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

By John Shaughnessy

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

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

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

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

There was just one problem. On that first night in the church, Trippi announced to the homeless people that he was available to examine them and treat them for free. They returned his look of anticipation with their own looks of doubt and suspicion.

Still, after an awkward length of time, one man left his pew to see Trippi in the church’s nursery. When he returned, the other people in the pews looked at him for a sign of what had happened.

The man just shrugged his shoulders.

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

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

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

See CLINICS, page 2

The healing touch

In 20 years, the stories of the Gennesaret Free Clinics have increased dramatically, but they all still flow from the story of faith of Dr. Jim Trippi, who continues to deliver care, which is a story of faith that still makes Trippi smile and laugh softly.

But the story of Trippi, who continues to deliver care, which is a story of faith that still makes Trippi smile and laugh softly, is not just his story. It is a story that still makes Trippi smile and laugh softly, the story of the start of the Gennesaret Free Clinics—a volunteer, grassroots health care effort in Indianapolis that now has about 12,000 encounters each year with poor and homeless men, women and children.

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See CLINICS, page 2

Feb. 11 Mass to conclude archdiocesan novena

Archbishop Buechlein begins chemotherapy

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

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

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

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

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

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

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

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

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

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

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

“All are invited.”

(To send a message of support and prayer to the archbishop, log on to www.archindy.org/archbishop.)
By John Shaughnessy

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

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

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

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

“I cannot get through the system,” says Arno, a physician and an associate professor of medicine at the I.U. School of Medicine. “I’m happy to act in whatever way is needed—whether it’s just being a gateway to the better medical community or providing care to people who never get it.”

The clinic at St. Mary Parish is one of the latest outreaches of the Gennesaret Free Clinics, a grassroots, faith-filled effort that is marking its 20th year of providing free medical and dental care to the poor and the homeless in the Indianapolis area. By offering the organization’s mobile van to St. Mary’s every Saturday is a natural way of caring for people in the Hispanic community, Arno says.

“We opened it in September,” says Arno, who is also a member of the parish. “It’s a very bilingual parish. Father Michael O’Mara was aware of health needs by parishioners that really weren’t being met. For Spanish-speaking people, it’s a safe place where they are used to coming with their needs. It’s a natural thing. Young parents bring their children to the weekly clinics for immunizations. Hashunds escort their wives who are pregnant. Friendly staff, accompanied friends, trying to show there are people concerned about their medical needs.

About 20 percent of the patients are referred to Winship Health Services in Indianapolis for further evaluation.

“One person asked, ‘How much do I owe you?’” Hernandez recalls. “I told her ‘I don’t have to pay. Share very thankful. Most people are.’

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

“My faith has been strengthened, just by seeing how people are helping others,” Hernandez says.

A ‘real sense of what Jesus would do’

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

Jean van Ty1le was witnessing the sock exchange when she volunteered on Gennesaret’s mobile van clinic that travels throughout the city to serve the homeless on the streets.

“There was a patient who had no socks,”Van Ty1le remembers. “I saw the physician take off his socks, air them out in the sun and give them to the homeless man, who had sores on his feet. He was grateful.”

After that experience, Van Ty1le returned to her job as a professor of German at Butler University in Indianapolis. She asked her students to bring any socks they no longer used to the next class. Within a few days, she had 200 pairs. She delivered the socks to the clinics.

“Then I had the idea of starting a sock bank,” Van Ty1le says. “I thought it would connect the students to the underserved and uninsured people they would meet and help.

“They began to open their hearts to the patients,” says Van Ty1le, a member of St. Thomas Aquinas Parish in Indianapolis.

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

“She’s in her 70s who is blind in the beginning. I get to help people, share my knowledge and know they’re doing better,” she says. “I’m not dealing with insurance companies and handling money. I’m making a difference. The patients will put their medicine in their bags, reach across and touch you, and say, ‘God bless you.’

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

From heartbreak to inspiration

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

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

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

He recalls a medical visit from a young man in his late teens, a former prison inmate who had run out of the medicine he routinely received while he was in jail, medicine he could no longer afford.

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

That approach is part of the reason that the Gennesaret clinics have received national attention from former President George H.W. Bush as part of his “Point of Light” program.

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

“Early on, we hoped this wouldn’t be necessary after a while,” Trippi says. “There would be these heart breaking stories. It would be taken care of. But the melancholy gives way to a good feeling that you’ve been able to do something. Twenty years later, every encounter, every interaction, has been a pleasure.”

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

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

After he recovered, he was able to live on his own in an apartment building. There, one day, he opened the door as the man begged to use his phone. He saw that the baby was struggling to breathe.

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

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

“Sometimes it was a thing of miracles, a real heart-opening thing for me,” Trippi says. “It’s been a labor of love my whole life.”

(To learn more about Gennesaret Free Clinics, log on to www.gennesaret.org)
Senator passes bill aimed at employers of undocumented workers

By Brigid C. Ayer

Businesses that hire undocumented immigrants may be fined and eventually put out of business if a measure passed by the Indiana Senate by a 37-11 vote clears the Indiana House of Representatives in coming weeks.

Senate Bill 335, authored by Sen. Mike Delph (R-Carmel), would penalize businesses that knowingly hire undocumented workers beginning in October 2009.

The bill requires the attorney general’s office to be fined and eventually put out of business if a measure included Hoosiers for Secure Borders, the Indiana Federation for Immigration Reform and Enforcement (IFIRE) and Mike Cutter, an immigration agent from New York with 30 years of experience.

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

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

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

Senate Bill 335 of the Roman Catholic Church for more than 145 years, offering graduate-level courses for studying master’s degrees and continuing education. Students studying for the priesthood at Saint Meinrad Pursue a Master of Divinity degree. Lay degree students can earn a Master of Arts (Catholic Thought and Life), Master of Theological Studies or a Master of Arts degree in Catholic Philosophical Studies in a two-year program. The School of Theology is operated by the Benedictine monks of Saint Meinrad Archabbey.

In addition to the ICC, 177 students, 95 of whom are priesthood students from 26 U.S. and foreign dioceses and 11 religious communities.

(Roger Sean Gallagher contributed to this story.)
God's plan for marriage

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

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

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

Those studies consistently show that couples who live together before marriage are much more likely to divorce after marriage, but young people don't seem to believe that. They tend to look at cohabitation as a "trial marriage." To see if they can successfully live with one another before actually marrying. It is true that the people who cohabit have different characteristics than those who don't, and that partially explains the high divorce rate among those who cohabit before marriage. But studies that take those differences into consideration still report that cohabitation itself contributes to problems in marriage.

One of those different characteristics, of course, is the belief that sexual relations outside of marriage are morally wrong—that it involves mortal sin. U.S. society glorifies formation throughout our media, and children are exposed to that propaganda from an early age. The Church still teaches that sexual activities are moral only within the context of a marriage between a man and a woman.

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

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

The United States Catholic Catechism for Adults on marriage says on all this as it points out the need for marriage preparation programs: "These programs are all the more necessary because cultural changes in recent times have undermined God’s will for marriage. The so-called sexual revolution, aided by artificial contraception, has made it more culturally acceptable for men and women to have sexual relations without having to marry one another. The legalization of abortion has reduced the pressure on men and women to worry about the consequences of unwed pregnancies.

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

Marriage is indeed part of God’s plan, not only a social construct. As the Catechism of the Catholic Church says, "The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator. Marriage is not a purely human institution despite the many variations it has undergone through the centuries in different cultures, social structures and spiritual attitudes" (CCC, §1603).

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

In conclusion, single motherhood on any other modern substitutes for marriage simply can’t match God’s plan. We can count on the Church to continue to emphasize the importance of marriage despite our society’s efforts to minimize it.

—John F. Fink

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (“Comunicado e Progressio,” 116).

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content. Spelling and grammar will be corrected and letters may be limited to one letter every three months.

Concise letters (usually less than 300 words) are more likely to be accepted. Letters must be signed, but, for serious reasons, names may be withheld. Send your letter 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.
La inmigración es un problema complejo que es necesario resolver

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

The first issue to come up, by the time November elections are that we have time to study and reflect about the major issues, and to do so in a sincere, balanced, and clear way. Shortly before Christmas, I was a guest speaker for “Theology on Tap,” a Catholic forum for young adults. After a brief presentation on the meaning of Advent, I was asked if I would be willing to field questions, some of which had been submitted beforehand. I enjoyed that kind of format as a good opportunity for communication about our faith. The first question I was given was: “Of the current Democratic and Republican candidates for president, who would you like to see the next president?”

My immediate response was, “Surely you don’t expect me to answer that!” They laughed with me.

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

Of course, these are bright young adults, and they also asked if they are obligated to vote at all if none of the candidates pull their weight.

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

Many immigrants have risked their lives, indeed, many have died trying to come to a country that needs labor and where they can better the desperate situations suffered in their country of origin. I don’t know of immigrants whose primary goal is to get rich. Rather, they sacrifice a lot of ordinary human amenities in order to provide help to their families left behind and who are desperately in need.

There is no question that their illegal situation needs to be corrected; of course, breaking the law is not right. Nonetheless, these are human persons who deserve respect and help. These are people who share our human dignity and should be treated as such. Immigration laws, policies and processes need to make legalization possible and to resolve a grave problem.

Some prevalent myths need to be aired.

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

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

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

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

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

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

Do you have an intention for Archbishop Buechlein’s prayer list?

You may mail it to him at:

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

Tiene una intención que desee incluir?

¿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 Gaudio
Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el ser viciado en la iglesia, especialmente como sacerdotes y religiosos.
Benedictine Brother Christian Raab presents his vow chart to Archabbot Justin DuVall during a liturgy on Jan. 25 at the Archabbey Church in St. Meinrad. Brother Christian professed solemn vows during the liturgy, and became a full and permanent member of Saint Meinrad Archabbey.

Saint Meinrad monk professes solemn vows
Benedictine Brother Christian Raab professed solemn vows as a monk of Saint Meinrad Archabbbey on Jan. 25 during a liturgy at the Archabbbey Church in St. Meinrad. He entered the novitiate at Saint Meinrad in 2004 and professed simple vows the following year. In professing solemn vows of obedience, fidelity to the monastic way of life and membership in the community at Saint Meinrad, he becomes a full and permanent member of the Benedictine Community.

Brother Christian, 33, of Michigan City, Ind., earned a bachelor’s degree in religious studies at Indiana University in 1997 and a master’s degree in pastoral studies at Loyola University in Chicago in 2003. He worked for four years as a high school religion teacher in Chicago before coming to Saint Meinrad. He currently is a full-time presbytery student at Saint Meinrad School of Theology.

While in formation, he was co-editor of The Tradition of Catholic Prayer, published in 2007 by Liturgical Press. He also worked as the Scholar at Work, Abbey Press and the Office of Group Accommodations. He frequently gives tours of the Saint Meinrad campus and has had ministry placements at St. John Bosco Youth Group, Norton Hospital and the Branchville Correctional Facility. (Registrations are required by contacting Innucalate Heart of Mary parishioner David Jordan. A $15 donation covers the cost of a book by that name. The program continues at 6:30 p.m. on Jan. 29 at St. Monica Parish, 3613 S. Michigan Road, is the site of the March 11 session.

“Parishes united in spirituality, simplicity and sustainability for preserving God’s creation” is the mission statement adopted by the parishes for their “May Our Parish is Green” program during Lent to help people reduce their carbon footprints on the Earth. Msgr. Joseph F. Kapaun, pastor, will celebrate a Mass, 9 a.m., in the parish hall. Registration due Feb. 11. Information and reservations: 317-636-4478.

Our Lady of Peace Mausoleum Office for Pro-Life Ministry, 317-236-1569 or 800-328-5600. Office for Pro-Life Ministry, 317-236-1569 or 800-328-5600.

March 26, 2010


February 16
St. Mary Parish, 1334 S. 30th St., Indianapolis. Sacred Heart Guild, meeting, 8:30 a.m., $5 suggested donation. Registration required. Information: 317-236-6478.

February 17
Petersen Center, 50 W. 44th St., Indianapolis. Catholic Business Exchange, 7:30 a.m., $30 per person, $25 per student. Information: www.catholicbusinessexchange.org

February 18
St. Luke Parish, 2750 W. 43rd St., Indianapolis. Knights of Columbus, 7 p.m., $30 per person. Information: 317-574-4864, ext. 402.

February 19
St. Joseph Parish, 3002 E. Shore Dr., Indianapolis. Lutheran Women’s Mission, 8 a.m., program, $12 per person. Information: 920-723-6034.

February 20

February 21
St. Michael Parish, 2854 N. Meridian St., Indianapolis. Isaiah Lecture Series, “How to be a successful Prayer Partner,” 7 p.m., $15 per person. Information: 317-574-4864, ext. 402.

February 22
St. Mark the Evangelist Parish, 7575 Holliday Drive, Indianapolis. Women’s Club, 7:30 p.m., program. Information: 317-574-4864, ext. 402.

February 24
St. John the Baptist Church, 2700 E. 34th St., Indianapolis. St. Vincent de Paul Society of America, 7 p.m., program. Information: 317-236-1569 or 800-328-5600.

February 25
St. Benedict Parish, 1007 N. Meridian St., Indianapolis. Catholic Charismatic Renewal of Indianapolis. CCR retreat, 8:30 a.m. to 5 p.m., $25 per person. Information: 317-574-4864, ext. 402.

February 26

February 27

February 28
St. John the Apostle Parish, 6701 W. 45th St., Indianapolis. Women’s Club, 7:30 p.m., program. Information: 317-574-4864, ext. 402.

March 1
St. Benedict Parish, 1007 N. Meridian St., Indianapolis. Carmelite Sisters, 7:30 p.m., program. Information: 317-574-4864, ext. 402.

March 2
St. John the Baptist Church, 2700 E. 34th St., Indianapolis. St. Vincent de Paul Society of America, 7 p.m., program. Information: 317-236-1569 or 800-328-5600.

March 3

March 4
St. John the Apostle Parish, 6701 W. 45th St., Indianapolis. Women’s Club, 7:30 p.m., program. Information: 317-574-4864, ext. 402.

March 5

March 6

March 7
St. John the Baptist Church, 2700 E. 34th St., Indianapolis. St. Vincent de Paul Society of America, 7 p.m., program. Information: 317-236-1569 or 800-328-5600.
Religious honored at World Day of Consecrated Life Mass

By Sean Gallagher

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

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

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

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

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

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

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

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

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

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

“Sister Anna Rose, who is the principal of St. Ambrose School in Seymour, is a role model for me. I’ve been very, very inspired by her vocation. ‘I just see it as another step, and I hope I’m getting to be a better religious because of it. I’m really trying to get in with my prayer life because [the jubilee] means I’m aging a little bit and I’d better be ready for another step in life.’ Although half a century is a long time to spend as a religious, Providence Sister Marceline Mattingly entered her community at Saint Mary-of-the-Woods in 1933—25 years before Sister Anna Rose.

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

“I still love it,” said Sister Marceline. “It’s a special calling that God gave me. I’ve been very, very happy. I thank God every day that I became a Sister of Providence because it’s a very affirming community, a very loving community.”

Sister Marceline may have had an impact on the formation of others who have dedicated themselves to service in the Church in central and southern Indiana. While a teacher at St. Philip Neri School in Indianapolis during World War II, she taught the late Father James Sweeney and Father Joseph Kern, dean of the Terre Haute Diocese, who celebrated 50 years as a priest last year.

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

“I’d say they’re lucky kids,” she said with a smile. “If God is calling them, they should listen because they’re not going to get off the hooch. God’s going to go after them.”

The St. Francis Colorectal Cancer Center. We’re nationally recognized for our lifesaving outcomes, and distinguished by our unique single-team approach to care. Our physician experts work across disciplines to provide our patients with truly comprehensive treatments. We aggressively manage every stage and aspect of colon cancer. We have a dedicated Patient Navigator to hold each patient’s hand along the way. And we never lose faith.

Colon cancer is preventable—if caught early. Call 1-877-888-1777 today for your FREE screening guide.
Indianapolis parish to host annual Lenten speaker series

By Sean Gallagher

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

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

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

This year’s speaker series will be the seventh one that Our Lady of the Most Holy Rosary parishioner Bruce Konicek has coordinated. He is pleased with the strong turnout for the annual event, noting that, on average, approximately 200 people fill Priori Hall for each of the sessions.

“They are always trying to find something special to do during Lent. And I think this is a great chance to do that.”

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

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

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

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

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

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

Robert Royal, president of the Washington-based Faith and Reason Institute, will speak on the topic “Being Catholic in a Secular Age” on Feb. 27.

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

This year’s “Spaghetti and Spirituality” series will end with a presentation March 12 when Colleen Hammond, author of dressing with dignity (TAN, 2005), will speak on “He Said/She Said: Communicating Charitably in an Uncharitable World.”

Those interested in attending any session of Holy Rosary Parish’s “Spaghetti and Spirituality” series should notify the parish staff no later than 5 p.m. on the Monday prior to a specific program. While the dinners and the presentations are free, donations will be accepted.

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

Archdiocesan parishes schedule annual Lenten penance services

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

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

Batesville Deanery

Feb. 21, 7 p.m. at St. Mary of the Immaculate Conception, Aurora

Feb. 21, 7 p.m. at St. Martin, Yorkville

March 3, 7 p.m. at St. Louis, Batesville

March 4, 7 p.m. at St. Teresa Benedicta of the Cross, Bright

March 12, 7 p.m. at St. Mary of the Rock, Franklin County

March 12, 7 p.m. at St. Vincent de Paul, Shelby County

March 12, 7 p.m. at St. Lawrence, Lawrenceburg

March 13, 7 p.m. at St. Anthony of Padua, Morris

March 14, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

Feb. 26, 7 p.m. at St. Martin of Tours, Martinsville

Feb. 28, 7 p.m. at St. Paul Catholic Center, Bloomington

March 4, 7 p.m. at St. Vincent de Paul, Bedford

March 9, 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. 26, 7 p.m. at St. Michael, Greenfield, and Holy Spirit at Holy Spirit

Feb. 19, 7 p.m. at St. Simon the Apostle

Feb. 20, 1:30 p.m. at St. Philip Neri

Feb. 27, 7 p.m. at St. Thomas, Fortville

March 13, 7 p.m. for St. Bernadette, Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower) in Indianapolis

Indianapolis North Deanery

March 5, 7 p.m. for St. Pius X

March 6, 7 p.m. for St. Pius X

March 9, 7 p.m. for St. Gabriel the Archangel

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

March 4, 7 p.m. at St. Julian

March 4, 7 p.m. for Good Shepherd and St. Roch at St. Roch

March 9, 9:30 a.m. at St. Barnabas

March 10, 7 p.m. at Our Lady of the Greenwood, Greenwood

March 11, 7 p.m. at St. Mark

March 12, 7 p.m. for St. Joseph and St. Ann at St. Ann

Indianapolis West Deanery

Feb. 13, 7 p.m. at St. Michael the Archangel

Feb. 19, 7 p.m. at Mary, Queen of Peace, Danville

Feb. 25, 7 p.m. at St. Thomas More, Mooresville

Feb. 26, 6:30 p.m. at St. Monica

Feb. 28, 7 p.m. at St. Malachi, Brownburg

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 7, 7 p.m. at St. Christopher

March 11, 6:30 p.m. at St. Susanna, Plainfield

March 12, 7 p.m. for St. Joseph and St. Ann at St. Ann

March 13, 7 p.m. at Holy Angels

New Albany Deanery

Feb. 12, 7 p.m. at Most Sacred Heart of Jesus, Jeffersonville

Feb. 24, 4 p.m. for Our Lady of Perpetual Help

New Albany, and New 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, Laneville

March 10, 7 p.m. at St. Michael, Bradfor

March 10, 7 p.m. at St. Anthony of Padua, Clarksville

March 11, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs

Seamour 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 Sorrowsful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison

Feb. 26, 6 p.m. at Church of the American Martyrs, Scottsburg

Feb. 27, 6 p.m. at St. Patrick, Salem

Feb. 27, 7 p.m. at St. Mary, North Vernon

March 6, 7 p.m. at St. Bartholomew, Columbus

Tell City Deanery

March 9, 2 p.m. deanery service at St. Paul, Tell City

March 11, 6:30 p.m. deanery service at St. Meinrad, St. Meinrad

Terre Haute Deanery

Feb. 13, 7 p.m. at Annunciation, Brazil

Feb. 14, 12:30 p.m. and 7 p.m. at Sacred Heart, Clinton

Feb. 17, 7 p.m. at St. Joseph, Rockville

Feb. 20, 7 p.m. at St. Benedict, Terre Haute

Feb. 21, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute

Feb. 28, 7 p.m. at St. Patrick, Terre Haute

March 5, 7 p.m. at St. Paul the Apostle, Greencastle

Lenten activities available online

Be sure to visit The Criterion’s Lenten Web page at www.archindy.org/lent.

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

Carrie Ann Klein and Nicholas Brandon Fazio were married on Dec. 29, 2007, at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Joseph, Jr. and Mary Ann Klein. The groom is the son of Jack and Barbara Fazio. Father Stephen Banet, pastor of St. Jude Parish in Indianapolis and a family friend, celebrated the nuptial Mass.
Alexander-Gaddini  Emily Denise Alexander and Anthony Robert Gaddini will be married on April 26 at SS. Philomena and Cecilia Church in Oak Forest. The bride is the daughter of Joseph and Lynn Alexander. The groom is the son of Oliver and Penelope Gaddini.

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

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

Byerley-McDonald  Kristin Nicole Byerley and Todd McDonald will be married on April 26 at St. Michael the Archangel Church in Indianapolis. The bride is the daughter of John and Linda Byerley-McDonald. The groom is the son of the late Michael and Marilyn McDonald.

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

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

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

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

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

Harms-Debbie  Tammy Craig. The groom is the son of Robert and Paula Rossman.

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

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

Husser-Lecher  Lisa Marie Husser and Mark Andrew Lecher will be married on May 24 at Sacred Heart of Jesus Church in Jeffersonville. The bride is the daughter of Richard and Maxine Husser. The groom is the son of Charles and Ruth Lecher.

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

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

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

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

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

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

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

Webster-Bright  Marcelle Suzanne Webster and John Scott Bright Jr. will be married on June 28 at St. Mary Church in North Vernon. The bride is the daughter of Jan and Julie Webster. The groom is the son of John and Debby Bright.
Sacramental themes highlight new marriage research

By Daniel Sarell
Special to The Criterion

For years, the paradigm for preparing couples for marriage has centered on the ongoing effort and learned skills, especially communication and conflict resolution, required for a healthy marriage. Learning those important skills comprises a very human response to the grace of the sacrament of marriage and remains crucial even as new research begins to highlight new themes.

For example, in Catholic marriage ministry, a new emphasis is emerging on the sacramentality of marriage, especially in light of Pope John Paul II’s “Theology of the Body.” Soon, that message will be more than just a “second cousin.” It is this type of research that has led many to conclude that the leading cause of divorce is, in fact, the decision to get divorced, not the transgression or conflict that might have sparked such discord.

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

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

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

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

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

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

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

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

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

(Daniel Sarell is the director of the archdiocesan Office of Family Ministries.)
Natural Family Planning strengthens couple’s faith, hope and love

By Mary Ann Wyand

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

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

The Couple to Couple League International, based in Cincinnati, Ohio, recently published a new NFP curriculum which feature new program materials that are “animated by modern technology,” said CCL publications director Ann Gundlach.

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

“When couples start to see how beautifully the body is created, they … learn virtue and respect for their spouse. As a married couple, we give ourselves as gift to each other.”

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

“We knew that artificial contraception wasn’t right,” she said, “and we were so surprised! We wanted the Church’s Pre Cana [marriage preparation] class to witness to us about how wonderful NFP has been for their marriage.”

The workbook is designed to “help married couples follow Church teachings, including the Church’s Pre Cana [marriage preparation] class and sponsor couple program before we were engaged, and our sponsor couple witnessed to us about how wonderful NFP has been for their marriage.”

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

“We came to the understanding that NFP is a renewal of the marriage covenant,” she said. “It left us open to children and changed our hearts in surprising ways.'”

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“Theology of the Body” and instructions discussing the late pope’s teachings on the body is designed, they … learn virtue and respect for their spouse. As a married couple, we give ourselves as gift to each other.”

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“We came to the understanding that NFP is a renewal of the marriage covenant,” she said. “It left us open to children and changed our hearts in surprising ways. We started to pray the family rosary and go to daily Mass. NFP is such a key component of our lives, and we want to share it with other couples.”
Testimonials affirm sanctity of life at annual prayer service

By Mary Ann Wyand

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

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

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

“I hold this sign as a witness,” he said. “About 25 years ago, my girlfriend at the time came to me and asked me to give her the money. She said she needed around $400 to abort our baby. I didn’t know what abortion was, not really. I had planned to finish school, get married and have children. … But I didn’t have time to think about that because my girlfriend had decided what she wanted to do. I didn’t want to make her decision for her so I chose to support her, to be loving and caring.”

At her request, he withdrew $200 from his bank account and drove her to the abortion facility. He had intended to wait for her, but she told him not to stay so he went to work. When he called her the following day, she was angry with him. “I did everything she wanted me to do,” Slaughter said. “I gave her the money. I took her to [the abortion facility] and I left her there. Was she mad because I hadn’t spoken up, that I hadn’t made her decision harder, or that I didn’t talk about keeping the baby or putting the baby up for adoption? Or was she mad because I didn’t protect her and my baby? I don’t know.”

Gripping the podium, Slaughter looked at the gathering of several hundred pro-life supporters and said he thought it would become easier to share his story the more he talked about it. Then he sadly shook his head and continued his testimony.

“…I didn’t know what abortion was,” he said again. “I didn’t know. I didn’t know that someone was going to reach inside of me and pull out our baby piece by piece from what should have been the safest place in the world. I paid someone money to kill our baby.”

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

“I know his mercy is boundless,” he said. “There is still pain, but God’s grace sustains me. I know there are others, probably some in this room, who feel the emptiness, the loss—both men and women—and don’t understand it. We’ve been told to get over it. Men are told it’s not our choice so we should keep our feelings to ourselves. We should be a man. But that was my problem. I wasn’t a man. A man would not do this. I protected his baby and the mother. But I didn’t know. … I didn’t said this. It is why this I speak up and this is why I carry my sign—to help people, particularly men, to know what abortion is—because I didn’t know. I didn’t know, then but I know now that abortion is a lie.”

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

She began her talk by noting that the late President John F. Kennedy had said “with more people alive, the respect for life that has been passed on to me.”

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

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

The public is invited to the free Lenten reflection series, which takes place each Wednesday evening 6-8 p.m. at 5996 South Street, Indianapolis, on Sunday, Feb. 10. The series continues at 7 p.m. on Lenten Fridays—including Good Friday—and concludes each night with the Stations of the Cross at the church, located at 5901 Olive Branch Road just east of State Road 37.

Father Vincent Lampert, pastor of the Johnson County parish, asked adult faith formation team members to plan a Lenten series on the presence of Jesus in his ministry and at his Passion. "Father Lampert represents "The Budding of New Life" on Feb. 10, and Father Wacker represents "The Voice of Deception" on Feb. 15 and Dave Wolf plays the part of "Caiphas—Voice of Condemnation" on Feb. 21. Father Lempert said he is “hopeful that incorporating the ‘Voices of Easter’ with the time-honored practice of the Stations of the Cross will enable the people to understand this Lenten season in a new light. It is wonderful that our adult faith formation team is taking the lead on this project, and SS. Frances and Clare to present ‘Voices of Easter’ drama during Lent

By Mary Ann Wyand

Earthly testimonials confirmed the sanctity of life during the Right to Life of Indianapolis Memorial Service on Jan. 27 in downtown Indianapolis. The memorial prayer service and walk commemorated the lives of more than 48 million unborn babies killed in abortions in the U.S. since 1973.

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

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

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

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

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

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

“His idea was ‘Let’s give them voice, and incorporating the ‘Voices of Easter’ with the time-honored practice of the Stations of the Cross will enable the people to understand this Lenten season in a new light. It is wonderful that our adult faith formation team is taking the lead on this project, and incorporating parishes of all ages and walks of life.”

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


“Prepared to engage the audience into realizing that these voices are really the people, the voices giving testimony of what they did or didn’t do, what they saw and how they felt at the time. We hope this will encourage the audience into realizing that these voices are really themselves.”

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

For this Feb. 10 retreat, and there will be instrumental and vocal music each night of the series.

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draw on taxpayer-supported educational and health care services, and are a national security threat. As a Christian, Sen. Delph said he tries to follow the commandment to love God and love his neighbor even though he admits that he fails quite often.

To ease concerns that his bill has created in the Hispanic community. Sen. Delph said he recently spent three hours addressing the Hispanic Chamber of Commerce in both English and Spanish. The senator doesn’t think he changed their minds about the bill, but at least he is not viewed as the enemy. Sen. Delph said he hopes his bill will send a message to Congress and to businesses who hire illegal workers. “This legislation upholds one of the basic and fundamental pillars of democracy, the respect for the rule of law.”

If Senate Bill 335 passes the Indiana General Assembly, Jose Salinas, Marion County Court Judge who also testified in opposition to the bill, would be in a position to enforce the law. He commented, “... when little kids and families go without food ... then something is wrong with that rule of law.”

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

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

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

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

(Brigal Curtis Ayer is a correspondent for The Criterion.)

The Church position on immigration reform

The Catholic Church does not support illegal immigration. The Church respects the right of nations to control its borders, and the legitimate need for the state to have reasonable requirements for citizenship and its privileges. The Church evaluates public policy issues in light of sacred Scripture, the teachings of Jesus Christ, and from principles derived from its experience of trying to live and apply those teachings for its privileges.

The Church approaches the undocumented immigrant not from a legal perspective, but from a moral one. In Scripture, God calls upon his people to care for the alien. “So, you, too, must befriend the alien, for you were once aliens yourselves in the land of Egypt” (Dt 10:17–19).

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

An explanation of the Presentation of the Lord

By Fr. Julian Peters, O.S.B.

Spald to The Criterion

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

The roots of this Christian feast are found deep within Jewish history. The Mosaic law prescribed that following the birth of a child, a woman must go through a period of ritual purification before she could enter the Temple. The law also prescribed specifically that a first-born male child be presented in the Temple, together with an offering, to be consecrated to God. Being an obedient and humble woman, Mary fulfilled the prescriptions of the Law by observing her period of purification then presenting her newborn child, Jesus, in the Temple.

When the child Jesus was presented in the Temple, he was acclaimed by Simeon and Anna as the “light of revelation to the gentiles.” This epithany or manifestation of Jesus’ identity as Son of Mary and Son of God, Light of the World and Savior of humankind, began to be observed liturgically in the sixth century. The practice of making a procession with candles gave physical expression to what was being observed—Mary and Joseph going up to the Temple bearing the Light of the World.

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

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

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

While expressions and interpretations may vary, the underlying truth remains the same. Lit candles represent Christ the Light, shining in the darkness of this world’s fears. Candles “give their all” in making light, being slowly consumed by their sacred task, just as the Lord Jesus “gave his all” for the salvation of the world.

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

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

The Society of St. Vincent de Paul Archdiocesan Council of Indianapolis wishes to thank the Estate of William K. Grew for the generous bequest to our Society. This gift will help our 100% volunteer Society to feed and clothe the poor of all faiths and races.

Society of St. Vincent de Paul P.O. Box 19133 Indianapolis, IN 46213

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All of the sacred Scriptures are inspired and inspiring

By Fr. Gerald O’Collins, S.J.

When they finish reading the scriptural passages at the Eucharist, he says: “The word of the Lord.” Other Christian tradition calls the whole of the Bible “the word of God.”

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

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

An eagle has arrived from heaven to hold a scroll with the words of the Son of God. “In the beginning was the Word, and the Word was with God, and the Word was God.”

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

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

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

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

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

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

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

—— Fr. Gerald O’Collins, S.J.

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

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

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

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

In composing his Gospel, St. Mark wrote a new kind of biography, drew on the eyewitness testimony of St. Peter and aimed to encourage Christians threatened with brutal persecution.

Serious attention to the original human authors and the meaning they expressed in their inspired texts should not, however, lead us to forget the way the whole Church and individual Christian preachers, writers and artists have taken up and applied the words and images of the Bible.

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

Carvings, statues and stained-glass windows in our churches present us constantly with such biblical images as the true vine, the living water, the bread of life, the Lamb of God, the Good Shepherd and the crucified Son of God.

The ongoing life of the Church and the existence of individual Christians would be unthinkable without the light and power that come from the biblical texts. The Scriptures constantly illuminate the mystery of God and the mystery of human beings. They feed Christian life in a unique way.

“If you share your life with the Lord, your life becomes a truly biblical existence.”

(Jesuit Father Gerald O’Collins has taught theology at Pontifical Gregorian University in Rome. His 45 books include Jesus Our Redeemer, published by Oxford University Press, and Pope John Paul II. A Reader, published by Paulist Press.)

Faith Alive!

All of the sacred Scriptures are inspired and inspiring

This Week’s Question

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

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

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

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

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

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

Lend Us Your Voice

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

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Learning about the healing power of light

One day, I mentioned to my sister, Beverly, that the sun had just come out in our Broad Ripple neighborhood. “It’s wonderful to see,” I said in my e-mail.

“Is,” I replied that she should not think that she is the enemy of God. She replied that she kept secret the fact that she was queen in place of Vashti. On Mordecai’s advice, she kept secret the fact that she was Jewish (Est 1:3). Haman was King Esther’s second in command. When he passed on the street, all the people were to bow down to him. But Mordecai, as a good Jew, refused to bow down, keeping such honor for God alone. This angered Haman. He built a gibbet on which he intended to hang Mordecai. When he learned that Mordecai was a Jew, Haman told King Ahasuerus that there were some people who intended to kill him, but he did not obey his laws. He proposed that all those people be rounded up for execution on a single day. The king issued the decree. Mordecai put on sackcloth and ashes and went through the city crying out against Haman. Esther sent one of the eunuchs, Hanuch, to learn why Mordecai was behaving like that. Mordecai told Hanuch that this was to happen to the Jews and asked Esther to appeal to the king. Esther went through Hanuch, that it was well known that anyone who went to the king without being summoned could not speak to him. But Esther argued for her New Testament faith, as we do in any loving relationship. Romantic love is a gift some of us long for, thanks to movies and television. Certainly, we need to be formed by movies of the “40s and 50s” and the romantic love forms that were featured then. The criteria is to be kind, considerate, and rationalize their faults. We enable each other, as we do in any loving relationship.

It turns out that love is a many-splendored thing, instinctively look to our mothers, and later our dads too, for comfort and approval. And parents instinctively look for, be interested in and feel affection for their children. As I’ve written before, friends are uniquely important in our lives. We allow them to be who we really are, as we allow them to be who we really are. We see our friends with their faults and talents, and we allow them to be who they really are, as we allow them to be who they really are.

The Book of Esther is another fictional book, set in Persia at the time of King Xerxes (Twenty-sixth in a series).

It’s hard to forget that daylight affects our hormone balance and can be easily researched on the Internet or in a regular columnist for The Criterion.

Faithful Lines/Shirley Vogler Meister

Cornucopia/Cynthia Dewes

Biblical women: Esther saves the Jews

For a dreamer, a religious dreamer, a dreamer about the healing power of light. Faithful Lines/Biblical women: Esther saves the Jews

From the Editor Emeritus/ This presidential campaign, we’re being urged to not only vote, but to author change. We’re invited to enter into a great drama and to seize center stage.

The Book of Esther is another fictional book, set in Persia at the time of King Xerxes (485-464 B.C.), called King Ahasuerus in the book. The king became displeased when his queen Vashti would not come to a drunken banquet. He banished the queen and searched the kingdom for beautiful virgins to replace her. He chose Esther, who was being cared for by her uncle, Mordecai, was one of the virgins brought to the royal court. The book says that “Alaska has many beautifully fashioned. Don’t worry, that’s a joke. We’ve been married long enough to know that romantic love, and we’ve also lived long enough to know the many other kinds of love as well. Love is a lifelong pursuit, full of surprises, pleasures and sometimes even pain.

God is Love, and sometimes it takes us a long time to learn that because we are made in God’s image we are required to be loved as well. That’s why the promiscuous sex and uncommitted living together that prevail in our culture today are no laughing matter. Even those living anywhere with daylight affects our hormone balance and can be easily researched on the Internet or...
The Book of Genesis, the first in sequence among the books of the Old Testament. Jesus, much more than today, bread under the appearance of a snake. What is important from the religious point of view is that temptations come and they can be very powerful. Even as blessed as they were, the first humans succumbed to temptation. Paul’s Epistle to the Romans furnishes the next reading. Very well educated in the Hebrew religion, Paul knew quite well the story just read from Genesis. He knew that sin is real, that humans sin, that sin began with the first humans, that sin separates the sinner from God, and that being removed from God causes eternal death. With the blessing, “I the Lord your God am a jealous God, inflicting punishment for their father’s wickedness on the children of those who hate me to the third and fourth generation” (Ex 20:5). Does this mean that our children will be punished for what we do? (Ohio)

My Journey to God

Do Dogs Go to Heaven?

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

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

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

Heaven is where eternal Love lives. Love is our nourishment, our aid to subsist. Since dogs are of Love, where else can they be? But in heaven waiting, with kisses for the loved.

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

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions. Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.
Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; those are separate obituaries on this page.


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


HILL, Robert E., 84, Prince of Peace, Madison, Jan. 15. Father of Nancy Hogg, Diane and Susan Hill. Brother of Janet Corner, Cathy Hotton, Mary Alice Wasnok, Fred, Harry and Paul Hill.


Charity Sister Patricia Rocap ministered in Indianapolis

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

The Mass of Christian Burial was celebrated on Jan. 31 at the Marian Hall Chapel. Burial followed at the congregation’s Most Holy Trinity Cemetery.

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

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

During 63 years as a member of the Sisters of Charity of the Blessed Virgin Mary, Sister Patricia ministered at a parish in every county in Indiana. She served as a chaplain in the Indianapolis Department of Corrections.

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

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

Memorial gifts may be sent to the Sisters of Charity of the Blessed Virgin Mary Retirement Fund, 1100 Carmel Drive, Carmel, IN 46032.
Director of Religious Education & Youth Ministry
St. Mary’s Catholic Church
Frankfort, IN

An opportunity awaits for a qualified individual at the new Pope John Paul II Education center to lead the religious education of Saint Mary’s parish youth and adults. To find out more about this opportunity, contact Arlene Bowyer at 765-379-3765 or stmarysjoepaul@bogobglobal.com. To apply, forward your resume to stmarysjoepaul@bogobglobal.com, or mail to St. Mary’s, 600 St. Mary’s Ave., Frankfort, IN 46041.

Application deadline is March 5, 2008.

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Administrative Assistant St. Luke, a north side Indianapolis parish is seeking an Administrative Assistant to oversee time and talent volunteer opportunities and ministries, provide clerical support for the Pastoral Administration and to provide back up to Parish Secretary.

Applicants should have a love for the Catholic faith, excellent written and verbal communication skills, be self-motivated and have the ability to work together with parishioners and staff.

Four-year college degree preferred and several years experience in a not-for-profit setting is highly desired. Excellent computer skills utilizing standard graphic and word processing, preferably familiar with Mac computers and software.

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

Patrick Jendraszak, Parish Manager
St. Luke Catholic Church
7575 Holliday Dr., East Indianapolis, IN 46260

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

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

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

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

-- Special Mass celebrates Catholic Schools Week

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

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

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

There is a rhythm to life at Bishop Chatard High School. Whether the beat is lively and driving or quiet and spiritual, it has remained steady for nearly five decades. Join the Bishop Chatard community—alumni, parents and friends—in celebrating the Trojan spirit at Chatard-A-Bration 2008!

Chatard-A-Bration 2008!
Saturday, February 23, 2008
7 p.m. to midnight
Bishop Chatard High School

Tickets:
$100/individual
$150/couple

Heavy hors d’oeuvres by Jugs Catering
Beer and Wine provided

Alumni are encouraged to reunite with their classmates for Trojan Pride... The Beat Goes On.

Reserved tables via class sponsorships are available!

For more information, call (317)251-1451, ext. 2264.

A sampling of the exciting live and silent auction items available at Chatard-A-Bration 2008:

- Work with an ESPN crew as a runner at a 2008 Colts home game in the new Lucas Oil Stadium
- Host a party for 50 in Sahm’s Restaurant Downtown or Fishers location banquet room
- One-week stay in a Bonita Springs, Florida vacation home
- Signed 2007 State Championship Trojan football memorabilia
- Howard Miller windsor cherry floor clock – Westminster chime
- Reserved parking space (a.k.a. 5 minutes of additional sleep!) for your student in the BCHS lot
- Center-court seats to enjoy Indiana Pacers basketball
- Adorable chocolate and tan long-haired mini Dachshund puppy
- Front-row family seats celebrating BCHS Class of 2008 Graduation
- Alfresco fine dining for 25 at the home of BCHS President Bill Sahm
- Four tickets to Disney’s High School Musical Broadway Series production