the life of the mother, or in cases of rape of a minor or incest with a minor.

The federal agency is responsible for providing health services to American Indians and Alaska's native peoples.

The U.S. bishops also are following an amendment to remove federal support for Planned Parenthood under Title X of the Public Health Service Act and working to ensure that pro-life language stays in current appropriation bills.

They also will be keeping a close eye on legislation involving embryonic stem-cell research.

Doerflinger, who has met with some members of Congress on this issue, said he has seen the "tone of the debate change" in recent months with legislators seriously considering options that would enable research while "avoiding moral controversy," particularly through the use of human skin cells.

The U.S. bishops also will be following a bill to ban the creation of human-animal hybrid embryos for research. In mid-January, a similar ban was rejected by England's House of Lords.

According to Doerflinger, some researchers seem to be following the reasoning that if a process is "technologically possible, it must be acceptable."

On the positive side, he said the secretariat also was hoping to see passage of the Pregnant Women's Support Act, introduced in the Senate in December and the House earlier last year.

Kristen Day, executive director of Democrats for Life of America, the group that helped craft the legislation, said her "No. 1 priority" is to see Congress pass the legislation designed to ultimately reduce the number of abortions.

Day told CNS on Jan. 24 that Democrats for Life would likewise be monitoring pro-life language in appropriation bills, stem-cell research measures as well as giving their input on the Democratic Party's platform.

Douglas Johnson, legislative director of the National Right to Life Committee, told CNS on Jan. 23 that his office spent a fair amount of time last year simply defending pro-life positions in legislation and he expected this year to be more of the same.

He said there would not likely be legislation in Congress this year promoting abortion because the congressional leadership wouldn't "want to stir things up" before the

CNS photo/Paul Haring



Participants in the 35th annual March for Life make their way up Constitution Avenue on the way to the Supreme Court building in Washington on Jan. 22. People from across the nation joined the demonstration against abortion.

election.

"For tactical reasons," he added, "they do not wish to have pitched battles over abortion policy" right now.

But that doesn't mean the presidential candidates are shying away from it or that future policies won't be determined by the election's outcome.

If a Democratic candidate is elected president, Johnson said, all current anti-abortion legislation "would be on the chopping block" because the Freedom of Choice Act, supported by the major Democratic presidential candidates, would "sweep the board clean."

The legislation, which would prohibit states from placing limits on abortion, was initially introduced during the Clinton administration and reintroduced last April immediately after the Supreme Court ruled that the federal ban on partial-birth abortion is constitutional.

Although Johnson hailed the Supreme Court's ruling in a joint decision in *Gonzales v. Planned Parenthood* and *Gonzales v. Carhart*, he also noted that the 5-4 decision proves how tenuous the court is on abortion issues.

"We're on the cusp here," he said, adding that when the next president picks a new justice for the Supreme Court, the appointment will either "build a majority to re-establish protection for the unborn" or will establish a court that is "extremely hostile to pro-life legislation."

"There is a lot riding on the political events this year," said Johnson, matter-of-factly.

But while he awaits election outcomes, he said he has plenty of reason to be optimistic, citing the recent report on the overall decline in performed abortions and polling data showing "a stronger pro-life sentiment in younger people." †



Liz Raleigh holds a rosary as she prays the Divine Mercy chaplet with Melanie Shoemaker, right, in front of the Supreme Court during the March for Life in Washington on Jan. 22. Raleigh said that she was praying for a handful of abortion supporters picketing in front of the court. Both women are from East Aurora, N.Y.

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