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 91 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 and the student body, except the kindergarten class, she said.

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.)

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, observed the World Day of the Sick from Feb. 3 to Feb. 11.

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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.
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 of 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 assistant director 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 Father Farrell’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 Most Sacred Heart of Jesus Parish in Jeffersonville, Ind., to the current campus in Noblesville.

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

“Temptation”

February 25 — Outdoor Stations of the Cross

6:30-9:00 pm with Sr. Romona Nowak

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 Fr. Christopher Weldon

Our Lady of Fatima Retreat House

5535 E. 56th Street

Indianapolis, IN 46226

(317) 545-7681

www.archindy.org/permission

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


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

March 16 — “Outdoor Stations of the Cross”

i:30 pm with Fr. Keith Hosey and Sr. Mo Mangen

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.

“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.

He said “the many volunteers who participate in these [retreat] experiences are very grateful to everyone who has a hand in making our work bear fruit because it means that the kingdom of God is present.”

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. . . . I have been able 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 power—in our lives—is often overlooked and neglected by many people,” he said.

The notion of Sabbath time that begins just to you and God—for renewing your relationship with God—is often put on the back burner. God does not expect that everyone 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 retreat house is 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.”

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Editorial

Bishop Robert J. Carlson of Saginaw, Mich., is surrounded by catechumens and candidates during the 2005 Rites 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—consider the joy!—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 plain truth about what we value 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

Letters to the Editor

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

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, courteously written.

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.

Be Our Guest!

Dr. Hans Geisler

Further concern 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 United States, indicates that by 2005—the latest year from which data are available—the number of abortions produced solely through the consumption of abortion drug RU-486 (mifepristone) 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 several days after, than they would be to have a surgical procedure done to abort the 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 1.01 million 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 not even 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-leukemic drug sold in the U.S.

These contaminated anti-leukemic drugs caused a few deaths and paralysis in as many as 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 exists the possibility of death from bacterial infection and septic shock as a result of using RU-486.

In this context, we need a re-examination of the results 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. John the Evangelist Parish, 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 Council and serves on that committee’s speaker’s bureau. He may be contacted by e-mail at geisler_gynonc@msn.com.)
Turn to God in prayer and educate yourself about the faith this Lent

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 tenemos como adultos. Se me preguntó: “¿Qué podemos hacer como adultos se me preguntó: “¿Qué podemos hacer como adultos para que nuestras mentes y corazones se previna contra las tentaciones de la vida diaria?”

Ciertamente, estas cosas de la experiencia humana cotidiana son reales, y debemos estar preparados para ellas. Sería una tentación mudar nuestras preocupaciones humanas y en consecuencia alejarlas de la lucha humana que forma parte de nuestra vida diaria. Pero permitirnos quedarnos atrapados en estas preocupaciones como si fueran la totalidad de la realidad humana, es como pensar que la lucha por la vida es la única realidad de nuestras vidas. Nosotras, quienes se enfrentan a un mundo en el que las cosas cambian constantemente, nos enfrentamos a un mundo que cambia constantemente, y los desafíos que enfrentamos son cada vez más variados y complejos.

Mi respuesta, de improviso, fue decir que “tendremos que aprender a enfrentar la vida con los ojos abiertos. No podemos ignorar lo que nos rodea o tratar de escapar de lo que nos afecta. Somos seres humanos y debemos aprender a vivir con lo que nos rodea.”

En estos momentos, piensas que serás capaz de argumentar que una de las mayores preocupaciones de los miembros de nuestra Iglesia (y incluso de todas las personas de fe) debería ser el peligro del ateísmo “práctico”. El peligro del ateísmo “práctico” se ha convertido en una amenaza constante en nuestra sociedad. Pero nuestra responsabilidad como cristianos es confrontar esta amenaza con la verdad de la fe.

En este sentido, sería mejor estar preparados para una persecución por nuestra fe en Dios, que enfrentar la fuerza seductora de la cultura materialista en nuestra sociedad. La fe es fundamental para nuestra vida diaria.

Cuando Dios desaparece, también lo hace la fe. Cuando dejamos de creer en Dios, también dejamos de creer en la verdad de la fe. Pero la fe es más que simplemente una creencia. La fe es un camino que nos guía hacia la verdad, que nos brinda esperanza y nos da sentido a nuestra vida. La fe es lo que nos une a Dios y a nuestro prójimo.

La fe es una fuerza poderosa que nos da la fuerza para enfrentar los desafíos de la vida diaria. La fe nos brinda la paz y la esperanza que necesitamos para seguir adelante.

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Events Calendar

February 15

Knights of Columbus Club, 2010 Hurst Ave., Indianapolis. "Little Catholic Business Exchange. Mayor Greg Ballard, speaker. 10 a.m.-12 p.m. Admission is free and program, $12 per person. Information: 317-636-8294 or www.businesscincinnati.org"

Good Shepherd Parish, 1109 E. Cameron St., Indianapolis. Information: 317-788-7581.

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

St. Gabriel the Archangel Parish, 4050 E. 38th St., Indianapolis. Information: 317-546-1571.

March 1


Holy Cross Parish, 125 N. Oriental St., Indianapolis. Substance Addiction Ministry, training session, 11 a.m.-4 p.m., Mass, 4 p.m. Information: 317-636-4473 or evg@archindy.org


March 15


March 14-15

Saint Meinrad Archabbey, 100 Hill Drive, Oldenburg. "Marvelous Marvels for Kids!" For children 5-9 years old. Volunteer presenter. Information: 812-581-6905 or MFE@sanctuaryinn.com

March 14-16


March 28-30


VIP

V. L. and Kathleen (Carpen ther) 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. The couple has three children: Ronnie Hasemeyer, Kim Her bertz and Pam Newton. They have four grandchildren.

Retreats and Programs

February 15-17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "Loving and Fasting." Father James Farrell, presenter, 2-3:30 p.m. and 7:30-8 p.m., $15 per person. Information: 317-545-7681 or www.archindy.org/fatima.

February 16

Oldenburg Franciscan Center, 2214 Main St., Oldenburg. "Pro-Can 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 Sacraments" with Benedictine Father Jeremy King, presenter. Information: 800-581-6905 or e-mail MFE@sanctuaryinn.com

February 21

Oldenburg Franciscan Center, 2214 Main St., Oldenburg. Lenten Lecture Series, "Bread Blessed," Franciscan Sister Olga Wikendt.

Women’s convocation to explore "God’s Work of Art" in the form of theological and liturgical events, especially the Church’s Evangelization efforts. "God’s Work of Art" is the theme for the archdiocesan Women’s Convocation on Mar. 19, 9 a.m.-3 p.m., at SS. Peter and Paul Cathedral, 520 Stevens St., Indianapolis. First-time attendance is free. Information: 317-872-6420, ext. 211.

March 8

Oldenburg Franciscan Center, 2214 Main St., Oldenburg. "FULLY Alive! FULLY Franciscan," 9-11:30 a.m. Information: 317-346-6437 or c-center@oldenburg.com

March 13

Oldenburg Franciscan Center, 2214 Main St., Oldenburg. Lenten Lecture Series, "Bread Blessed," Franciscan Sister Olga Wikendt, presenter, 2-3:30 p.m. and 7:30-8 p.m., $10 per person. Information: 317-545-7681 or www.archindy.org/fatima

March 14-15


March 14-16

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Midweek retreat. "Marvelous Marvels for Kids!" For children 5-9 years old. Volunteer presenter. Information: 800-581-6905 or MFE@sanctuaryinn.com

March 28-30


VIP

V. L. and Kathleen (Carpen ther) 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. The couple has three children: Ronnie Hasemeyer, Kim Herbertz and Pam Newton. They have four grandchildren.
In Beech Grove, Dawn Eden shares her journey to chastity

**Rebel with a cause**

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, 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 people.

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 printed on them.

One poster board after another with the words of the song printed on them.

“We’re not talking about a ‘one size fits all,’ ” Eden said. “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.

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

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.dawnden.com. To listen to her presentation at Holy Name of Jesus Church, log on to www.holyname.cc/parish.htm and click on the Dawn Eden link.)

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

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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 that."

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 also knew when to be soft. 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 Tor," 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, 'Stop 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."

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 you've made 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.
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 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.

“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: Roxy’s Mission Mission.”

The word about the project soon spread. The project became more than a way to raise money for Morois. As the plan evolved, 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 at 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 the prayer group at her parish, 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 at 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.”

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.
Fifteen Sisters of Providence of Saint Mary-of-the-Woods are celebrating their 70th, 75th or 80th jubilee this year. 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, Anne Kathleen Brawley, Charlotte Bruck, Dorothy Deal, Brendan Harvey, Beatrice Hoberg, Helene Marie Kelly, Margaret Marie Kilday, Laura Louisa Mescher are celebrating their 70th jubilee.

A native of Indianapolis, Sister Gertrude Marian Bauer currently ministers in prayer at Saint Mary-of-the-Woods. 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 baccalaureate degree in education and 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 1966-87.

She also 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., Sisters 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 and earned a master's degree in guidance at Indiana State University.

In the archdiocese, Sister Frances Joan taught at St. Pius School in Richmond from 1939-41, St. Thomas Aquinas School in Indianapolis from 1953-58, the former St. James School in Indianapolis from 1969-67, St. Paul's 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 1982-86 and on the school administration staff at the Woods Day Care/Pre-School from 1987-96.

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

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

She entered the congregation on June 28, 1931, 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 Evanson, 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 Apr. 23, 1946.

Sister Jean graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in 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 1964-79, and 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 and special education staff member from 1977-92, Blessed Sacrament Association staff member from 1992-99, Blessed Sacrament Association coordinator from 1992-96, Providence Center staff member from 1992-2000 and Providence Penitry staff member from 2002-06.

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

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.

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

In the archdiocese, Sister Mary Ellen taught at the former Catholic Community School in Indianapolis from 1934-36, the former St. Agnes Academy in Indianapolis from 1936-37 and St. Patrick School in Terre Haute from 1948-49.

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.; Longwood, Mass.; 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 Wisconsin.

A native of Saint Mary-of-the-Woods Village, Sister Jane Bodine, formerly an English teacher and principal, 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 astronomy at the University of Notre Dame.


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

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

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 education at Indiana State University.

In the archdiocese, Sister Ann Kathleen served as principal of the former St. Mary-of-the-Woods Village School from 1947-55.

She served at the former St. Mary-of-the-Woods Village School from 1955-57 and St. Mary Child Center in Indianapolis from 1966-69. She served as an officer assistant for the center's development education program from 1991-92.

In Terre Haute, Sister Brendan taught at St. Patrick School from 1962-66, Catholic Charities from 1966-73, and the Children's Learning Center from 1972-75. She also served at the Simeon Project of Catholic Charities from 1978-81, as director of community services from 1981-86, director of the Retired Senior Volunteer Program from 1986-87, and an office assistant for Catholic Charities in Terre Haute.

At Saint Mary-of-the-Woods, she served as director of activities for senior sisters and co-published a reading workbook from 1975-76, counselor for Sacred Heart Province from 1976-77, and as an editor for children's books and co-author of Story of Anne-Thenese 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.

In the archdiocese, Sister Beatrice taught at Holy Cross School in Indianapolis from 1947-55, Nazareth 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.

As director of Providence Pantry in West Terre Haute from 2000-06.

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

At Saint Mary-of-the-Woods, she served on the Providence Center staff and as co-author of Story of Anne-Thenese from 1997-2000, and residential services staff from 1996-2006.

Sister Beatrice also taught in Whiting, Ind.; Illinois and Missouri.
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 3,000 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 2,177 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/. Click on Data and Statistics then click on Induced Terminations.

Sen. Jeff Drozda

Informed consent, fetal curriculum bills pass Senate

By Brigid Curtis Ayer

In Indiana, the informed consent bill seeking them.

Two bills aimed at curbing abortions in Indiana, the informed consent bill enacting laws which may

Sen. Patricia L. Miller

language in the bill that adoptive parents

out there that would love to adopt a baby.” Miller said. “There are thousands of couples

of two of my grandchildren are adopted,” Sen.

abortion would be given adoption

is the adoption

Sen. Miller said she also included

in the informed consent bill—said, “The bill


However, the woman

informed of the risks of

of having an abortion.

isn’t told about the risks

in a troubled pregnancy and our

continues to make the facts of abortion

because the woman

the woman would be given two of 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 for women seeking abortion would be given adoption

alternatives.

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.’

If either of the bills is amended in 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.

“I am a combination of wisdom and sense of humor make him a sought-after speaker,” Hartman said, “and we are blessed to have him speak tonight about 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 Archdiocese of Indianapolis’ Life Network, which consists of the pro-life office, Gabriel Project and Catholics United for the Faith (CUFP).

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

Sisters of the Gospel of Life

Sister Diane Carollo, director of the pro-life office, said proceeds from the dinner support the archdiocesan Birtlimine ministry’s crisis pregnancy hotline and outreach to poor women and babies.

Project Rachel post-abortion reconsiliation 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 general was asked to be the featured speaker because “his commitment and support of pro-life initiatives in the archdiocese is consistent.”

In his homilies, retreats, conferences and social 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 distinguished service to the cause of life.

On behalf of the Office for Pro-Life Ministry, Sister Diane will present Catholic Life Network’s Pro-Life Awards to St. Anthony parishioner Kathleen Naghdi of Indianapolis, a longtime Birthline volunteer; Our Lady of Mt. Carmel Parish in Turtle Creek, Ind.; and St. Clare parishioner Pam Leffler of Greenwood, a Rachel’s Vineyard Retreats volunteer; and S.S. 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 Ms. 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 317-226-1569 or 800-382-9836, ext. 1569, or log on to 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 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

“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 modest contributions 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.

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.

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 see 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 Todd 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 Gillyot, 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 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.”

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.
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,” Cavnar explained. “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 decaying 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 an American 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 God gently took tiny Gason away.

“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.”

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.

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June/July, 2008

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June/July, 2008

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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. 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 Times obituary 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 questioned 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 Ambroz 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 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 Sosenma, 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 declares a miracle and his cause for sainthood, a Congregation for the 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 it to bring him 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.
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.

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. Joseph, 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. deenery service at St. Pius X
March 6, 7 p.m. deenery service at St. Pius X
March 9, 7 p.m. deenery 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. at 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 Our Lady of the Greenwood, Greenwood
March 1, 7 p.m. at St. Joseph and St. Ann at St. Ann

New Albany Deanery
March 12, 7 p.m. for Holy Cross, St. Mary and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral
March 13, 7 p.m. at St. Therese of the Infant Jesus (Little Flower) and 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

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, New Albany, 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, 5 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. deenery 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

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
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Feb. 27, 6 p.m. at St. Patrick, Salem
Feb. 27, 5 p.m. at St. Mary, North Vernon
March 6, 7 p.m. at St. Bartholomew, Columbus

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, a full list of communal penance services taking place at parishes and other features. †
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.

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 Cyprus 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.

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 education in 1957.

She 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 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 1980-85. She was on special assignment and served as a pastoral associate from 1984-88 then was personal consultant for St. Gabriel Province and served in chaplaincy at Methodist Hospital in Indianapolis from 1984-87.

Sister Catherine was director of the Shalom Community from 1964-67 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.

She entered the congregation 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.


Sister Alma Louise also ministered in California and Illinois.
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 (southwestern 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 pasturetime 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 mountainous region that was conducive to mountainous regions that were inhabited by surprise (2 Sm 5:6-10).

Prior to gaining control over Israel and its inhabitants by surprise (2 Sm 5:6-10). 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 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 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 Moses (circa 1290 B.C.) and Egypt at the time of Moses (circa 1290 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 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 Holy Land should be a place of peace

This Week’s Question

What is your greatest hope for the Holy Land today?

“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 or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Graceful living when times are hard

A friend with whom I’ve reconnected after a few years told me when we’d spent an afternoon together, “I’ve been through some tough times in ages I haven’t had a conversation without discussing our ailments.” It was surprisingly true. What have I reached a time when ailments, funerals and surgeries have become so 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 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 member, a remembrance which most of us would consider a test of faith.

 Appropriately titled “Pure Grace,” the article by Mary Kusner of the Archdiocese of Indianapolis 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 connected with those of other people who already had. But she felt a longing which she recognized through prayer as the desire for another child. When she was pregnant with a girl, she and her husband were thrilled.

It was their worst fears of losing the baby during the pregnancy, but only when the baby was born did they realize how serious it was. Anna had a dramatic and extreme abnormality which included a low IQ and a different appearance. Her forehead was flat and her face thin.

After months of tests, surgeries and anxieties over stabilizing her baby’s health, the real test of faith began for Kusner. But while she responded with apprehension, her son 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 seen with their sister.

Once, when Kusner wondered aloud why Anna was born the way she was, her 11-year-old son answered, “Well, a lot of people think God didn’t make her the way she is, then she wouldn’t be Anna.”

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

“You taught me that faith is not being in control. Faith is not being perfect. Faith is also not being close to what can be. Anna has taught me she be more open, to allow to become what it can be, not to force it to become what I think it should become.”

Kusner’s experiences confirmed my own, making this story especially meaningful to me. I know of a family going through a control freak who felt stifled 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 manufacture. 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 Greenonsle, is a regular columnist for The Criterion.)

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 can interpret 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 am nothing.

Love is patient, love is kind. It is not jealous, [love is] not pouting, it is not inflated, it is not rude. Love does not seek its own interests, it is not quick- tempered, it does not brood over wrong doing, 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 a few days before most readers receive The Criterion in their mailboxes, I will celebrate Valentine’s Day over the weekend— I open “Faithful Lines” with a poem from The Criterion, 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. “One number is more precious than another and all the other numbers,” said a sacrificial unconditional love which unconditionally from the start.

It is also not an easy virtue to consistently maintain. When it comes to love, however, those who know me realize that this is the virtue I apply to everything. I will celebrate Valentine’s Day on the weekend— I open “Faithful Lines” with a poem from The Criterion, Chapter 13.

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The Greeks have three words meaning love: “Agape,” a sacrificial unconditional love; “Phileo,” friendship and brotherly love; and “Eros,” love between husband and wife. With married couples, all three Greek words are necessary.

Love is just not feeling. It is a way of life and action. It involves being in a loving, supportive environment, and 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 Vogel 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?

“How’s working well in our parishes?” some people ask me at the archdiocesan workshop, the top answers to that question were: “Honestly Reness His Parish,” “Small Church,” “The Rite of Christian Initiation of Adults,” “Lenten reflection series,” “The Criterion.”

These 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 Indianapolis, facilitated the day.

Participants previewed the aforementioned United States Conference of Catholic Bishops’ adult faith formation document, and the day was spent focusing on points of clarification 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 formation?

Susan Isaacs, a member of St. Mary-of-the- Knobs Parish in Floyd’s Knobs, asked, “How do we present to modern couples 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.”

“Let’s look at faith formation in 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 a curriculum and certifica- tion for adult faith formation leaders.”

“Offer workshops, printed material and Web sites 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 leaders.”

“Create adult faith formation content and the qualities of mature faith.”

“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 building faith, training, inspiration and community.”

“Communicate success stories.”

“Encourage parishes to be actively engaged in adult faith formation.”

“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 programs.”

“Keeping the goal in focus, here is the plan that workshop participants decided on: Promote ongoing catechesis and the necessary foster active membership in the Catholic community and become disciples to the world. Recognizing that faith formation is a long-term goal in the archdiocese, Anne Corcoran, adult faith formation director at St. Monica Parish in Indianapolis, said: “We focus on parish leadership training.”

“We added, ‘This was a great day and a great hope.’”

(John Valenti is the associate director of Evangelization and Adult Faith Formation for the Archdiocese of Indianapolis. E-mail him at johnv@archindy.org)
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 us that God’s promise to Abraham is still in effect.

The Bible believes that Abraham was an actual person, not a myth or a result of imagination. Abraham, or Isaac, was known for his unshaken faith in God. He even was willing to sacrifice—and then die—so that God’s promise would be kept.

God spared Isaac by telling Abraham to sacrifice an animal rather than Isaac. Still, Abraham’s faith in God was tested.

Relection

Lent is under way. The Church begins its season 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 supersede 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, 16b-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 1:1-6
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
Polyarp, bishop and martyr
Michal 7:14-15, 18-20
Psalm 103:1-4, 9-12

Sunday, Feb. 24
Third Sunday of Lent
Exodus 17:1-7
Psalm 62:1-2, 6-9
Romans 5:1-2, 5-8
John 4:3-5
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

In our art history class, the question arose of why crucifixes in Catholic churches usually indicate 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)

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.

The early Christians, as they were persecuted for their belief, could not publicly display images of the crucified Jesus. In the first centuries of the Church, the cross was a sign of shame. It was not until the 10th century that crosses were used as a sign of hope and glory. It was not until the 12th century that crosses became widespread in Christian art.

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 crucifixion appears 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 centuries Christians cross 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 be portrayed, 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 intercommunication and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3135, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or e-mail to jdietzen@osul.com. †

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, PO Box 17, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

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 works made visible through me.
“Lord, I do believe.”

Peter

Three times I deny,
He turns and looks at me.
This rock weeps bitterly.
Upon his rock, many
Joseph of Arimathea

I ask for His body,
Bury Him according to custom.
Aside from passion
I hear that my Lord has risen.
By Cathy Dearing

(’s picture @ The Criterion

(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.)

The Criterion Friday, February 15, 2008
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