A deeper relationship with God

Ministry’s stories of change and choices strive to bring people closer to Christ

By John Shaughnessy

One writer used the story of a small child building sandcastles by the sea to reflect upon life, death and faith.

Another shared the story of a young woman rushing to one of the most important meetings of her life, and the fateful decision that she made on the way there—a story about the choices we make, and how they can change our lives.

Both stories reflect the essence of the Reflection Ministry of St. Monica Parish in Indianapolis, a ministry that uses the Internet to share daily e-mail reflections on Scripture, prayer and faith with people across the archdiocese, the United States and the world.

It’s all done in the hope of helping people develop a deeper relationship with God.

It’s all done by a team of 14 contributors who represent different walks of life—computer experts, a doctor, an accountant, retirees, a youth minister and two priests, among others.

Their stories and insights reflect their diversity, touching upon a wide range of topics that include marriage, angels, work, relationships, strangers, job loss and children.

As the St. Monica Reflection Ministry starts its 10th year, its writers were invited by The Criterion to share their favorite reflections. Here are five of their choices.

Entertaining angels

Bob Einterz remembered it as a simple yet remarkable moment in his sister’s life. He thought of that moment again when he wrote a reflection about this verse from Hebrews 13:2: “Do not neglect hospitality, for through it some have unknowingly entertained angels.”

“When my sister was a senior in high school, she applied for a competitive scholarship at a major university,” Einterz noted. “The last step of the application process was an interview with one of the admissions officers.”

“Do not neglect hospitality, for through it some have unknowingly entertained angels.”

Cardinal, pro-life leaders say new Obama stem-cell policy favors politics over ethics

WASHINGTON (CNS)—President Barack Obama’s executive order reversing the ban on federal funding of embryonic stem-cell research represents “a sad victory of politics over science and ethics,” Cardinal Justin F. Rigali of Philadelphia said shortly after the March 9 signing of the order at the White House.

The chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities was among Catholic, pro-life and other leaders who criticized the reversal, which Obama had promised during his political campaign.

Speaking in the East Room of the White House, Obama said the embryonic stem-cell policy of former President George W. Bush, in effect since Aug. 9, 2001, had forced “a false choice between sound science and moral values.”

Obama also urged Congress to consider further expansion of funding for such research. Since 1995, the Dickey/Wicker amendment to the annual appropriations bills for federal health programs has barred federal funding of research involving the creation or destruction of human embryos.

But the president had strong words against human cloning, which he said is “dangerous, profoundly wrong and has no place in our society, or any society.” He said he would work to ensure that “our government never opens the door to the use of cloning for human reproduction.”

Among the several dozen people present at the White House for the signing were members of Congress, scientists, families whose members had been or could be affected by stem-cell breakthroughs, and representatives of the Episcopal and United Methodist Churches, several Jewish bodies and the Interfaith Alliance.

Obama said a “majority of Americans—from across the political spectrum, and of all backgrounds and beliefs—have come to a consensus that we should pursue” embryonic stem-cell research.

But Cardinal Rigali said the executive order “disregards the values of millions...
trustees of the university at a downtown office building. Running late, but dressed professionally in her one business suit, my sister hurried into the building toward the designated office door.

"There, she spied an elderly man fumbling with a door latch, a couple of screws and a screwdriver. He was on his knees, facing the door, with his back to her. His hands had calluses, his face was-well, his face had the appearance of a man who had been working with his hands for many years. A man whom she thought had been fumbling with his latch. The man greeted her, again thanked her for helping him, explained that he knew everything he needed to know about her, and offered her the scholarship.

A few minutes later, when she was called into the interview with the trustee to discover that the man was standing on the inside of the door, the same man who had been fumbling with the latch. The man greeted her, again thanked her for helping him, explained that he knew everything he needed to know about her, and offered her the scholarship.

"I've emphasized that many of us have been reading, happiness can be found in a common reading, happiness can be found in the ordinary activities of our ordinary lives, particularly when we diligently work together. Through simple kindness extended to one another, each and every one of us can discover a path to happiness, in this world, and for eternity."

Building sandcastles at sunset

The years have passed since Jim Welter has been considered a child, but the child within him responded to these words from Jesus. "If you will bring forth what is within you, what you have within you is yours." I can say to you, unless you turn and become like children, you will not enter the kingdom of heaven."

Welter, who started the St. Monica Reflection Ministry in 2000, shared this story:

"It is summer, a lazy Sunday afternoon. The sunlight glitters on the water as the waves gently wash to shore. The beach stretches as far as the eye can see. A child plays in the sand. He builds a castle and then another. As the sun moves slowly across the sky, a moat emerges, and water is brought from the sea in a hundred trips. As the sun moves slowly across the sky, a moat emerges, and water is brought from the sea in a hundred trips. Then, the sun is low, and the waves increase. "Time to go," I called a voice from the shore.

The child laughed, watching as everything he has built was washed away. He knew he can't take his castles with him. The joy is in the building. The music is in this world and for eternity."

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Lawmakers addressing mortgage foreclosure problems

By Bridget Curtis Ayer

The mortgage crisis is not just affecting homeowners. Testimony at a March 4 Senate hearing indicated that a prevalent fallout of the mortgage crisis is renters who lose their homes, impacting another group—renters. Tenants are being forced from their homes through no fault of their own, and given little notice. Many have no idea what to expect and do not know about these mortgage foreclosures.

Lawmakers cannot stop the foreclosures occurring, but Sen. Teresa Lubbers (D-Indianapolis) and Rep. John Day (D-Indianapolis) are doing their part through legislation they have authored to ensure that tenants are at least receiving some kind of notice prior to a foreclosure and a possible change of address.

Rep. Day described a typical scenario of the problem this way. “Someone shows up at the tenant’s door and tells them they have 24 hours to leave. The next day the tenant asks why (since) I paid my rent last month;” the answer, “the property was sold to X Y Z company in Florida.”

The tenant replies, “Well, I wasn’t given a notice.” The person says, “I’m sorry, but I’ve got a court order saying that you need to be out of the property in 24 hours.”

Day said the problem is affecting all types of renters, including young married couples, college students, the elderly and families with children.

Senate Bill 225 requires the landlord to give the notice. House Bill 1081 requires the bank to give notice. The bills also provide some remedy if a foreclosure occurs.

“One of the problems is the landlord may have already defaulted on a loan, and they are gone.” Rep. Day said.

“One question we are asking is, ‘How good is the remedy if the landlord is gone?’ You can see this is not an easy issue.

“The purpose of the bill is to tell tenants that their building may be foreclosed, and what rights and options do they have at that point. We’re trying to negotiate that through,” Rep. Day said. “Who should give that notice? When should it be given, if not there is a wrongful eviction, what remedies does the tenant have?”

Sen. Lubbers said, “The intent of the bill initially is to provide notification to tenants when a property had been in foreclosure so that there wouldn’t be this very short window of time when a person could be told, ‘You need to be out of here.’ These people are paying their rent. They are meeting their responsibilities. But for something that is outside of their control, they may have to move.

“That probably will still be the case, but at least there is some control [in the] timing of the move,” Sen. Lubbers continued. “Renters need to have some ability to know when this is happening.”

Sen. Lubbers noted that there is not any outright opposition to the bill, meaning that most people agree with its concept.

“That negotiating now is more about trying to determine who is going to be responsible for notifying the tenants of the foreclosure,” she said.

“The lending institutions don’t want to be in the business of notification,” Sen. Lubbers said. “My hope was to have the agreement be between the landlord/owner and the tenant. In this case, it would be the landlord’s responsibility to notify the tenant of the foreclosure. But there are some circumstances where the landlord is going.

“That is the problem, and it’s going to happen. There is no way we can address every situation in this bill or in the amendments that we have been working on, but we’re hoping we can provide some notification to tenants in these situations as remedies as well,” she said. “If the person who is in foreclosure has no money, it’s going to be hard for the tenant to pay the loss from them. But we allowed in this legislation some ability for the tenants to recoup some of the costs of repairing and legal fees if they are able.”

Sen. Lubbers’ bill, Senate Bill 225, passed out of the Senate with only two “no” votes.

“But since then, it’s gotten weighed down,” she noted. “Now it’s like a moving target. As soon as we address one concern, others are raised. Most of the renters would prefer not to leave so we are trying to work out some of those details. There are tenant/landlord regulations, but this seems to be a gap.”

Glenn Tebbe, executive director of the Indianapolis Catholic Conference, said, “The conference is supportive of the legislation because people should not be put under this kind of stress, especially in situations where the renter could be avoided with proper notification.”

(Bridget Curtis Ayer is a correspondent for The Criterion. To learn more about the Indianapolis Catholic Conference, log on to www.indianacc.org)
Carthage, which was in present-day Egypt, one of the Roman Empire's most prosperous cities. Christianity spread west from Alexandria to Rome and beyond, eventually reaching Africa, where a large population of Christians lived and practiced their faith. Christianity continued to flourish in Africa, and many African bishops and priests were appointed by the pope to serve in their respective sees. The growth of the Church there was understood to be a key factor in the spread of the faith, and the pope's support was crucial in facilitating this growth.

Pope Benedict XVI will visit Africa next week. It is a part of the world where the Catholic Church is prospering and growing, in striking contrast with what is happening to the Church throughout Europe. The pope is visiting two African countries during this pilgrimage, his first to that continent. A few years ago, Pope John Paul II, made 14 pilgrimages to Africa—more than any other pontiff. His predecessor, Pope Pius XII, made only two trips to the continent. When we think about Africa, we immediately think of poverty, disease, and war, but there is a growing sense of hope and optimism in the region. The Church is playing a significant role in this process, providing education, health care, and other forms of assistance to the people of Africa.

Catholicism in Africa

The evangelist St. Mark is credited with introducing Christianity to Africa. Augustine of Hippo, a renowned African bishop and theologian, is known for his contributions to the development of Catholicism. The African Church has a rich tradition and a strong sense of identity, and the pope's visit will be an important occasion for the African faithful. The pope will be visiting countries like Kenya, Tanzania, and Mozambique, where the Catholic Church has a significant presence.

The growth of the Church in Africa is not limited to the number of Christians; it is also reflected in the development of new ecclesiastical structures and institutions. The pope's visit will be an opportunity to celebrate this growth and to reflect on the challenges facing the Church in Africa today. The Church in Africa faces many challenges, including political instability, conflict, and the need for more effective pastoral care. The pope's visit will be an occasion to reflect on these challenges and to pray for the Church in Africa as it continues to grow and develop.

The Evangelist St. Mark is credited with introducing Christianity to Africa.

Letters to the Editor

Just ask Aristotle: Believing in one God can be a chic thing

He who knows not the non-existence of God that it was refreshing to see John Fink's column in the Feb. 13 issue of The Criterion titled "Basic Catholicism: We believe in one God." It is chic and trendy in today's Western society to proclaim oneself an atheist and point to celebrities such as Richard Dawkins, an evolutionary biologist, whose latest book, The God Delusion, has been such a big hit here in the United States. Dawkins goes around the TV talk-show circuit smugly assuring his audiences that "almost certainly" God does not exist because evolution surely leads us to that conclusion.

Surprisingly, Dawkins is actually more circumspect than many of his secular contemporaries with impeccable credentials and impeccable arguments for the opposite conclusion. For example, Dr. Francis Collins, PhD., a geneticist who recently directed the Human Genome Project for the National Institutes of Health, which mapped out the genes in the human body (more than 3 billion). He was so influenced by his research that it led him to the greatest appreciation of God's existence (he calls himself an evangelical Christian), and he subsequently wrote a book in 2007 titled The Language of God.

I wonder if Dr. Collins will now have a go at all the TV talk shows to express his enthusiasm for a subject not so chic and trendy. Don't hold your breath.

Robert Hartenstein

State communications director for the Knights of Columbus. He is a member of St. Joseph, Hessen Casel Parish in Fort Wayne, Ind.

Letters Policy

Letters—Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, and free of libel.

The editors reserve the right to select, edit and condense letters based on space limitations, pastoral sensitivity and content. Letters must be signed, but, for serious reasons, names may be withheld. Send letters to "Letters to the Editor," The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.
**St. Theodora y Bishop Bruté inspire us to be courageous in faith**

Cuando pienso en los desafíos que enfrentaron St. Theodora y Bishop Simon Bruté, me viene a la mente la misión de Cristo en nuestra Iglesia Local, durante el aniversario número 175 de nuestra arquidiócesis. Nosotros, como en nuestros santos fundadores, Santa Theodora Guérin y el Servo de Dios, el Obispo Simon Bruté, somos parte de un legado que fue dejado por personas que tomaron riesgos para amparar a Cristo en nuestra parroquia en la cual las instalaciones y aspectos de la vida parroquial, en nuestra diócesis, fueron heredados de generaciones pasadas. A menudo nos preguntamos, ¿quisieron nuestros fundadores que la parroquia se mantuviera como era? ¿Nosotros, en nuestra generación, deberíamos deshacernos de todos los elementos de la parroquia que no están en su sitio original?

En lugar de ello, Bruté eligió convertirse en miembros de la Iglesia en el nuevo mundo. Pudo haber tenido una vida de prestigio y confort. Sin embargo, decidió convertirse al ministerio de sanación de Jesús en tiempos difíciles. 

La Confesión: lo es un acto de humildad y humildad. La confesión, con un sacerdote que está en el momento correcto, nos brinda el poder de convertirnos en sacerdotes de Cristo en nuestra vida cotidiana. La confesión, con un sacerdote, nos ofrece una oportunidad para un conversión verdaderamente intensa del poder de Jesús en nuestras vidas. 


dos que han rendido la sangre, el sudor, las lágrimas y el dinero de pastas generaciones; tenemos mas que encontrar. El ministerio de Jesús en el futuro, especialmente en la espiritual y moral, cobra una nueva relevancia. Buscando la cara del Señor, buscando la cara de Jesús, buscando la cara del Señor de los Santos.

Las circunstancias de nuestros tiempos hacen que los ministerios de sanación sean más necesarios. Para que acepten el desafío de continuar con el ministerio de Jesús en el futuro, especialmente como sacerdotes y religiosos consagrados. Las circunstancias de nuestros tiempos hacen que los ministerios de sanación sean más necesarios en el futuro.

*templemiento de las bendiciones que hemos recibido de nuestros ancestros.* Y contamos con muchas ventajas y bendiciones que ellos no podían ni jamás esperar.

Santa Theodora y el obispo Bruté nos inspiran para ser valientes en la fe. Los jóvenes: que ellos eligen el Señor y la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida espiritual.

**Santa Theodora y Bishop Bruté inspire us to be courageous in faith**

When I think about the challenges we face in carrying on the mission of Christ in our local Church during this 175th anniversary of our archdiocese, I think a lot about our holy founders, St. Theodora Guérin and the Servant of God Bishop Simon Bruté. As I reflect on the healing ministry of Jesus as described over and over in the Gospel, and as it is expressed so powerfully in his suffering and death, I think of these holy founders. Their witness gives us substance for a fruitful Lenten reflection.

One of many striking features about the life of St. Theodora is the example she gives us: the courage of her faith.

She put her life on the line for what she believed. She didn’t have to risk her life crossing the stormy Atlantic Ocean several times when she sailed down the Ohio River to take up his mission as bishop of the new Diocese of Vincennes.

Under his leadership, the Catholic Church in Indiana took root. He didn’t want to become a bishop. Yet, we and countless others are the beneficiaries of his courageous faith and humble obedience. His example is also a challenge for us.

It is important for our faith communities to reflect on the fact that the vast majority of our Catholics enjoy the fruits of the sacrifices and efforts of past generations. Even if at present we happen to be members of a new or expanding parish and have contributed to the Legacy for Our Mission campaign, we were probably reared in a parish where the facilities and services were handed down from past generations.

We enjoy the fruit of the blood, sweat, tears and money of past generations; we have a responsibility to hand on to future generations the fruit of our generosity. In doing so, we acknowledge that everything comes from the hand of God and belongs to him.

St. Theodora and Bishop Bruté risked their lives so that the healing mission of Christ’s Church could take root and eventually flourish in our archdiocese. Our courageous pioneers of faith knew very well that the Church and her mission live in the real world. We can do no less.

As we observe the 175th anniversary of our archdiocese, we thank God for the blessings we have received through our founding ancestors. And I extend a special invitation to you and the youth and young adults to take up the challenge of carrying on the ministry of Jesus into the future, especially as priests and consecrated religious.

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The circumstances of our times make our healing ministries difficult to maintain, to foster and to develop with the faith and vision of our holy founders. We have many advantages and blessings, which they never had in those difficult circumstances. But these advances have come with contemporary forms of spiritual, moral and physical poverty.

Archbishop Buechlein’s intention for vocations for March: Youth: they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God’s call to priesthood and religious life.
March 13 Atheaneum, 401 E. 7th St., Indianapolis. Catholic Business Network. 6:30-8:30 p.m., $30 per person. Reservations: info@cbnexchange.org.

St. Jude Parish, 1151 S. Meridian St., Indianapolis. Catholic Business Network. Fish fry, 4-7 p.m. Information: 317-481-1571.

St. Lawrence Parish, Father Conen Hall, 460 E. 48th St., Indianapolis. Lenten "all you can eat seafood buffet," 5-8 p.m., $7 adults, $5 children age 6 and younger. Information: dicksonp@parallax.ws.

St. Pius X Parish, 7900 Sartor Drive, Indianapolis. Fish fry, 5-30 p.m., $5 per person. Information: 317-255-4534.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bogart Ave., Indianapolis. Fish fry, 4-7:30 p.m., carryout available. Information: 317-373-8852 or tommyp@littleflowerparish.org.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. Fish fry, 5-7 p.m., $6 adults, $3 children. Information: 317-388-5553.

St. Matthew School, 410 E. 56th St., Indianapolis. Fish fry, 5-8 p.m. Information: 317-257-4927.

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. Fish fry, 5:30-8 p.m., $5.50 single meal, $1.50 second meal, $6.50 family meal. Information: 317-784-5454, ext. 2.

Our Lady of Mount Carmel Parish, 14008 Oakridge Drive, Carmel, Ind. (Diocese of Lafayette). Couple to Couple League, Natural Family Planning class (NFP), 7-9 p.m. Information: 317-848-4486.


March 14 St. Richard Parish, Family Center, 3601 S. Meridian St., Indianapolis. Single Seniors, meeting, 1 p.m., age 50 and over. Information: 317-784-4107.

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. St. Patrick’s Day dance, 10 p.m. Information: 317-356-7291.

St. Pius X Parish, 7900 Sartor Drive, Indianapolis. "Paddy’s Green and Mad March Trivia," 6 p.m., $20 per player, $160 team. Information: 317-843-2061 or auburnbear1@indiana.edu.


Prime Banquet Hall, 2353 E. Perry Road, Plainfield. St. Susanna School, social, 3 p.m., $45 per person includes dinner. Information: 317-637-7184.

March 15 Our Lady of the Most Holy Rosary Parish, 850 Stevens St., Indianapolis. St. Joseph’s Table to benefit lumen Christi School, 11 a.m.-3 p.m., $8 adults, $4 children ages 2-12, pre-sale tickets. Information: 317-620-5174.

Providence Cristo Rey High School, 75 N. Bellevue Place, Indianapolis. Open house, 1-3 p.m. Information: 317-784-1060, ext. 120.

Holy Cross Parish, 125 N. Oriental St., Indianapolis. St. Patrick’s Day party, 4-7 p.m., $5 per person. Information: 317-637-2620.

Seton East, Richmond Catholic Community, 701 N. A St., Richmond. "Charismatic prayer group," 7 p.m. Information: dickeron@parallax.ws.

MKVS. Divine Mercy and Glorious Cross Center, Richmond, located on 925 South, 3 miles east of 421 South and 12 miles south of Versailles. Meals noon, 1-3 p.m., 5-7 p.m., 7-8:30 p.m. Information: 317-638-4747.


St. Francis Heart Center, 811 S. Emerson Ave., Indianapolis. "Healthy Cooking," 6:30 p.m. Information: 317-782-4422.


Our Lady of Peace Cemetery, Mausoleum Chapel, 4001 N. Brandebury Road, Indianapolis. Monthly Mass, 2 p.m. Information: 317-514-8889 or www.catholiccemeteries.cc.

St. Monica Church, 6221 N. Michigan Road, Indianapolis. Taize Prayer Service, 7:30 p.m. Information: 317-253-2193, ext. 5, or mrm@stmonicainc.org.

March 20 Northside Knights of Columbus Hall, 210 E. 7th St., Indianapolis, Catholic Business Exchange, Mass, 6:30 a.m., followed by buffet breakfast. Barry Krass, broadcaster, presider, Archives and History, 12 p.m., no charge. Information and registration: www.catholicbusinessexchange.org.

Marian College, Bishop Chatard Memorial Chapel, 1200 Cord Spring Road, Indianapolis. Concert, David Haas, composer, and Lori True, vocals, 7:30-9 p.m., $10 adults, $5 students. Information: 317-955-6213 or afgard@marian.edu.

Kings of Columbus Hall, 225 E. Market St., Jeffersonville. Daughters of Isabella, Circle #95, annual card party, 7 p.m., $3 per person. Information: 812-933-6437 or center@oldenburgfranciscans.com.


March 21 St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Helpers of God’s Precious Infants Pro-Life Mass, Father John McCaslin, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Mlstry, 317-521-5143, ext. 102.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. Prom dress show and sale, 1-3 p.m., $3 per person. Information: 317-892-6261 or khranow95@aol.com.


St. Thomas More Parish, 1200 N. Indiana St., Indianapolis. Youth group, indoor garage sale, 8-3 p.m. Information: 317-251-3250 or stmshonn@earthlink.net.

Oldenburg Franciscan Center, Oldenburg. "Franciscan Spirituality," 9:30 a.m.-3:30 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgfranciscans.com.

Beech Grove Benedictines welcomed new nuns On March 7, Benedictine Sister Juliann Babcock, a native of Indianapolis, was elected the seventh prioress of the Benedictine Sisters of St. Benedict of Grace Monastery in Beech Grove. The canonical election took place at the monastery chapel. Benedictine Sister Juliann Babcock was elected president of the order’s Federation of St. Gertrude, which presided over the election. Sister Juliann humbly accepted the decision of the community and will officially become the next prioress at her installation on March 7.

She will succeed Sister Carol Falkner, who has been prioress for eight years. Sister Juliann is the daughter of the late Jim and Evelyn Babcock. She grew up on the eastside of Indianapolis and graduated from Our Lady of Lourdes School. She attended Our Lady of Grace Academy and entered the Sisters of St. Benedict upon her graduation in 1988.

She made her first profession of vows in 1989 and her perpetual profession of vows in 1997.

Sister Juliann earned a bachelor’s degree in elementary education at the University of Indianapolis and an additional degree in the same field at Ball State University in Muncie, Ind. She also earned a master’s degree in Spirituality at Holy Name College in Oakland, Calif.

She began her ministry as an educator in 1971 and continued in that field until 2001. When she became a staff member at the newly created Benedictine Center, now called the Benedict Inn Retreat and Conference Center.

Sister Juliann also served her community as the vocation director from 1989-93 and sub-prioress from 1993 until 2001. Most recently, she has served as the formator director, and assisted women in the early stages of their religious vocations.

She will lead the 71 members of Our Lady of Grace Monastery for a term of six years.

(For more information about Our Lady of Grace Monastery in Beech Grove, log on to www.benedictinn.org.)

Correction

On page 6 of the March 6 issue of The Criterion, an article about an upcoming Bible study seminar included an incorrect e-mail address to use to learn more or to register for it. The correct e-mail address is thrydog@archindy.com.
Kay Scoville named director of archdiocesan youth ministry

By John Shaughnessy

As the new director of youth ministry for the archdiocese, Kay Scoville always has two important reminders of why it is so crucial for the Church to encourage and develop the faith of young people.

She gets those reminders whenever she looks at her two teenagers, Stephen, 18, and Nick, 15.

A reminder comes when she recalls a young woman who blossomed in her faith during a retreat as a high school senior, a young woman who returned to help lead the retreat the following year because of the difference it made in her life.

“We can see the changes in their hearts if we just let the little things take hold so God can make a difference in their lives,” says Scoville, who had served as the program coordinator of youth ministry in the archdiocese for the past three years. “Sometimes, all they want or need to hear is that God loves them.”

Scoville succeeds Father Jonathan Meyer, who had divided his time between leading the youth ministry office and serving in parish ministry since he was ordained in 2003. He now serves as the administrator of St. Aimee and St. Joseph parishes in Jennings County.

“I’d like to thank Father M eyer for the energy and commitment he has brought to the youth ministry office for the past six years,” said Archbishop Daniel M. Bechtle in announcing the leadership change.

The archbishop also paid tribute to Scoville’s contributions in the youth ministry office.

“During the past three years, Kay has been responsible for coordinating the many archdiocesan youth events each year, including youth retreats, National Catholic Youth Conference, World Youth Day and the Homeland Mission service project,” the archbishop noted.

Scoville complimented Father M eyer for his leadership and inspiration.

“Having Father M eyer as a mentor for the past three years, I’ve grown in my faith,” she said. “Just his passion to bring the truth to the youth has inspired me to continue the mission.”

She is humbled and excited by the opportunity to lead youth ministry.

“It’s a great time to be in youth ministry,” Scoville said. “I think our Church really embraces the youth, and they realize they’re our key to the future. I’m seeing more resources and opportunities becoming available to help them. Our Church is really focused on them.”

The focus is crucial, she believes. It’s important for all of you, so that God may accompany me and fill with grace all those I will meet along the way,” he said.

The pope also asked for prayers for the success of his visit to Cameroon and Angola March 17-23. He said he was travelling to Africa "to show the concrete closeness of myself and of the Church to the Christians and other peoples of that continent, which is particularly dear to me.”

The trip planners traveled to the Holy Land in late February to work out details of the papal program to the Holy Land. The preliminary schedule calls for the pope to arrive in Amman, in Jordan, on May 8 and proceed to Israel on May 11, presiding over events in Jerusalem and Nazareth and in Bethlehem, West Bank.

The visit is expected to include a visit to a mosque in Amman, a stop at the Yad Vashem Holocaust Memorial in Jerusalem, a visit to a Palestinian refugee camp and several outdoor liturgies.

Pope Benedict XVI has responded positively and accepted my invitation to visit the Holy Land,” Peres said. "I am delighted that His Holiness Pope Benedict XVI has responded positively and accepted my invitation to visit the Holy Land.”

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Tarek Saab was “fired” by real estate tycoon Donald Trump on the hit NBC network reality show “The Apprentice” on February 1, 2009. Tarek Saab is a Portuguese family in New Bedford, Mass., Saab looks a lot like actor Orlando Bloom. His devout faith, tenacity, humor and unflinching zest for life were apparent as he related stories about his rise to fame and fortune and determination to succeed in the corporate world until he realized that only God can satisfy his restless heart.

"The truth is that success in life and business begins by focusing on death," Saab told the crowd, who listened with rapt attention as he related how Jesus, St. Augustine and St. Francis of Assisi eventually became his role models. But he said it took him a few years to learn that important lesson about life and faith.

"I had spent my young adult life focusing on the future without ever once considering the Catholic concept of a final end," he said. "What is the point of achieving all your earthly dreams if you fail the only test with eternal ramifications? If we don’t ever consider our salvation, I think we’re missing the whole point.

Saab said he found true happiness with his wife, Kathryn, and their daughter, Mariana, when he realized that “living out one’s faith is… the only way to live, … the only path to freedom.”

Daniel Cuff, T. Saab Media Inc.

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Career support group offers encouragement to job seekers

By Sean Gallagher

The national unemployment rate recently reached 8.3 percent, a 25-year high. In Indiana, nearly one out of every 10 people is out of work. Hundreds of thousands of people continue to lose their jobs every month in the worst economic crisis to hit the nation in decades.

Behind all of those statistics are the stories of individual women and men struggling to support themselves and their families.

In its newly formed St. Jude Career Support Group, St. Jude Parish in Indianapolis is reaching out to these people by giving them encouragement and hope plus the skills and knowledge they can use to find stable employment.

The story behind the young woman who is leading it, however, shows how receiving such support can lead a person to want to pass it on.

In 2007, Beth Haggenjos was a 29-year-old mother of two young children who had been a member of St. Jude Parish for just two months when a serious health condition quickly threatened her life.

It was at that time that she “saw the power of the Christian community.”

“People I didn’t even know were coming in from all over just to help us out with prayer support,” Haggenjos said. “[St. Jude pastor] Father Steve [Banet] was there helping my family through prayer ... on a daily basis. The outreach was unbelievable.”

Through 2008, Haggenjos recovered and began to consider the spiritual meaning behind her brush with death.

She participated in a Christ Renews His Parish retreat at St. Jude and became a sponsor in the parish’s Rite of Christian Initiation of Adults.

Haggenjos knew the young woman that she was sponsoring from Indiana University’s School of Informatics on the campus of Indiana University-Purdue University in Indianapolis, where Haggenjos works as its director of career services.

Last fall, the young woman asked Haggenjos if she might coach her unemployed brother in seeking a new job.

This led Haggenjos to consider if God might be calling her to put the gifts she uses in her secular career to the service of her parish.

“I really felt like there was this deep calling to do it, [especially] with the way that the economy was,” she said.

With the support of the parish staff, Haggenjos formed the group in January.

In its meetings, Haggenjos and other group leaders give educational presentations, and there is time for networking and mutual support.

At first, Haggenjos didn’t know if people would respond.

A year and a half ago, Haggenjos was on the receiving end of the support that a parish like St. Jude can give. Now, according to Tillar, the career support group she founded is handing it on.

That’s what always amazes me about the Catholic faith,” Tillar said. “People always pull together. And no matter what the situation, they help each other out.”

(For more information about the St. Jude Career Support group, call 317-786-4371 or log on to www.studentsindy.org.)

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Archdiocesan parishes schedule annual Lenten penance services

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

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

**Batesville Deanery**
- March 15, 7 p.m. at St. Maurice, Napoleon
- March 17, 7 p.m. at St. Teresa Beneficita of the Cross, Bright
- March 19, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
- March 24, 7 p.m. at St. Paul, New Alase
- March 25, 7:30 p.m. at St. Vincent de Paul, Shelby County
- March 26, 7 p.m. at St. Anthony of Padua, Merrins
- March 30, 7 p.m. at St. Peter, Franklin County
- March 30, 7 p.m. at St. Louis, Batesville

**Bloomington Deanery**
- April 1, 7 p.m. at St. John the Baptist, Osgood
- April 3, 7 p.m. at St. Mary, Greensburg
- April 1, 7 p.m. at St. John the Baptist, Dover
- April 7, 7 p.m. at St. John the Baptist, Osgood

**Connersville Deanery**
- March 26, 7 p.m. at St. Andrew, Richmond
- March 30, 7 p.m. at St. Michael, Brookville
- April 1, 7 p.m. at St. Gabriel, Connersville
- April 2, 7 p.m. at St. Bridget, Liberty

**Indianapolis East Deanery**
- March 16, 7 p.m. for St. Therese of the Infant Jesus
- Indianapolis West Deanery
- March 14, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
- March 16, 7 p.m. at St. Mary, Navilleton
- March 17, 7 p.m. at St. Michael, Charlestown
- March 18, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
- March 22, 7 p.m. at St. Mary, Lanesville
- April 1, 9:45 a.m. at Our Lady of Providence High School, Clarksville
- April 2, 9:45 a.m. at Our Lady of Providence High School, Clarksville
- April 5, 4 p.m. at Holy Family, New Albany

**Indianapolis South Deanery**
- March 14, 7 p.m. at St. Joseph, Jennings County, at St. Joseph, Jennings County
- March 16, 7 p.m. at Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
- March 24, 7 p.m. at St. Mary, North Vernon
- March 25, 7 p.m. deanery service at St. Meinrad, St. Meinrad
- March 26, 7 p.m. at St. Joseph, Rockville
- March 18, 7 p.m. at St. Paul the Apostle, Greencastle
- March 26, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute
- March 26, 7 p.m. at St. Benedict, Terre Haute
- March 31, 6:30 p.m. at A.M. University, Brazil

**Indianapolis North Deanery**
- March 16, 7 p.m. at Nativity of Our Lord Jesus Christ
- March 19, 7 p.m. at Holy Name, Beech Grove
- March 24, 7 p.m. at St. Luke the Evangelist
- March 25, 7 p.m. at St. Jude
- March 22, 7 p.m. at St. Barnabas
- April 1, 7 p.m. for St. Anh and St. Joseph at St. Joseph
- April 6, 7 p.m. at Our Lady of the Greenwood, Greenwood

**Indianapolis West Deanery**
- March 23, 7 p.m. at St. Gabriel the Archangel
- March 24, 6:30 p.m. at St. Monica
- March 24, 6:30 p.m. at St. Susanna, Plainfield
- March 25, 7 p.m. at St. Christopher
- March 26, 7 p.m. at St. Malachy, Brownsburg
- April 2, 7 p.m. at Holy Angels

**New Albany Deanery**
- March 14, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
- March 16, 7 p.m. at St. Mary, Navilleton
- March 17, 7 p.m. at St. Michael, Charlestown
- March 18, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
- March 19, 7 p.m. at St. Mary, Lanesville
- April 1, 9:45 a.m. at Our Lady of Providence High School, Clarksville
- April 2, 9:45 a.m. at Our Lady of Providence High School, Clarksville
- April 5, 4 p.m. at Holy Family, New Albany

**Seymour Deanery**
- March 15, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
- March 24, 7 p.m. at St. Mary, North Vernon
- March 25, 7 p.m. at St. Bartholomew, Columbus
- April 6, 6:30 p.m. for St. Anne, Jennings County, and St. Joseph, Jennings County

**Tell City Deanery**
- March 22, 2 p.m. deanery service at St. Paul, Tell City

**Terre Haute Deanery**
- March 15, 7 p.m. at St. Joseph, Rockville
- March 18, 7 p.m. at St. Paul the Apostle, Greencastle
- March 26, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute
- March 26, 7 p.m. at St. Benedict, Terre Haute
- March 31, 6:30 p.m. at A.M. University, Brazil

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

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Changing hearts is key in pro-life movement, priest says

By Sean Gallagher

Fr. Jonathan Meyer

He took this position, before he was a seminarian, even though he had known that abortion was wrong since he was a young boy and had seen a bumper sticker that read “Abortion stops a beating heart.”

“That bumper sticker is in the back of my head,” Father M. eyer said. “For some reason, that image is in the back of my head. I knew that abortion stopped a beating heart. But it was not here [in his heart].”

He said how, in his more than five years of leading archdiocesan youth ministry efforts, he had used many gimmicks to get teenagers to think about weighty topics such as abortion.

He told his listeners, however, that the important pro-life work of changing hearts can’t happen through gimmicks.

“Only Christ can change a heart,” Father M. eyer said.

When hearts are changed, he said, people start consciously living in the presence of God.

Father M. eyer argued that the way pro-life supporters can change hearts, and accept the Church’s teachings on life, is to support and live out its teachings on the family, marriage and sexuality in what Pope John Paul II called the “Theology of the Body.”

“If we truly want a pro-life America, we have to truly understand the dignity and beauty of God’s plan for human sexuality,” he said. “We live almost every single abortion, you’ll find incidents of lust where a man and a woman did not enter into an act of love. And because of that, a child is lost.”

Father M. eyer explained that the “Theology of the Body” emphasizes how Adam and Eve, before original sin, were in complete harmony with each other and with God, and how that state is represented again at the end of the book of Revelation in its portrayal of the wedding of the Lamb in heaven, where Christ is presented with his bride.

This mystical theology is concretely applied, he said, in everyday life in Christian marriages where, as St. Paul explained in his Letter to the Ephesians, husbands are symbols of Christ and wives embody the Church.

For husbands, Father M. eyer said, the message is clear.

“What is a man called to be before his wife? ‘This is my body, given up for you,’” he said. “There is no lust. There is no domination. There is no abuse. It’s a total self-offering.”

Father M. eyer then reflected on how women are images of the Church.

“A woman’s body ... receives, conceives, brings forth life and nurtures it at her own breast,” he said. “It is the Church. And we know this most specifically because there was a woman at a very young age in Nazareth who received divine life, conceived divine life, brought forth divine life in Bethlehem and then nurtured it at her breast. And we call her the Mother of the Church.”

Father M. eyer said living out this vision requires constant prayer.

“If we are not people who are consistently before our God, we cannot know what it is to be a man and a woman,” he said. “We cannot know what it means to be in eternal communion. And we will not bring forth the life that we are called to bring forth.”

Father M. eyer then challenged his listeners to embody the Church’s vision of marriage and share it with young people.

“Do we realize the beauty that we are called to live in the story of salvation?” he asked. “Live your sacrament all the more. Faithfully live it all the more. ‘A nd teach it … If we tell [young people] how good [sex] is, how beautiful it is, how glorious it is, then, from the very get-go, from the very beginning, we can begin to, hopefully through God’s grace, through our prayers, change marriage and thus change the family and thus change society and thus change the world.’”

Father M. eyer then reflected how, as a college student in the mid-1990s, he was pro-choice.

“Changing hearts is key in the pro-life movement,” Father M. eyer said. “I had this position, before I was a seminarian, even though I had known that abortion was wrong since I was a young boy and had seen a bumper sticker that read “Abortion stops a beating heart.”

That was the message that Father M. eyer, administrator of St. Joseph and St. Anne parishes, both in Jennings County, passionately shared with more than 450 pro-life supporters who attended the fifth annual Catholic Pro-Life Dinner on March 7 in downtown Indianapolis.

The fundraising dinner was sponsored by the Catholic Life Network, which is made up of the archdiocesan Office for Pro-Life Ministry, the Gabriel Project of Indiana and the archdiocesan-based A Cather United for the Faith. Two awards were presented to Msgr. Bob Egan, chancellor of the Archdiocese of Indianapolis, for distinguished volunteer service.

Volunteers were honored for their pro-life work in the archdiocese.

Father M. eyer explained that the “Theology of the Body” emphasizes how Adam and Eve, before original sin, were in complete harmony with each other and with God, and how that state is represented again at the end of the book of Revelation in its portrayal of the wedding of the Lamb in heaven, where Christ is presented with his bride. A mystical theology is concretely applied, he said, in everyday life in Christian marriages where, as St. Paul explained in his Letter to the Ephesians, husbands are symbols of Christ and wives embody the Church.

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Eighteen Providence sisters celebrate 60th jubilees

At Saint Mary-of-the-Woods College, Sister Laurette Bellamy, S.P. earned a bachelor’s degree in music at Saint Mary-of-the-Woods College and master’s degree in education at Indiana State University.

The-v-Woods College and master’s degree in education at Saint Mary-of-the-Woods College and ministered as the music area coordinator in the arts department from 1990-92, and served as the adjunct faculty of the Woods External Degree program. She also volunteers at St. Ann Clinic in Terre Haute.

She entered the congregation on Feb. 2, 1948, from St. Mel Parish in Chicago and professed her perpetual vows on Aug. 15, 1955.

Sister Laurette, who was a professor from 1979-94, 1967-77, served as principal or teacher at St. Paul School in Sellersburg from 1978-85, and taught at the former Sacred Heart School in Terre Haute from 1996-99.

At Saint Mary-of-the-Woods, Sister Ann Marie was administrator of Providence Hall from 1986-90.

A native of Chicago, Sister Helen Therese Conway serves as an administrative assistant for Providence Hall at Saint Mary-of-the-Woods. She entered the congregation on Feb. 2, 1948, from Our Lady of the Angels Parish in Chicago and professed her perpetual vows on Aug. 15, 1955.

Sister Helen Therese earned a bachelor’s degree in education at Saint Mary-of-the-Woods College and master’s degree in education at Indiana University.

In the archdiocese, Sister Helen Therese taught at St. Ann School in Indianapolis from 1950-52 and 1967-69, and served on the staff at Our Lady of Fatima Retreat House in Indianapolis from 1975-77, was a lobbyist for the Indiana Catholic Conference at the Indiana General Assembly in Indianapolis from 1984-85, taught at Our Lady of Providence High School in Clarksville from 1956-57, and served in campus ministry at Indiana University in Bloomington from 1968-70.

At Saint Mary-of-the-Woods, Sister Luke served as chairperson of the music ministry at Indiana University in 1967-77, was a professor of English at the University of Notre Dame. In the archdiocese, Sister Luke taught at the former Philip Neri School in Indianapolis in 1984-85, served on the staff at Our Lady of Fatima Retreat House in Indianapolis from 1975-77, was a lobbyist for the Indiana Catholic Conference at the Indiana General Assembly in Indianapolis from 1984-85, taught at Our Lady of Providence High School in Clarksville from 1956-57, and served in campus ministry at Indiana University in Bloomington from 1968-70.

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Sister Luke earned a bachelor's degree in journalism at Saint Mary-of-the-Woods College and ministered as the music area coordinator in the arts department from 1990-92, and served as the adjunct faculty of the Woods External Degree program from 2003-06. In 2006, she began volunteering at the St. Ann Clinic in Terre Haute.


At Saint Mary-of-the-Woods College, Sister Laurette earned a bachelor’s degree in music at Saint Mary-of-the-Woods College and master’s degree in education at Indiana State University.


There are 24 Providence sisters ministering in education at Saint Mary-of-the-Woods College and master’s degree in elementary education at Indiana University.

In the archdiocese, Sister Dorothy Gardant ministers as youth services coordinator in Chicago. Sister Dorothy, the former Sister Margaret Eugene, entered the congregation on Feb. 2, 1948, from Our Lady of Sorrows Parish in Chicago and professed her perpetual vows on Jan. 23, 1956.

In the archdiocese, Sister Dorothy Gardant ministers as youth services coordinator in Chicago. Sister Dorothy, the former Sister Margaret Eugene, entered the congregation on Feb. 2, 1948, from Our Lady of Sorrows Parish in Chicago and professed her perpetual vows on Jan. 23, 1956.

The eighteenth jubilee celebration of Sister Laurette Bellamy, S.P. occurred in August 2003, and Sister Laurette was a professor from 1979-94, 1967-77, served as principal or teacher at St. Paul School in Sellersburg from 1978-85, and taught at the former Sacred Heart School in Terre Haute from 1996-99.


Kesterson, S.P. 
Sr. James Michael

Lipps, S.P. 
Sr. Marilyn Therese

from 1968-78. 
Our Lady of the Greenwood School 
1961-65, and Our Lady of the 
St. Ann School in Terre Haute from 
1954-55 and 1965-68, the former 
master’s degree in education at 

Michael Kesterson ministers as principal 
1954-55.

St. Anthony School in Indianapolis from 
Indianapolis from 1950-54 and 
Marie taught at St. Philip Neri School in 

A native of Indianapolis, Sister James 
In the archdiocese, Sister Terese 

Lynch, S.P. 
Sr. Marilyn Therese

from 1969-77.

Sr. Grace Marie Meehan, S.P. 


Sister Grace Marie earned a bachelor's degree in education at Saint Mary-of-the-Woods College, master's degree in education at Indiana State University and associate's degree in nursing at Eastern Community College.

In the archdiocese, she taught at the former St. Agnes Academy in Indianapolis from 1950-51, Our Lady of the Greenwood School in Greenwood from 1959-68, served as principal at Our Lady of the Greenwood School from 1962-68, taught at St. Mary School in Richmond from 1968-80, and taught and served as principal at St. Michael School in Greenfield from 1969-72. At Saint Mary-of-the-Woods, Sister Grace Marie served on the corporate renewal team from 1972-76, ministered as an administrative assistant at Providence Infirmary in 1976, served as infirmary administrator from 1976-81, and worked as a registered nurse in health care services from 1981-84.

A native of Fort Wayne, Ind., Sister Mary Jane Newman as a volunteer at Woods Day Care Pre-School at Saint Mary-of-the-Woods.

Sister Mary Jane, the former Sister Patrick Ann, entered the congre-
gation on July 24, 1948, from 
St. Patrick Parish in Fort Wayne and professed her 

She earned a bachelor’s degree in education at Saint Mary-of-the-Woods College and master’s degree in education at Ball State University.

In the archdiocese, Sister Mary Jane taught at St. Michael School in Greenfield from 1956-58, Holy Spirit School in Indianapolis from 1962-66, and St. Joan of Arc School in Indianapolis from 1972-76. At Saint Mary-of-the-Woods, she served on the residential services staff from 2003-07.

A native of Chicago, Sister Donna O’Neill ministers in prayer at Saint Mary-of-the-Woods.

Sister Donna, the former Sister Laurence Therese, entered the congre-
gation on July 22, 1948, from 
Our Lady of Mercy Parish in Chicago and professed her 

She earned a bachelor’s degree in education at Saint Mary-of-the-Woods College and 

For the poorest of the poor in the Caribbean and Latin America, an education can be the key to breaking the bonds of poverty. Food For The Poor works with churches and schools to educate and encourage our littlest brothers and sisters, giving them hope for the future.

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STEM CELLS
continued from page 1
of American taxpayers who oppose research that requires taking human life” and “ignores the fact that ethically sound means for advancing stem-cell science and medical treatments are readily available and in need of increased support.”

He reiterated points raised by Cardinal Francis E. George of Chicago, USCCB president, who said in a Jan.16 letter to Obama that a change in the policy on funding of embryonic stem-cell research “could be a terrible mistake—morally, politically and in terms of advancing the solidarity and well-being of our nation’s people.”

Bishop Elio Sgreccia, former president of the Pontifical Academy for Life, said allowing the use of public funds for embryonic stem-cell research was “without ethical or scientific justification.”

The decision to reverse the ban on federal funding was based on “utilitarian logic” that failed to take into account the fact that embryos are human beings, he told the Italian news agency ANSA on March 9.

“It’s about the destruction of human beings in order to turn them into material for experimentation,” he said.

The Italian bishop said it was unclear why research on embryonic stem cells would need to be pursued now that new discoveries have been made with other kinds of stem cells.

He referred to the work of a Japanese biologist who found in 2007 that adult stem cells could easily be reprogrammed into an embryonic state.

At the White House, Obama said he cannot guarantee that we will find the treatments and cures we seek. “No president can promise that,” he said.

“But I can promise that we will keep them—their lives, their responsibility and with the urgency required to make up for lost ground,” he added.

The Bush policy had allowed funding of embryonic stem-cell research only when the stem-cell line had been created before Aug. 9, 2001. The executive order Obama signed permits federal funding of stem-cell lines created since then, but would now fund the creation of new lines, leaving that decision to Congress.

Obama also signed a “presidential memorandum on scientific integrity” on March 9, ordering the director of the Office of Science and Technology Policy to develop a strategy for ensuring that “the administration’s decisions about public policy are guided by the most accurate and objective scientific advice available.”

He said that scientific advisers should be appointed “based on their credentials and experience, not their politics or ideology.”

But Paul A. Long, vice president for public policy at the Michigan Catholic Conference, said the order “regrettably places ideology and political posturing ahead of proven scientific therapeutic advancements.”

“There are endless studies and stories of patients who have been treated, even cured of their debilitating condition following stem-cell therapies that do not necessitate the destruction of human embryos, yet the ... executive order makes every tax-paying American woman unwittingly complicit in the destruction of human embryos for experimental research.”

Bishop Robert W. Finn of Kansas City-St. Joseph, Mo., called Obama’s action the “newest step by the president to eventually remove all legal protections for innocent, nascent human life.”

“The president boldly proclaimed that he is obtaining the politics out of science,” Bishop Finn added. “Rather, it seems clear that he is only asserting ‘his’ politics over life itself.”

Kristen Day, executive director of Democrats for Life of America, said the president’s decision—which the organization “is against, ... period”—surprised the group and signaled “a cooling of our relations” with the Obama administration.

“We while have zero confidence that a call for a reversal of this executive order will prevail, we are hopeful that the president will heed our call for common-ground solutions in dealing with pro-life Democrats,” Day added, citing in particular the Pregnant Women’s Support Act.

Rep. Chris Smith, R-N.J., the author of a 2003 law authorizing $253 million in federal research funds for adult stem cells from cord blood and bone marrow, asked in a statement: “Why does the president persist in the dehumanizing of nascent human life when better alternatives exist?”

“On both ethics grounds and efficacy grounds, nonembryonic-destroying stem-cell research is the present and future of regenerative medicine—and the only responsible way forward,” Smith added.

JUBILEES
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master’s degree in education at Margrove College. In the archdiocese, Sister Donna taught at the former St. Joseph School in Indianapolis from 1953-54 and St. Joan of Arc School in Indianapolis from 1954-55.

All Saint Mary- of-the-Woods School was administered as director of Providence Hall from 1994-96, residential services co-director from 1996-2001, and human health care services companion from 2002-04 and residential services staff member from 2004-05.

A native of Cicero, Ill., Sister Joan Mary Schafer resides as a substitute teacher in River Grove, Ill.

She entered the congregation on July 22, 1948, from Mary Queen of Heaven Parish in Cicero and professed her perpetual vows on Jan. 3, 1956.

Sister Joan Mary earned a bachelor’s degree in education at Saint Mary-of-the-Woods College and master’s degree in education at Ball State University.

In the archdiocese, she taught at the former St. Ann School in New Castle from 1953-55, St. Mary School in Richmond from 1954-55 and the former St. John School in Indianapolis from 1956-59.

A native of Indianapolis, Sister Rita Ann Wade was minister as co-director of Our Lady of Mt. Carmel Parish on Jan. 7, 1948, from St. Joan of Arc Parish in Indianapolis and professed her perpetual vows on Aug. 15, 1955.

She earned a bachelor’s degree in education at Saint Mary-of-the-Woods College and master’s degree in elementary education at Indiana University.


Sister Rita Ann also ministered as a chaplain at St. Vincent Hospital in Indianapolis from 1977-99.

Our Lady of Fatima Retreat House
Silent Reflection Day Opportunities During Holy Week April 7, 8, 9, 2009 • 8:00 am–4:00 pm During the holiest week of our liturgical year, join us for the opportunity to spend a day in silent prayer as we prepare for the resurrection of our Lord! These days offer not only silence but an opportunity to fast as well. A light lunch will be available for those unable to fast.

$25 per person per day Your non-guided silent reflection day includes a private room to use for the day, a book to read and to keep, as well as a light lunch if desired. Spend the day as you wish: in your room, the chapel, praying the labyrinth, walking the grounds at Fatima—a place to be ... with God!

Our Lady of Fatima Retreat House 5535 E. 56th Street Indianapolis, IN 46226 (317) 545-7681 www.archindy.org/fatima

Isolating Embryonic Stem Cells
Scientists believe stem cells could repair diseased or injured tissues. The Catholic Church opposes stem-cell research that involves the destruction of human embryos.

An egg is cloned or fertilized in vitro to create a human embryo.

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Stem cells, present 5-7 days after fertilization, are removed and grown in a petri dish. The rest of the embryo is discarded.

Cells are manipulated to create specific human tissue such as nerve cells, muscle cells or blood cells.

Our Lady of the Greenwood
Sr. Rita Ann Wade, S.P.

Our Lady of Fatima Retreat House

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Saturday March 28, 2009 8:30 am-4:00 pm 8:30 a.m.–4:00 p.m. Seminar 5:30 p.m. Vigil Mass Our Lady of the Greenwood 339 South Meridian St. Indianapolis, IN 46214 Registration through March 23 Per Person ……….. $45 $45 Includes seminar materials and lunch

Make checks payable to: Archdiocese of Indianapolis Mail registration and payment to: Archdiocese of Indianapolis Office of Catholic Education attn: Great Adventure Seminar PO Box 1410 Indianapolis, IN 46206

For more information Theresa Brydon (317) 296-1341 or e-mail tbrydon@archindy.org

Our Lady of Fatima Retreat House

Discover the “Big Picture of the Bible” with Tom Smith
Renowned Catholic Bible Teacher! The Great Adventure Bible Timeline Seminar is an exciting event helping people of all faiths and levels of comprehension get the “big picture” of the Bible story.

About the Speaker
Thomas Smith was a Protestant minister who was received into the Catholic Church in 1996. Previously the director of the Denver Catholic Charismatic School, Smith is a regular guest on EWTN and Catholic radio.

“The Great Adventure is a timely and solid resource for helping Catholics appreciate Sacred Scripture, I encourage to capitalize on the opportunity for spiritual growth that this learning experience presents.”

—Archbishop Daniel M. Buechlein, O.S.B.
Illinois Catholics learn how to make voices heard at state Capitol

SPRINGFIELD, Ill. (CNS)—They came to Springfield on trains and buses and in cars, first filing the Hall of Flags in a building near the Illinois State Capitol and then the Capitol itself.

They didn’t look much like the image of lobbyists, these girls in plaid skirts, boys in polo shirts, and men and women sporting winter coats and sensible shoes.

But the more than 4,000 participants in the first “Catholics at the Capitol” political action day—including about 3,500 Catholic school students, parents and school staff—came to learn about how to make their voices heard.

Then they put their newfound skills into practice, popping into the offices of state representatives and senators, sharing their perspective on several issues of interest to Catholics, or even just leaving a card to let their legislators know they were there.


Participants were greeted with a list of issues that are priorities this year for the Catholic Conference of Illinois, referring to the U.S. bishops’ document on faith in the public square.


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“It was the main issue for the students, parents and school staff who attended a Catholic schools rally in the rotunda, with the crowd filling the floor of the rotunda and ringing the railings four floors up.

The five other dioceses in Illinois:

- Bishops Peter Sartain of Joliet, Edward M. Braxton of Belleville, Daniel R. Jenky of Peoria, Thomas G. Doran of Rockford and George J. Lucas of Springfield.

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“Think of this as the beginning of a relationship,” he said. “Leave your name and your issue and make sure they know you were here. Then call them.

“I think the conversations were good for starters,” Gigillan said. “I think it’s good for the bishops to develop relationships with those legislative leaders.”

All the Catholic faithful should work on developing relationships with their own legislators, Gigillan said, to help lawmakers understand where Catholics are coming from and to learn more about where the lawmakers are standing.

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Court urged to uphold voters’ right to amend state Constitution

SAN FRANCISCO (CNS)—California voters had the right to amend the state Constitution to restore the traditional definition of marriage, and a court override would mark “an unprecedented revolution” in the judiciary’s role, former U.S. Solicitor General Ken Starr told the state Supreme Court on March 5 in an hourlong defense of Proposition 8.

Starr represented ProtectMarriage.com, the coalition that sponsored the successful initiative last November, in a three-hour hearing to consider the constitutionality of the voter-approved ban on state recognition of same-sex marriage.

The California Catholic Conference is a member of the coalition.

Proposition 8, approved by more than 52 percent of voters on Nov. 4, restored the 14-word definition of marriage that the Supreme Court had ruled unconstitutional in a 4-3 decision last May: “Only marriage between a man and a woman is valid or recognized in California.”

Starr said the principle at stake is not the wisdom of voters’ decision to amend the Constitution to limit marriage to a man and a woman but whether the Constitution gives the electorate the power to vote such a definition into law.

He argued that there have been no cases that have come before the court to question that right and that the seven justices weighing Proposition 8 must not deviate.

“We’re asking you to stay the course and not chart a new course,” said Starr, dean of the School of Law at Pepperdine University in Malibu.

Preceding Starr were lawyers for two groups of same-sex couples challenging the initiative, for the city of San Francisco and for California Attorney General Jerry Brown. They maintained that Proposition 8 is not a constitutional amendment, but instead an improper revision that fundamentally alters the structure of government by depriving a minority of access to a right.

Christopher Ruener, a deputy state attorney general, said marriage is an “inalienable right.”

The court must override Proposition 8 because nothing is as fundamental to the structure of government as equally under the law, lawyers challenging the measure argued.

“We are protecting the moat while allowing the castle to burn down,” San Francisco Chief Deputy City Attorney Theresa Stewart said.

At that remark, Justice Joyce Kennard jumped in: “We have a pretty well-established body of law in California. Those decisions don’t give strong support to your argument that the people could not do what they did. Past decisions alone don’t support the argument that the people couldn’t do what they did.”

Stewart fired back: “The object of the Constitution is to protect the minority. Therefore, this is a revolution.”

That challenge prompted a cheer from the crowd of hundreds of supporters of same-sex marriage who gathered outside City Hall to watch the hearing on a giant screen.

Starr argued that the court must preserve the right of the people to decide regardless of the wisdom of the decision. He said Proposition 8 deprives no one of what he called the “bundle of rights” available to all citizens under the Constitution.

Starr maintained that Proposition 8 is not comparable to any revision ever made to the state Constitution. Past revisions have involved changes in the structure of government.

One justice answered that even though that is true it does not mean it must be true. She said the argument that Proposition 8 is a revision because it is a civil rights infringement presents the court with a problem it has never before confronted.

Starr conceded that the court faces a choice but answered: “If you tinker with the structure, you’ve gone too far, people.”

The court must rule within 90 days, but few expect the court to decide before the November election.

Actually, we don’t mind if you compare. Because for the last four years, when HealthGrades—America’s leading independent healthcare ratings company—has compared hospitals for overall heart care, St. Vincent Heart Center of Indiana has been named #1. No hospital in the 10-state region has earned this honor four years in a row: 2006, 2007, 2008, and now 2009. When the experts compare, there’s simply no comparison. The best heart care in Indiana. Period.
J ust as Jesus commanded His disciples to care for others, today we are asked to do the same.

Christ’s words take on an extra sense of urgency as global food shortages and an economic crisis threaten the survival of countless people worldwide.

In Haiti, the poorest country in our hemisphere, food shortages have reached epic proportions. Four major storms battered Haiti last fall, taking lives, destroying homes and ruining crops. Rebuilding and replanting will take time, but the need for food is immediate.

Hungry Haitian families desperately need your help.

Elanie Losange, a mother of two boys, ages 4 and 2, describes the flood that washed away her home and all of their meager belongings: “The water was waist-high, so I grabbed the two boys and ran up the mountain,” she says. Elanie, her husband and their children escaped with their lives, but they returned to find total devastation. Their house was gone. The crops and fruit trees they relied on for food and income were washed away. Now they have nothing.

Despite the family’s tragic losses, their faith remains. Elanie says, “I was praying. I’m always praying. Now I pray for food from God. I thank God for protecting us and keeping my children safe. We don’t have much, but we still thank God.”

Elanie and her husband, Vedzu, have replanted their crops, but they estimate it will take at least a year before they can harvest. The fruit trees will take longer to bear fruit. Elanie is expecting her third child, and she is terrified that she won’t be able to feed her baby.

This family is just one example of the many people in Haiti who are struggling to survive. Father Dukon Augustin, a local priest, works tirelessly to help needy families like Elanie’s. He relies on Food For The Poor for help, and we, in turn, rely on people like you for support.

Founded in 1982, Food For The Poor is an interdenominational ministry working to end the suffering of the poor in the Caribbean and Latin America. Not only do we provide food for the starving, but we also build small houses for the destitute, dig water wells for parched villages, provide medicine and medical equipment for the sick and elderly, support orphanages and education for children, and much more.

The people of Haiti have suffered greatly this last year. They are hungry, weary and afraid that the world will forget them. Today, you can honor and serve Christ by helping to feed our brothers and sisters in need.

By partnering with Food For The Poor, you can provide lifesaving food for hungry children and their families. Your gift of $45 will feed 15 children for a month. A gift of $81 will feed 27 young ones, and $150 will feed 50 children for a month. Any gift you give will be truly appreciated.

Please, be as generous as you possibly can and help Food For The Poor feed precious children. Please use the postage-paid envelope in the brochure located in this publication to send your gift today.

Food For The Poor works directly with clergy throughout the Caribbean and Latin America to help them serve impoverished communities.

Food shortages and rising prices are devastating for the poorest in Haiti. The price of rice and beans has more than doubled in the past year; yet many in this poverty-stricken country earn less than $2 a day. The struggle for survival has become increasingly difficult, and lives are at stake.

Today you have the chance to save a life. Please use the Food For The Poor brochure enclosed in this publication to send your gift today. God bless you.
Lake Forest, Ill. Three professional athletes were inducted on Feb. 21 in a ceremony at Halas Hall in 5th Media and Sirango.

Serra International USA Council Region 7, Relevant Radio, Knights of Columbus, Catholic Athletes for Christ, Archdiocese of Chicago's Cardinal Francis George, the organization includes Chicago Bears co-owner Patrick McCaskey, the co-owner of the Chicago Bears, left, and Dick Dornbos, who serves on Sports Faith International’s (SFI) advisory board.

According to its mission statement, Sports Faith International is “a media initiative working through the world of sports to positively change our culture.”

In addition, the organization “spotlights and encourages athletes to be recognized for achievements on and off the field or court, including community service,” Dornbos says, “and Gavin is an inspiration to all of us to always do our best.”

Gavin was born with spina bifida, which causes paralysis of the legs and other neurological challenges. He has had 11 surgeries and years of speech, occupational and physical therapy.

Despite his disability, Gavin does not consider himself different from any of his peers. He says, “If there is something that I want to do, I just do it.”

From an early age, swimming proved to be an enjoyable activity. “Ever since I was a young boy, I always loved the water, even swimming from one end of the bathtub to the other,” he recalls. “When I was 9 years old, my mom asked me if I wanted to join a local swim team, and I eagerly accepted the invitation.”

By the end of his first year with a local swim team, Gavin received the Most Inspirational Swimmer Award at the team banquet. He later joined another local swim team for about four years before becoming a part of the St. Joseph’s High School swim team.

For Gavin, the transition to a team that had 14- to 18-year-old able-bodied swimmers and intense swimming practices was daunting. “I came very close to quitting my junior year because I was getting frustrated with myself,” he remembers. “So I started racing against myself,” Gavin says. “I am still not winning races, but my times have decreased and my technique has improved.”

Another team experience for Gavin at St. Joseph’s was being the manager of the football team. Football coach Kevin Downey invited Gavin to a parallel bar dip competition with the football team. “It was then that I realized my aptitude for dips, and I won the competition! I now hold the St. Joe all-time record for dips at 60, breaking my old record of 57,” he says.

Coach Downey credits Gavin’s attitude for his achievements: “Gavin is not defined by his difficulties—he is defined by his successful attempts to encourage others around him by action as well as encouraging words. He is a leader of our school because of his relentless pursuit of excellence in celebrating life.”

Gavin concludes that through athletics and faith, he does not worry about future challenges. “My faith helps me persevere against any obstacles I may encounter due to my disability,” he says, “and athletics help me to be strong physically to meet and beat any of those obstacles I may encounter.”

GRANGER—It’s not every day that a teenager from Granger, Ind., receives a phone call from Chicago Bears co-owner Patrick McCaskey.

But for Gavin Provost, a senior at St. Joseph’s High School in South Bend and member of St. Pius X Parish in Granger, it is a call that will live in his memory forever. McCaskey called Gavin to congratulate him on his selection as this year’s recipient of Sports Faith International’s Spirit of St. Paul Award. The award, given to a high school student, is based upon the 12 virtues of St. Paul and the attributes of courage and commitment.

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God’s law enlightens our mind, helps us act with love

By Sr. Katherine Howard, O.S.B.

Human life is a journey. On the way, we often experience ourselves as divided. As individuals and societies, we are often blind to what is right or confused about the better thing to do. Even if we know what is good, we cannot always do it. This is the human condition.

There are times we do not know how to love, times we do not want to, and times when we do want to love but find ourselves incapable of mustering up what it takes.

The marketplace of daily life too easily becomes the venue for focusing energy on personal gain while losing sight of proper respect for the rights of others and of God, the divine self-giving source of our own deepest well-being.

In times of economic recession, we may respond to bank executives’ enormous bonuses and fraudulent investment operations with outrage and shock.

But there are probably in all of our lives, incidents and relationships in which we ignore, bypass the rights and needs of others for the sake of our own profit, whether material, physical or emotional, losing sight of the gratitude that we owe God for all blessings.

We forget that strengths of mind and body that make it possible for us to flourish in life are gifts from God and are meant to be shared.

Our vision becomes so self-focused that we miss the spoken or unspoken request of another for a helping hand; we hoard information that might help an acquaintance or friend perhaps get ahead of us in the social, academic or business world.

The thrill of power, the excitement of winning, the security of having more than enough can blind us to our need to be winning, the security of having more than enough can blind us to our need to be open to God.

God’s law in Exodus 20 instructs us to worship God alone, to honor our elders, to work six days in order to have one day of rest and not take the Lord’s name in vain.

The thrill of power, the excitement of winning, the security of having more than enough can blind us to our need to be open to God.

As such, the Gospel story of Jesus’ cleansing the Temple is the story of our lives. Jesus identifies himself as the temple. Referring to his death and resurrection, he says that though the temple of his historical, physical body may be destroyed, in three days he “will raise it up” (Jn 2:19).

Through our baptism into Christ’s very dying and rising, we are taken up into his risen body. We are the temple, our world is the temple, the “Father’s house” (Jn 2:16).

In the living drama of this Gospel during Mass on the Second Sunday of Lent, Jesus is transforming us more and more from a marketplace, which is too often a competitive place for personal gain at the expense of others, a place where worldly affairs are cut off from God, our spiritual source, into the temple of his body.

Through Christ’s Spirit living within us, God has fulfilled the promise made through the prophet Jeremiah: “I will place my law within them, and write it on their hearts; I will be their God, and they shall be my people” (Jer 31:33).

Our hearts also resonate with today’s psalm response: “Lord, you have the words of everlasting life” (Jhn 6:68C). This is the Apostle Peter’s cry to Jesus when he asks his followers if they too will walk away from him in unbelief.

Like Peter, we long for these words of everlasting life, and like Peter we can find them. Not only the words, but the living Word is right with us, living within our own hearts. Here the risen Christ, the life-giving Spirit, embraces us in love and makes it possible for us to be channels of divine love.

The law of God is much more than commands from on high or even from within. In the Spirit of Christ, divine love lives within us, enlightening our minds, strengthening our wills and giving us the energy to think and act in loving ways.

This law “is perfect,” we sing with the psalmist in this coming Sunday’s Mass (Ps 19:8). The verb “to perfect” means “to make complete.”

The law of God’s love living in our hearts in Christ will make us complete. It will bring us to wholeness …

The law of God’s love living in our hearts in Christ will make us complete. It will bring us to wholeness …

This Week’s Question

Do you have a sense of constantly being in spiritual warfare? What concerns you most as you strive to live your Christian life?

“I find it outside [of myself], but also inside because within ourselves it’s God’s will versus ours. ... We should [try] being in the presence of God all the time and all day to be sure we’re following his will. That’s hard because it’s easy to get distracted and bogged down by things in the world.” (Diane Finan, Fair Haven, N.J.)

Lend Us Your Voice

A n upcoming edition asks: How do you feel connected to members of the church throughout the world?

To respond for possible publication, send an e-mail to cpgen@catholicnews.com or write to FaithAlive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Basic Catholicism: Why evil exists in the world

In any case, God mysteriously chose to carry out his plan for the world by using evil mechanisms to cooperate with his own creatures. He gave us humans not only existence, but the dignity of acting on our own free will, because he created us in his image. He had so much trust in us that he gave us free will. It is a gift he gave only to his highest creatures, to angels and humans.

By giving us free will, God has made it possible for us to go astray, and it was precisely human existence in the choice that moral evil entered the world. This does not, however, make God responsible for moral evil. He permits it because he respects the freedom he gave to his creatures. Anyone in authority should understand how evil will work. Perhaps a father tells his son, “You’ve got to learn to respect authority.” I would like you to take up the leaves in the yard while you’re home from school.” When the father comes home from work, he finds his son playing with his friends. The father wanted his son to rake the leaves, but his son freely chose to do something else.

That is the way it works between God and humans: God wants us to do what is right, but he has given us the power to decide for ourselves. We can freely choose to do something good and we can also freely choose to do something evil. Of course, God knew in advance that humans would sometimes use their freedom to do evil. But he wanted his higher creatures to be able to freely unite themselves to him and to each other. An entirely new kind of community could work like machines couldn’t freely give him praise. Why would he bother to create such a world if he didn’t?

There is also this: God somehow knows how to derive good out of evil. St. Augustine wrote that God, “because he is supremely good, would never allow any evil whatsoever to exist in his works if he were not so all-powerful and good as to cause good to emerge from evil itself.” For us Christians, the greatest moral evil ever committed was the execution of God’s Son, an evil that brought the greatest good: Christ’s glorification and our redemption.

Cornucopia/Cynthia Devews

After all, isn’t this what makes us Catholic?

Every so often, we hear discussions between Catholics that sound more like arguments. One side is conservative, sticking up for practices or judgments that pre-date Vatican II, while the other is fearful that the Church is reverting to certain skewed ideas of that time.

Of course, both are loyal to Christ and to what they believe his Church was. One is afraid we are losing traditional truths because of so-called reforms, while the other is afraid we are more and more distanced from the Church by faith in that message.

It’s the “old” follow the rules or “follow your heart” choice. Naturally, there is a need for rules, but the extremes of rigid adherence to them can become distortions, such as anti-Semitism or mandatory abortion. The corollary to the need for rules is that they must follow Christ’s teachings.

Our Turn/ Therese J. Borchard

Switching roles at home in a struggling economy

I’m certainly not the only young adult who has gained a serious job but lost a “husband.”

No, he didn’t actually disappear, I just switched places with him.

It sounds a bit sexist and old-fashioned to presume that the man with the grey suit brings home the bacon in a way that the woman and all wives gladly flip it up in a pan.

But even in our emancipated culture, where more and more women are the chief executive officer of Fortune 500 companies, influential politicians and even spiritual leaders, the roles of wife and husband are quite different from others.

A bout half of the parents waiting for the kids at 2:45 p.m. are male and are there for the financial success of our children. Aware agents and developers show up, of course, because our entire housing market is in the trash.

Sales representatives from manufacturing companies and people for radio stations and other advertising companies are starting to show up, too, because most budgets are being slashed as are many sales and marketing departments.

This means the wives with the journalism degrees or the government job who spoke of her potentially marketable skill that could be marketable in the economic climate need to dust off their resumes and get the kids to bed. The blogger (ies), me and the computer programmer and the accountant are pounding the pavement as dad monitors homework and makes dinner at home.

Oddly enough, in our home the transition is working quite well. Of course, I’m the one with a quiet office upstairs and the “office” my kids do. Since we live it out over the last cookie, dad thinks the zero-time-out-to both of them in the middle of the room.

It’s not all cake, though, being the “husband.” I’m now under extreme pressure to produce projects that will feed a family. I have deadlines, lots of them, and I can’t afford writer’s block. I have to crank out a piece for a marketing executive or a head blank, whether I like it or not.

I’ve thought through the pressure before when Eric was the husband. I’ve been feeling a tad guilty for accusing him of eating rice raining lunches with his co-worker while I was some cleaning up in the kitchen and he was smiling. In our recent essay I have been expressing appreciation of a little more for having worn the other hat. We already do, at least the kids where the roles of wife and husband are quite flexible, just as long as the one in the kitchen knows how to cook.

(Therese J. Borchard writes for Catholic News Service.)

Twenty Something/ Christina Capace

Meeting at Mass: ‘Costs need for one another’

I can count on Elsie to be in the fifth pew, toward the aisle. Her white hair and purple coat is just as much a fixture as St. Patrick Parish as the gold Celtic cross. And though she is often under foot, in the front pew to the far right, the homemaker is watching their daughter serve at the altar. Her red curls as a toddler have softened into a wavy strawberry blonde. In an abb, she is the picture of grace.

The middle-aged mom secters despite her raspy, damaged voice. She could have chosen another role, but she wants to proclaim the word of God.

There is the blond widower who sings in the choir, who, some Sundays, even claps. The kid who behind me sing out every song, blissfully unaware of his volume, boyishly confident.

Our representative, who fields calls and letters from constituents all week, comes on Sunday to absorb their silent prayers. A TV minister, who gets his writing and sometimes, bows his head in deference to the inarticulate Creator.

One of us, who is new to the faith, has an eccentric personality. They haven’t impeded his rhythm, with his hair as he plays the drums.

And in the last pew, the older parents bring raw grief for their son, who was killed in a smoking automobile. The dad can’t bear to make eye contact when I tell him, “Peace be with you.” I repeat the prayer in my head as I leave in a boyishly confident.

Inside our church walls, it is all there—the circle of life, overlapping and intertwined. Theologians, funeral, baptism and tragedy and triumph. They keep coming. In spite of it all.

I don’t take that lightly.

More than ever, these fresh-blood covenant couples, emerging from us young adults, who are so inclined to turn inward and live our lives online. We can blog, text and polka, but there is nothing like seeing a message in an inbox, comments on a blog or a post on a site—there are people like a pet.

Our presence carries immeasurable influence. Those who evangelize by their voices thrown in song, wallets opened, hands held. You never know who may be inspired by the simple fact that you showed up. You never know what private gesture will take on new meaning in that public space.

If in his last encyclical, Pope John Paul II reflected on the “unifying power of participation in the banquet of the Eucharist,” which counters the “separations of cliques,” looking at the community and building up the Church.

Our celebration of the Lord’s day, our community, is not just the very core of the Christian mystery,” he wrote.

What’s that why keep going? I want to kneel in the middle of that mystery.

I decided to make my commitment official so I finally registered at my parish—as an adult member, not just the other end of members. Pam, the administrative assistant, sent me a lovely welcoming letter.

I tend to forget the forgiveness and save our need for one another” she said. “Your faith is a heritage founded on the fact that God calls us to work together in establishing his Kingdom.”

I am my honor being part of that mission sitting among those people who restore and renew each other in untold ways.

(Christina Capace is a freelance writer from Inver Grove Heights, Minn. E-mail her at christina@readchristina.com.)
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Third Sunday of Lent

Mgr. Owen F. Campion

The Sunday Readings

Sunday, March 15, 2009

• Exodus 20:1-17
• 1 Corinthians 1:22-25
• John 2:13-25

The Book of Exodus is the source of the first biblical reading this weekend. This book is about the Hebrew people, enslaved and cruelly mistreated in Egypt, as they escaped from Egypt and eventually found their new homeland. None of this good fortune, of escaping and of ultimate settlement in a land of their own, happened as a result of cunning, luck or human strategy. Rather, God’s power led the Hebrews to a successful escape from Egypt. Moses, their leader in this endeavor, was God’s representative, chosen by God for the task.

As the flight was under way, and as the people wandered across the bleak Sinai peninsula in search of a land that God had promised them, Moses received from God, and gave to the people, what has long been called the Ten Commandments. By observing these commandments, the people fulfilled their obligations under the Covenant. They also followed the path to peace and justice in life given by God, a path that they could not have devised by themselves.

St. Paul’s First Epistle to the Corinthians supplies the second reading. For persons living in the first century A.D., the proclamation, and beyond this the defilement, of a convicted felon was hard to accept. The Jews, suffering under Roman oppression and enduring such, were not to accept Roman law or to see profound wisdom and justice in the system established to enforce Roman law. However, the Christian Corinthians, many of whom had been pagans, regarded Roman jurisprudence to be supremely wise. Yet, a profound wisdom and justice in the system so apt to revere Roman law or to see Roman law as their Lord’s word in the Scriptures. The Lord’s actions remind them of God. However, they did not fully comprehend the Lord’s words and actions. They are humans, nothing more and nothing less.

Reflection

Len’s reminder of our humanity. Even though, however, it is hard for humans to admit their human limitations. We cannot admit our limitations. We celebrate our human accomplishments. We congratulate ourselves, for example, on the brilliant design of spacecrafts. Then tragedies of the defecation of the spacecrafts and most recently the botched launching of a satellite to study climate change remind us that we never think of everything. Very much is beyond our control. Humans are short-sighted and often irrational.

Nevertheless, God loves us. He rescued the ancient Hebrews from death and pain in Egypt. He has given us Jesus, the Son of God, as our Savior. In the Ten Commandments, God gave us the absolute pattern of our lives. We need God. Jesus is the final and supreme teacher. Jesus is God.

Daily Readings

Monday, March 16

2 Kings 5:1-15b
Psalms 42:2-3, 4:3, 4-5
Luke 4:24-30

Tuesday, March 17

Patrick, bishop
Daniel 3:25, 34-43
Psalm 25:4-9b, 6, 7b, 8-9
Matthew 18:21-35

Wednesday, March 18

Cyril of Jerusalem, bishop and Doctor of the Church
Deuteronomy 1:4, 5-9
Psalm 147:12-13, 15-16, 19-20
Matthew 5:17-19

Thursday, March 19

Joseph, husband of the Blessed Virgin Mary
2 Samuel 7:4a, 12-14a, 16

Question Corner/ Fr. John Dietzen

Church’s Code of Canon Law addresses integrity of the faith

Q Where can one obtain a current list of the Church’s Index of Forbidden Books?

When it was growing out, we heard much about this group of books that Catholics were not supposed to read. But it’s been a long time since I last heard anything about it. (Indiana)

A Nearly from the beginning of Christianity, the Church has recognized that what people read can have enormous good or bad consequences for their faith. This is one reason why Christians were always so careful that translations and copies of sacred Scriptures were as accurate as humanly possible.

Among the most colorful and combative documents we possess from the early centuries of Christianity are letters exchanged between St. Augustine and St. Jerome arguing over the best appropriate translation of a word in the Bible. They realized how people’s understanding of their faith could be marred by an incorrect version.

By the fifth century, this concern was already being expressed over other writings, including what later became the Index of Forbidden Books. It cited books relating to religion, Christian religion particularly, which members of the Church were not to read without sufficient preparation and background.

The first general legislation, however, requiring permission to print certain books was in 1487. The index continued in one form or another up to our own time. In 1966, the index was eliminated. In 1975, the rules were significantly revised. These changes are reflected in the present Code of Canon Law.

Approval by proper Church authorities is still required for certain types of publications either before or after they are printed. These mainly include edition of the Bible, liturgical and devotional books, and religious textbooks. (See Canons 822-832.)

Q Are Catholic men allowed to join, according to Church law? (Virginia)

A Anyone familiar with the history of Masonry in Europe and the Americas during the past 200 years is aware of the character of Masonry changes dramatically from one place to another. There are anti-religious and anti-Catholic societies common to many Masonry, in Latin America and Europe have, with some notable exceptions, not been evident in Freemason organizations in the United States.

A part from the third-degree southern jurisdiction on the Scottish Rite, which was often accused of actions prejudicial to Catholics and the Catholic Church, Masonic organizations in our country have avoided the most sinister aspects of international Masonry.

Individual Catholics here, including bishops, have publicly praised the attitudes and immense good works of Masons and, in fact, often share in their activities.

The major objection of Catholics against Freemasonry has been not only its sometimes anti-Catholics and anti-religious activities in some places, but also its quasi-religious character, some of which seems contrary to Christian doctrine.

It is this in particular that inspired the strongest condemnation yet of membership in Freemasonry.

A lengthy report from a committee of the National Council of Catholic Bishops in 1945 calls Freemasonry “irreconcilable” with Catholicism and Christianity. It notes that, “The principles and basic rituals of Masonry embody a naturalistic, religious activity, and participate in the work of anathematization, Christianization.

The study also noted the “political reactionary and racist” nature of most U.S. Masonic lodges, that in the state of New Jersey, that admits blacks, it says, all women, men who are not Masons, and African-Americans are barred from Masonic initiation.

Local bishops may not make a more lenient judgment or dispense in this matter, according to the Congregation for the Doctrine of the Faith.

The Catholic position is similar to that of many other Christian communions around the world, which forbid or discourage affiliation with Freemasonry.
Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed separately.

The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


DONAHUE, Dian Allan, 44, St. Anne, New Castle, Feb. 23. Son of Norma Donahue and Robert Donahue. Father of Karen Mosso, Frank and Sean Donahue.


ISO, Joseph Henry, 81, St. Peter, Franklin County, Feb. 27. Father of Joe Hall, Patty Ostray, Jim, Janie and Kevin Murphy. Grandfather of six.


VATICAN CITY (CNS)—A document found in a Rome convent confirms that Pope Pius XII’s efforts to save Jews, a Church expert said.

“The Holy Father wants to save his children, including the Jews, and orders that hospitality be shown to these persecuted people in the convents,” said a note found in the historical journal of the Augustinian Community of San Sisto Quattro Coronati. The note, written by one of the nuns and dated November 1943, had an appendix with the names of 24 people, including Jews, who were hidden by the sisters of the cloistered convent, located near the Colosseum.

Nazi soldiers began rounding up thousands of Jews in Rome and shipping them to death camps in October 1943. One of the accusations against Pope Pius XII, reiterated in a number of books in recent years, was that he did little or nothing to stop the deportations.

Jesuit Father Peter Gumpel, the “relator” or investigating judge of the sainthood cause of Pope Pius, found the document and spoke about it with Vatican Radio on March 4. He said it was an important written confirmation of the many oral reports of Pope Pius’ concern for the Jews and his unpublicized efforts to help them.

“The saving efforts of Pius XII, which have also been verified by many Jewish sources, were carried out through personal messages—priests—who were sent to various Catholic institutions and houses here in Rome,” Father Gumpel said.

The message delivered by these emissaries, Father Gumpel said, was always the same: “Open your doors to everyone persecuted by the Nazis,” which naturally applied in the first place to Jews.

Historians have documented the fact that many Jews found refuge in Rome’s convents, monasteries and seminaries, and even in the papal villa outside Rome at Castel Gandolfo.

Father Gumpel said Pope Pius and his aides were careful not to issue written orders because it would only provoke repercussions if they fell into the hands of Nazi occupation forces in Rome. The discovery of the note written by the Augustinian nuns is important, he said.

“It is an additional confirmation that could be useful in regard to those who persistently want to denigrate Pius XII and thus attack the Catholic Church,” he said.

Father Gumpel said he hoped the note could also help advance Pope Pius’ beatification, a major step toward sainthood.
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