



The

# Criterion

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## The power of children

School reaches out to deaf woman and new companion dog, page 9.

# A defining choice

### Record-setting Roncalli coach retires to focus on being a mom



By John Shaughnessy

It all comes down to a matter of choices in trying to share a special insight about Kathy Nalley-Schembra.

The first inclination is to start with the 911 games she won as the girls' volleyball coach at Roncalli High School in Indianapolis—an accomplishment that makes her just the second coach in the history of Indiana high school volleyball to surpass 900 victories.

"I absolutely hate to lose," she says. "If I'm in a tiddlywinks tournament, I expect to win. It's definitely a passion."

Yet the focus could also be on her ability as a teacher. After all, she's the Health Educator of the Year for the Midwest, an honor that places the 57-year-old Nalley-Schembra among a few select teachers who are also being considered for the national award this year.



Above, Kathy Nalley-Schembra won more than 900 games as volleyball coach at Roncalli High School in Indianapolis.

Left, as Health Educator of the Year for the Midwest, Kathy Nalley-Schembra is also being considered for the national award this year.

"I have the same passion for teaching health as I do for coaching," she says. "There are teachers who absolutely love what they do. I'm just one of the many."

Still, the best insight into her life may come from a moment away from the court and the classroom, a moment in 2004 when

the mother of four was battling breast cancer.

By then, other kinds of cancer had already claimed the lives of her brother, Dick Nalley, and her sister, Betty Nalley, in 2002. Their deaths rocked her

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## Hundreds turn out for special Mass marking World Day of the Sick

By Mike Krokos

Joe Naughton made it a daily habit to pray the archdiocesan Novena Prayer for the World Day of the Sick from Feb. 3 to Feb. 11.

So did teacher Darla Griffiths and the students at Lumen Christi School in Indianapolis.

They were among the nearly 400 people who attended the special noon Mass on Feb. 11 at SS. Peter and Paul Cathedral in Indianapolis in observance of the World Day of the Sick. The Mass also concluded the archdiocesan novena to Our Lady of Lourdes that began on Feb. 3.

The novena and Feb. 11 Mass were initiated, in part, because of the recent discovery that Archbishop Daniel M. Buechlein is suffering from Hodgkin's lymphoma, a cancer affecting the lymphatic system.

"I have prayed the novena with my wife, June," said Naughton, a member of St. Barnabas Parish in Indianapolis.

Naughton said it was important for him to attend the Mass because it marked the World Day of the Sick and also the 150th anniversary of the miraculous apparitions and healings at the Shrine in Lourdes, France (see related story on page 2).

"I am here to pray for the archbishop, and all who are sick, and their caregivers," he said.

Griffiths said the entire Lumen Christi student body, except the kindergarten class,

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George Diehl, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, prays during the Feb. 11 Mass.

## Archdiocese to sponsor New York pilgrimage for pope's visit

Criterion staff report

Looking for a chance to see Pope Benedict XVI during his first visit to the United States?



Pope Benedict XVI

The Archdiocese of Indianapolis is sponsoring a three-day pilgrimage to New York on April 19-21, and the highlight of the trip will be the April 20 Mass celebrated by the Holy Father at Yankee Stadium.

There are 45 seats available on the pilgrimage. The cost is \$999 per person based on double occupancy or \$1,149 for a single room. The fee includes round-trip

airfare from Indianapolis to New York, two nights at the Crown Plaza Hotel at LaGuardia Airport, two dinners, two breakfasts, transportation from the airport to the hotel, taxes and gratuities.

Yankee Stadium is an open-air ballpark, and the temperatures during the middle of April in New York range from 44 to 61 degrees. There will also be lots of walking, and pilgrims will likely be standing in line for long periods of time.

Enrollment for the pilgrimage will be held by telephone from 9 a.m. to 11 a.m. on Feb. 18. To register, call Carolyn Noone, associate director of Special Events for the archdiocese, at 317-236-1428 or 800-382-8936, ext. 1428. Tickets are limited to two per request.

Noone will direct callers to a Web address to complete the registration process. Tickets will be secured via credit card, and individuals who sign up will be required to provide their name, address, telephone numbers (home, work, cell phone), e-mail address (if available), parish name and whether they want a single or double occupancy room. Individuals will also need to provide emergency contact information for reservations.

Only Visa and Mastercard will be accepted.

(For more information, call Carolyn Noone, associate director of Special Events for the archdiocese, at 317-236-1428 or 800-382-8936, ext. 1428.) †

# MASS

continued from page 1

attended the special Mass at the cathedral. "We've been praying the novena every day at Mass during school," said Griffiths, who teaches first- and second-grade at Lumen Christi. "It's important to pray for our bishop and the other sick."

For Griffiths, who is a member of Christ the King Parish in Indianapolis, the Mass also took on a special significance.

"I lost my mom [to cancer] two weeks ago," she said.

In his homily, Msgr. Joseph F. Schaedel, vicar general, shared how the 1941 book, *The Song of Bernadette*, written by Austrian Jewish writer Franz Werfel—and a 1943 Academy Award-winning movie by the same name—helped make Lourdes, France, the Marian shrine it is today.

Werfel and his wife, Alma, escaped from the Nazis in Germany, and ended up in Lourdes.

"While they were there in hiding—for seven weeks—the Jewish couple was touched by the care, the concern, the love of the people at Lourdes," Msgr. Schaedel said.

While there, Franz Werfel read about the Marian apparitions and St. Bernadette, and "promised that if he escaped safely to the United States, he would—in his words—'sing a song' of the saint."

Werfel did escape, and he kept his promise by writing the book, Msgr. Schaedel said.

God's compassion is the hallmark of Lourdes, Msgr. Schaedel noted, and God's healing mercy is Our Lady's message.

"The loving concern of God is what Our Lady brings. Lourdes reminds us that God is always with his people, especially those in need of healing—physical or spiritual," he said.

Six million people visit Lourdes each year, he noted, and there are, at last count, more than 7,000 unexplained healings that have occurred there.

Mary is our advocate, a mother that our hurting human race can turn to in its suffering, Msgr. Schaedel said.

"Mary is God's instrument, God's reminder of his healing power," he said. "Mary's purpose at Lourdes or anywhere else is to take us to Jesus. Mary, like the Church, is the way to Christ."

In 1992, Pope John Paul II declared that Feb. 11, the feast of Our Lady of Lourdes, would also become known as the World Day of the Sick, Msgr. Schaedel noted.

In proclaiming the World Day of the Sick, Pope John Paul II said that illness is not necessarily just a negative event, Msgr. Schaedel added.

"He called sickness 'an opportunity to release love, in order to give birth to works of love toward [our] neighbor,'" Msgr. Schaedel said.

Thanks to a book and a movie, millions have now heard the story of Lourdes, Msgr. Schaedel noted.

"If you ever get the chance, go to Lourdes. But even those who never go can find what goes on there in serving others: compassion, forgiveness, healing, mercy, understanding," he said.

As Christians, we are called to take note of Mary's example there and follow

Photos by Sean Gallagher



Msgr. Joseph F. Schaedel, vicar general, and six concelebrating priests process into SS. Peter and Paul Cathedral in Indianapolis on Feb. 11 for the World Day of the Sick Mass. They were joined by approximately 400 Catholics from central and southern Indiana. The Mass closed the archdiocesan novena for Archbishop Daniel M. Buechlein and for all who are sick.

it, he added.

"Mary is the model disciple. She will lead us to her son. Wherever she goes, that's what it's all about," he said. "Follow her."

Dec. 8, 2007, to Dec. 8, 2008, has been designated by Pope Benedict XVI as Lourdes' jubilee year, Msgr. Schaedel noted.

With that in mind, Msgr. Schaedel encouraged all to continue praying the archdiocesan novena in the months ahead.

Though Archbishop Buechlein did not attend the Mass, Msgr. Schaedel updated those in attendance on his condition.

The archbishop has undergone one chemotherapy treatment and, thus far, has not suffered any side effects. Another treatment is scheduled this week, Msgr. Schaedel noted.

"He [Archbishop Buechlein] knows we are here. He knows we are praying for him, and he is very appreciative," Msgr. Schaedel said. †



Gretchen Smith holds her daughter, Quenby, during the Mass. Smith's daughter, Meg, stands next to her. The Smiths are members of St. Susanna Parish in Plainfield.

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## Lourdes bishop says Mary sought devotion to Jesus, Eucharist

LOURDES, France (CNS)—Mary did not seek devotion from St. Bernadette Soubirous and Catholics, but instead sought devotion to Jesus and the Eucharist, said Bishop Jacques Perrier of Tarbes and Lourdes.

In the apparitions at the Massabielle grotto, Mary led St. Bernadette to Jesus, and today intercedes for pilgrims and leads them to Jesus, the bishop said at an outdoor international Mass in Lourdes on Feb. 11, the feast of Our Lady of Lourdes and the World Day of the Sick.

At the grotto in the Sanctuaries of Our Lady of Lourdes, a statue of Mary stands on the right side and the altar for the Eucharist is at the center, he said, because the Eucharist is the center of devotion.

"The mission of Lourdes is to be a school of prayer, a place where it is easy, natural to pray," said Bishop Perrier.

Mary brought St. Bernadette to Jesus, said the bishop, noting that during the apparitions Mary was preparing the young St. Bernadette to receive her first Communion. St. Bernadette initially was not allowed to receive her first Communion because she did not know her catechism well enough. The book was in French and St. Bernadette only spoke the local dialect.

However, St. Bernadette finally received the sacrament between the 17th and 18th apparitions. The Lourdes jubilee year—which began on Dec. 8, the feast of the Immaculate Conception of the Blessed Virgin Mary, and runs until Dec. 8, 2008—marks the 150th anniversary of the Marian apparitions to St. Bernadette.

Welcoming the estimated 50,000 pilgrims, Bishop Perrier said that no one is excluded at Lourdes.

He said the Jubilee Way, the special anniversary pilgrimage in Lourdes of sites related to St. Bernadette's life, begins at the parish church, where St. Bernadette was baptized, and ends where St. Bernadette received her first Communion.

All of the Jubilee Way is in preparation for the Eucharist, said Bishop Perrier, who, like the tens of thousands of pilgrims thronging the streets of Lourdes for the feast day, wore a souvenir medallion marking his participation in the Jubilee Way pilgrimage.

The bishop said that when Mary appeared to St. Bernadette, Mary was smiling and laughing. Lourdes is a place of happiness and confidence, but also of penance and a difficult stage of conversion, he said.

Among the crowd at Mass was

Anne Bisschop, 20, who was with a group of 200 youths from the international Community of the Cenacle. The community provides care for young men and women from around the world who are suffering from drug addictions, depression and eating disorders, and "people who need a new experience," said Bisschop from Belgium, who voluntarily entered the community for treatment of a drug addiction five months ago.

Bisschop told Catholic News Service the community is "a school for life" that changes "our life with our religion."

On the outskirts of the Mass grounds, Sinead Boyle of Louth, Ireland, stood in the lines for the baths, the waters of Lourdes said to give strength and healing. She told CNS that she went to the baths the day before, but was willing to wait in line for at least the three hours until the baths opened to submerge in the chilly waters again.

Father Niall O'Leary of Holy Family Parish in Pasadena, Calif., was walking through the crowds of pilgrims leaving Mass and wishing "Happy feast day" to people. The priest was carrying the Eucharist from the Mass to give to a 93-year-old man who was too sick to attend the liturgy.

Pope Benedict XVI said in his Feb. 10 Angelus address at the Vatican that the

CNS photo/Nancy Wiehock



A woman holds a crutch and a rosary as she prays in the grotto of the Sanctuaries of Our Lady of Lourdes in Lourdes, France, on Feb. 10.

message of Lourdes reminds the faithful to pray and do penance. The pope said he promised to pray for all sick people during his annual Lenten retreat, which began on the evening of Feb. 10. †

### Correction

In the Feb. 8 issue of *The Criterion*, a page 1 photo for the 20th anniversary of Gennesaret Free Clinics incorrectly identified registered nurse Connie Henn. †



2/15/08

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# Father James Farrell to direct Our Lady of Fatima Retreat House

By Mary Ann Wyand

Father James Farrell has been named director of Our Lady of Fatima Retreat House in Indianapolis by Archbishop Daniel M. Buechlein.

His appointment was effective on Jan. 30. He will work at the archdiocesan retreat house two days a week while continuing to serve as pastor of St. Barnabas Parish in Indianapolis.

Several months after his ordination to the priesthood in 1975, Father Farrell presented his first day of recollection at Fatima Retreat House.

For 32 years, he has supported the archdiocesan retreat ministry as a presenter, consultant and member of the advisory board for two four-year terms.

Charles Gardner, executive director for spiritual life and worship for the archdiocese, said Father Farrell has extensive experience in retreat ministry and has presented many parish missions.

Gardner said "having a priest of Father Farrell's experience and stature in this position provides us with someone who can be a spokesman, promoter and advocate for various kinds of spiritual renewal."

With Father Farrell's appointment, Gardner said, "the archbishop has expressed support for the importance of retreat ministry and its embodiment at Our Lady of Fatima Retreat House."

St. Pius X parishioner Sandy Pasotti of Indianapolis, the interim director since July 1, will resume her position as guest services manager at the retreat house.

"The retreat house was in very good hands under Sandy Pasotti's leadership in the interim," Gardner said, during the search for a new director after Rick Wagner accepted a position as principal of St. Theodore Guérin High School in Noblesville, Ind., last June.

"She carried us gracefully through this interim and has done a really fine job," Gardner said. "It was a very smooth transition."

Father Farrell is the fourth priest to direct the retreat house in its 58-year history.

Father James Moriarty was named Fatima's first director in 1950. He coordinated a fundraising campaign to move the retreat house debt-free from the former Sisters of Our Lady of Charity of the Good Shepherd Convent on Raymond Street to the new retreat facility on a 13-acre wooded site at 5353 E. 56th St. in 1963.

He was succeeded by Msgr. Kenny Sweeney, who directed Fatima's retreat ministry from 1967 to 1976.

Father Donald Schneider also served as director of Fatima Retreat House followed by interim director Jan Beck, director Kevin DePrey, director Rick Wagner and interim director Sandy Pasotti.

Father Donald Schmidlin, a retired diocesan priest, will continue to assist with sacramental duties at the retreat house.

"From the time Fatima was founded in 1950, we've been blessed to have strong

spiritual leaders, both in our administrators and interim administrators," Father Farrell said. "Fatima is also very blessed with all of its staff members, who go the extra mile to make it possible for us to offer many different types of programs and sometimes several programs in one day."

He said "the many folks who participate in those [retreat] experiences are very grateful to everyone who has a hand in making our work bear the fruit that it does for the kingdom of God."

Father Farrell said he is "very grateful" for Pasotti's capable service as interim administrator during the past eight months.

"Because of my dual responsibilities," he said, "she will continue to have a significant role to play in the management and direction of the retreat house, as will other members of the staff."

Father Farrell also expressed his thanks to Archbishop Buechlein for "his confidence in me and the commitment he is demonstrating to Our Lady of Fatima and spiritual renewal by placing me here at this time in our history."

As director, he will supervise eight full-time and 11 part-time staff members as well as present retreats on an occasional basis.

More than 100 volunteers assist the staff members with various hospitality duties at the retreat house.

"I enjoy giving retreats," Father Farrell said. "I have had wonderful experiences as a retreat director, ... opportunities to participate in conversion experiences for women and men who have participated in retreats here. I have been privileged to have a wide variety of retreats."

He also plans to promote Fatima's theme of "Spirit-Driven Renewal" to attract new retreat participants.

"Sabbath time—its fruitfulness, its importance, its significance in our lives—is often overlooked and neglected by many people," Father Farrell said. "The notion of some time that belongs just to you and God—for renewing your relationship with God—is often put on the back burner. God does not always get the first fruits of our time, just like he doesn't always get the first fruits of our treasure."

With its wooded campus, he said, "the gift of Fatima Retreat House is to be a place apart in the city ... from the hectic pace in which we live, where we can experience the presence of God in prayer, in rest, in nature."



Father James Farrell, pastor of St. Barnabas Parish in Indianapolis and the new director of Our Lady of Fatima Retreat House, poses for a photograph on Feb. 8 with Sandy Pasotti, the interim director for eight months, who will resume her ministry as guest services manager at the archdiocesan retreat house. The painting behind them in the entryway of the retreat house is titled "Christ in the House of Martha and Mary," and was created by Elizabeth Torak in 1995. Father Farrell recently completed his third "Pathways to Prayer" guided meditation CD, which is sold at the Fatima gift shop and raises funds for the retreat ministry.

St. Barnabas Parish currently has about 1,800 households, Father Farrell said, and he will rely more on Father Randall Summers, associate pastor, as well as the pastoral associate, director of religious education, principal, business manager, youth minister and music minister.

"All of my staff are assuming some additional responsibilities in my absence," he said, "and are making it possible for me to be able to take on this additional ministry" at Fatima Retreat House.

"Our parish is 42 years old," Father Farrell said. "Our founding pastor, Father John Sciarra, died this past year. It is a new time in our history. This is the first time that St. Barnabas parishioners have had to share their pastor with another ministry outside the parish."

Father Farrell was ordained to the priesthood on June 29, 1975. He served as associate pastor of St. Pius X Parish in Indianapolis and St. Barnabas Parish.

He also served as pastor of St. Andrew the Apostle Parish in Indianapolis, Most Sacred Heart of Jesus Parish in Jeffersonville, Our Lady of Lourdes Parish in Indianapolis and St. Bernadette Parish in Indianapolis.

Pasotti said Father Farrell already knows Fatima's staff as well as members of the advisory board and many of the volunteers so his appointment has been a

seamless transition.

"It is great to have him here," she said. "When many people think of Fatima Retreat House, they think of Father Farrell because of his longtime connection here, his strong love for retreat ministry and his ability to connect with people at retreats. Because he is a priest, I think that has special advantages in this position because we're trying to strengthen the support for Fatima."

Pasotti said construction work currently under way to build a handicap-accessible restroom as well as a wheelchair lift for easy access to the lower level and second floor should be completed in April.

"It probably would have been done a lot sooner if we weren't so busy," she said, "but Leo Stenz Construction Company has been great in working around our schedule to avoid construction noise during retreats."

"It's been a good year," Pasotti said. "We've tried to maintain the level of service and ministry. ... Everyone—from the advisory board to the staff members to the volunteers and patrons—has been complimentary. It's nice to know that, in a time of change and transition, people feel comfortable about what we are doing here."

(For more information about retreats and other programs at Our Lady of Fatima Retreat House, call 317-545-7681 or check the Web site at [www.archindy.org/fatima](http://www.archindy.org/fatima).) †

## Our Lady of Fatima Retreat House

### 2008 Lenten Programs

February 25 • "Temptation"  
6:30-9:00 pm with Fr. Christopher Weldon

February 28 • "Silent Reflection Day"  
8:00 am-4:00 pm Non-guided silent day

March 14-15 • "Sabbath Presence:  
a book retreat"

6:30 pm Fri-7:00 pm Sat with Sr. Romona Nowak

March 16 • "Outdoor Stations of the Cross"  
4:30 pm with Fr. Keith Hosey and Sr. Mo Mangan

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## Editorial



Bishop Robert J. Carlson of Saginaw, Mich., is surrounded by catechumens and candidates during the 2005 Rite of Election at St. Mary's Cathedral in Saginaw. Bishop Carlson recently wrote a pastoral letter on evangelization that speaks directly to the challenge of sharing the good news of Jesus Christ with others.

## Evangelization requires plain speaking and right living

Bishop Robert J. Carlson of Saginaw, Mich., has written a pastoral letter on evangelization that speaks directly to the challenge of sharing the good news of Jesus Christ with others.

"It's a curious fact about many Catholics," the bishop says. While we eagerly share most good things (restaurants, books, movies, hopeful stories) with those we love, "there is one good thing that we are reluctant to share: the good news of faith in Jesus Christ."

Why?  
"For one reason or another," Bishop Carlson says, "our culture tells us that it is selfish to keep good things to ourselves, but rude to share the good news of Jesus Christ. And, for one reason or another, we have grown comfortable with this double standard. We have believed what our culture has told us. The time has come to challenge our culture and ourselves."

What does it mean to challenge our culture and ourselves, to cast off this double standard and be authentic in our witness to the Gospel?

In his pastoral letter, Bishop Carlson says that to proclaim the good news of Jesus Christ we must use both words and deeds.

"Through our words, we can offer the world something to believe in," he says. "But it's our deeds that give the world a reason to believe—or not believe!—the good news that we proclaim."

What we say, and how we live, bear witness to what we believe. Words and deeds. Both are necessary. Both communicate plainly what our values are and where we stand on the things that matter most in life.

When was the last time we spoke about our faith in Jesus Christ to a family member, a friend or someone in need? When was the last time we acted in ways that set us apart from the crowd, clearly casting off the empty promises of our modern culture?

"We know that words alone are cheap when it comes to faith," Bishop Carlson says. "But we are sometimes prone to forget the value—even the necessity—that words

sometimes have. How will people get to know the Gospel if we never speak of it? When it comes to the Gospel, there is no doubt that actions speak louder than words and that faith without words makes a poor case for belief.

"Yet, at the same time, actions alone are not enough. In a world that is hungry for meaning, the clarity of words is a necessary part of our proclamation of the Gospel. And in a world saturated with false words, the challenge of the Word of the Lord must be verbalized again and again."

Plain speaking and right living. Both are essential to evangelization. Both challenge us to step out of our comfort zones in order to be what Christ calls us to be: his disciples—his voice and his hands—evangelists who carry on his teaching, and his ministry, to the men and women of our day.

Bishop Carlson reminds us—in the words of the late Pope John Paul II—that in their heart of hearts the people we live with and work with every day expect us not only to "speak" of Christ, but also to "show" him to them.

"Evangelization means bearing witness to our faith in the Lord every day—sometimes through our deeds and sometimes through our words, sometimes in small matters and sometimes in large ones," he says.

Every week, without fail, Archbishop Daniel M. Buechlein gives witness to his faith in Jesus Christ through his column, "Seek the Face of the Lord."

"The first mission of evangelization is to enrich and deepen our own Catholic faith so that we have confidence about the tremendous gift that is ours to share," the archbishop says. "Authentic evangelization flows from prayer. And so that's where we must begin if we want to share our faith with others."

Let's pray for the grace to grow in the understanding and practice of our faith so that we can speak with confidence, and act with conviction, as the voice and the hands of Jesus Christ to the men and women of today.

—Daniel Conway

Be Our Guest/Dr. Hans Geisler

## Further concerns with abortion drug RU-486

The most recent report from the Alan Guttmacher Institute, a Planned Parenthood affiliate based in New York



which produces annual reports on the number of induced abortions in the U.S., indicates that by 2005—the latest year from which figures are available—the

number of abortions produced solely through consuming the abortion pill RU-486 (mifesterone) plus Cytotec (misoprostol) has increased 70 percent over the year 2001.

This trend is alarming for several reasons.

First, it should be obvious that women seeking an abortion and wanting to hide that fact would be much more likely to take an oral medication, even over several days, than they would be to have a surgical procedure done to abort the new life they are carrying.

Second, it lends credence to the view of some, both on the pro-death side and on the pro-life side, that the number of abortions performed annually in the United States may be significantly higher than current statistics indicate.

The reported decline in abortions may therefore be a misleading number. Rather than the reported drop in the number of abortions from 1.31 million in 2000 to 1.21 million in 2005, the actual number may be closer to the number reported in 2000 or even higher.

The annual numbers given by the Guttmacher Institute rely on the number of abortions publicly reported, and it is likely that many medication-induced abortions take place that are never counted in any statistical analysis.

Third, on Jan. 31, 2008, Judicial Watch, a public interest group, reported that documents, previously withheld by the FDA, revealed that China's Hua Lian Pharmaceutical Company, the only

manufacturer of RU-486, also manufactured a contaminated anti-leukemia drug sold in the U.S.

These contaminated anti-leukemic drugs caused a few deaths and paralysis in close to 200 Chinese patients.

According to *The New York Times*, in an article by Jake Hooker and Walt Bogdanich, also published on Jan. 31, 2008, RU-486 is manufactured at a plant close to the plant that manufactures the contaminated anti-leukemia medication.

Danco Labs, the subsidiary that is marketing the abortion drug in the U.S., at first refused to comment on any reports concerning the Chinese drug manufacturer.

Ultimately, according to LifeNews.com, Danco Labs did admit that an estimated 840,000 women in the U.S. have had abortions using RU-486, but they denied that any of the abortion pills they received from the Chinese manufacturer were contaminated.

Fourth, according to the *San Francisco Chronicle*, in an article dated Sept. 14, 2004, new package inserts for Danco Labs' RU-486 were changed to read that there existed "the possibility of death from bacterial infection and septic shock" as a result of using RU-486.

In considering these reports and trends, which undermine the arguments put forth by pro-death forces that medically induced abortion is a consummately safe procedure, the words of St. Paul, "God is not mocked" (Gal 6:7) come to mind.

(Dr. Hans E. Geisler is a member of St. Luke the Evangelist Parish in Indianapolis. He is a retired oncologist and gynecologist who recently completed advanced studies as an ethicist. He is also a member of the Archdiocesan Pro-Life Advisory Committee and serves on that committee's speaker's bureau. He may be contacted by e-mail at [Geisler\\_gynonc@msn.com](mailto:Geisler_gynonc@msn.com).) †

## Letters to the Editor

### Regular confession is good for us and a gift of God's mercy

It is difficult to squeeze into limited space all that needs to be said concerning Father John Dietzen's "Question Corner" column in the Jan. 18 issue of *The Criterion* concerning the need for the sacrament of reconciliation.

I am so glad that, with Lent upon us and with so many parish reconciliation services scheduled, we might clarify a time-proven precept of Holy Mother Church.

In order to be a Catholic in good standing, receiving the sacrament of penance once a year is a non-negotiable tenet of our faith.

The sacrament of penance is a tremendous source of grace and, just like Holy Communion, penance may be received daily. Our biblical faith teaches us that even should we sin seven times a day we should understand forgiveness as the absolution that penance provides.

Holy Mother Church remains the provider of the Eucharist and its guardian. She and her clerics also safeguard the proper disposition for the reception of holy Communion.

Our faith exacts of us an examination of conscience and, even should we be found keeping the Commandments, there is still one more item to do: to take up one's cross each day and follow Jesus.

In this season of Lent, may we as a people of God bend our hearts to the Lord God and discover his will for our lives: to be pure and holy and like our heavenly Father.

Please note that it is wrong to receive Communion without first confessing mortal or serious sins. This is the minimum requirement, and our faith teaches that regular confession of everyday faults is good for us and is a gift of God's mercy.

**Stephen Kappes**  
Indianapolis

### Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld. Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Turn to God in prayer and educate yourself about the faith this Lent

Lent is a graced opportunity for us to consider the challenges we face to respond to our baptismal call to holiness.

When we renew our baptismal profession of faith on Easter Sunday, we want to do so with intentional conviction. Our collective response to our baptismal call is also the task we face as we continue our mission as the Archdiocese of Indianapolis.

I would describe our fundamental challenge as one of claiming the fullness of our human dignity. What do I mean?

Fulfillment of our human dignity is rooted in our call to live in God's love. We can truly say that in the end, our destiny is divine: Created in God's image, our ultimate goal is to return to rest in him. The life, death and resurrection of Jesus made this possible.

Does this kind of talk make you want to skip to the next page for something more interesting? Does the Christian call to claim our dignity look too abstract or maybe too obvious? Does becoming holy sound "ho hum" or "out of touch" with what is real?

The everyday arguments with loved ones and friends, the painful fear of being misunderstood, unappreciated and lonely, the tensions of married life and the temptation to be unfaithful, or perhaps anxiety about the lack of money and keeping jobs in a time of recession, all of these can preoccupy our minds and hearts. What preoccupies our minds and hearts is

what we usually call "real."

Yes, this stuff of everyday human experience is real, and is to be faced. To deny our human preoccupations and thus to run away from the human struggle that is part of our daily lot would be folly.

But to allow ourselves to lock into these preoccupations as the sum total of life, or for that matter, to allow ourselves to lock into more positive preoccupations like career success, that dream home, that luxury car or that perfect romance, is to make ourselves blind and unhappy slaves.

No matter how hard we work or how much we try, no person and no thing (however expensive) can fulfill our human destiny. Yet the message of material commercialism would have us believe otherwise.

At the moment, I think one could argue that one of the greatest concerns for members of our Church (and all people of faith, for that matter) should be the hazard of "practical" atheism. The hazard of the message of materialism is the implied notion that we don't need God.

In many ways, it would be easier to face persecution because of our faith in God than it is to face the seductive pull of secular materialism.

Persecution for our belief in God would be more concrete. It is difficult to talk about this without sounding like I don't believe in the goodness of created things and the wonder of what we humans can and do accomplish.

Someone once said heresy is rarely wrong

in what it affirms; rather, it is wrong in what it denies or excludes. The excess of materialistic consumerism in our society is wrong in its denial of the rightful place of God.

When God disappears, so does our God-given human dignity. We need only consider the movies offered for entertainment. Listen to the music. Subject matter has probably never been more poignant. Media technology is unequalled. There are excellent actors and actresses. There are talented artists.

But we are well-advised to look and listen with a discerning eye. Why all the vulgarity and obscene language? Why the ever-present, blatant and permissive pornography? Why is senseless murder our daily fare, almost taken for granted?

Why is religion ridiculed (if acknowledged) and God conspicuously absent in the public forum? Do dramatic interpretation and the exciting technology and artistry justify such a world view? This is the daily diet of our youth and most people.

We face the challenge of offering ourselves and our youth freedom from enslaving exploitation. Our response needs to be something positive, not negative.

Recently, at a gathering of young adults, I was asked, "What can we do to live our

faith that is so countercultural?"

My response on the spur of the moment was to say there are three things I would recommend.

First, participate in the sacraments of the Church, particularly the Eucharist and the sacrament of reconciliation. The sacraments give us the spiritual and moral strength rooted in the power of God's grace.

Second, seek the companionship of like-minded friends. Our relationships are a powerful influence.

Third, seek rest and refuge in prayer, especially before the Blessed Sacrament in the tabernacles of our churches.

The key is turning to God in prayer and educating ourselves about the practices of our faith. That's our Lenten mission. †

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.

## Recurre a Dios en la oración y edúcate sobre la fe en la Cuaresma

La Cuaresma es una oportunidad de gracia para ponderar los desafíos que enfrentamos para responder a nuestro llamado bautismal a la santidad.

Cuando renovemos nuestra profesión de fe bautismal el Domingo de Resurrección, debemos hacerlo con una convicción intencional. Nuestra respuesta colectiva al llamado del bautismo es también la tarea que enfrentamos a medida que continuamos con nuestra misión como la Arquidiócesis de Indianapolis.

Yo describiría nuestro desafío fundamental como aquel de reclamar la plenitud de la dignidad humana. ¿Qué quiero decir con esto?

El cumplimiento de nuestra dignidad humana tiene su origen en nuestro llamado a vivir en el amor de Dios. Ciertamente podemos aseverar que, al final, nuestro destino es divino: Creados a imagen de Dios, nuestro objetivo final es regresar para descansar en Él. La vida, muerte y resurrección de Jesús hizo que esto sea posible.

¿Acaso esta disertación hace que desee pasar a la siguiente página en busca de algo más interesante? ¿Acaso el llamado cristiano a reclamar nuestra dignidad luce demasiado abstracto, o tal vez demasiado obvio? ¿Acaso el llamado a la santidad suena aburrido o apartado de la realidad?

Las discusiones cotidianas con amigos y seres queridos, el doloroso temor de sentirse incomprendido, menospreciado y solo, las tensiones de la vida conyugal y la tentación de ser infiel, o quizás la ansiedad sobre la carencia de dinero y conservar un trabajo en una época de recesión, todos estos aspectos pueden ocupar nuestras mentes y corazones. Aquello que ocupa nuestras mentes y nuestros corazones es lo que generalmente llamamos real.

Ciertamente, estas cosas de la experiencia humana cotidiana son reales, y debemos enfrentarlas. Sería una tontería negar nuestras preocupaciones humanas y en consecuencia alejarnos de la lucha humana que forma parte de nuestra cuota diaria.

Pero permitimos quedar atrapados en estas preocupaciones como si fueran la totalidad de nuestras vidas, o más aun, permitimos quedar atrapados en preocupaciones más positivas, tales como el éxito en la carrera, la casa de nuestros sueños, un auto de lujo o el romance perfecto, es convertimos en esclavos ciegos e infelices.

No importa qué tan arduamente trabajemos o cuánto nos esforcemos, nadie ni nada (independientemente de lo costoso que sea), puede hacer realidad nuestro destino humano. Sin embargo, el mensaje del comercialismo material nos hace creer lo contrario.

En estos momentos, pienso que se podría argumentar que una de las mayores preocupaciones de los miembros de nuestra Iglesia (e incluso de todas las personas de fe), debería ser el peligro del ateísmo "práctico." El peligro del mensaje del materialismo es la noción implícita de que no necesitamos a Dios.

En cierto sentido, sería más fácil enfrentar una persecución por nuestra fe en Dios, que enfrentar la fuerza seductora del materialismo secular.

La persecución por nuestra fe en Dios sería mucho más concreta. Resulta difícil hablar sobre esto sin parecer que no creo en la bondad de las cosas creadas y en las maravillas que los humanos podemos lograr y de hecho lo hacemos.

Alguien dijo alguna vez que la herejía muy rara vez se equivoca en lo que afirma; más bien, se equivoca en aquello que niega o excluye. El exceso de consumismo

materialista en nuestra sociedad se equivoca en su negación del lugar que le corresponde a Dios.

Cuando Dios desaparece, también lo hace nuestra dignidad humana otorgada por Él. Simplemente tenemos que observar las películas que se nos ofrecen como entretenimiento. Escuchar la música. Es probable que el contenido nunca haya sido más patético. La tecnología de los medios de comunicación no tiene paralelo. Existen excelentes actores y actrices. Hay artistas muy talentosos.

Pero resulta prudente ver y escuchar con discernimiento. ¿Por qué tanta vulgaridad y lenguaje obsceno? ¿Por qué la presencia constante de la pornografía flagrante y permisiva? ¿Por qué el absurdo del homicidio forma parte de nuestra vida cotidiana, tanto que casi se da por sentado?

¿Por qué se ridiculiza a la religión (si es que se le reconoce), y Dios está claramente ausente en los foros de opinión pública? ¿Acaso una actuación impresionante, una tecnología impactante y un talento artístico justifican dicha perspectiva del mundo? Este es el pan de cada día de nuestros jóvenes y de la mayoría de las personas.

Enfrentamos el desafío de ofrecernos a nosotros mismos y a nuestros jóvenes, la liberación de esta explotación esclavizante. Nuestra respuesta debe ser algo positivo, no negativo.

Recientemente en una reunión de jóvenes adultos se me preguntó: "¿Qué podemos hacer para vivir nuestra fe que es tan opuesta a la

cultura actual?"

Mi respuesta, de improviso, fue decir que existen tres cosas que yo recomendaría.

Primero: participar en los sacramentos de la Iglesia, especialmente en la Eucaristía y en el sacramento de la reconciliación. Los sacramentos nos proporcionan la fuerza moral y espiritual arraigada en el poder de la gracia de Dios.

Segundo: buscar la compañía de amigos que compartan nuestras perspectivas. Nuestras relaciones tienen una influencia muy poderosa.

Tercero: buscar solaz y refugio en la oración, especialmente ante el Santísimo Sacramento en los sagrarios de nuestras iglesias.

La clave es recurrir a Dios en la oración y educarnos sobre las prácticas de nuestra fe. Esa es nuestra misión en la Cuaresma. †

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

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

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

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

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

# Events Calendar

## February 15

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

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

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

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

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

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Lenten fish fry**, 4:30-7:30 p.m., Information: 317-357-8352.

SS. Frances and Clare Church,

5901 Olive Branch Road, Greenwood. **"Voices of Easter" of those who were there with Jesus during his ministry and Passion**, 7 p.m., child care available. Information: 317-859-4673.

## February 16

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

St. Vincent Women's Hospital, 8111 Township Line Road, Indianapolis. **Couple to Couple League of Greater Indianapolis, Natural Family Planning (NFP) class**, 9-11 a.m. Information: 317-228-9276.

Marian College, Bishop Chartrand Chapel, 3200 Cold Spring Road, Indianapolis. **David Haas and Lori True, Music Ministry Workshop**, 9:30 a.m.-2:30 p.m., \$25 per person, \$15 Marian College students, faculty, staff and alumni, lunch included. Information: 317-955-6558.

## February 17

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Confession,**

**1 p.m., Mass, 2 p.m.**, on third Sunday holy hour and pitch-in, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

## February 17-20

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **40 Hours Devotion, "The Seven Last Words of Christ upon the Cross,"** Father Jonathan Meyer, presenter. Information and reservations: 317-636-4478.

## February 19-March 25

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

## February 20

Calvary Cemetery Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Eucharistic healing service**, rosary for vocations, praise, worship, music, 6 p.m. Information: 812-623-8007.

Holy Cross Church, 125 N. Oriental St., Indianapolis. **"Scripture and Our Environment,"** group lecture and dialogue, 7-8:15 p.m.,

free-will offering. Information: 317-637-2620, ext. 402.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **"Spaghetti and Spirituality" speaker series, "The Seven Last Words of Christ upon the Cross,"** Father Jonathan Meyer, presenter, Mass, 5:45 p.m., meatless pasta dinner, 6:30 p.m., presentation, 7:15 p.m., \$5 suggested donation. Registration due Feb. 18. Information and reservations: 317-636-4478.

## February 21

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, Indianapolis. **Mass**, Msgr. Joseph F. Schaedel, vicar general, celebrant, 6 p.m. Information: 317-574-8898.

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **Taize prayer service**, 7:30 p.m. Information: 317-253-2193, ext. 5.

## February 22

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Archdiocesan Pro-Life Youth Council of Indianapolis, "Dinner with Pope John Paul II,"** pasta dinner, 6:30 p.m., movie to follow dinner, \$10 per person before Feb. 14, \$15 per person until Feb. 19. Information and reservations: 317-636-4478.

## February 23

Cathedral High School, 5225 E. 56th St., Indianapolis.

## February 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent reflection day, "Make Time for the Quiet Moments for God Whispers and the World Is Loud,"** 8 a.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

## February 29-March 2

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Retreat. **"Reflections on the Life and Message of Jeremiah the Prophet,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or e-mail [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lovers Leap! Twists and Turns of Married Life,"** Father Clem Davis, pastor of St. Bartholomew Parish in Columbus, and Small Church Community Team presenters from St. Monica Parish in Indianapolis, registration deadline Feb. 15, \$280 per couple. Information: 317-788-7581 or e-mail [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

## March 1

Batesville High School, auditorium, 1 Bulldog Blvd., Batesville. One-day conference on the Holy Spirit and evangelization, **"Go and Make Disciples of All Nations,"** Father Gregory Bramlage, presenter, registration deadline Feb. 22. Information: 812-623-8007 or [www.healingthroughthepowerofjesuschrist.org](http://www.healingthroughthepowerofjesuschrist.org).

**"ShamrAuction,"** 5:30 p.m., \$125 per person. Information: 317-968-7311.

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Concert**, Dr. Marilyn Mason, guest organist, presenter, 7 p.m., no charge. Information: 800-682-0988 or e-mail [news@saintmeinrad.edu](mailto:news@saintmeinrad.edu).

## February 25

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **"Recognizing the Cultural War We Catholics Are In,"** George Maley, former president of Serra International, presenter, 7 p.m. Information: 317-872-6420, ext. 211.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Mass**, 9 a.m., continental breakfast, no charge. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Sponsor Couple Training Sessions**, 6:30-9 p.m. Information: 317-236-1595 or e-mail [dsarell@archindy.org](mailto:dsarell@archindy.org).

## February 29

Knights of Columbus #6138, 695 Pushville Road, Greenwood. **"Veterans of Valor and Operation Care Package,"** Web site unveiling and open house, dinner, 5-8 p.m., \$7.95 per person. Information: 317-535-5632.

## March 1

Batesville High School, Auditorium, 1 Bulldog Blvd., Batesville. One-day conference on the Holy Spirit and evangelization, **"Go and Make Disciples of All Nations,"** Father Gregory Bramlage, presenter, registration deadline Feb. 22. Information: 812-623-8007 or [www.healingthroughthepowerofjesuschrist.org](http://www.healingthroughthepowerofjesuschrist.org).

Holy Cross Parish, 125 N. Oriental St., Indianapolis.

**Substance Addiction Ministry, training session**, 11 a.m.-4 p.m., Mass, 4 p.m. Information: 317-236-1595 or e-mail [dsarell@archindy.org](mailto:dsarell@archindy.org).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.

**Shop-INNsPired "Spring Shoppportunity,"** 9 a.m.-3 p.m. Information: 317-788-7581.

Our Lady of Grace Parish, 9900 E. 191st St., Noblesville, Ind. (Diocese of Lafayette). **"A Woman's Day of Reflection and Renewal,"** Anne Ryder, keynote speaker, 8:15 a.m.-3 p.m., \$35 per person. Information: 317-877-4058.

## March 15

Indiana Convention Center, 500 Ballroom, 100 S. Capitol Ave., Indianapolis. Marian Center of Indianapolis and archdiocesan Office for Pro-Life Ministry, **fifth annual "Treasuring Womanhood" Catholic Women's Conference**, 8 a.m.-4:30 p.m., \$40 per person. Information: 317-924-3982. †

## Retreats and Programs

### February 15-17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Loving and Forgiving,"** Father James Farrell, presenter, \$150 per person or \$280 per couple. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### February 16

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Fully Alive! Fully Franciscan!,"** 9-11:30 a.m., Franciscan Sister Diane Jamison, presenter, \$20 per person. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Program"** for engaged couples. Information: 317-236-1596 or 800-382-9836, ext. 1596.

### February 19-21

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Midweek retreat. **"A Personal Preparation for the Paschal Mystery,"** Benedictine Father Jeremy King, presenter. Information: 800-581-6905 or e-mail [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### February 21

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Lenten Lecture Series, "Bread Blessed,"** Franciscan Sister Olga Wittekind,

presenter, 2-3:30 p.m. and 7-8:30 p.m., \$10 per session. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 23

Oldenburg Franciscan Center, Oldenburg. **Women at the 'Burg, "Poems, Prayers and Promises,"** 9-11:30 a.m. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lectio Divina: A Contemporary Connection to an Ancient Form of Christian Prayer,"** 10 a.m.-6 p.m., registration deadline Jan. 28, \$60 includes lunch. Information: 317-788-7581 or e-mail [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### February 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Program"** for engaged couples. Information: 317-236-1596 or 800-382-9836, ext. 1596.

### February 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Mass**, 9 a.m., continental breakfast, no charge. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Temptation,"** Father Christopher Weldon, presenter, 6:30 p.m.-9 p.m., \$15 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

# Women's convocation to explore 'God's Work of Art'

"God's Work of Art" is the theme for the sixth annual Catholic Women's Convocation on March 8 at St. Christopher Parish, 5301 W. 16th St., in Indianapolis. Author Kathy Coffey of Denver is the keynote presenter for the Lenten day of reflection, which begins at 8 a.m. and concludes at 3 p.m.

Nancy Meyer, a pastoral associate at the Indianapolis West Deanery parish, said women who are members of other parishes and faith traditions are invited to participate in the convocation.

Coffey's keynote address was inspired by a verse from St. Paul's Letter to the Ephesians, "For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them" (Eph 2:10).

Coffey will explore how women can collaborate with God to craft an artful and faithful life as well as how human beings made in God's image become most fully themselves and age gracefully when they are creating art, music, prose and even friendship.

She is the author of *Hidden Women of the Gospels, Women of Mercy, God in the Moment: Making Every Day a Prayer, Dancing in the Margins and Immersed in the Sacred: Discovering the 'Small s' Sacraments.*

Coffey also will present a workshop titled "Celebrating the Gospel with the Arts." Other workshops include "The Psalms of Our Lives," presented by Franciscan Sister Barbara Leonhard of Batesville, and "St. Mother Theodore Guérin," presented by Providence Sister Mary Montgomery of West Terre Haute, who will explore why St. Theodora is a woman for our time.

Other presenters are St. Christopher parishioner Helen Morlock of Danville, who will discuss "Window to the Soul," and Diane Nelson Roberts of Indianapolis, who will talk about "The Amazing Grace of Laughter." Franciscan Sister Olga Wittekind of Oldenburg will reflect on "Healing the World from the Inside Out."

(The convocation registration fee, which includes lunch, is \$40 per person before Feb. 18 then \$50 per person. For more information, call St. Christopher Parish at 317-241-6314, ext. 122, or send an e-mail to [nmeyer@saintchristopherparish.org](mailto:nmeyer@saintchristopherparish.org).) †

## VIP

**V. L. and Kathleen (Carpenter) Hasemeyer**, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, celebrated their 60th wedding anniversary on Feb. 5.

The couple was married on Feb. 5, 1948, in Los Angeles, Calif.

They have three children: Bonnie Hasemeyer, Kim Herbertz and Pam Newton. They have four grandchildren. †



# Rebel with a cause

## In Beech Grove, Dawn Eden shares her journey to chastity

By Sean Gallagher

BEECH GROVE—Dawn Eden has been a rebel for much of her life.

Raised in the Jewish faith in the 1960s and '70s by a single mother that she described as a "would-be hippie," Eden rebelled against her mother's counterculture by "hanging out with my share of anarchists and hard-core punks in Washington Square Park" in New York and later becoming an agnostic rock journalist in the 1980s.

But it was when Eden interviewed the lead singer of an alternative rock band that she gained a new perspective on what it means to be a rebel.

The singer told her he was reading *The Man Who Was Thursday*, a novel by G. K. Chesterton.

Eden took up the book and soon learned what real rebellion is all about, and her life went in an entirely new direction. (She only later learned that Chesterton was a prominent early 20th-century Catholic convert.)

Eden shared the life of faith in Christ and the life of chastity that she came to discover and embrace with dozens of people who braved single-digit temperatures on Jan. 24 to listen to her speak at Holy Name of Jesus Church in Beech Grove.

"My identity as a rebel never changed," Eden said. "I just realized who the true rebels were.

"And once I became a Christian and learned about chastity, which is part of being a Christian, I realized that chastity is truly countercultural, especially if you're practicing it as a Catholic."

She came to embrace Christianity in her early 30s and later came into the full communion of the Catholic Church.

Eden is the author of *The Thrill of the Chaste: Finding Fulfillment While Keeping Your Clothes On* (Thomas Nelson, 2006) and writes about chastity from a young adult perspective for other young adults.

She continued to show her rebel side in a tongue-in-cheek way by making an online music video promoting the book. The song in the video is a satire of Bob Dylan's folk classic "Subterranean Homesick Blues," renamed "Chastity Rome-chick Blues."

In the video—much like what Dylan did in a short film of his song—Eden stands before a camera holding then dropping one poster board after another with the words of the song printed on them.

As Eden grew in her faith, her eyes were opened to how rebellious chastity truly is in a culture where freedom is understood as "freedom from responsibility," and where "there [is] nothing sacred about marriage and nothing sacred about sex."

She learned that chastity, as a lifestyle, applies to a person's wholeness—to body, mind and soul. It is relevant for all people—to those who are single, married or living lives of consecrated celibacy.

Photo by Sean Gallagher



Catholic author Dawn Eden laughs during a chastity presentation she gave on Jan. 24 at Holy Name of Jesus Church in Beech Grove.

"We're not talking about a 'one size fits all,' 'Just do it' or 'Just don't do it' kind of philosophy," Eden said. "Being chaste is a requirement for growing in your relationship with God."

She also came to learn that living a chaste lifestyle is the groundwork upon which strong relationships with other people are built. This was the exact opposite of her previous assumption that having sex would bring her closer to the man she might want to marry later.

"I realized for the first time that all the sex I ever had, far from bringing me closer to marriage, had actually taken me further away from even being able to sustain a relationship that would lead to marriage."

Eden said that this was the case because "you can't seek permanence through impermanence."

She said her sexual relationships had no ultimate commitment and, beyond that, involved her and her partners using each other for their own ends.

They were not relationships based on the fundamental principle of chastity: that sexual choices should be based on the belief that every person is created in the image of God.

"The sexual revolutionaries of the 1960s and their ideological children tout the supposed joys of sexual 'freedom,'" Eden said. "But how does the freedom to use or be used, to separate emotions from sex and sex from

commitment, make one truly free?"

"True sexual freedom, like all freedom, can exist only when the dignity of the human person is recognized."

These insights that flowed from her conversion to Christianity didn't make living a chaste lifestyle easy for Eden.

"At first, I was pretty bitter and resentful about it," she said. "I would think, 'OK, God, I'm doing this for you and you'd better darn well appreciate it.'"

Eden likened this attitude to standing in a doorway, wanting to go into a new room but "looking back at what I was leaving behind.

"If you want to learn how to love, really love and be loved, you have to go through that door because that's the only way to find true joy in this life. That's the secret of the saints.

"You have to discover the love that goes beyond sex, the love that God wants us to share with everyone and not just that special someone." †

(To learn more about Dawn Eden or to view her music video, log on to [www.dawneden.com](http://www.dawneden.com). To listen to her presentation at Holy Name of Jesus Church, log on to [www.holyname.cc/parish.htm](http://www.holyname.cc/parish.htm) and click on the Dawn Eden link.) †

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# CHOICE

continued from page 1

to her core. Yet she also knew that her mother, Mary Jane—who was in the last year of her life—couldn't bear the news that another of her seven children was diagnosed with cancer. So Nalley-Schembra made a decision as she underwent chemotherapy treatments that robbed her of her hair.

"Mom was sick," she recalls as she sits in her office at Roncalli. "When I went to her nursing home, I'd wear my wig so she wouldn't know I was going through treatments. She would not have been able to take that after losing Dickie and Betty."

It was one of several revealing choices she made after she was diagnosed with cancer.

## A defining choice

"I was very happy I had my faith then," she says. "Some people look for faith when they get sick. I was surrounded by good people. I had a strong, faith-filled support system."

She also had a goal.

"I wanted to convince myself to be strong," she says. "I never missed a day of practice, and I never missed a day of school. I am the luckiest person. I got a kind of cancer that was easy to beat. I was told from the day I went in that I would be cured. I basically jumped through the hoops until the cancer was over."

It's all the essence of Nalley-Schembra. She's always been intense, passionate, family-focused and demanding—of her players, her students and herself.

Recently, the volleyball coaching legend made another choice that defines her. After 36 years of pushing her players to believe in themselves and challenging them to reach their potential, she officially announced her retirement as Roncalli's volleyball coach. It's a choice she made because of her desire to be a mother first.

Her daughter, Kaylee—a senior and an all-state volleyball player at Roncalli—will continue playing in college at Ball State University, and Nalley-Schembra wants the time to savor that experience as much as possible with her

youngest child.

"I've missed some of my own kids' things because of coaching," says Nalley-Schembra, who also has three sons, Larry, Sean and Tommy, with her husband of 34 years, Larry. "I don't want to miss this."

She's the one who will be missed, says Roncalli principal Chuck Weisenbach.

"She saw the big picture that included far more than winning," he says. "It included making sure that playing volleyball for the Rebels was special. It included having camps for younger kids before that was common practice. It included making sure her players were grateful for those that made volleyball possible for them—parents, grandparents, grade school coaches."

## Lessons in life

While her choice marks the end of an era that produced state championships in 1981, 1998 and 2006, it also continues an approach to life that has guided her since she began teaching and coaching at Roncalli in 1972: a life based on making the right choices.

"When I got hired in 1972, Bernie Dever was the principal here," says Nalley-Schembra, who will continue to teach. "He said, 'Make sure you surround yourself with good people and you'll never go wrong.' I tell all my players that. If you're with people doing the right thing, you're more apt to do the right thing. I tell my students the same thing. If you run with people who smoke and drink, you'll smoke and drink, too."

"I also tell them what I learned from Bill Kuntz Jr. when he was a football coach here. He said, 'If you work harder than other people, you can win sometimes even when they're smarter than you.'"

Her impact on players and students lasts, sometimes growing stronger as the former players and students grow older.

Nikki Lawrie Knight is a 1994 Roncalli graduate who played for Nalley-Schembra. She now teaches and coaches volleyball at Perry Meridian High School in Indianapolis.

"She's memorable," Knight says. "She was very tough, but she was somebody who worked you hard enough that when you finished a season, you knew you had accomplished something great. She had a lot to do with me becoming a coach. She gives you the ability to believe in yourself even when you think you can't do it. The lessons I try to teach my players come from the lessons she taught me."

Living her faith is one of those lessons that Nalley-Schembra teaches through her actions, a lesson she learned

from her mother.

"We called her Tot," she says. "She was the epitome of a survivor. She sent us all to Catholic grade schools and high schools. I can remember telling her as a child one night that I couldn't sleep. She said, 'Say the rosary and you'll go to sleep.' I did, and I did fall asleep. I still keep a rosary under my bed every night. She was a rock, a very faith-filled, strong person."

The daughter has become the mother. Still, there is one question about her faith that gnaws at her.

## Questions of death and life

In all, three of her siblings—including her brother, Tommy, in 2005—died of cancer. So did one of her favorite cousins.

"When I had cancer, I never said, 'Why me?'" she says. "My question is, 'Why was I the only one in the family to get the curable cancer?' That's the one question I still have for him."

No doubt, she will ask that question one day. For now, she continues to approach each day with a passion for life and the importance of protecting it.

Her teams have been involved in fundraisers to battle breast cancer. She has traveled with students to Washington, D.C., for the annual March for Life, believing the students needed to see their coach and teacher involved in that effort.

"So much of what everybody at Roncalli is about is based upon our faith," says Nalley-Schembra, a member of St. Mark the Evangelist Parish in Indianapolis. "I grew up with that."

In walking away from the sidelines, she knows that her life will be taking a new direction.

She also knows it isn't easy to give up something you love, something that is so much a part of you, even when you are convinced in your heart that you are doing it for the right reason. So, as she anticipates the summer months ahead that were usually set aside for preparing her team for another season, she has already planned a July trip to Alaska in her family's recreational vehicle.

She has also made plans to start volunteering at a women's shelter.

"I said that as soon as I get out of volleyball, that's what I want to do—because I've never done anything like that," she says. "I don't want for anything. People in women's shelters don't have the kind of life I have. I've had a very blessed life."

Consider it another choice that defines her. †

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# The power of children

## School reaches out to deaf woman and new companion dog

By John Shaughnessy

As the golden retriever named Roxy waited patiently at the feet of Mary Morois, the scene offered a nice snapshot of two of the main characters in a story about healing, an unexpected gift of \$9,000 and the amazing moments that can happen through the powerful combination of dogs and children.

It's a story that began last October when Morois, who is deaf, faced one of the most heartbreaking times of her life.

She was grieving the death of her dog, Camden, who had been more than a beloved animal to her for nine years.

As a hearing service dog, Camden had also been a valuable partner to his 47-year-old owner, alerting her in such instances as when the doorbell rang, the fire alarm sounded and the alarm clock blared.

"We were a team for nine years," Morois recalled. "This was like a spouse relationship, to an extent. You love them so much you would rather suffer. I was grieving."

Like most people in that situation, the Indianapolis woman turned to the people who she knew would understand her pain and offer her comfort with open arms.

She drove to Our Lady of Grace Monastery in Beech Grove. There, since 2001, she has been an oblate, a layperson dedicated to a Christian way of living, in connection with a religious community. She had relied on the Benedictine sisters there for years. She knew she needed them more than ever.

"On the day that Camden died, I needed something to do. One of the sisters met me at the door. She asked about Camden," Morois said, recalling how the sister comforted her. "It meant a lot to me. I spent the first week without Camden at the monastery. It lessened the sense of loss. It affected everybody. Everyone was sad. It was like a family experience."

In the midst of the sorrow, Benedictine Sister Heidi Marie Krack began to develop a plan to get another hearing service dog for Morois. As the plan evolved, Sister Heidi saw it as an Advent project for the students at St. Matthew School in Indianapolis, where she teaches a fifth-grade class. The project became known as "Giving the Gift of Hearing: Dollars for Dog."

"From the moment we introduced the project, the students were so excited," Sister Heidi said. "They were continually coming up with projects. It took them out of themselves. We're supposed to reach out to the larger community, and this is what we did. It just snowballed. One student made dog treats and sold them. The Girl Scouts [at the parish] made treat stockings for dogs and sold them."

The word about the project soon spread. Benedictine sisters at Holy Name School in

Beech Grove and St. Mark School in Indianapolis told their students and fellow teachers about Morois and her need for a new dog. Sisters also talked to their families and asked if they would contribute to the project as a Christmas gift. Morois' fellow oblates at Our Lady of Grace Monastery gave, too.

So did the staff, residents and the Ave Marie Guild at St. Paul Hermitage in Beech Grove. Some doctors and staff members at Community Hospital South in Indianapolis also donated to the effort, as did the owners, employees and customers of an Indianapolis business called Learning Express.

"People were excited. Everyone wanted to participate and help," said Kara Sobolewski, an eighth-grade student at St. Matthew School. "We had jeans' days on Fridays, and we brought in one or two dollars to wear jeans in school. We're a community, and we want to keep giving."

While the project kept expanding, an unsuspecting Morois prayed every morning with the prayer group at her parish, St. Thomas Aquinas in Indianapolis. When Camden was suffering in the last days of his life, she had prayed for a merciful death for him. After he died, she prayed to God to help her through her grieving. Then she asked him to provide another good hearing service dog for her.

She received her new dog in early January, a nearly 2-year-old golden retriever named Roxy, purchased through the generosity of the St. Vincent Hospital Mission Office. So the money that was raised through the Advent project—and additional money through her prayer group at St. Thomas Aquinas—became available to pay for Roxy's training in Massachusetts and other needed expenses.

The St. Matthew School community invited Morois to receive the donation after the school Mass at the parish church on Ash Wednesday. The amount of the check—more than \$9,000—stunned Morois.

A social worker for deaf people, Morois said, "My heart is in helping people."

She credits that approach to the influence of her father, who helped people whenever he could. She was touched by that same spirit in the school children.

"I want to say a heartfelt thank you," Morois told the children after Mass while Roxy rested at her feet. "You really taught me again the power of children."

It was a day at St. Matthew's when the cross marked in ashes on the foreheads of Catholics reminded them of their mortality.

It was a day at St. Matthew's when a surprised woman, her new dog and a church filled with giving people offered a reminder of the divine spirit within humanity.

Sister Heidi fought a losing battle to hold back her tears as she said, "This journey has been amazing, almost miraculous to me, because of all the people who have opened their hearts and contributed to this." †

Photo by John Shaughnessy



Mary Morois, left, Benedictine Sister Heidi Marie Krack and a golden retriever named Roxy are all part of a touching story about the powerful combination of dogs, children and faith.

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# 15 Providence sisters celebrate 80, 75 or 70 years of service

Fifteen Sisters of Providence of Saint Mary-of-the-Woods are celebrating their 80th, 75th or 70th anniversary of their entrance into the congregation.

Sister Gertrude Marian Bauer is celebrating her 80th jubilee.

Sisters Frances Joan Baker, Marie Consolata Gallagher, Jean Karier, Mary Ellen Kilday and Ann Miriam Zell are celebrating their 75th jubilee.

Sisters Jane Bodine, Ann Kathleen Brawley, Charlotte Bruck, Dorothy Deal, Brendan Harvey, Beatrice Hoberg, Helene Marie Kelly, Catherine Livers and Alma Louise Mescher are celebrating their 70th jubilee.

A native of Indianapolis, Sister Gertrude Marian Bauer currently ministers in prayer at Saint Mary-of-the-Woods.



**Sr. Gertrude Marian Bauer, S.P.**

She entered the congregation on Sept. 7, 1927, and professed perpetual vows on Aug. 15, 1935.

Sister Gertrude Marian graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in guidance at Xavier University.

In the archdiocese, Sister Gertrude Marian taught at St. Rita School in Indianapolis from 1937-39, served as a teacher and principal at Holy Cross School in Indianapolis from 1951-55, and ministered as a school clerk at St. Michael School in Greenfield from 1986-87.

At Saint Mary-of-the-Woods, she served as a community representative from 1982-86 and on the health care services staff from 1987-94.

Sister Gertrude Marian also taught or served as a principal in Evansville, Ind.; Lafayette, Ind.; Whiting, Ind.; Illinois and Massachusetts.

A native of Washington, Ind., Sister Frances Joan Baker currently ministers on the residential services staff at Saint Mary-of-the-Woods.

She entered the congregation on Jan. 27, 1932, and professed perpetual vows on Aug. 15, 1939.

Sister Frances Joan graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in education at Indiana State University.

In the archdiocese, Sister Frances Joan taught at St. Mary School in Richmond from 1939-41, St. Thomas Aquinas School in Indianapolis from 1953-58, the former St. James School in Indianapolis from 1965-67, St. Simon School in Indianapolis from 1977-81 and Holy Spirit School in Indianapolis from 1981-86.

At Saint Mary-of-the-Woods, she served on the health care services staff from 1986-87 and as a pre-school assistant at the Woods Day Care/Pre-School from 1987-96.

Sister Frances Joan also taught in Vincennes, Ind.; Washington, Ind.; Fort Wayne, Ind.; Massachusetts, Illinois and North Carolina.

A native of Erraroeoy, County Donegal, in Ireland, Sister Marie Consolata Gallagher currently ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on June 13, 1932, and professed perpetual vows on Jan. 23, 1941.

Sister Marie Consolata graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in education counseling at The Catholic University of America.

At Saint Mary-of-the-Woods, she served on the community services staff from 2002-03 and residential services staff from 2003-04.

Sister Marie Consolata also taught in Lafayette, Ind.; Vincennes, Ind.; Illinois, Maryland and Washington, D.C.

A native of Evanston, Ill., Sister Jean Karier currently ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on Feb. 11, 1932, and professed perpetual vows on Jan. 23, 1940.

Sister Jean graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in special education at St. Louis University.

In the archdiocese, Sister Jean taught at St. Philip Neri School in Indianapolis from 1934-37, St. Anthony School in Indianapolis from 1944-45 and Immaculate Heart of Mary School in Indianapolis from 1953-57. She also served as a special education instructor from 1959-66.

At Saint Mary-of-the-Woods, she served as a special education instructor from 1977-80, general staff member from 1977-92, Blessed Sacrament Association staff member from 1980-92, Blessed Sacrament Association coordinator from 1992-96, Providence Center staff member from 1992-2000 and Providence Printery staff member from 2002-06.

Sister Jean also taught in Evansville, Ind.; Loogootee, Ind.; and Illinois.

A native of Sterling, Ill., Sister Mary Ellen Kilday currently ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on Feb. 14, 1932, and professed perpetual vows on Aug. 15, 1940.



**Sr. Mary Ellen Kilday, S.P.**

Sister Mary Ellen graduated from Saint Mary-of-the-Woods College with a bachelor's degree in biology then earned a master's degree in zoology at the University of Notre Dame and master's degree in education supervision administration at Indiana State University.

In the archdiocese, Sister Mary Ellen taught at the former St. Catherine School in Indianapolis from 1934-36, the former St. Agnes Academy in Indianapolis from 1953-57 and St. Patrick School in Terre Haute from 1949-51. She served as dean of girls at the former Schulte High School in Terre Haute from 1964-68.

At Saint Mary-of-the-Woods, she served on the transportation department staff from 1997-99.

Sister Mary Ellen also taught in Evansville, Ind.; Fort Wayne, Ind.; Loogootee, Ind.; Vincennes, Ind.; Illinois, Massachusetts, Florida, North Carolina, Alabama and Washington, D.C.

A native of Los Angeles, Sister Ann Miriam Zell currently ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on Aug. 20, 1932, and professed perpetual vows on Jan. 23, 1941.

Sister Ann Miriam graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

She ministered at Catholic schools in Illinois and California.

A native of St. Mary-of-the-Woods Village, Sister Jane Bodine, formerly Sister Janet, currently ministers on the residential services staff and as coordinator of Ladywood School alumnae at Saint Mary-of-the-Woods.

She entered the congregation on Jan. 9, 1937, and professed perpetual vows on Aug. 15, 1945.

Sister Jane graduated from Saint Mary-of-the-Woods College with a bachelor's degree in physics then earned a master's degree in chemistry at the University of Notre Dame.

In the archdiocese, Sister Jane taught at the former St. Ann School in Terre Haute in 1945, Our Lady of Providence High School in Clarksville from 1953-54 and 1957-62, and the former Ladywood School in Indianapolis from 1955-57.

She served as principal at St. Patrick School in Terre Haute from 1972-73, director of the United Southside Community Organization's adult education program in Indianapolis from 1972-78, first provincial councilor and director of apostolic works for St. Gabriel Province from 1978-81, director of development for the province from 1988-94, consultant on the board of Global Education Associates in New York from 1994-96, executive director of the Development Education Program from 1997-98 and development director of the Hispanic Education Center in Indianapolis from 1998-99.

At Saint Mary-of-the-Woods, Sister Jane served as director of development from 1981-87 and an archives volunteer from 2005-06.

Sister Jane also taught in Jasper, Ind.; Evansville, Ind.; Fort Wayne, Ind.; Illinois and Missouri.

A native of Chicago, Sister Ann Kathleen Brawley currently ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on July 22, 1937, and professed perpetual vows on Jan. 23, 1946.

Sister Ann Kathleen graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in European history at Indiana State University.

In the archdiocese, Sister Ann Kathleen served as a teacher and principal at the former St. Mary-of-the-Woods Village School from 1951-54.

At Saint Mary-of-the-Woods, she served on the secretary's office staff from 1954-66, as secretary general and council member from 1966-76, archivist from 1976-91 and archives consultant from 1991-96.

Sister Ann Kathleen also taught in Fort Wayne, Ind.; Texas and Illinois.

A native of Peru, Ind., Sister Charlotte Bruck, formerly Sister Charlotte Marie, currently ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on July 22, 1937, and professed perpetual vows on Jan. 23, 1946.

Sister Charlotte graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English then earned a master's degree in guidance at Marquette University.

She created and wrote a series of programs and books on child guidance that were used nationally.

In the archdiocese, Sister Charlotte taught at

St. Joan of Arc School in Indianapolis from 1956-58.

At Saint Mary-of-the-Woods, she ministered in art services from 1986-2002.

She also served on the office staff for the Diocese of Fort Wayne-South Bend.

Sister Charlotte also taught in Vincennes, Ind.; Whiting, Ind.; Washington, Ind.; Fort Wayne, Ind.; Illinois and Florida.

A native of Brazil, Ind., Sister Dorothy Deal currently ministers on the residential services staff at Saint Mary-of-the-Woods.

She entered the congregation on Jan. 9, 1937, and professed perpetual vows on Aug. 15, 1945.

Sister Dorothy graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in education at Cardinal Stritch University.

In the archdiocese, Sister Dorothy taught at St. Philip Neri School in Indianapolis from 1944-45, St. Thomas Aquinas School in Indianapolis from 1949-59, St. Matthew School in Indianapolis as a reading instructor from 1973-74 and teacher from 1974-75, and as a reading specialist and adult education instructor at United Southside Community Organization in Indianapolis from 1977-79.

She also taught at the former Annunciation School in Brazil from 1959-60, served as parish secretary at Annunciation Parish in Brazil from 1986-90 and taught at St. Malachy School in Brownsburg from 1975-77.

At Saint Mary-of-the-Woods, Sister Dorothy served as coordinator of facilities at Saint Mary-of-the-Woods College from 1979-86, on the Gift Shop at Providence Center staff from 1990-92 and in community service from 1992-96.

Sister Dorothy also taught in Peru, Ind.; Whiting, Ind.; Massachusetts, Illinois and Washington, D.C.

A native of Ardrosson, Ayrshire in Scotland, Sister Brendan Harvey currently ministers as a tutor for Providence Self-Sufficiency Ministries at Saint Mary-of-the-Woods.

She entered the congregation on Jan. 9, 1937, and professed perpetual vows on Aug. 15, 1945.

Sister Brendan graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in special education at Cardinal Stritch University.

With Sister Beatrice Hoberg, she co-authored the music series "To God through Music" that was used nationally.

In the archdiocese, Sister Brendan taught at Holy Cross School in Indianapolis from 1947-55, Nativity School in Indianapolis from 1955-58 and St. Mary Child Center in Indianapolis from 1966-69. She served as an office assistant for the center's development education program from 1991-92.

In Terre Haute, Sister Brendan taught at St. Patrick School from 1962-66, Cara School for the Retarded from 1969-72 and the Children's Learning Center from 1972-75. She also served at the Simeon Project of Catholic Charities from 1977-81, as director of St. Patrick Congregate Living from 1981-86, director of the Retired Senior Volunteer Program from 1986-87, and an office assistant for Catholic Charities from 1996-97.

At Saint Mary-of-the-Woods, she served as director of activities for senior sisters and co-published a reading workbook from 1975-76, councilor for Sacred Heart Province from 1976-77, and as an editor for children's books and co-author of *Story of Anne-Therese* from 1997-2000. She served as director of the Providence Pantry in West Terre Haute from 2000-06.

Sister Brendan also taught in Evansville, Ind.; Illinois, Missouri, Washington, D.C., and Taiwan.

A native of Chicago, Sister Beatrice Hoberg currently ministers in prayer at Saint Mary-of-the-Woods.

She entered the congregation on Feb. 11, 1937, and professed perpetual vows on Aug. 15, 1945.

Sister Beatrice graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music then earned a master's degree in music at the University of Cincinnati.

With Sister Brendan Harvey, she co-authored the music series "To God through Music" that was used nationally.

In the archdiocese, Sister Beatrice taught at Holy Cross School in Indianapolis from 1939-42, 1945-51 and 1952-55, and Immaculate Heart of Mary School in Indianapolis from 1951-52.

At the Simeon House in Terre Haute, Sister Beatrice served as assistant director of activities from 1980-81, director of activities from 1981-82 and program director from 1982-84.

At Saint Mary-of-the-Woods, she served on the Providence Center staff and co-authored *Story of Anne-Therese* from 1997-99, and residential services staff from 1999-2006.

Sister Beatrice also taught in Whiting, Ind.; Illinois and

# Informed consent, fetal curriculum bills pass Senate

By Brigid Curtis Ayer

As the effort to overturn *Roe v. Wade* continues at the national level, states are enacting laws which may reduce the number of abortions simply by better educating those women seeking them.

Two bills aimed at curbing abortions in Indiana, the informed consent bill and the fetal curriculum bill, passed the Senate on Jan. 29, and are being considered in the Indiana House of Representatives.



Sen. Patricia L. Miller

Sen. Patricia L. Miller, (R-Indianapolis) author of Senate Bill 146—known as the informed consent bill—said, “The bill provides an important balance to current law.”

Sen. Miller explained that under current law when a woman seeks an abortion she is informed of the risks of carrying a child to term. However, the woman isn’t told about the risks of having an abortion.

“This bill would give balance because the woman would be given both the risks of having a baby and the risks of having an abortion,” Sen. Miller said.

“Another important aspect of Senate Bill 146 is the adoption language,” she added.

Under Senate Bill 146, as part of Indiana’s informed consent, women seeking abortion would be given adoption alternatives.

“I’m a very strong advocate on adoption; two of my grandchildren are adopted,” Sen. Miller said. “There are thousands of couples out there that would love to adopt a baby.”

Sen. Miller said she also included language in the bill that adoptive parents

may cover some of the costs associated with carrying the baby to term, for example, costs of prenatal and neonatal care, childbirth and legal costs of the adoption.

“It’s important for people who are considering abortion to know that there are viable alternatives,” Sen. Miller said.

When asked what she thought would happen to the bill, Sen. Miller said, “I hope the House would pass the bill. We’ve worked really hard in the Senate to get the bill in a form that was acceptable. The bill passed the Senate with bipartisan support. This is a good, realistic approach. I certainly hope the House will pass the bill.”

Senate Bill 146 passed in the Senate by a 39-9 vote. Thirty-two Republicans and seven Democrats voted for the bill. Four of the Democrats supporting the bill are practicing Catholics.

The fetal development curriculum bill, Senate Bill 187, authored by Sen. Jeff Drozda (R-Westfield), takes a different approach toward informing Hoosiers about children in the womb. It does so before the woman is pregnant. Senate Bill 187 requires

high school health courses to include curriculum on a baby’s development in the womb.

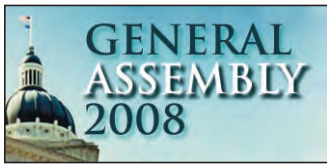
Elizabeth Kane, who volunteers as a sidewalk counselor at Indianapolis abortion centers, where she holds a large sign which reads “I regret my abortion,” said, “I’m very pleased that the Senate passed Senate Bill 146 and Senate Bill 187, and I hope the legislature

continues to make the facts of abortion more readily available to all—especially women in a troubled pregnancy and our youth.”

In her years of experience on the front lines, Kane said, “The many women I’ve been blessed to help that were scheduled for an abortion in Indianapolis have this in common: They weren’t given truthful information about the

*I’m a very strong advocate on adoption; two of my grandchildren are adopted. There are thousands of couples out there that would love to adopt a baby.’*

—Sen. Patricia L. Miller



## Abortion statistics in Indiana

The most current abortion statistics available in Indiana are for the 2005 calendar year.

In 2005, the Indiana State Department of Health reported that there were 10,224 abortions performed in Indiana compared to 10,514 in 2004 and 11,458 in 2003.

More than 3,500 of the women who received abortions were in the 20-24 age group. This age group constituted the highest number of abortions, followed by 2,368 abortions for women in the 25-29 age group and 1,455 abortions for women in the 30-34 age group. In the 18-19 age group, 1,119 women had abortions.

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



Glenn Tebbe, Indiana Catholic Conference executive director, testified in support of both Senate Bill 146 and Senate Bill 187 on behalf of the Church in January.

To view the Indiana Catholic Conference’s position papers on both Senate Bill 146 and Senate Bill 187, log on to [www.indianacc.org](http://www.indianacc.org). Click the Public Policy Priorities’ button on the left, then scroll down to ICC Position Statements. †

development of their child or the risks they’d be exposed to in having an abortion.”



Sen. Jeff Drozda

For example, a 24-year-old who Kane spoke with at an abortion center was told that her fetus was the size of a pea.

Kane told the girl that was not true and that she could see a picture of her baby on an ultrasound across the street at the Crisis Pregnancy Center.

“A few hours later, when we saw the child on the ultrasound screen at the Crisis Pregnancy Center, the baby was waving and sucking its thumb,” she said. Kane, a member of Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Lafayette Diocese, said she hopes the Indiana House will pass these additions to the informed consent law and high school curriculum proposed in Senate Bill 146 and

Senate Bill 187.

“I regret this information—as well as the 18-hour waiting period—was not in place when I chose to abort my child in Indianapolis in 1981,” she said. “If I had known the truth, I would have made a better choice for myself and my child.”

“If the pro-choicers really want to reduce abortions, they wouldn’t fight so hard to keep the truth from being available,” Kane said. “We must keep pushing to make the truth accessible.”

Senate Bill 146 and Senate Bill 187 have yet to be assigned to a House committee. Once assigned to a committee, the committee chair will decide if the bill will get a hearing.

If granted a hearing, the bills must pass out of committee, and pass second reading and third reading in the House.

If either of the bills is amended in the House, they must return to the Senate for concurrence before they could go to the governor’s desk.

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

# Annual Catholic Pro-Life Dinner benefits variety of ministries

By Mary Ann Wyand

Known for his tireless pro-life advocacy, Msgr. Joseph F. Schaedel, vicar general, is the keynote speaker for the fourth annual Catholic Pro-Life Dinner on March 8 in Indianapolis.

“It’s wonderful to have a vicar general like Msgr. Schaedel, who lives the Gospel of Life and leads others to cherish the dignity of every person—both born and unborn,” said St. Bartholomew parishioner Eileen Hartman of Columbus, director of the Gabriel Project of Indiana, a volunteer ministry that helps women who are experiencing a crisis pregnancy.

“His combination of wisdom and sense of humor make him a sought-after speaker,” Hartman said, “and we are blessed to have him highlight our celebration of life through our pro-life dinner.”

The dinner and pro-life awards program, which benefits the archdiocesan Office for Pro-Life Ministry and the Gabriel Project, begins at 7 p.m. on March 8 at the Sheraton Hotel, 31 W. Ohio St., in Indianapolis.

It is sponsored by the Catholic Life Network, which consists of the pro-life office, Gabriel Project and Catholics United for the Faith (CUF).

The dinner is the primary means of raising funds for a variety of the Church’s pro-life ministries in central and southern Indiana. Servants of the Gospel of Life

Sister Diane Carollo, director of the pro-life office, said proceeds from the dinner support the archdiocesan Birthline ministry’s crisis pregnancy hotline and outreach to poor women and babies, Project Rachel post-abortion reconciliation programs for women and men, post-abortion ministry training for professionals and clergy, and pro-life youth activities that include the annual pilgrimage to the March for Life in Washington.

Hartman said dinner proceeds also benefit the Gabriel Project’s crisis pregnancy intervention efforts and parish-based outreach to pregnant women and new mothers.

Msgr. Schaedel also serves the archdiocese as moderator of the curia, director of the Mission Office and Society for the Propagation of the Faith, and pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis.

Sister Diane said the vicar general was asked to be the featured speaker because “his commitment and support of pro-life initiatives in the archdiocese is clear and consistent.”

In his homilies, retreats, conferences and ecclesial roles, Sister Diane said, “Msgr. Schaedel never hesitates to speak the truth concerning our human dignity and destiny. He is a very popular speaker in the tradition of the late Archbishop Fulton Sheen.”

During the dinner, six pro-life volunteers from parishes in central and southern Indiana will be honored for their



File photo by Mary Ann Wyand

Msgr. Joseph F. Schaedel, vicar general, elevates the Blood of Christ as he celebrates Mass on May 20, 2007, at Holy Name of Jesus Church in Beech Grove on the occasion of his 25th anniversary of ordination to the priesthood. He is the keynote speaker for the fourth annual Catholic Pro-Life Dinner on March 8 in Indianapolis.

distinguished service to the cause of life.

On behalf of the Office for Pro-Life Ministry, Sister Diane will present Catholic Life Network *Pro Vita* Awards to St. Anthony parishioner Kathleen Naghdi of Indianapolis, a longtime Birthline volunteer; Our Lady of the Greenwood parishioner Pam Leffler of Greenwood, a Rachel’s Vineyard Retreats volunteer; and SS. Francis and Clare parishioner Kim Stecher of Greenwood, a pro-life youth event coordinator.

Hartman will present Gabriel Project Awards to St. Therese of the Infant Jesus (Little Flower) parishioner Anita Moody

of Indianapolis; Robert Rust of Greensburg, who is a member of St. Nicholas Parish in Sunman; and St. Elizabeth Ann Seton parishioner Jane Blanchard of Carmel, Ind., in the Lafayette Diocese.

(Tickets for the Catholic Pro-Life Dinner are \$45 for adults or \$35 for students. Reservations for tables of 10 are also available. For more information or to register for the dinner, call the Office for Pro-Life Ministry at 317-236-1569 or 800-382-9836, ext. 1569, or log on to [www.archindy.org/prolife](http://www.archindy.org/prolife).) †

# Nun Laments Booming Business In Coffins for Babies

Sister Mary Ann has lived and worked in Jeremie on the remote southwest coast of Haiti for many years. She knows the poverty of her area well, but she still feels the pain of its terrible impact on the local people.

"When a baby dies, and they build the rough wood coffin, I feel the pain of the mother — of the whole community," she said. "Life is too precious — too valuable."

And still, the local carpenter has another coffin in his shop and one on his workbench ready for his saw and hammer. As long as the children die, the coffins must be made.

"Fortunately, we do have reason for hope. We have developed a medical outreach to this community and it's beginning to work — we are able to save the lives of these little ones," she added. "Sometimes we laugh, 'we will put these carpenters out of business. No more coffins for our babies.'"

The president of Cross International



*As long as children die, the coffins must be made. These small wooden boxes are a terrible symbol of how Haiti's crushing poverty is impacting the most vulnerable in the society.*

Catholic Outreach, Jim Cavnar, shares Sr. Mary Ann's sense of hope. While meeting with key staff from the Haitian Health Foundation, he was impressed

by the determination and success of the outreach. With the help of contributions from American Catholics, Cross International will be able to supply Sr.

Mary Ann's program with urgently needed medical supplies.

The help, Cavnar knows, will be meaningful — not just a token gift.

"I met a boy just today who illustrates the impact of Sr. Mary Ann's work," he said. "Because of the Haitian Health Foundation, he could be treated for typhoid in time. We drove him home today. There won't be a coffin built for Makendy Louis. He will be back in school soon with a future ahead of him."

*"Will that child live or die?  
Our actions now will answer  
that question..."*

James Cavnar,  
Cross International Catholic Outreach

"The question is...will the next child receive the same life-saving help?" he added. "Will that next child live or die? Our actions now will answer that question."

To provide Sister Mary Ann and the Haitian Health Foundation with as many medicines as possible, Cross International is now seeking financial contributions from American Catholics.

"Our goal is to help fulfill Sister Mary Ann's dream — by ending Haiti's booming business in coffins for babies," Cavnar said. "If American Catholics will join with us in this effort, I know it can be done."

"And don't underestimate the impact your individual gift can have," he added. "In countries like Haiti, a \$10 donation can literally save a life. There are scores of children that die because their mother or father couldn't obtain a simple anti-diarrhea medication — something we could supply with a donation of a few dollars. Imagine, saving a life. You can have that kind of impact with even a modest contribution to this outreach."

To contribute to the ministry's efforts in Haiti, either use the tear-off envelope in the brochure found this issue of the newspaper or mail your gift to: Cross International Catholic Outreach, Dept. AC00476, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063.



## Cross Recognized, Endorsed by U.S. Catholic Bishops

As Cross International Catholic Outreach has continued to extend the range of its relief work to help the poor overseas, a growing number of Catholic bishops in the United States are taking notice and commending the organization for its efforts.

"We've had many endorsement letters come in the last year or so, and our staff is encouraged by the kind words and well wishes these bishops have shared," explained James Cavnar, president of Cross International Catholic Outreach. "It motivates us to want to push harder and do even more."

Most Reverend Gerald Barbarito shared: "Seeing Christ in the poor and extending assistance in His name is the very core of what we are about as Church. You are to be commended."

Most Reverend Timothy Dolan was equally enthusiastic, saying: "I am pleased to wholeheartedly endorse Cross International Catholic Outreach. It is my hope that the clergy will familiarize

themselves with Cross and its outreach and share Cross' message with their parishioners."

Most Reverend Tod Brown has a similar position, explaining: "As a universal Church, it is our duty to become aware of and support the missionary works of the church. I heartily endorse Cross International Catholic Outreach, its worthwhile mission and its dedicated preachers."

Most Reverend Curtis Gillory, singled out the ministry's good stewardship of funds, saying: "I realize the great assistance that Cross International Catholic Outreach provides for the poor at a very cost effective rate. I want to be supportive of Cross in whatever way we are able to do so."

Cavnar is inspired by these endorsements and the notes of encouragement coming in from other U.S. bishops, but he feels the praise should really be aimed at the thousands of American Catholics who



*His Eminence William Cardinal Keeler at a recent meeting with Pope Benedict XVI. Cardinal Keeler is now the official patron of Cross International Catholic Outreach.*

contribute to Cross and make the ministry's work possible.

"None of what we do would be possible without the donations we receive from the men, women and children in parishes from across this country. Those gifts, large or small, are what give us the financial power to send

the food, dig the wells for water, build the houses, deliver the medicines, open the schools — everything," Cavnar said. "I say, God bless those benefactors. God bless their generosity and their willingness to sacrifice for the benefit of others. Their commitment to helping the poor has made all of this possible."



## “Cross” Program Can Turn \$50 Donation Into \$4,250 Worth Of Aid For The Poor

James Cavnar, the president of Cross International Catholic Outreach, looks at a \$50 gift differently than most charity leaders.

“When I’m handed a \$50 donation, I see a \$4,250 shipment of material aid on its way to the poor. That’s the end result of the gift when I use it to deliver donated goods overseas,” Cavnar explained. “For example, we may convince a medical organization to donate life-saving medicines or nutritional supplements, but we can only deliver those items overseas if we have cash donations to pay for the shipping costs. For every \$1 donated to our shipping program last year, we were able to send more than \$85 worth of goods to the needy in Haiti and other third-world countries.”

Of course, the same formulas apply

to other gifts. A donation of \$25 allows Cross to supply the poor with more than \$2,000 worth of aid and **a \$100 gift can yield nearly \$10,000 in food, medical supplies and other life-saving materials** — an amazing multiplication of the donor’s contribution.

“This program is popular because it produces more bang for the buck, as the saying goes. It also rescues goods that might have been wasted and puts them to good use — helping the poor,” Cavnar said. “That’s a win, win situation.”

To contribute to the ministry’s efforts in Haiti, either use the tear-off envelope portion of the brochure in this issue or mail your tax-deductible gift to: Cross International Catholic Outreach, Dept. AC00476, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063.



Cross International’s president, James Cavnar, with a shipment of food destined for Haiti.

## “What is a child’s life worth — certainly a few dollars...”

Catholic lay leaders and clergy in Haiti’s Central Plateau are frustrated. In the isolated village they call home, children are dying and families are suffering for reasons they do not understand — reasons that test their spirit and their faith.

They recall one recent and painful experience.

“I will never forget it. I was called to the home of Madame Wilner, a woman who lived in a rural area outside the village. She was poor — very poor. Living in a shack with very little food and almost nothing for her children.

“When I arrived, she came out to meet me, frantic about her baby, Gason. ‘I have tried to help him... made a cure... he is dying... help me,’ she cried. I knew the cure she had made for the baby was some ineffective concoction of herbs that rural people often try in their desperation. Such things never work, but they are tried because there is no other choice.

“I gasped when I stepped inside the dreary shack and saw the baby. His body was covered with some kind of terrible skin infection. He was obviously suffering, and his tiny body also showed the disturbing signs of other trauma. I could clearly see his rib bones heaving with labored breaths, and his hair was orange from malnutrition. Sobbing, his mother begged for my help. ‘Anything... please... do anything,’ she cried. ‘I have nothing... no way to save him.’

“Because the local clinic had been closed for lack of supplies, I knew that the baby’s only hope was a mission hospital nearly 3 hours away by car. I carefully lifted the baby up, placed him into my automobile, and set out for help.

“I drove as quickly as I could over the rough dirt roads, but two hours into the trip, my spirit dropped. Something was wrong. I could see that Gason Wilner was slipping away. Suddenly, his body began to convulse — first slowly, then more violently. My eyes welled up with tears, and I began to pray. As if in merciful response, the baby’s tormenting convulsions stopped. I drove on, tears running down my cheeks, as God gently took tiny Gason away.

“I will never forget it. It is yet another reason I beg on behalf of the poor. For Gason Wilner, and for the other children here who die needlessly. Something **must** be done.”

James Cavnar agrees, and his meetings with clergy and lay leaders have already produced progress. Through Cavnar’s organization, Cross International Catholic Outreach, medical supplies will be obtained for shipment to clinics that serve Haiti’s poor. Cavnar is asking other American Catholics to join him in this endeavor.

“Frankly, we need your help. We need the help of American Catholics who

want to assist priests to be part of the solution. The medicines that could have saved Gason Wilner would have cost a few dollars. What is a child’s life worth — certainly a few dollars!? We need to see that these people are helped,” Cavnar said. “The more people who contribute, the more we can do.”

And, Cavnar pointed out, every donation contributed is important because it only takes a few dollars worth of medicines to save a life in many cases.

“On behalf of the priests, nuns and laypeople who are trying to help the poor of Haiti, I ask you to prayerfully consider making a sacrificial contribution to this cause,” Cavnar said. “Your actions may save the life of a child. Your gift may be the gift of life for a little one like Gason.”



*Another child victim of Third World poverty. This young girl survived. Others are less fortunate. Even when children are given an initial treatment, they rarely receive follow-up care. Many are forever marked with terrible scars. Cross International Catholic Outreach makes the needs of children its highest priority, and it has launched special programs to supply aid. Read about it on the ministry’s web site: [www.crosscatholic.org](http://www.crosscatholic.org).*

## Please, Help Now

Your help is needed for Cross International to bring Christ’s mercy to the poor of Haiti. Use the enclosed postage-paid brochure to mail your gift or send it to Cross International Catholic Outreach, Dept. AC00476, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063. **God bless you.**



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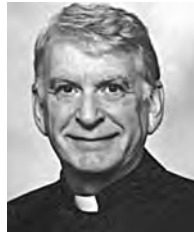


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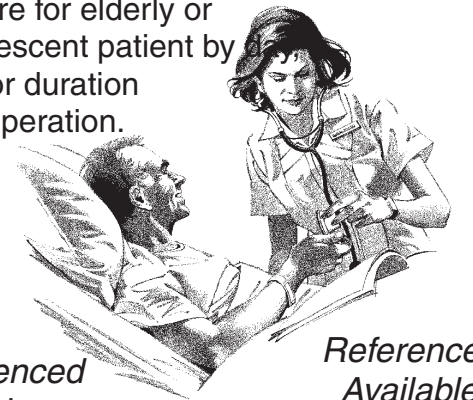
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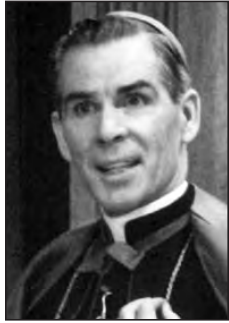
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# Archbishop Sheen is the 'kind of saint America needs today'

PEORIA, Ill. (CNS)—Archbishop Fulton J. Sheen was called "the kind of saint America needs today" during Feb. 3 ceremonies closing the diocesan phase of the famed media evangelist's sainthood cause.

At the cathedral where he was ordained a priest of the Diocese of Peoria nearly nine decades ago, more than 1,000 people—including about 60 relatives—gathered for a Mass of thanksgiving marking the end of five years of preliminary research into Archbishop Sheen's life and virtues.



Archbishop Fulton J. Sheen

A prolific writer and gifted orator born in nearby El Paso, Ill., Archbishop Sheen eventually left his central Illinois roots and became known nationwide as the host of pioneering radio and television programs, including "The Catholic Hour" and "Life Is Worth Living." The latter was a television series that aired from 1951 to 1957 and attracted an estimated 30 million weekly viewers.

Archbishop Sheen received an Emmy Award as television's "Most Outstanding Personality" in 1952.

"He was the voice of the Catholic Church in America for almost 30 years," said Father Andrew Apostoli, homilist at the Mass. A New York Franciscan Friar of the Renewal, he is vice postulator of Archbishop Sheen's cause.

Nearly three decades after his death, the continuing popularity and relevancy of Archbishop Sheen's books and videos make him "still very much a voice in the Church today," said Father Andrew.

Prior to and during the two-hour liturgy, documents including studies of

Archbishop Sheen's many writings as well as testimonies of witnesses who knew him were boxed, notarized and sealed for personal delivery to the Vatican Congregation for Saints' Causes.

The boxes of evidence filled a large wooden crate in the sanctuary of the Cathedral of St. Mary of the Immaculate Conception.

Bishop Daniel R. Jenky of Peoria—who petitioned the Vatican to open Archbishop Sheen's sainthood cause Sept. 9, 2002—formally closed the crate by tying it with ribbon and affixing the diocesan seal in red wax.

The documents will be delivered to the Vatican by Andrea Ambrosi of Rome, postulator for the cause.

"May God who has begun this good work bring it to completion," said Bishop Jenky after Patricia Gibson, diocesan chancellor and chief notary of the cause, completed the public reading of the legal directives. The crowd that filled the cathedral showed its agreement and affection for Archbishop Sheen by responding with two minutes of sustained applause.

The Mass was broadcast live on the Eternal Word Television Network.

"This Sunday, many eyes in America are focused on Phoenix, Ariz., and the Super Bowl," said Bishop Jenky, who was principal celebrant of the Mass.

"But in this diocese, and in the Church throughout the world," he continued, "today is a special day of thanksgiving" as Archbishop Sheen's sainthood cause moves to Rome and the next phase of discernment.

Concelebrants at the Mass included retired Auxiliary Bishop Roger L. Kaffer of Joliet; Bishop John M. Kudrick of the Byzantine Catholic Eparchy of Parma, Ohio; Father Andrew; Msgr. Richard Soseman, episcopal delegate to the cause; and about 25 priests of the Peoria

Diocese.

The Vatican opened Archbishop Sheen's sainthood cause on Sept. 14, 2003, bestowing on him the title "servant of God." In July 2006, the documentation of two alleged miracles through his intercession—one from the Peoria Diocese and one from the Pittsburgh Diocese—were sent to Rome.

If the Congregation for Saints' Causes makes a declaration of the archbishop's heroic virtues, the Church will give him the title "venerable."

The next step is beatification, after which he would be called "blessed." This step requires certification of a miracle attributed to his intercession. The final step is canonization, which requires certification of a second miracle attributed to him and occurring after his beatification.

Father Andrew's homily traced the late archbishop's story of faith.

"God gifted him with great intellectual ability, and he used that to be committed to the truth," he said of Archbishop Sheen, a former bishop of Rochester, N.Y., who raised millions of dollars for missionary efforts as national director of the Society for the Propagation of the Faith for 16 years.

Archbishop Sheen was "a great teacher of Catholic doctrine, a great defender of the faith," who loved Jesus in the Eucharist, had a strong devotion to Mary and guided many into the Catholic faith, including celebrities, such as Claire Booth Luce and Henry Ford II, the priest said.



Bishop Daniel R. Jenky of Peoria, Ill., ties a ribbon around a crate of preliminary research into the life and virtues of Archbishop Fulton J. Sheen during a Feb. 3 Mass at the Cathedral of St. Mary of the Immaculate Conception in Peoria. The Mass ended the diocesan phase of the cause and the documentation now goes to the Vatican Congregation for Saints' Causes.

"But his love of the poor was also tremendous," said Father Andrew, noting that Archbishop Sheen "could get along with presidents and popes, yet he could deal with the little guy." †

## Rhode Island priest's podcasts popular with Catholics, non-Catholics

TIVERTON, R.I. (CNS)—Thanks to the Internet and modern technology, people around the globe can now hear the words of a Rhode Island priest aimed at inspiring his listeners.

Father Jay Finelli, pastor of Holy Ghost Parish in Tiverton, began recording Catholic-themed podcasts—an Internet form of a radio show—in 2005 under the name of iPadre. He initially produced two podcasts that year, and created a weekly show this past fall.

A podcast is a digital media file, or a series of such files, that is distributed over the Internet using syndication feeds for playback

on personal media players, such as iPods, and personal computers.

Now the iPadre Catholic podcast is an affiliate of SQPN, the Star Quest Podcast Network, an international Catholic Internet podcast site. Unlike conventional radio shows, which are broadcast at a set time, podcasts can be downloaded and played at any time, even while a listener is jogging or shopping in a supermarket.

Father Finelli records the broadcasts on Sunday evenings, and the programs can be downloaded to a computer or an iPod a few hours later. They are available online at

[www.iPadre.net](http://www.iPadre.net).

"I talk about issues of faith," Father Finelli said, noting that the broadcasts last about a half-hour.

He told the *Rhode Island Catholic*, newspaper of the Providence Diocese, that in some podcasts he has included what he calls "sound-seeing tours" of Rome and Assisi, in Italy, and Medjugorje, Bosnia-Herzegovina, in which he provides commentary describing the sites that are being visited. Some podcasts also include interviews with special guests chosen to discuss a relevant topic, such as vocations.

Father Finelli said the goal is to reach out

to listeners and offer an interesting presentation of the Gospel message.

The priest noted that he has heard from listeners in several states and from as far away as Zagreb, Croatia. Some listeners have written to him about their return to the Church and to the sacrament of reconciliation, while non-Catholic listeners have expressed a desire to learn more about the Catholic Church.

The technology-savvy priest noted that his audience has climbed steadily since he started broadcasting. His show now attracts more than 800 listeners each week. †

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# Archdiocesan parishes schedule annual Lenten penance services

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

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

## Batesville Deanery

Feb. 21, 7 p.m. at St. Mary of the Immaculate Conception, Aurora  
 Feb. 21, 7 p.m. at St. Joseph, Shelbyville  
 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 5, 7 p.m. at St. Lawrence, Lawrenceburg  
 March 12, 7 p.m. at St. John the Baptist, Osgood  
 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 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. 19, 7 p.m. at St. Simon the Apostle  
 Feb. 20, 1:30 p.m. at St. Philip Neri  
 Feb. 27, 7 p.m. at St. Thomas, Fortville  
 March 13, 7 p.m. for St. Bernadette, Our Lady of Lourdes

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

## Indianapolis North Deanery

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

## Indianapolis South Deanery

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

## Indianapolis West Deanery

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

March 8, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs  
 March 9, 7 p.m. at St. Mary, Lanesville  
 March 10, 7 p.m. at St. Michael, Bradford  
 March 10, 7 p.m. at St. Anthony of Padua, Clarksville  
 March 12, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs  
 March 16, 4 p.m. at Holy Family, New Albany

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

## Lenten activities available online

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

# Lenten Dining Guide

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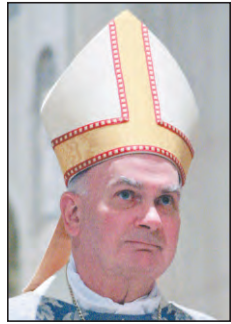
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# Good evangelizers are good communicators, cardinal says

COLUMBIA, Mo. (CNS)—Good evangelizers are good communicators, so Catholics must make the most of the tools available to them for sharing the good news of Jesus Christ, U.S. Cardinal John P. Foley told an audience in Columbia.



Cardinal John P. Foley

The cardinal, who served as president of the Pontifical Council for Social Communications at the Vatican for 23 years, gave an address on Feb. 1 at St. Thomas More Newman Center on the campus of the University of Missouri.

“What is more important than teaching people about Jesus?” he asked. “That’s why the Church continues to proclaim the good news—not only the good news of Jesus Christ, but the good news of our origin and purpose in life and the good news about what is done by the Church in the name of Jesus.”

His trip to Columbia also included a discussion with graduate students of the university’s journalism school, which

is marking its 100th anniversary, and a Mass with students of Columbia Catholic School for Catholic Schools Week.

Cardinal Foley, who is now head of the Knights of the Holy Sepulcher, noted that, on a recent trip to the Holy Land, he thought about how many good stories there are “among the people who are the descendents of those original followers of Christ.”

About 60 Catholic schools in Israel, Palestine, Jordan and Cypress serve about 20,000 students, about 30 percent of whom are Muslim. “The survival of those schools means that there is a dialogue going on for peace, toleration and understanding,” he said.

Further, Catholic-run Bethlehem University helps form many of the leaders in Palestine, both Christian and Muslim. “And part of that formation is a formation for peace and unity, tolerance and dialogue,” he said.

But few people outside the Holy Land know about these schools. In fact, most people throughout the world aren’t aware of the tremendous amount of good work that Catholics do for the glory of God, said Cardinal Foley.

He noted that the worldwide Catholic Church is the largest

private relief organization and the largest single private provider of educational services and hospital services.

“We have these treasures, not only of faith but also of service, of dedication, of generosity,” he said. “We must make them better known.”

Although Christ did tell his followers, “Let your good deeds be done in secret, so that even your right hand does not know what your left hand is doing” (Mt 6:3-4), Cardinal Foley noted that Christ also said, “Let your light shine for all people, so they may see your good works and give glory to your heavenly Father” (Mt 5:16).

“I like that last one more,” said Cardinal Foley. “We should let our light shine, not for our own glory but for the greater glory of God!”

That applies to individuals and the entire Church, he said.

The cardinal emphasized the importance of public relations in the Church. He said when Church officials are open and in close contact with people in the media, the under-reported stories about the Church get a better chance of seeing the light.

But that can only happen when Catholics earn the media’s trust, he said. †

## SISTERS

continued from page 10

California.

A native of Chelsea, Md., Sister Helene Marie Kelly currently ministers on the residential services staff at Saint Mary-of-the-Woods.



Sr. Helene Marie Kelly, S.P.

She entered the congregation on July 22, 1937, and professed perpetual vows on Jan. 23, 1946.

Sister Helene Marie graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in music education then earned a master’s degree in special music at Vermont University.

She ministered in Illinois, Maryland, New Hampshire, Texas and Washington, D.C.

A native of Loogootee, Ind., Sister Catherine Livers, formerly Sister Agatha, currently ministers on the spiritual direction staff at Saint Mary-of-the-Woods.

She entered the congregation on June 29, 1937, and professed perpetual vows on Jan. 23, 1946.

Sister Catherine graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then earned a master’s degree in education at Indiana State University and master’s degree in ministries at Seattle University.

In the archdiocese, Sister Catherine taught and served as principal at St. Patrick School in Terre Haute from 1966-69. She was on special assignment and served as a pastoral associate from 1969-73 then was personal consultant for St. Gabriel Province and served in chaplaincy at Methodist Hospital in Indianapolis from 1974-80.

Sister Catherine was director of the Shalom Community from 1984-87 and served on the staff at Our Lady of Fatima Retreat House in Indianapolis from 1988-89. She volunteered at St. Ann Clinic in Terre Haute in 2002.

At Saint Mary-of-the-Woods, she served on the ministry of care staff from 2002-06.

Sister Catherine also taught in Fort Wayne, Ind.; Jasper, Ind.; Vincennes, Ind.; Illinois, North Carolina, New York, Kentucky and Washington, D.C.

A native of Burlington, Iowa, Sister Alma Louise Mescher

currently ministers on the residential services staff and as a volunteer in health care services at Saint Mary-of-the-Woods.



Sr. Alma Louise Mescher, S.P.

She entered the congregation on Aug. 9, 1937, and professed perpetual vows on Jan. 23, 1946.

Sister Alma Louise graduated from Los Angeles City College with an associate degree and Immaculate Heart College with a bachelor’s degree in education. She earned a bachelor’s degree in biology at Saint Mary-of-the-Woods College, master’s degree in biology at Marquette University and doctorate in biology at the University of Notre Dame.

In the archdiocese, Sister Alma Louise taught at the former St. Patrick High School in Terre Haute in 1946 and the former Schulte High School in Terre Haute from 1954-55.

At Saint Mary-of-the-Woods College, she served as a biology instructor from 1962-81, professor of mathematics and science from 1991-92, professor of gerontology from 1992-93 and professor of biology from 1993-2003.

Sister Alma Louise also ministered in California and Illinois. †

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# Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2008 by Catholic News Service.

## The Holy Land's geography affected biblical history

By Fr. Dale Launderville, O.S.B.

The Holy Land is a land of contrasts. In this country that is approximately 50 miles wide and 150 miles long, one encounters snow-capped mountains (Mount Hermon), barren deserts (Judean Desert), a large freshwater lake (Sea of Galilee) and a salt sea (Dead Sea). It has an ocean coast (Mediterranean Sea), a small river (Jordan River), rich agricultural land (coastal plain and the Jezreel Valley in Galilee) and semiarid expanses (southern regions around Beersheba known as the Negev).

The beauty of this landscape is celebrated in the psalms as testimony to the splendor of the Creator.

The pilgrim to the Holy Land gathers a rich storehouse of images that will come to mind as he or she prays the psalms and reads other sections of Scripture. Even a brief visit to this land will stock the mind of the believer with pictures and information that will shape and nourish the way he or she reads the Bible thereafter.

The rainy season in Israel extends from November through March.

With the onset of the dry season in April, the amount of green vegetation in the regions south and east of Jerusalem begins to diminish so that by August, Jerusalem belongs more to the desert region than to the sown land.

The herders of sheep and goats, like Abraham and Sarah, move their flocks out into the wilderness in November, and gradually move them back toward the sown land in May and the following months as the pasturage dictates.

Contemporary visitors frequently see herders tending their flocks of sheep and goats not only in the Negev, but also within the city limits of Jerusalem.

Jerusalem is situated on a mountain spur in the southern hill country about 40 miles east of the Mediterranean Sea. Two valleys make the south, east and west sides of this location difficult to access; therefore, it was ideal as a location for a defensible city.

David and his men conquered the city by ascending the water shaft above the Gihon spring, taking the Jebusite inhabitants by surprise (2 Sm 5:6-10). Prior to gaining control over Israel and Judah, David and his men moved among

the ravines and caves of the Judean Desert south and east of Jerusalem.

This region receives only a few inches of rain annually compared to the 25 inches that Jerusalem receives each year. The population was small and transient in biblical times; it was a place of refuge for those at odds with the authorities in Jerusalem.

The road leading into the Judean Desert ran by the Garden of Gethsemane and offered a ready-made escape route in the tense moments leading up to Jesus' arrest (Mk 14:32-36; Lk 22:39-46). It was a route that, in following his father's will, he chose not to take.

Jericho lies about 10 miles east of Jerusalem, but it is about half a mile lower in elevation. It will snow in Jerusalem and in Bethlehem (which lies four miles south of Jerusalem), but in Jericho the temperature rarely dips below 50 degrees.

This route through Jericho and then north along the Jordan River was the usual route for Jesus and his disciples to take on their return to Galilee. The other

route along the mountain ridges of the hill country would have taken them through the land of the Samaritans, a region which observant Galilean Jews typically avoided (Jn 4:4-9).

Galilee, the region to the west and north of the Sea of Galilee, is a fertile region of valleys and gently rising hills that was important for both agriculture and as a part of the primary overland trade route linking Mesopotamia with Egypt.

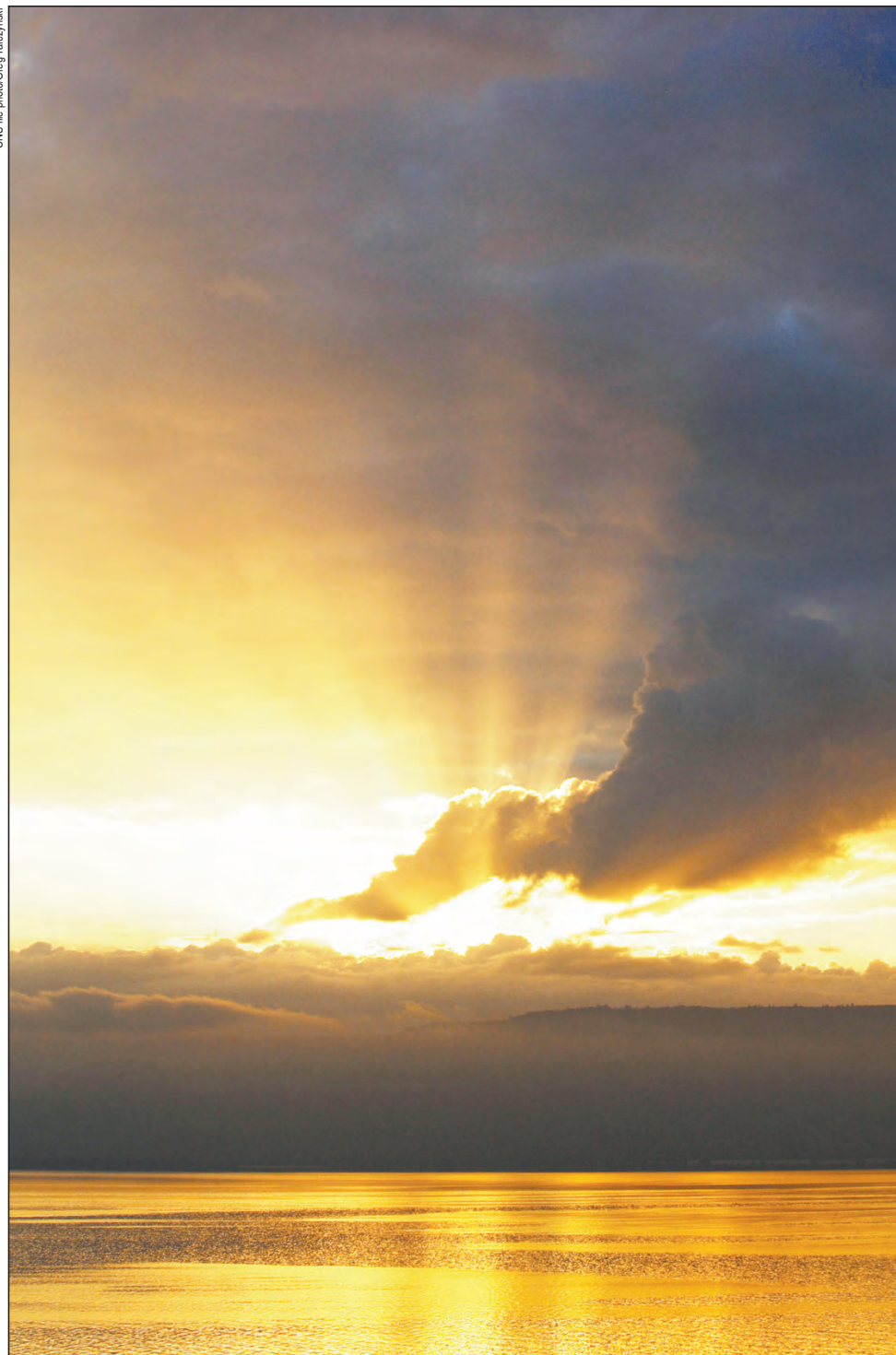
The town of Megiddo at the western edge of the large Jezreel Valley was an important military outpost and location for collecting tolls from caravans. It is in this broad valley through which many nations passed where the battle at the end of the world is envisioned to occur in the Book of Revelation (Rv 16:16). Armageddon is derived from "har megiddon," "the mountain range of Megiddo."

The numerous villages around the 64-square-mile Sea of Galilee would have been supported both by the local agricultural economy and by fish.

Southwest of the Sea of Galilee rises a very high hill known as Mount Tabor, which is the traditional location of Jesus' transfiguration. From the Sea of Galilee, Mount Hermon on the Lebanon border is visible on a clear day.

*'The pilgrim to the Holy Land gathers a rich storehouse of images that will come to mind as he or she prays the psalms and reads other sections of Scripture.'*

—Fr. Dale Launderville, O.S.B.



The sun rises over the Sea of Galilee in this view from Tiberias in Israel. The beauty of the Holy Land is celebrated in the psalms as testimony to the splendor of the Creator.

The areas of Galilee and the Mediterranean coast were occupied by the Canaanites and the Philistines when Israel's ancestors came into the land from Mesopotamia at the time of Abraham (circa 1800 B.C.) and from Egypt at the time of Moses (circa 1250 B.C.).

Therefore, the Israelites settled in the central hill country to the north and south of Jerusalem.

The cities of Shechem, Samaria, Bethel and Hebron were located in this mountainous region that was conducive to

terrace farming, vine growing and herding.

Each of these cities had an important sanctuary at which various Israelite tribes gathered on a regular basis.

With the construction of the temple in Jerusalem at the time of Solomon (960-922 B.C.), Jerusalem gained importance as the most important religious center in the land.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †

### Discussion Point

## The Holy Land should be a place of peace

### This Week's Question

What is your greatest hope for the Holy Land today?

"That the sacred places there would be preserved and not torn apart because of the warring factions."  
(Jean St. Peter, Kenosha, Wis.)

"I hope that it would open up for all, not be dominated by one religion or fought over. I'd like for people to come and go as they please."  
(Bill Yonke, Largo, Fla.)

"Peace. That there would be peace and acceptance, and that people would hold it as the treasure it is."  
(Jean Hartman, St. Clair Shores, Mich.)

"I would simply hope that there would be peace and justice for all who live in that region and safe access for pilgrims because it is such a holy place."  
(Marc Cousineau, Lebanon, N.H.)

### Lend Us Your Voice

An upcoming edition asks: What are some unique challenges faced by the pope today?

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



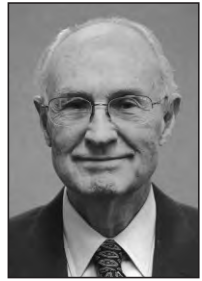
CNS photo/Ancho Gosh, Reuters

From the Editor Emeritus/John F. Fink

## Biblical women: Mother and sons martyred

(Twenty-seventh in a series)

When we think of martyrs, we think first of Christians. But the Jews, too, had martyrs. An account of the martyrdom of a woman and her seven sons is in Chapter 7 of the Second Book of Maccabees.



It happened while the Greeks were occupying Palestine and insisting that the Jews obey Greek customs. King Antiochus IV forbade circumcision and the Jewish dietary laws. Those who disobeyed were tortured cruelly and put to death.

Nothing can be crueler than to force a mother to watch her sons be tortured and killed. That is what happened before Judas Maccabeus and his brothers rebelled against the Greeks in 165 B.C. And it was all over the refusal of the brothers to eat pork.

The mother had clearly taught her sons to believe in the resurrection of the body—at least for the just. Belief in the resurrection was not part of Judaism from the beginning, but it is clear that it was taught by the time of the Maccabees.

I will not go into the details of the torture of the seven brothers; you can look them up in your Bible if you are so inclined. For this series on biblical women, I'll concentrate on the actions of the mother.

The book praises her for encouraging her sons to die bravely. It says, "Most admirable and worthy of everlasting remembrance was the mother, who saw her seven sons perish in a single day, yet bore it courageously because of her hope in the Lord" (2 Mc 7:20).

She spoke in Hebrew to her sons, telling them, "Since it is the Creator of the universe who shapes each man's beginning, as he brings about the origin of everything, he, in his mercy, will give you back both breath and life, because you now disregard yourselves for the sake of his law" (2 Mc 7:23).

After six of the seven brothers had been killed, Antiochus appealed directly to the mother, urging her to advise her son to save his life. Finally, she went through the motions of persuading him. But again, she spoke in Hebrew rather than Greek.

Leaning close to her son, she said, "Son, have pity on me, who carried you in my womb for nine months, nursed you for three years, brought you up, educated and supported you to your present age. I beg you, child, to look at the heavens and the earth and see all that is in them; then you will know that God did not make them out of existing things; and in the same way the human race came into existence. Do not be afraid of this executioner, but be worthy of your brothers and accept death, so that in the time of mercy I may receive you again with them" (2 Mc 7:27-29).

Naturally, he proved to be as courageous as his brothers, telling the king that the king would not escape the hands of God. The king was enraged and treated him worse than the others before killing him.

The mother was the last to die. †

Cornucopia/Cynthia Dewes

## Grace-ful living when times are hard

A friend with whom I'd reconnected after a few years told me when we'd spent an afternoon together, "This is the first time in ages I haven't had a conversation without discussing all our ailments." It was surprisingly true.



It seems we've reached a time when ailments, funerals and retirements are more frequent events. They tend to occupy our thoughts and even depress us despite our belief in redemption and eternal life with Christ. They're "downers."

Even when we're young, many of us experience other unpleasant events in life: chronic illness, early deaths of people we love, poverty or physical handicaps. And sometimes it's really hard to see their positive sides, the actual graces which often accompany them.

The January 2008 issue of *St. Anthony Messenger* magazine contains a story which points out the graces bestowed upon a family with a handicapped child, a situation most of us would consider a test of faith.

Appropriately titled "Pure Grace," the article by Mary Kay Kusner describes her "extraordinary daughter" named Anna Katherine, which means "Pure Grace."

Following her husband's traumatic but successful battle with cancer, Kusner had thought her family was necessarily complete with the three sons that they already had. But she felt a longing which she recognized through prayer as the desire for another child. When she became pregnant with a girl, she and her husband were thrilled.

There were warning signs of trouble during the pregnancy, but only when the baby was born did they realize how serious it was. Anna had a chromosome abnormality which included a low IQ and a different appearance. Her forehead was flat and her eyes bulged.

After months of tests, surgeries and anxieties over stabilizing their baby's health, the real test of faith began for Kusner. But while she responded with apprehension, her sons loved their sister unconditionally from the start.

The boys loved to make Anna laugh, they wrestled and played with her, and became annoyed when strangers stared at her unusual looks. They never saw her differences, and were never embarrassed to be with her.

Once, when Kusner wondered aloud why Anna was born the way she was, her 11-year-old son said, "Well, Mom, if God didn't make her the way she is, then she wouldn't be Anna."

His remark gave her pause, Kusner says, because Anna is the exact opposite of what she thought she needed.

"She has taught me that faith is not being in control. Faith is not perfection. ... Faith is also not being closed to what can be. ... Anna has taught me to be more open, to allow life to become what it can be, not to force it to be what I think it should be."

Kusner's experiences confirmed my own, making this story especially meaningful to me. Like her, I am a control freak who felt surprised and frightened by the challenge of having handicapped children. Only as time went on did I, like her, understand them as precious gifts from a good God.

We never know where God's grace will come from, and we soon learn that it isn't something we can mandate.

Grace came to the Kusner family in the form of Anna, and grace came to our family with the births of Pete and Andy.

I've often thought when Christ said to the Apostles Peter and Andrew, "Come after me, and I will make you fishers of men" (Mt 4:19), he might well have been sending them to us.

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

Faithful Lines/Shirley Vogler Meister

## May the banner of God's love be over us

"If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing symbol.



"And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains, but do not have love, I am nothing.

"If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing.

"Love is patient, love is kind. It is not jealous, [love] is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things.

"Love never fails. ... So faith, hope, love remain, these three; but the greatest of these

is love" (1 Cor 13:1-8, 13).

Because Valentine's Day occurs just before most readers receive *The Criterion* this week—and because many of us will celebrate Valentine's Day over the weekend—I open "Faithful Lines" with verses from 1 Corinthians, Chapter 13.

Through the years when I've been asked what I consider my lucky number, I've always said "13" because of that passage. Some say my reason is illogical. Perhaps so since I surely am in no way superstitious about anything.

When it comes to love, however, those who know me realize that this is the virtue I appreciate the most in others and in myself.

It is also not an easy virtue to consistently follow. Perhaps it was during past Marriage Encounters that my husband, Paul, and I heard the slogan, "Love is a decision." The bottom line: That is true.

Most of us have the innate ability to love, but sometimes we (meaning I, in this case) tend to trivialize the word with informal observations, i.e.: I love ice cream. ... I love sitting in a sauna. ... I love balmy days.

Such statements are silly compared to

my saying, "I love God. ... I love my family. ... I love my friends."

Yet, the word applies in myriad ways to all areas of life. Love also tends to ebb and flow like the seasons depending upon our physical, emotional and spiritual challenges.

The Greeks have three words meaning love: "Agape," a sacrificial unconditional love—the kind of love God gives us; "Philiae," friendship and brotherly love; and "Eros," love between husband and wife. With married couples, all three Greek words are necessary.

Love is not just a feeling. It is a way of life starting in infancy. If a child is reared in a loving, supportive environment, he or she will surely have the ability to love through adulthood.

To paraphrase the Song of Songs by Solomon in the Old Testament, God brought us to the banqueting house and his banner over us is love.

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

Go and Make Disciples/John Valenti

## How can we approach adult faith formation?

"What's working well in our parishes?" According to participants at a recent archdiocesan workshop, the top answers to that question were:



- Christ Renews His Parish.
- Small Church Communities.
- The Rite of Christian Initiation of Adults (RCIA).
- Lenten reflection series.

The comments were solicited from 27 parish representatives during a recent workshop titled "Our Hearts Were Burning Within Us: A Strategic Plan for Adult Faith Formation in the United States."

Matthew Hayes, president of Brebeuf Jesuit Preparatory School in Indianapolis and former chief catechetical director for the Archdiocese of Louisville, facilitated the day.

Participants previewed the aforementioned United States Conference of Catholic Bishops' adult faith formation document, and the day was spent focusing on the positive aspects of what our parishes are doing. There was also a discussion on concrete approaches to adult faith formation.

Donna McKenzie, a member of St. Joseph University Parish in Terre Haute, asked, "How can we deal with the limited time that families have?" and "How do we balance doctrine, faith, ritual, spirituality and community?"

Susan Isaacs, a member of St. Mary-of-the-Knobs Parish in Floyds Knobs, asked, "How do we best train adult leaders who themselves need to be educated in the faith?"

Ron Greulich, director of stewardship education for the Archdiocese of Indianapolis, said, "I like the idea of catechist certification for adult faith formation."

In reflecting on the six dimensions of adult faith formation content and the qualities of mature faith, the group also had a few recommendations for the archdiocesan Office of Catholic Education:

- Provide a vision for adult faith formation.
- Provide training, structure and certification for adult faith formation leaders.
- Offer workshops, printed material and Web-based information on "how to facilitate adult groups."
- Provide an "Our Hearts Were Burning" leader's guide.
- Send a monthly e-mail, including articles, by adult faith formation leaders.
- Provide a list of resources, adult programs and links which parishes can implement.
- Recruit new members for the Archdiocesan Adult Faith Formation Committee.
- Help establish adult faith formation teams.

• Conduct quarterly meetings for adult faith formation leaders for faith-building, training, inspiration and enrichment.

• Communicate success stories.

• Encourage pastors to be actively engaged in adult faith formation programs.

• Offer an Ecclesial Lay Ministry session in New Albany.

• Provide consistent program offerings for all parishes.

• Work toward more full-time staff for adult faith formation in parishes.

Keeping the goal in focus, here is the plan that workshop participants decided on: Promote ongoing conversion to Jesus, facilitate active membership in the Catholic community and become disciples to the world.

Recognizing that these have been longtime goals in the archdiocese, Anne Corcoran, adult faith formation director at St. Monica Parish in Indianapolis, said, "Continue to focus on parish leadership training."

She added, "This was a great day and a great help."

(John Valenti is the associate director of Evangelization and Faith Formation for the Archdiocese of Indianapolis. E-mail him at [jvalenti@archindy.org](mailto:jvalenti@archindy.org).) †

Second Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Feb. 17, 2008

- Genesis 12:1-4a
- 2 Timothy 1:8b-10
- Matthew 17:1-9

The Book of Genesis provides the first reading for this Lenten weekend.



Usually, people associate Genesis with creation. However, Genesis also is a source of divine revelation in other respects. This weekend's reading, for example, tells about God's promise to Abraham.

Scholars believe that Abraham was an actual person, not a myth or a result of imagination. Abraham, or Abram, was known for his unshaken faith in God. He even was willing to sacrifice—and in the process to kill—his son, Isaac, because God commanded it.

God spared Isaac by telling Abraham to sacrifice an animal rather than Isaac.

Still, rewarding Abraham's fidelity, as recounted in this reading, God promised that his descendants would be the Chosen People. God would protect them and give them life as God gave Isaac life. In return, they would have to be faithful to God.

The next reading is from the Second Epistle to Timothy.

Among Paul's converts was Timothy, the son of a pagan father and a devout Jewish mother. Apparently, Timothy was very special as a convert. Paul called Timothy a "beloved son" (1 Cor 4:17).

According to the New Testament, Timothy was Paul's secretary at one point. He once was imprisoned with Paul but was released.

Also according to tradition, Timothy became the bishop of Ephesus, then a seaport and a major pagan religious shrine on the coast of the Mediterranean Sea in modern Turkey.

In this reading, the epistle encourages Timothy to be strong in his Christian belief despite the difficulties and obstacles that will arise in his life.

St. Matthew's Gospel, in the third reading, tells the awesome story of the Transfiguration.

This story is a Synoptic Tradition, also appearing in the Gospels of Mark and Luke.

Once again in a Gospel, the Apostles are presented as being not just the Lord's constant companions, but moreover the recipients of very unique revelation. The Twelve knew much more about Jesus, and about the message of Jesus, than others knew. Jesus made them privileged students to enable them eventually to take the Gospel to people far and wide.

There was another purpose for such special instruction. The Apostles, as they preached the Gospels themselves, would meet many problems. They were human, fully subject to fear, doubt and discouragement. Their faith needed to be reinforced and affirmed. The Transfiguration surely accomplished this purpose for Peter, James and John.

The message is clear. Going to a mountaintop symbolized the search for God. Brilliant light, symbolizing God, shined. Pure white symbolized God. Finally, surrounding Jesus were Moses and Elijah, the great heroes of the religious tradition. He was the Son of God, the God heard by, and beloved by, the prophets.

## Reflection

Lent is under way. The Church begins its lesson for this Second Sunday of Lent by telling us that God actually appears and acts in human lives. He was there with Abraham.

God gives life and peace. He promised life and peace to the descendants of Abraham, and by extension to all who are as loyal to God as Abraham was loyal.

Believers are loyal when they obey God's commands and allow nothing to supercede God. However, as with the Apostles and Timothy, being a good disciple is not without difficulties. Disciples must be resolute.

To encourage us to be resolute as disciples, the Church teaches us about Jesus. It reveals to us the Transfiguration. It tells us that Jesus is God. He is life.

None equals the power of Jesus. Nothing else gives genuine life and peace. Jesus is the wondrous fulfillment of the ages-long process by which God reached out to people to give them hope, joy and life.

Pointing us toward Easter, the Church tells us that Jesus offers us life and hope, but we must accept this plan by being true to God. †

## Daily Readings

**Monday, Feb. 18**  
Daniel 9:4b-10  
Psalm 79:8-9, 11, 13  
Luke 6:36-38

**Tuesday, Feb. 19**  
Isaiah 1:10, 16-20  
Psalm 50:8-9, 16bc-17, 21, 23  
Matthew 23:1-12

**Wednesday, Feb. 20**  
Jeremiah 18:18-20  
Psalm 31:5-6, 14-16  
Matthew 20:17-28

**Thursday, Feb. 21**  
Peter Damian, bishop and doctor  
Jeremiah 17:5-10  
Psalm 1:1-4, 6  
Luke 16:19-31

**Friday, Feb. 22**  
The Chair of Peter, Apostle  
1 Peter 5:1-4  
Psalm 23:1-3a, 4-6  
Matthew 16:13-19

**Saturday, Feb. 23**  
Polycarp, bishop and martyr  
Micah 7:14-15, 18-20  
Psalm 103:1-4, 9-12  
Luke 15:1-3, 11-32

**Sunday, Feb. 24**  
Third Sunday of Lent  
Exodus 17:3-7  
Psalm 95:1-2, 6-9  
Romans 5:1-2, 5-8  
John 4:5-42  
or John 4:5-15, 19b-26, 39a, 40-42

## Question Corner/Fr. John Dietzen

# Very early Christian art rarely included images of the cross

**Q**In our art history class, the question arose of why crucifixes in Catholic churches usually include the figure of Christ and Protestant crosses do not.



Neither the teacher nor any student could give an answer.

Does it involve differences between Protestant and Catholic doctrines? (Ohio)

**A**The difference between the two types of crosses is related to different ways that Christians have historically honored the humanity of Jesus, and tried to portray the meaning of his saving death and resurrection.

It predates by centuries the differences between Catholic and Protestant customs and beliefs.

Very early Christian art rarely included images of the cross.

Since crucifixion was the Roman punishment for criminals, followers of Christ didn't quite know at first how to handle the "sign" of the cross, fearing that people outside the faith would focus on its shameful aspects and miss the Christian conviction that the crucifixion of Jesus was a sign of God's infinite love for the human race.

As St. Paul wrote, Christ's death on the cross is foolishness to nonbelievers, "but to us who are being saved it is the power of God" (1 Cor 1:18).

The cross appeared more widely later, but during roughly the first 800 years of Christianity the Passion and death of Christ were viewed in both theology and art not so much as experiences of horror and pain, but as expressions of the triumph of God in Jesus Christ over suffering and death.

For example, the Fathers of the Church, recognized as among the greatest early bishops and theologians, saw the five wounds of Christ (on his hands, feet and side) as sources of grace, giving birth to his body, the Church.

This understanding of our Lord's death explains why during those centuries Christian crosses rarely bore the image of Christ as suffering. The conviction that the death of Christ was part of the whole paschal mystery, encompassing the death, resurrection and glorification of Jesus as one cosmic event, expressed itself by predominant emphasis on the Resurrection.

For the same reason, crosses were

frequently adorned with precious jewels.

Even when the physical body of Christ began to appear on crosses, it was often the risen, living Lord that was shown rather than the anguished, dying Christ that became common later.

Interestingly, the more mystical, otherworldly vision of Christ triumphant and ruling over all creation prevalent in early Christianity largely continues to this day in the theology and iconology of the Eastern Catholic Churches.

The more graphically brutal images showing Jesus with the crown of thorns and disfigured in bloody agony have been more common since around the 10th century.

However, with today's renewed emphasis on the Resurrection and its central role in the history of salvation, something like jeweled crosses and crucifixes with the body of the risen Christ are again not uncommon in Catholic churches.

No one, to my knowledge, has satisfactorily explained why Protestant Churches customarily use crosses without the body of the Lord.

Perhaps it was another way that some 16th-century Reformation leaders distanced themselves from Roman Catholic art and iconography, which, as I explained, by that time generally portrayed on its crosses a tortured and humiliated Christ.

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

## My Journey to God

# People of Lent

### John the Baptist

I prepare His way,  
Accept that I must decrease,  
Fulfilling the prophecy,  
This best man's joy now complete.

### Nicodemus

In the night, I came.  
He said, "Believe in God's Son.  
"You must be born again  
"To enter His kingdom."

### Woman at the Well

Ordinary day,  
Bucket in hand, I bring,  
I draw these words from Him,  
"You will never thirst again."

### Man Born Blind

He opened my eyes,  
I was blind and now I see  
God's works made visible through me.  
"Lord, I do believe."

(Cathy Dearing is a member of St. Barnabas Parish in Indianapolis. This statue depicts the baptism of Jesus by John the Baptist, and is part of the baptismal font at Our Lady of the Most Holy Rosary Church in Indianapolis.)



Photo by Mary Ann Weyand

### Peter

Three times I deny,  
He turns and looks at me.  
This rock weeps bitterly,  
Upon this rock, mercy.

### Joseph of Arimathea

I ask for His body,  
Bury Him according to custom.  
After three days,  
I hear that my Lord has risen.

### By Cathy Dearing

# 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.

**AMATO, Florence E. (DeRosa)**, 78, Holy Spirit, Indianapolis, Jan. 22. Mother of Susan Griffin. Grandmother of two.

**AUSTERMAN, Martha**, 91, St. Andrew, Richmond, Jan. 19. Mother of Mary Fisher, Roseann Nicolls, Dr. John and Richard Austerman. Grandmother of 11. Great-grandmother of 17.

**BEDEL, Edna L.**, 87, St. Louis, Batesville, Jan. 29. Mother of Eric, Greg and Phil Bedel. Sister of Mary Hegwood. Grandmother of seven. Great-grandmother of five.

**BISCHOFF, Francis J.**, 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 22. Husband of Virginia Bischoff. Father of Dennis, Stephen and William Bischoff. Grandfather of two.

**BRANT, Marcia Kathleen**, 92, St. Luke the Evangelist, Indianapolis, Jan. 16. Mother of Sandra Koss, Ronni Miller and Walter Brant. Sister of Jean Bernas. Grandmother of six. Great-grandmother of four.

**BRUMFIELD, Michael J.**, 53, St. Paul, Tell City, Jan. 16. Husband of Jane Brumfield. Father of Nichole Brumfield. Stepfather of Stevi Evrard, Ryan and Travis Wheatley. Son of Charlene Brumfield.

**CALLAHAN, Mary Elizabeth**, 86, St. Mary-of-the-Woods, St. Mary-of-the-Woods, Jan. 30. Mother of Mary Jeanette Ellingsworth, Jim, Michael and Patrick Callahan. Sister of Edythe Norris. Grandmother of seven. Great-grandmother of 17.

**CONSODINE, Margaret L.**, 85, St. Luke the Evangelist, Indianapolis, Jan. 14. Sister of

Shirley Granahan, Marion Mills, Barbara, Diane and Doris Consodine.

**FODORA, Amelia**, 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 5. Mother of Elizabeth Elliott, Margaret Ware and James Fodora. Sister of Thomas DeGregory.

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

**GATZEK, Paul**, 72, St. Andrew, Richmond, Jan. 13. Husband of Carolyn Gatzek. Father of Paula Brisco, Marie Matney, Joe, Mike and Stanley Gatzek. Brother of

Camille Gatzek. Grandfather of six.

**GRAMMER, Mary Louise**, 87, St. Anne, New Castle, Feb. 2. Mother of Donna and Marlene Rusterholz, Mae Beth Wade and Bob Grammer. Sister of Russell Manlove. Grandmother of five. Great-grandmother of 10.

**HARPENAU, Mary Catherine**, 88, St. Pius V, Troy, Jan. 13. Mother of Eileen Burnette, Joyce Mulzer, Clem and Larry Harpenau. Grandmother of 12. Great-grandmother of 14.

**HARVEY, Jean W.**, 93, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 18. Wife of Richard Harvey. Mother of Jessie Graves. Sister of Kathryn Markley and Mark Garrett. Grandmother of two. Great-grandmother of four.

**HEATH, Marceil**, 87, Holy Family, Richmond, Jan. 25. Mother of Judy Roell. Sister of Robert Fasnacht. Grandmother of one.

**HUBER, Harry Lee**, 84, St. Michael, Cannelton, Jan. 6. Father of Susan Bradley, Kristina James, Lisa Harris, Nancy May, Michael and Paul Huber. Grandfather of 15. Great-grandfather of four.

**HUFF, Greg Allen**, 37, St. Bartholomew, Columbus, Jan. 19. Husband of Loretta (Keller) Huff. Father of Elizabeth, Doug and Zachary Huff. Son of Bill and Rose (Williams) Huff. Brother of Mark Huff. Grandson of Dorothy Williams.

**KAPPES, Jennifer Lee Ann**, 31, Most Sorrowful Mother of God, Vevay, Jan. 24. Mother of Trenton Whitham. Daughter of Frank Kappes and Sheila (Price) Dickerson. Stepdaughter of Debbie Kappes. Sister of David Kappes. Stepsister of Casie Hankins.

**KELLERMAN, Jack**, 65, St. Louis, Batesville, Feb. 4. Husband of Vicki (Decker) Kellerman. Father of Amy Streater, Adam, Clay, John and Pete Kellerman. Brother of Becky Gaskill, Charlotte Heppner, Peg Weber, Bob and Dan Fehrman. Grandfather of 10.

**KNIEPER, William J.**, 72, St. Agnes, Nashville, Jan. 24. Husband of Ginny (Wright) Knieper. Father of Linda McGrath, Debra Price, Annette, Cynthia and Brian Langley, John and Ralph Knieper. Grandfather of six.

**LANGSFORD, Ernest H.**, 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 30. Husband of Dorothy Langsford. Father of Tammy Ramsey, Crissy Thomas, Alex, James and Lance Langsford.

Stepfather of Anthony, Michael and Vincent Gatto.

**MARTIN, Virgil Bryant**, 87, St. Bartholomew, Columbus, Jan. 25. Husband of Evelyn (Wright) Martin. Father of Eva Caudill and Richard Bryant. Grandfather of four. Great-grandfather of six.

**MCCANN, Anthony R.**, 71, St. Pius X, Indianapolis, Jan. 26. Father of Martha Berghoff, James and Michael McCann. Brother of Mary Susan Dial, Ann Kane and Margaret Schmidt. Grandfather of seven.

**MILLER, David L., Sr.**, 47, St. Mary, Greensburg, Feb. 3. Husband of Angela Miller. Father of Brandi and David Miller. Stepfather of Amanda Vires and Chastity Powers. Son of Leo and Helen Miller. Brother of Dawn Powers, Debra White, Amy Wilmer and Christopher Miller. Grandfather of two.

**NOLTE, Cornelia**, 83, Prince of Peace, Madison, Jan. 24. Mother of Sandi Norman. Sister of Patricia Banschbach and Marjorie Lee Bruce. Grandmother of six. Great-grandmother of five.

**OSBORN, Doris Faye**, 81, St. Augustine, Jeffersonville, Jan. 23. Mother of Brenda LaHue, Robert and William Neafus. Sister of Mary Barnes, Denzil and James Curts. Grandmother of six. Great-grandmother of nine.

**PFAU, Charles**, 60, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 27. Brother of Kathryn McCormick, Peggy Pfau and Theresa Slaton.

**RUST, Frank Paul**, 82, St. Paul, Tell City, Jan. 13. Husband of Mary (Bender) Rust. Father of Judy Sims, Joe and Keith Rust. Grandfather of four.

**SAKSA, Raymond**, 51, St. Malachy, Brownsburg, Feb. 2. Husband of Diane M. (Simko) Saksa. Father of Brianna, Caitlin, Stephanie and Mark Saksa. Brother of Rosemarie Schmelter, Richard and Robert Saksa.

**TEGELER, Jean Ann**, 72, St. Andrew, Richmond, Jan. 19. Mother of Donna Kinley, Frederick, Steve and Thomas Tegeler. Sister of Tom Fitzgibbons. Grandmother of nine.

**THOLE, Alma C.**, 93, St. Maurice, Napoleon, Jan. 28. Sister of Esther Youngman.

**VanHOORDE, Adelaide L.**, 79, St. Pius X, Indianapolis, Feb. 1. Mother of Mary Banasiak, Linda Lindberg, Cindy Reynolds, Cheryl Schmidt and Mark VanHoorde. Grandmother of 13. Great-grandmother of three. †



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## Franciscan Sister Boniface Konrad was a teacher for 52 years

Franciscan Sister Boniface Konrad died on Dec. 17 at St. Clare Hall, the health care facility for the congregation of the Sisters of the Third Order of St. Francis, in Oldenburg. She was 88.

The Mass of Christian Burial was celebrated on Dec. 20 at the motherhouse chapel. Burial followed at the sisters' cemetery there.

The former Anna Konrad was born on Dec. 1, 1919, in Zemun, Yugoslavia.

She entered the Oldenburg Franciscan community on Sept. 8, 1937, and professed her final vows on Aug. 12, 1943.

Sister Boniface taught for 52 years at Catholic grade schools and high schools as well as at Marian College in Indianapolis. She specialized in German, world history and U.S. history.

In the archdiocese, Sister Boniface taught at St. Andrew School in Richmond and Oldenburg Academy of the Immaculate Conception in Oldenburg.

In Indianapolis, she taught at the former St. Francis de Sales School, St. Therese of the Infant Jesus (Little Flower) School, St. Michael School, Father Thomas Seccina Memorial High School and Marian College.

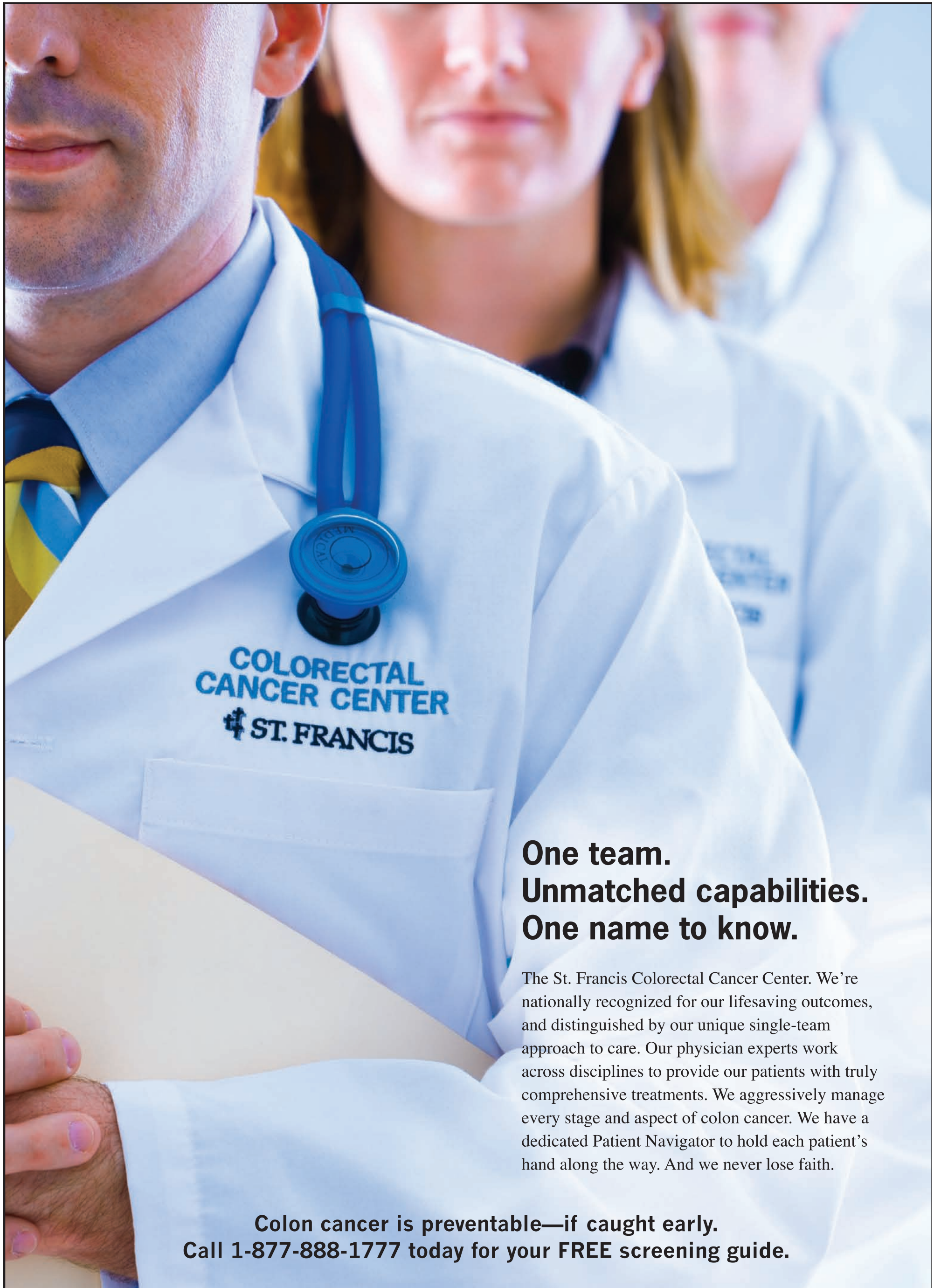
She also taught at Catholic schools in Ohio.

In 1993, Sister Boniface retired to the motherhouse, where she ministered in community service. She moved to St. Clare Hall in 2005.

Surviving are several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †





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