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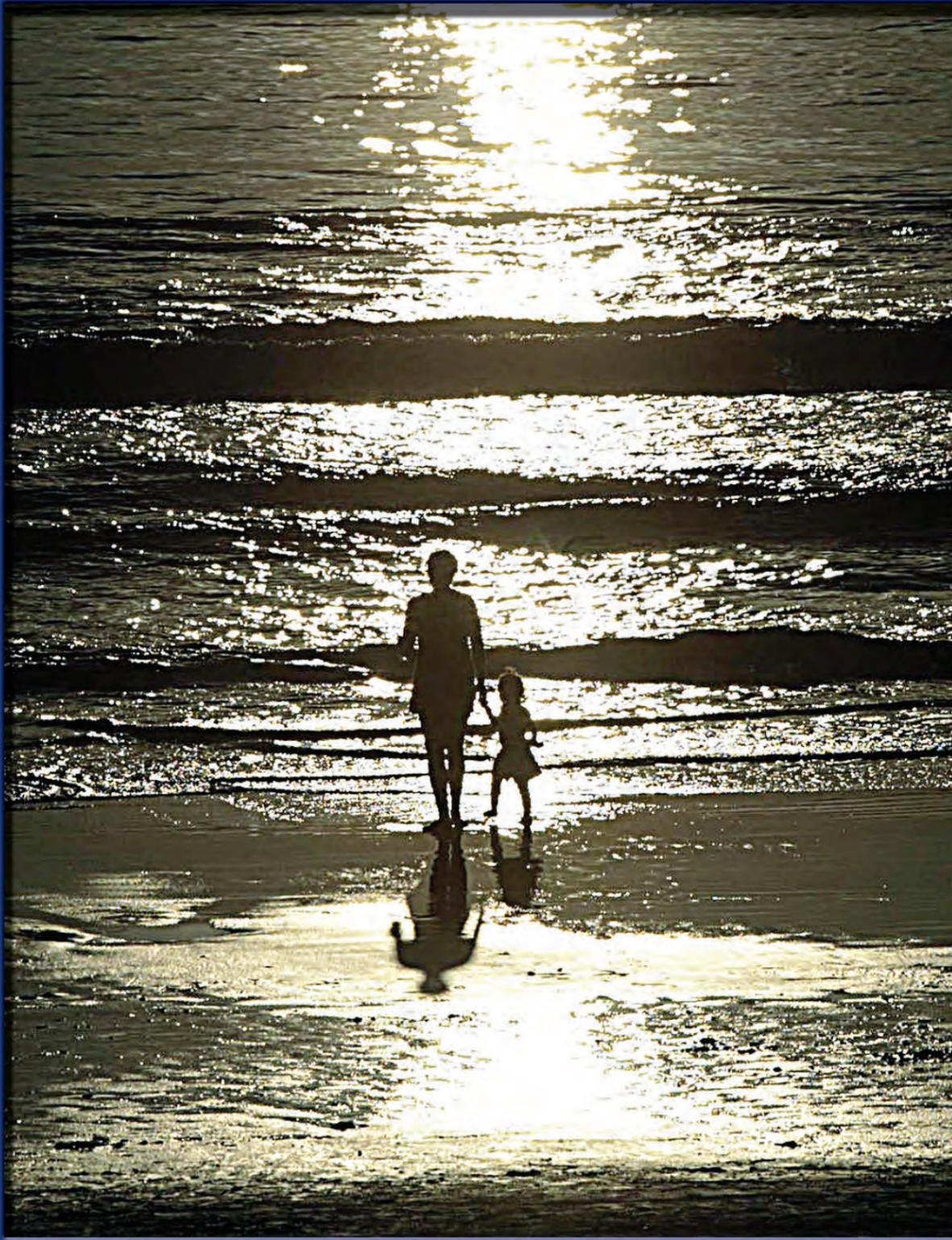
Author says only God can satisfy a restless heart, page 8.

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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

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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

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

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MINISTRY

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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 baggy pants had fallen slightly from his waist, exposing the uppermost cheeks of his buttocks.

"My sister's immediate impulse was to rush through the door to her appointment. But, sensing that the old man might need a hand, she stopped, stooped to pick up a screw, gave it to the man, and offered to help. He declined her offer.

"Imagine my sister's surprise five minutes later when she was called into the interview with the trustee to discover that the man sitting behind the desk was the same man who had been fumbling with the latch. The man greeted her, again thanked her for stopping to help him, explained that he knew everything he needed to know about her, and offered her the scholarship.

"As emphasized in today's first reading, happiness can be found in the ordinary activities of our ordinary lives, particularly when we dignify relationships. Through simple kindnesses 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 long passed since Jim Welter has been considered a child, but the child within him responded to these words from Jesus, "Amen, I 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's summer, a lazy Sunday afternoon. The sunlight glistens 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.

"Now, the sun is low, and the waves increase. 'Time to go!' calls a voice from the shore.

"The child laughs, watching as everything he has built is washed away. He knows he can't take his castles with him. The joy is in the building. The music is in the song that is sung. The goal is the

journey. All is washed back to the sea. It is as it should be. The day has ended. The child laughs with glee, takes his father's hand and goes home.

"Throughout our lives, we build our castles, toil in the sun, make a hundred trips to the sea. 'Time to go!' calls a voice from the shore. The day has ended.

"May we, too, know that we can't take our castles with us. The joy is in the building. The music is in the song that is sung. The goal is the journey. All is washed back to the sea. It is as it should be.

"When we hear that voice, may we laugh with glee, take our Father's hand and go home."

Losing a job, finding a deeper faith

Katherine Duck saw herself in a parable in which Jesus compared the kingdom of heaven to a king who gave a wedding feast for his son. Unfortunately, she saw herself among those people who ignored the king's invitation because they were too busy with work.

"A few years ago, when I consistently worked more than 60 hours a week, I wore my busy schedule like a badge of honor," she wrote in one of her reflections.

"However, the truth is, my job absorbed me, and like some of the people in today's Gospel who were too busy to accept the king's invitation, I refused invitations because I was busy and preoccupied. I even scheduled my mother's funeral on a Saturday so I could be there.

"I bowed to the demands of my job because I thought my family needed the income it generated. I loved my work, and I liked the respect and admiration of colleagues and those who worked for me. Then, circumstances dramatically changed, and my husband accepted a job in a different state.

"We survived financially without my job, but I had a hard time giving up the intangible benefits that I had so enjoyed. Nevertheless, what I had thought would be a curse became a blessing when I honestly began to examine my interior life.

"Enthralled by my chaotic career, I had almost quit praying. So the first thing I did was establish a routine for prayer and sacred reading. I found a spiritual director who helped me see that I had become a human *doing* instead of a human *being*. As I relaxed and let go, God generously gave me a new heart and new taste buds, and now I eagerly look forward to feasting at God's table. If you are busy and distracted, slow down and come to the feast."

Knowing the joy and pain of marriage

As the pastor of St. Monica Parish, Msgr. Paul Koetter strives to draw people



A mother and son build a sandcastle at the beach. Through the Reflection Ministry at St. Monica Parish, Jim Welter shared a story about building sandcastles to reflect upon life, death and faith.

closer to God. Sometimes that focus involves bringing a husband and wife closer to each other. Msgr. Koetter shared some thoughts on marriage in a reflection about the Genesis story of Adam and Eve.

"As a priest, it is not uncommon for me to have a marriage preparation session with a couple, then find myself meeting with someone who is struggling deeply in their marriage. I can see the joy in one couple, then the pain in the other. There is probably no topic that holds more fascination than the relationship of a man and woman. Books have been written by the thousands.

"In our [first reading] today, we hear the 'second' creation story. In this story, man is lonely, and although God has created many animals and birds, none are a suitable partner. So a deep sleep is cast upon the man, and a rib is taken from his side. And from the rib, a woman is formed. When the man sees her, he is pleased.

"Marriage is the one sacrament of the Catholic Church that finds its origins in the paradise story of creation found in Genesis. In this beautiful story, we learn a little about oneness, healing, unity and joy in marriage. Yet, the completion and the fulfillment of this relationship will occur in the second paradise—heaven. Until that time, marriages will know joy and sorrow, pleasure and pain, fullness and void.

"But married couples receive glimpses of eternity. Those times when fear is gone, when doubt is removed, when love is truly known, then paradise is real."

Responding to a knock on the door

As the director of youth ministry at St. Monica Parish, Joe Connelly tries to create opportunities for young people to deepen their relationship with Jesus. In one of his reflections, Connelly wrote about a

similar opportunity that came unexpectedly for him one night.

"Last week, someone rang the doorbell of the building where I work at St. Monica. Being rather late in the evening, I was not expecting anyone. The person I encountered was not familiar to me, and she seemed troubled. I inquired as to how I could help her. She said that life had not been going well for her of late. At this point, I invited her in out of the darkness to see if she wanted to share more about her situation.

"She did, indeed, and shared the heartbreak of her life for the next 15 minutes. I then asked her what I could do to help her. She asked me simply, 'Could I please have a rosary for prayer?' Apparently, she was not Catholic, but had seen a relative using one recently, and she thought it had brought that family member a sense of peace.

"I [initially] thought she would request a food voucher or gas money or something else of a monetary nature. She had thrown me for a loop, and it was then that I saw the face of Jesus in her. I immediately fetched her one, along with a pamphlet explaining how to use it. She was gone a minute or two later, and I was richer for the experience.

"Like Herod in today's Gospel, I keep trying to catch a glimpse of Jesus in my everyday life. This encounter with the woman and the rosary brought me one of my clearest views of the face of Christ in my life.

"So where are you encountering Jesus these days?"

(For additional stories and insights from the St. Monica Reflection Ministry, log on to www.CriterionOnline.com. †)

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Jan Link, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
jlink@archindy.org

Daily reflections from St. Monica available via e-mail

Nearly 5,200 people receive the daily reflections from the St. Monica Reflection Ministry, including subscribers in Australia, Wales and South Africa.

"A priest in Sri Lanka uses them in his daily Mass homilies," says Bill Bradbury, the coordinator of the Reflection Ministry. "An East Coast reader uses them in his seventh-grade catechism classes. Small church communities use them."

If you would like to receive the daily reflections from the St. Monica Reflection Ministry, here are directions to

sign up for the e-mail messages:

- Visit the St. Monica Parish Web site at www.stmonicaparishindy.org.
- Then scroll down to the red heading, "E-Mail Subscriptions," which is on the right side of the screen.
- Next, enter your e-mail address where it says "Your E-Mail" and click on "Subscribe."

If you have any questions or problems, contact Bill Bradbury, the coordinator of the St. Monica Reflection Ministry, at his e-mail address, bill@wbradbury.com. †

The Criterion

3/13/09

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Lawmakers addressing mortgage foreclosure problems

By Brigid Curtis Ayer

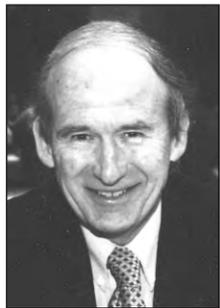
The mortgage crisis is not just affecting homeowners.

Testimony at a March 4 Senate hearing indicated that a prevalent fallout of the mortgage crisis is negatively impacting another group—renters. Tenants are being forced from their homes through no fault of their own, and given little if any notice about these mortgage foreclosures.

Lawmakers cannot stop the foreclosures from occurring, but



Sen. Teresa Lubbers



Rep. John Day

Sen. Teresa Lubbers (R-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 tenants’ door and tells them they have 24 hours to leave. When the tenant asks why [since] ‘I paid my rent last month,’ the person replies, ‘the property was sold to XYZ 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.’”

Rep. 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, and if that notice is not given and 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

renters 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.

“The 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 gone.

“That is the problem, and it’s going to happen. There is no way we can address



‘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.’

—Sen. Teresa Lubbers

every situation in this bill or in the amendments that we have been working on, but we’re hoping we can provide some notification and then some 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 recoup any of the loss from them. But we allowed in this legislation some ability for the tenants to recoup some of the costs of relocating 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 landlord/tenant regulations, but this seems to be a gap.”

Glenn Tebbe, executive director of the Indiana Catholic Conference, said, “The Church is supportive of the legislation because people should not be put under this kind of stress, especially when these situations



Glenn Tebbe

could be avoided with proper notification.”

(Bridget Curtis Ayer is a correspondent for The Criterion. To learn more about the Indiana Catholic Conference, log on to www.indianacc.org.) †

Foreclosures: What rights do tenants have in Indiana?

What’s the problem?

In Indiana, foreclosure terminates a tenancy. If the foreclosing financial institution takes the title, it often evicts the renter households very quickly.

“Renters who have the misfortune of having landlords who lose their property to foreclosure are the blameless victims of this catastrophe,” said Andy Fraizer, executive director of the Indiana Association for Community Economic Development (IACED), who testified before the Senate panel in support of the legislation.

By the numbers: How many foreclosures are there in Indiana?

According to data collected by the Indiana Housing and Community Development Authority, there were 43,804 filings for mortgage foreclosures in Indiana in 2007.

The department gives a conservative estimate of 6,000 to 8,700 of those filings against the owners of a rental property.

Twenty percent of all mortgages are rental properties. Forty percent of families impacted by foreclosure are renters.

Type of rental properties affected

Sen. Teresa Lubbers (R-Indianapolis) said that the problem is predominately affecting smaller multi-family rental units, such as single-family dwellings and duplexes, rather than the larger rental complexes because they usually go into receivership and tenants know about the foreclosures.

The solution?

Legislation to fill the notification gap between renter

and landlord allowing renters to learn about a possible foreclosure so they are not forced to move in a very short time period, in some cases, now only a 24-hour notice to vacate the premises.

Two similar proposals are under consideration, Senate Bill 225 authored by Sen. Lubbers, and House Bill 1081 authored by Rep. John Day (D-Indianapolis).

The bills would give the needed notification to renters when a foreclosure is under way on the property in which they are currently living, and provide remedies for the tenants. †

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- **April 17-18: Releasers of Life “Woman’s Retreat”**—Fri. 6:30 p.m. to Sat. 4 p.m.: **\$75**
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Looking ahead to May

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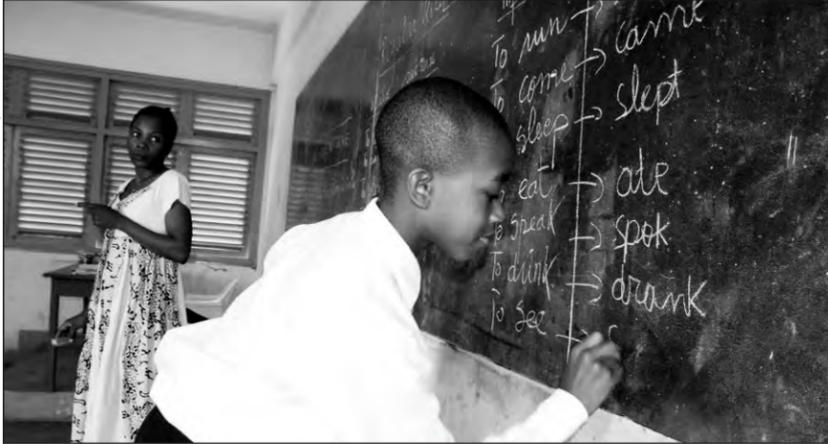
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Editorial



A teacher watches a student work on verbs during an English class at the minor seminary of St. Therese of Mvolye in Yaounde, Cameroon, on Feb. 9. Boys from the minor seminary may advance to the major seminary at the institution to become priests. Pope Benedict XVI will travel to Cameroon and Angola on March 17-23 for his first papal visit to Africa.

Catholicism in Africa

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. His predecessor, Pope John Paul II, made 14 pilgrimages to most of Africa's 53 countries over a period of 20 years during his long papacy. He understood the importance of encouraging the growth of the Church there.

So, of course, does Pope Benedict. During the trip to Cameroon, he will personally deliver the working document to those who are planning next October's Synod of Bishops on Africa. It is highly unusual for a pope to present a document of this sort personally.

He will then visit Angola to help the Catholics of that country celebrate the beginning of evangelization there some 500 years ago.

It was the latter part of the 20th century, though, that witnessed the explosion in Africa's Catholic population. It went from about 1.9 million in 1900 to 130 million in 2000, most of that growth occurring during the last quarter of the century. Today, it is about 160 million.

The number of priests and religious sisters continues to grow. According to the Fides Service at the Vatican, in 2007 there were 32,370 priests in Africa and 58,781 religious sisters. The current 24,000 African seminarians comprise 20 percent of those studying for the priesthood throughout the world.

It's no wonder, then, that African dioceses are able to send priests here to the United States, including to the Archdiocese of Indianapolis. Today, 11 priests from Africa are serving in our archdiocese.

When we think about Africa, we seldom think of it as a Catholic continent, and, of course, it isn't in North Africa. But it was in North Africa that Christianity first spread in that continent.

The evangelist St. Mark is credited with being the first bishop of Alexandria, Egypt, one of the Roman Empire's most important cities during the first century. Christianity spread west from Alexandria. Carthage, which was in present-day Tunisia, became one of the Church's most important dioceses.

Some of our greatest early saints were from North Africa, including Athanasius,

Augustine, Cyprian, Perpetua, Felicity, Monica and Anthony. There were even three African popes: Victor I (186-197), Miltiades I (311-314), and Gelasius I (492-496).

All that, of course, was before Muhammad founded Islam and before the Muslim conquest of the Middle East and North Africa in the seventh century. Christianity continues to exist as a minority religion in Egypt, but it was wiped out throughout the rest of North Africa.

Islam dominates the countries in North Africa, and there are occasional tensions between Christianity and Islam, including in Nigeria.

As mentioned, the pope will help to celebrate the beginning of evangelization in Angola 500 years ago. That is when the Portuguese began to explore West Africa and religious orders began sending missionaries. It was the first time the Church tried to evangelize the southern part of the continent.

Such missionary work was slow, and dangerous, 500 years ago. It was better during the 19th century after European countries divided Africa into colonies. The White Fathers and the Holy Ghost Fathers, in particular, became well known for their African missions.

However, the 19th century was still dangerous for Catholics. In Uganda, Charles Lwanga and 21 of his companions were martyred during the years 1885-87, some by the sword and others by burning. Pope Paul VI canonized them in 1964. He then became the first pope to visit Africa in 1969. By then, one-third of the population was Catholic.

Many parts of Africa have serious problems—Darfur in Sudan, the Republic of Congo, Zimbabwe, Liberia and other countries. But many good things are also happening there, not least the spread of Catholicism.

Unfortunately, Catholicism itself can't solve all the problems. That was too clearly demonstrated back in 1994 in Rwanda where Catholic Hutus and Catholic Tutsis butchered each other, sometimes inside churches. Between 800,000 and 1 million people were massacred. It was African Catholicism's worst moment.

Let us pray for the Church there as Pope Benedict makes his pilgrimage.

—John F. Fink

Indiana Knights/Robert Hartenstein

It's convention time again in Indiana

Each year, members of the Indiana Knights of Columbus converge in Indianapolis to perform state business. This year is no different with a theme of "Action to Vision."



Delegates and alternates attending the convention are generally Council grand knights, deputy grand knights, past grand knights or financial secretaries. State officers, directors and chairmen will also be in attendance. This year marks the 108th annual meeting that will convene at the Marriott Center East hotel complex on April 24-26.

It is an exciting time for Indiana Knights to gather as fraternal brothers to exchange ideas and renew old friendships. It is also a time of prayerful consideration for those issues that most affect the Catholic family throughout the world, not the least of which is the defense of life, whether the unborn or the elderly, sick or infirmed.

The lineup of nationally known speakers who will address this year's convention attendees include author Matthew Kelly; David Bereit, national director of the "40 Days for Life" campaign; and Chris Godfrey, a former NFL player and head of Life Athletes.

Council officers will have the opportunity to attend motivational and training breakout sessions that have been designed to fine-tune their leadership skills as well as provide new ideas to share with their councils when they return home.

Councils will also be bringing fundraising checks to present to representatives of Gibault Inc., a home for troubled boys and girls located in Terre Haute. Founded by the Knights of Columbus in 1921, more than 8,000 children and their families have been helped by Gibault.

In addition, members of the Indiana

Squires will be present at the convention. The Squires are young Catholic men between the ages of 10 and 18 whose motto is "Be Worthy."

During each convention, Squires help sort and collect thousands of pop-tabs from aluminum cans as well as hundreds of thousands of pennies donated from various councils around the state. All of the proceeds will be donated to the Ronald McDonald House at Riley Children's Hospital in Indianapolis.

Not to be left out, the ladies of Knights and their families will have many opportunities to renew or make new friendships during the convention weekend starting with a tour of the Ronald McDonald House, luncheons and a ladies breakfast.

During the Sunday breakfast, Eileen Hartman, director of the Gabriel Project of Indiana, will present a brief program about the pro-life organization, which is an ever-growing, Christian-based network of Church volunteers standing together in their commitment to offer assistance to women and families facing crisis pregnancies.

The convention weekend will be a time of prayer, fraternity, unity and charity, organizers said. It will be a weekend of learning and sharing. Those attending will go home with a renewed spirit to make a difference in the lives of others.

The Knights of Columbus is the largest Catholic, family, charitable, fraternal organization in the world with more than 1.7 million members. The Squires organization boasts more than 25,000 members.

Any practicing Catholic gentleman over the age of 18 can join the Knights of Columbus. Contact your parish priest for more information about the Knights or log on to www.indianakofc.org to read more about the Knights and for additional contact information.

(Robert Hartenstein is state communications director for the Knights of Columbus. He is a member of St. Joseph Hesse Cassel Parish in Fort Wayne, Ind.) †

Letters to the Editor

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

We hear so much lately about 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 U.S.

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.

Balderdash! There are other contemporary scientists with impeccable credentials who will cite their evidence for the opposite conclusion.

Take, for example, Dr. Francis Collins, PhD., a geneticist who recently directed the Human Genome Project for the National Institutes of Health, which mapped all the genes in the human body (more than 3 billion).

He was so influenced by his research that it led him to an even greater conviction 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.

While the vast majority of people hold to their belief in God as a matter of faith, it may be interesting to note that the pagan philosopher Aristotle, who lived in the fourth century before Christ, demonstrated through reason alone that there must exist an Unmoved Mover (whom we Christians call God), and he said that this Mover must be one, not many, and must be without matter (i.e., a Spirit) and must be eternal.

Wow! That's a pretty sharp philosopher.

No wonder St. Thomas Aquinas quoted him so much.

Richard Rust Greensburg

Letters Policy

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

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

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

St. Theodora and 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 on ships that were minimally seaworthy. She admitted that she was petrified all the while on a ship.

Nor, at the time, did she have to establish her community in the woods of primitive western Indiana. She did not have the money and teachers to establish schools for the poor, but she started them with conviction and prayer.

Mother Theodore risked much. She compensated with hard work and prayer even while she was in very poor health. We and countless others are the beneficiaries of her courageous faith and action. And they are a challenge for us.

Simon Bruté had been offered the position

of physician of the French imperial court by Napoleon. He turned it down. Later, as a new priest, he was offered the position of court chaplain by Napoleon.

Instead, Father Bruté chose to become a missionary in the new world. He could have lived a life of material comfort and prestige, but he chose rigorous missionary life in the most difficult circumstances.

He also did so in poor health. It is likely that he already suffered from tuberculosis when he 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 had not wanted 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 to us.

It is important for our faith communities to reflect on the fact that the vast majority of us Catholics enjoy worship and the availability of the sacraments, religious education and other aspects of parish life in facilities we did not build or pay for.

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 our youth and young adults to take up the challenge of carrying the ministry of Jesus into the future, especially as priests and consecrated religious. 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 or could even envision. But these advances have come with contemporary forms of spiritual, moral and physical poverty.

We do well to pray to our founding patrons—asking them to help us be as courageous in faith as they were—and to work hard for the benefit of our children and generations to come.

I pray that the example of St. Theodora and Bishop Bruté move us also to seek and find the healing we desire from the ills of spiritual and moral poverty.

Personal prayer in our hallowed parish churches and chapels provides a special opportunity to know the healing touch of Jesus.

Going to confession to a priest who is there for us in the person of Christ is a truly powerful experience of the healing of Jesus in difficult times. †

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

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

Archbishop Buechlein's intention for vocations for March

Youth: that 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.

Santa Theodora y el obispo Bruté nos inspiran para ser valientes en la fe

Cuando pienso en los desafíos que enfrentamos al llevar a cabo la misión de Cristo en nuestra Iglesia Local, durante el aniversario número 175 de nuestra arquidiócesis, pienso mucho en nuestros santos fundadores, Santa Theodora Guérin y el Siervo de Dios, el Obispo Simon Bruté.

Mientras reflexiono acerca del ministerio de sanación de Jesús, tal y como se describe una y otra vez en el Evangelio, y según se expresa con tanta intensidad en su sufrimiento y muerte, pienso también en estos santos fundadores. Su testimonio sirve de base para una reflexión cuaresmal provechosa.

Una de las tantas características impactantes de la vida de Santa Theodora es el ejemplo que nos da: el valor de su fe.

Arriesgó su vida por aquello en lo que creía. No tenía por qué poner en peligro su vida cruzando el tempestuoso Océano Atlántico varias veces, en barcos que eran escasamente aptos para la navegación marina. Admitió que todo el tiempo que pasaba en el barco estaba aterrada.

Ni tampoco tenía porque establecer su comunidad en los bosques primitivos del occidente de Indiana en aquella época. No contaba con el dinero ni con las maestras necesarias para fundar escuelas para los pobres y sin embargo empezó a trabajar en pos de ello con la fuerza de la convicción y la oración.

La Madre Theodora arriesgó mucho. Pese a su mal estado de salud, compensaba con su ardua labor y sus oraciones. Nosotros al igual que muchos otros, somos los beneficiarios de su fe y sus acciones valerosas. Y éstas representan un reto para nosotros.

Napoleón había ofrecido a Simón Bruté

el cargo de médico de la corte imperial francesa. Lo descartó. Posteriormente, como nuevo sacerdote, Napoleón le ofreció el cargo de capellán de la corte.

En lugar de ello, Bruté eligió convertirse en misionero en el nuevo mundo. Pudo haber tenido una vida de prestigio y comodidades materiales, pero escogió la rigurosa vida misionera, en medio de las circunstancias más difíciles.

También lo hizo en mal estado de salud. Es probable que ya hubiera padecido de tuberculosis cuando navegó por el Río Ohio para asumir su misión como obispo de la nueva Diócesis de Vincennes.

Bajo su guía, la Iglesia Católica en Indiana echó raíces. No había querido convertirse en obispo. Sin embargo, nosotros y muchos otros, somos los beneficiarios de su fe valiente y su humilde obediencia. Su ejemplo también representa un reto para nosotros.

Resulta importante que nuestras comunidades de fe reflexionen sobre el hecho de que la gran mayoría de los católicos disfrutamos de la posibilidad de rendir culto y tenemos a nuestra disposición los sacramentos, la educación religiosa y otros aspectos de la vida parroquial, en instalaciones que no construimos nosotros y por las cuales no pagamos.

Aunque en el presente seamos miembros de una nueva parroquia o de una parroquia en expansión y hayamos contribuido a la campaña Legado de nuestra Misión (Legacy for Our Mission), probablemente crecimos en una parroquia en la cual las instalaciones y servicios fueron heredados de generaciones anteriores.

Disfrutamos de los frutos que han rendido la sangre, el sudor, las lágrimas y el dinero de las generaciones anteriores y tenemos la

responsabilidad de entregar a las generaciones futuras el fruto de nuestra propia generosidad. Al hacerlo, reconocemos que todo proviene de la mano de Dios y le pertenece a Él.

Santa Theodora y el Obispo Bruté arriesgaron sus vidas para que la misión sanadora de la Iglesia de Cristo pudiera echar raíces y eventualmente florecer en nuestra arquidiócesis. Nuestros valientes pioneros de fe sabían muy bien que la Iglesia y su misión habitan en el mundo real. Nosotros no podemos quedarnos atrás.

Mientras celebramos el aniversario número 175 de nuestra arquidiócesis, le damos gracias a Dios por las bendiciones que hemos recibido a través de nuestros ancestros fundadores. Y extendiendo una invitación especial a nuestros jóvenes y jóvenes adultos 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 difíciles de mantener, fomentar y desarrollar con la fe y la visión de nuestros santos fundadores.

Contamos con muchas ventajas y bendiciones que ellos nunca tuvieron ni pudieron siquiera concebir. Pero estos adelantos han venido acompañados de formas contemporáneas de pobreza espiritual, moral y física.

Nos viene bien rezarles a nuestros

patrones fundadores pidiéndoles ayuda para ser tan valientes en la fe como ellos lo fueron, y para trabajar arduamente en pro de nuestros niños y las generaciones venideras.

Rezo para que el ejemplo de Santa Theodora y del Obispo Bruté también nos impulse a buscar y hallar la sanación que deseamos para nuestras enfermedades de pobreza espiritual y moral.

La oración personal en nuestras sagradas iglesias y capillas parroquiales nos brinda una oportunidad especial para conocer el toque sanador de Jesús.

La confesión con un sacerdote que está allí para nosotros representando a la persona de Cristo, resulta una experiencia verdaderamente intensa del poder de sanación de Jesús en tiempos difíciles. †

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

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

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

Las intenciones vocacionales del Arzobispo Buechlein para marzo

Los jóvenes: que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

Events Calendar

March 13

Athenaeum, 401 E. Michigan St., Indianapolis. **Catholic Business Network**, 6:30-8 a.m., Mass and program. Reservations: sunni@thecatholicbusinessnetwork.com.

St. Jude Parish, 5353 McFarland Road, Indianapolis. **Steve Angrisano concert**, 7:30 p.m. Information: 317-786-4371.

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **Fish fry**, 3-8 p.m. Information: 317-546-1571.

St. Lawrence Parish, Father Conen Hall, 6950 E. 46th St., Indianapolis. **Lenten "all you can eat spaghetti buffet"**, 5-8 p.m., \$7 adults, \$5 children age 6 and younger. Information: michelle_kolosso@sbcglobal.net.

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **Fish fry**, 5:30-8 p.m., \$8 per person. Information: 317-255-4534.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Fish fry**, 4:30-7:30 p.m., carryout available. Information: 317-357-8352 or tom@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: 317-638-5551.

St. Matthew School, 4100 E. 56th St., Indianapolis. **Fish fry**, 5-8 p.m. Information: 317-257-4297.

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 piece of fish, carryout available. Information: 317-784-5454, ext. 2.

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Couple to Couple League, Natural Family Planning class (NFP)**, 7-9:30 p.m. Information: 317-848-4486.

March 13-15

Our Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **"Time Out for Your Marriage."** Information: 317-502-7171.

March 14

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **St. Patrick's Day dance**. Information: 317-356-7291.

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **"Paddy's Green and Mad March Trivia,"** 6 p.m., \$20 per player, \$160 team. Information: 317-842-0261 or akbeausir@sbcglobal.net.

Cardinal Ritter High School, cafeteria, 3360 W. 30th St., Indianapolis. **"Pot O'Gold Celebration,"** \$20 per person includes dinner, 7 p.m. Information: 317-927-7825 or advancement@cardinalritter.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INN-Spiced "Spring-stravaganza,"**

open house, 9 a.m.-3 p.m. Information: 317-788-7581 or www.benedictinn.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Swim time**, 2-4 p.m., no charge. Information: 317-788-7581 or www.benedictinn.org.

Primo Banquet Hall, 2353 E. Perry Road, Plainfield. **St. Susanna School, social**, 5 p.m., \$65 per person includes dinner. Information: 317-837-7184.

March 15

Our Lady of the Most Holy Rosary Parish, 580 Stevens St., Indianapolis. **St. Joseph's Table to benefit Lumen Christi School**, 11 a.m.-2 p.m., \$8 adults, \$4 children ages 2-12, pre-sale tickets. Information: 317-632-5174.

Providence Cristo Rey High School, 75 N. Belleview Place, Indianapolis. Open house, 1-3 p.m. Information: 317-860-1000, ext. 120. **Espanol telefono:** 317-860-1000, 121.

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: dicksoncorp@parallax.ws.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m.,

Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

March 17

Kroger, 8850 S. Emerson Ave., Indianapolis. **St. Francis Heart Center, "Healthy Shopping,"** 6:30 p.m. Information: 317-782-4422 or StFrancisHospitals.org/heart.

Beech Grove Meadows, 130 Albany Way, Indianapolis. St. Francis Hospital and Health Center, **Indiana Blood and Marrow Transplantation unit, support group for persons with blood cancer**, 7-8:30 p.m. Information: 317-726-2275, ext. 200.

Saint Meinrad Archabbey and School of Theology, Newman Theater, 200 Hill Drive, St. Meinrad. **Annual Thomas Lecture on Philosophy and Theology, "St. Paul,"** Dr. Mary Ann Getty, presenter, 7:30 p.m. Information: 800-682-0988 or saintmeinrad.edu.

March 18

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lenten speaker series, "Spaghetti and Spirituality,"** Solemn Mass in Latin, 5:15 p.m., pasta dinner, 6:30 p.m., suggested donation \$5, Priestly Fraternity of St. Peter Father James Jackson, presenter. Information and reservations: 317-636-4478.

Vito's on Penn, 20 N. Pennsylvania St., Indianapolis. **Theology on Tap series, "Theology Feud,"** 7 p.m. Information: indytheologyontap.com.

St. Francis Heart Center,

8111 S. Emerson Ave., Indianapolis. **"Healthy Cooking,"** 6:30 p.m. Reservations: 317-782-4422.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Healing service**, confession, eucharistic procession, praise and worship, laying on of hands, 6 p.m. Information: 812-623-8007.

March 19

St. Francis Heart Center, 8111 S. Emerson Ave., Indianapolis. **"Ask the Doc—What is a Heart Attack?"** 6:30 p.m. Registration: 317-782-4422.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **Taize Prayer Service**, 7:30 p.m. Information: 317-253-2193, ext. 5, or acorcoran@indyweb.net.

March 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., followed by buffet breakfast, Barry Krauss, broadcaster, presenter, \$14 member, \$20 non-member. Information and registration: www.catholicbusinessexchange.org.

Marian College, Bishop Chartrand Memorial Chapel, 3200 Cold Spring Road, Indianapolis. **Concert, David Haas, composer, and Lori True, vocalist**, 7:30 p.m., \$10 adults, \$5 students. Information: 317-955-6213 or afagan@marian.edu.

Knights of Columbus Hall, 225 E. Market St.,

Jeffersonville. **Daughters of Isabella, Circle #95, annual card party**, 7 p.m., \$3 per person. Information: 812-282-3659 or 502-751-3960.

March 20-21

Oldenburg Academy, 1 Twister Circle, Oldenburg. **Musical, "You're A Good Man, Charlie Brown,"** 7 p.m., \$7 adults, \$5 students and children. Information: 812-934-4440 or www.oldenburgacademy.org.

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 Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **Prom dress fashion show and sale**, 1-3 p.m., \$3 per person. Information: 317-892-6261 or kshoe0199@aol.com.

Holy Trinity Parish, Bockhold Hall, 902 N. Holmes Ave., Indianapolis. **Cabbage roll dinner**, 3-6:30 p.m., \$6 adults, \$3 children, carry out available.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. Youth group, **indoor garage sale**, 8 a.m.-3 p.m. Information: 317-831-4142 or stmmsha@sbcglobal.net.

Oldenburg Franciscan Center, Oldenburg. **"Franciscan Spirituality,"** 9-11:30 a.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com. †



'Read, Nativity, Read Day'

Cheri Daniels, Indiana's first lady, reads *Are You My Mother?* by P. D. Eastman to the kindergarten class at Nativity School in Indianapolis on March 2 as the South Deanery school celebrated its first "Read, Nativity, Read Day." Other community and Church leaders who read to Nativity students included Indianapolis Mayor Greg Ballard and Annette "Mickey" Lentz, archdiocesan executive director for Catholic education and faith formation, as well as other Catholic school leaders and local TV personalities.

Beech Grove Benedictine sisters elect new prioress

On March 7, Benedictine Sister Juliann Babcock, a native of Indianapolis, was elected the seventh prioress of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.

The canonical election took place in the monastery chapel. Benedictine Sister Joella Kidwell, president of the order's Federation of St. Gertrude, presided over the election.

Sister Juliann humbly accepted the decision of the community and will officially become the next prioress at her installation on June 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 Academy and entered the Sisters of St. Benedict upon her graduation in 1966.

She made her first profession of vows in 1968 and her perpetual profession of vows in 1973.

Sister Juliann earned a bachelor's degree in elementary education at the University of Indianapolis and a master's 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 1981 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 formation director, and assisted women in the early stages of their religious vocation.

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.benedictine.com.) †

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 tbyrdon@archindy.org. †

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.



Kay Scoville

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

Another 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. Anne and St. Joseph parishes in Jennings County.

"I'd like to thank Father Meyer for the energy and commitment he has brought to the youth ministry office for the past six years," said Archbishop Daniel M. Buechlein 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 Meyer for his leadership and inspiration.

"Having Father Meyer 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

increasing vocations to the priesthood and religious life. It's also needed because young people are at a vulnerable stage of their lives.

"Adolescence isn't getting any easier," said Scoville, a member of St. Simon the Apostle Parish in Indianapolis, who has been married for 20 years to Scott Scoville. "If anything, it's getting more challenging. We need to be there for them."

"The biggest thing I've learned is that we are all examples to our young people, and they are watching us all the time. If we are good Christian role models, that speaks volumes to them. I've also learned that you have to be real. The youth can detect someone who's not real or genuine in a heartbeat."

She constantly seeks to keep that connection. On her desk, she keeps a note from a young person as a reminder of how she needs to be there for youths.

In part, the note reads, "I hope you know how incredibly amazing you are. You glorify God in all you do."

Scoville has the same regard for young people.

"They're so creative and wonderful," she said. "We just want them to be themselves. I love to see them get excited about their faith."

(For more information about the archdiocesan Office of Youth Ministry, log on to www.archindy.org/youth/) †

Pope says Holy Land trip will be pilgrimage of prayer for peace

VATICAN CITY (CNS)—Pope Benedict XVI said his trip to the Holy Land in May would be a pilgrimage of prayer for peace in the Middle East and the entire world.

The pope, speaking at his noon blessing on March 8, confirmed that the visit would take place on May 8-15. His planned itinerary will take him to Jordan, Israel and the Palestinian territories.

The pope said he was making the Holy Land pilgrimage "in order to ask the Lord, by visiting the sacred places of his earthly passage, for the precious gift of unity and peace for the Middle East and all humanity.

"Even now, I am counting on the spiritual support of

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 traveling 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."

Vatican 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, 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.

It will be the first papal trip to the Holy Land since 2000 when Pope John Paul II traveled a similar pilgrimage during the Holy Year.

Israeli President Shimon Peres, who had more than once invited the pontiff to visit Israel, welcomed the pope's official announcement of the trip.

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

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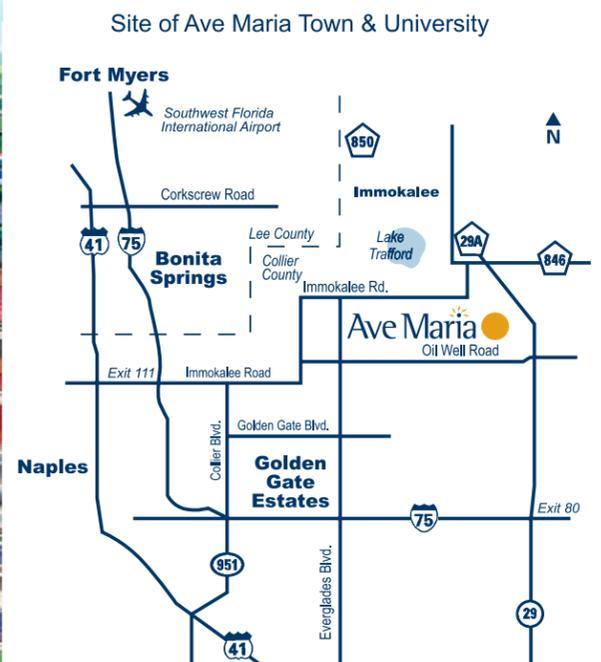
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'Success in life and business begins by focusing on death'

Author says only God can satisfy a restless heart

By Mary Ann Wyand

Ambitious entrepreneur and business executive Tarek Saab was "fired" by real estate tycoon Donald Trump on the hit NBC network reality show "The Apprentice" on May 1, 2006.

Since his determined quest for success failed on national television nearly three years ago, Saab has found his priceless niche in life through his international ministry as a young adult disciple of Christ who promotes faith, family, marriage and morality in his book and speeches.

His fast-paced and entertaining autobiography, appropriately titled *Gut Check: Confronting Love, Work and Manhood*, was published in 2008 and is already in its second printing.

The book sold well after his speech to a capacity crowd during the "Spaghetti and Spirituality" Lenten adult education program on March 4 at Our Lady of the Most Holy Rosary Parish in Indianapolis.

A Maronite Catholic from a low-income Lebanese and Portugese 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's 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."

Quoting from the Book of Sirach, Saab said, "In all thy works, remember thy last end and thou shall never sin"

(Sir 7:36). Our careers, ... recreation, ... relationships are not an end. They're a means to an end. God has entrusted our wives, our husbands and our children to us to help them get to heaven. ... We are stewards of their salvation. ... We have to commit to the principle that if it doesn't help us get to heaven then we should want no part of it. This is how we enter onto the road to happiness."

The turning point in his faith life, he said, was not a climatic moment.

"It was just simply day after day after day after day after day realizing that I was never ever going to be happy pursuing the American dream," Saab said. "... In James 4:14, it says, 'For what is your life, a vapor which appears for a little while and afterwards shall vanish away.' We're one second away from the judgment. We just don't know the second. You might ask, 'Why focus on death and not on sanctifying your work by focusing on God?' I did sanctify my work by focusing on God. But death is our account review.

"As Catholics, ... we know how we will be judged in every aspect of our lives," he said. "We'll be judged by how well we follow the Ten Commandments, by how well we avoid the Seven Deadly Sins, by how well we love God with all of our heart and soul, and our neighbors, our co-workers, our family members and others as ourselves. So what does this mean for our lives? How do we learn how to live specifically as good Catholic men and women? We follow the examples of the saints ... the highest examples of Christian virtue.

"... So what does Christ offer the true Christian?" he asked. "Brace yourselves. I think this is a good message during Lent. He offers us suffering. ... Christ is the greatest witness of suffering because God is love and there is no such thing as love without sacrifice."

Saab's degree in electrical engineering earned at The Catholic University of America in 2000 led to a lucrative career. He took the highest paying job he was offered with Texas Instruments in Dallas, Texas, then in California's Silicon Valley.

"I learned something very quickly," Saab said. "... Sometimes God gives you everything that you've ever wanted so you can realize that it's not what you needed all along."

At age 24, he considered himself a Catholic, but wasn't living out the Church's teachings in his life because he was too busy earning \$135,000 a year.



Internationally known author and speaker Tarek Saab of Fort Worth, Texas, signs copies of his book on March 4 at Our Lady of the Most Holy Rosary Parish in Indianapolis. Saab spoke to a capacity crowd attending the parish's "Spaghetti and Spirituality" Lenten adult education program. He is the co-founder of Lionheart Apparel, a Christian clothing company, and president of T. Saab Media Inc.

"Yet, despite all these material things, I was still unsatisfied, and I couldn't figure out exactly what it was," he said. "... My business ethics and relationships were fashioned not by the will to please God, but [by the desire] to advance in my company. But where does it end? I like to say that the irony for the capitalist is that the grim reaper is a communist. He comes for everyone equally in the end.

"Through all of these experiences, it was like the hound of heaven was nipping at my heels," Saab said, "plucking at my conscience and saying, 'You need to be better. You need to be different.' I dragged my faith behind me in every aspect of my life. I knew I couldn't leave it behind, but I looked for happiness elsewhere."

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." †

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Career support group offers encouragement to job seekers

By Sean Gallagher

The national unemployment rate recently reached 8.1 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.

"If one person showed up and it helped one person, great," Haggenjos said. "If it was meant to be, people were going to show up. And if it was not, then we tried."

In the end, 15 people showed up for the first meeting. That number soon grew to 35.

They include people who are unemployed and those who are employed but seeking a different job, those with only a high school diploma and those with graduate degrees.

"I have people looking for everything from fundraising positions to operations management to accounting to medical coding," Haggenjos said.

One of the people is St. Jude parishioner David Tillar of Indianapolis, a 37-year-old father of three children who lost a fundraising job last June.

While he appreciates the job seeking strategies he has gained through the group, he also simply values the support he finds in it.

"You feel like there are people who are looking out for you," Tillar said. "And that's the support piece to it. It's not just you out there by yourself."

Cathy Pilarski joined the group after she relocated to Indianapolis from Tucson, Ariz., where she had co-owned a coffee business for 19 years.

After selling her share in the enterprise, she came to Indianapolis to be close to family in Illinois, but arrived when Indiana's unemployment rate was higher than the national average.

Pilarski is now doing janitorial work while looking for a new career.

For her, the fact that the career support group is based in a parish makes all the difference.

"It's paramount in my estimation," Pilarski said. "There are resources out there that will tell you how to do that resumé or how to interview. But if we are lacking in that spiritual component about giving this burden that we have right now to God, then we will find nothing but disappointment out there."

Father Banet thinks the group is just

Photos by Sean Gallagher



Members of the St. Jude Career Support Group have a discussion on March 5 at St. Jude Parish in Indianapolis.

what a parish should be doing in tough economic times like these.

"Having it in the parish setting, to me, is just a great sign of what a parish should be in the holistic nature of not only our spiritual ministry, but of our ministry to families," he said.

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.stjudeindy.org.) †



Beth Haggenjos, a member of St. Jude Parish and the founder of the St. Jude Career Support Group, talks during its March 5 meeting.



David Tillar, a member of St. Jude Parish, speaks about his search for a new job during the support group meeting.

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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, 1 p.m. at St. Maurice, Napoleon
 March 17, 7 p.m. at St. Teresa Benedicta 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 Alsace
 March 25, 7:30 p.m. at St. Vincent de Paul, Shelby County
 March 26, 7 p.m. at St. Anthony of Padua, Morris
 March 30, 7 p.m. at St. Peter, Franklin County
 March 30, 7 p.m. at St. Louis, Batesville
 April 1, 7 p.m. at St. John the Baptist, Osgood
 April 3, 7 p.m. at St. Mary, Greensburg
 April 4, 9:30 a.m. at St. John the Baptist, Dover
 April 7, 7 p.m. at St. John the Baptist, Osgood

Bloomington Deanery

March 17, 7 p.m. at St. Vincent de Paul, Bedford
 March 19, 7 p.m. at St. Agnes, Nashville
 March 24, 7 p.m. at St. Martin of Tours, Martinsville
 March 26, 7 p.m. at St. Jude, Spencer
 April 1, 7 p.m. at St. Charles Borromeo, Bloomington
 April 2, 7 p.m. at St. Paul Catholic Center, Bloomington

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 (Little Flower), St. Bernadette and Our Lady of Lourdes at Our Lady of Lourdes
 March 18, 7 p.m. at St. Simon the Apostle
 March 18, 7 p.m. at St. Thomas, Fortville
 March 24, 7 p.m. for SS. Peter and Paul Cathedral,

Holy Cross and St. Mary at St. Mary

Indianapolis North Deanery

March 22, 2 p.m. deanery service at St. Luke the Evangelist
 March 24, 7 p.m. deanery service at St. Luke the Evangelist
 March 25, 7 p.m. deanery service at St. Luke the Evangelist

Indianapolis South 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. Mark the Evangelist
 March 25, 7 p.m. at St. Jude
 March 28, 9:30 a.m. at St. Barnabas
 April 1, 7 p.m. for St. Ann 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

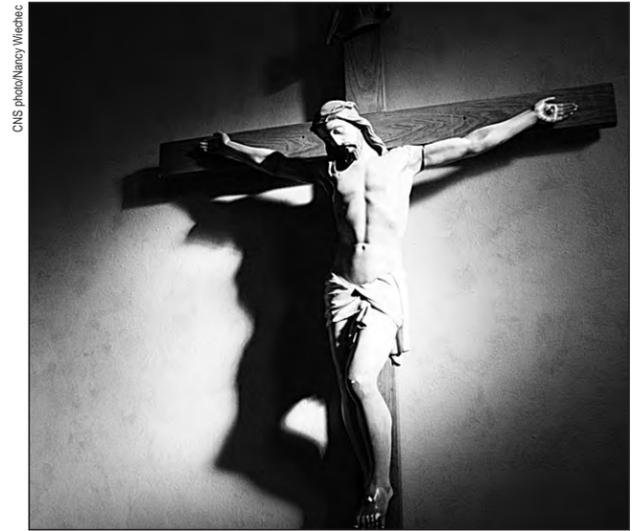
March 14, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 16, 7 p.m. at St. Mary, Navilleton
 March 17, 7 p.m. at St. Michael, Charlestown
 March 18, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 29, 7 p.m. at St. Mary, Lanesville
 April 1, 9:45 a.m. at Our Lady of Providence High School, 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 26, 7 p.m. at St. Bartholomew, Columbus
 April 6, 6:30 p.m. for St. Anne, Jennings County, and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery

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



Evening light shines on a crucifix in the vestibule of St. Paul's Basilica in Toronto in this 2008 file photo. The penitential season of Lent begins Ash Wednesday and continues through Holy Thursday. Easter, the commemoration of Christ's resurrection, is April 12 in the Latin rite this year.

March 25, 7 p.m. deanery service at St. Meinrad, St. Meinrad

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 Annunciation, Brazil
 April 1, 6:30 p.m. at Holy Rosary, Seelyville †

Lenten activities available online

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

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



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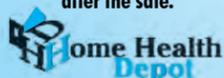
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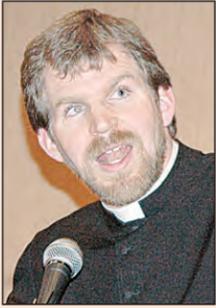
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Changing hearts is key in pro-life movement, priest says

By Sean Gallagher

In order for America to truly become a pro-life country, hearts will need to be changed, first and foremost.



Fr. Jonathan Meyer

This will happen through prayer and through Catholic married couples fully living out their sacramental relationship and proclaiming its beauty to the world, especially to the younger generation.

That was the message that Father Jonathan Meyer, 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 Abba Father chapter of Catholics United for the Faith.

Catholic Life Network *Pro Vita* Awards for distinguished volunteer service were presented to Margi Logan, a member of Holy Spirit Parish in Indianapolis and a longtime Birthline volunteer, and Mary Ann Wyand, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, for 15 years of service on the former archdiocesan Pro-Life Activities Advisory Committee. Wyand was also recognized for her many years of pro-life journalism as a senior reporter for *The Criterion*.

Also receiving *Pro Vita* Awards were Marian Copley, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese for her work in coordinating the Gabriel Project in her parish and Eric Slaughter, a Holy Rosary parishioner, for his work in promoting Rachel's Vineyard Retreats and helping to coordinate the "40 Days for Life" campaign in Indianapolis.

Father Meyer recalled how, as a college student in the mid-1990s, he was pro-choice.

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 Meyer 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 Meyer said.

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

Father Meyer 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. "Behind 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 lust, a child is lost."

Father Meyer 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 presented 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 spotless bride, the Church.

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 Meyer said, the message is clear.

"What is a man called to be before his



Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, and Eileen Hartman, director the Gabriel Project of Indiana, pose with Eric Slaughter. Slaughter, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, received a Pro Vita Award on March 7 for his pro-life work in the archdiocese.

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 Meyer 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 Meyer 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 Meyer 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."

"And 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." †



Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, poses with Margi Logan, a member of Holy Spirit Parish in Indianapolis and a longtime Birthline volunteer. During the dinner, Logan received a Catholic Life Network Pro Vita Award for distinguished volunteer service.

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Eighteen Providence sisters celebrate 60th jubilees

Eighteen Sisters of Providence of Saint Mary-of-the-Woods are celebrating the anniversaries of their religious profession 60 years ago.

They are Sisters Laurette Bellamy, Ann Marie Boyce, Helen Therese Conway, Luke Crawford, Eileen Dede, Jane Michael Dwyer, Dorothy Gartland, Terese Marie Havlik, James Michael Kesterson, Marilyn Therese Lipps, Regina Ann Lynch, Ann Renee Maxwell, Regis McNulty, Grace Marie Meehan, Mary Jane Newman, Donna O'Neill, Joan Mary Schaefer and Rita Ann Wade.

A native of Chicago, Sister Laurette Bellamy ministers as a faculty member at Saint Mary-of-the-Woods



Sr. Laurette Bellamy, S.P.

College and for 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 earned a bachelor's degree in music at Saint Mary-of-the-Woods College, master's degree in music at The Catholic University of America and doctorate in music theory at Indiana University.

In the archdiocese, Sister Laurette taught at the former Ladywood School in Indianapolis from 1950-52 and 1957-64.

At Saint Mary-of-the-Woods College, she taught from 1952-53, 1955-57 and 1968-71, was a professor from 1979-2003, served as chairperson of the music department from 1979-90, was chairperson of the visual and performing arts department from 1990-92, ministered as the music area coordinator from 1992-2003, and served on 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.

A native of Richmond, Sister Ann Marie Boyce ministers as a driver at Saint Mary-of-the-Woods.

She entered the congregation on Jan. 7, 1948, from St. Mary Parish in Richmond and professed her perpetual vows on Aug. 15, 1955.

Sister Ann Marie earned a bachelor's degree in education at Saint Mary-of-the-Woods College and master's degree in education at Indiana State University.

In the archdiocese, Sister Ann Marie taught at the former St. Ann School in

Indianapolis from 1950-53, served as assistant principal at St. Jude School in



Sr. Ann Marie Boyce, S.P.

Indianapolis from 1977-78, taught at St. Susanna School in Plainfield from 1959-64, ministered as principal at the former St. Anne School in New Castle from 1967-72 and as a teacher from

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 State University.

In the archdiocese, Sister Helen Therese taught at St. Andrew School in Indianapolis from 1950-53, the former St. Catherine School in Indianapolis from 1965-67, the former Holy Trinity School in New Albany from 1953-54, the former Sacred Heart School in Terre Haute from 1954-55, Our Lady of the Greenwood School in Greenwood from 1967-69, and St. Michael School in Greenfield from 1969-1977 and as principal from 1972-87.

At Saint Mary-of-the-Woods, Sister Helen Therese ministered as a provincial staff administrative assistant from 1987-91, residential services administrative assistant from 1992-96, and congregation campus services administrative assistant from 1996-2003.

A native of Terre Haute, Sister Luke Crawford ministers as a member of the residential services staff at Saint Mary-of-the-Woods.

She entered the congregation on July 22, 1948, from St. Margaret Mary

Parish in Terre Haute and professed her perpetual vows on Jan. 23, 1956.



Sr. Luke Crawford, S.P.

Sister Luke earned a bachelor's degree in journalism at Saint Mary-of-the-Woods College and master's degree in English at the University of Notre Dame.

In the archdiocese, Sister Luke taught at St. Philip Neri School in Indianapolis in 1956, 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 dean of students at Saint Mary-of-the-Woods College from 1965-66, director of admissions from 1970-73, provincial councilor of the Sisters of Providence from 1977-84, director of communications and public relations from 1977-81, and director of Christian development from 1981-84.

A native of Terre Haute, Sister Eileen Dede ministers as a volunteer in the Clearwater, Fla., area.



Sr. Eileen Dede, S.P.

Sister Eileen, the former Sister Anita Therese, entered the congregation on Jan. 7, 1948, from St. Ann Parish in Terre Haute 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 a master's degree in education at Indiana University.

In the archdiocese, Sister Eileen taught at the former St. Patrick School in Indianapolis from 1951-53, Holy Spirit School in Indianapolis from 1959-65, Immaculate Heart of Mary School in Indianapolis from 1965-67, St. Luke School in Indianapolis from 1971-73, St. Thomas Aquinas School in Indianapolis from 1973-77 and St. Malachy School in Brownsburg from 1955-57.

She also served as principal of the former Sacred Heart School in Terre Haute from 1983-84 and ministered

in clinical pastoral education at Methodist Hospital in Indianapolis in 1977.

At Saint Mary-of-the-Woods, Sister Eileen served as director of pastoral care from 1984-90 and assistant director of pastoral care from 1990-91.

A native of Arlington, Mass., Sister Jane Michael Dwyer ministers as a teacher at St. Rose School at Chelsea, Mass.

She entered the congregation on July 22, 1948, from Our Lady of Grace Parish in Everett, Mass., and professed her perpetual vows on Jan. 23, 1956.

Sister Jane Michael earned a bachelor's degree in education at Saint Mary-of-the-Woods College and master's degree in education at Rivier College.

In the archdiocese, Sister Jane Michael taught at the former St. Margaret Mary School in Terre Haute from 1956-57.

A native of St. Joseph, Mo., Sister Dorothy Gartland 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 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.

In the archdiocese, Sister Dorothy taught at St. Malachy School in Brownsburg from 1957-59.

A native of Chicago, Sister Terese Marie Havlik ministers as a caregiver in Chicago.

She entered the congregation on Feb. 2, 1948, from St. Odilo Parish in Berwyn, Ill., and

continued on next page

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professed her perpetual vows on Aug. 15, 1955.

Sister Terese Marie earned a bachelor's degree in history at Saint Mary-of-the-Woods College and master's degree in guidance counseling at Northern Illinois University.

In the archdiocese, Sister Terese Marie taught at St. Philip Neri School in Indianapolis from 1950-54 and St. Anthony School in Indianapolis from 1954-55.

A native of Indianapolis, Sister James Michael Kesterson ministers as principal at St. Jude School in Indianapolis.



Sr. James Michael Kesterson, S.P.

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

Sister James Michael earned a bachelor's degree in education at

Saint Mary-of-the-Woods College and master's degree in education at Indiana State University.

In the archdiocese, she taught at St. Andrew School in Indianapolis from 1954-55 and 1965-68, the former St. Ann School in Terre Haute from 1961-65, and Our Lady of the Greenwood School in Greenwood from 1968-69, and served as principal at Our Lady of the Greenwood School from 1968-78.

A native of Indianapolis, Sister Marilyn Therese Lipps ministers



Sr. Marilyn Therese Lipps, S.P.

as a member of the residential services staff at Saint Mary-of-the-Woods.

She entered the congregation on July 16, 1948, from St. Patrick Parish in Indianapolis and professed her perpetual vows on Jan. 23, 1956.

Sister Marilyn Therese earned a bachelor's degree in education at Saint Mary-of-the-Woods College, master's degree in special education at Indiana University and master's degree in theology at Seattle University.

In the archdiocese, Sister Marilyn Therese taught at St. Susanna School in Plainfield from 1958-61, served as religious education coordinator at St. Susanna Parish from 1978-87, taught and served as principal at the former Saint Mary-of-the-Woods Village School in St. Mary-of-the-Woods from 1961-63, taught at the former St. Bridget School in Indianapolis from 1963-67, taught at Holy Cross School in Indianapolis from 1968-69, and ministered as a special education teacher in the archdiocese

from 1969-77.

Sister Marilyn Therese also served as an AIDS chaplain at the Damien Center in Indianapolis from 1988-92, volunteer at St. Mary Child Center from 1995-98, and volunteer at St. Paul Hermitage in Beech Grove from 1997-98.

A native of Indianapolis, Sister Regina Ann Lynch ministers as a volunteer in health care services at Saint Mary-of-the-Woods.



Sr. Regina Ann Lynch, S.P.

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

Sister Regina Ann earned a bachelor's degree in education at Saint Mary-of-the-Woods College and master's degree in education at Indiana State University.

In the archdiocese, Sister Regina Ann taught at Our Lady of the Greenwood School in Greenwood from 1955-58, St. Patrick School in Terre Haute from 1958-60, St. Paul School in Sellersburg from 1966-67, and All Saints School in Indianapolis from 1979-96.

She also ministered as a volunteer, sacristan and catechist at St. Anthony Parish in Indianapolis from 2002-06, nurse's assistant at St. Paul Hermitage in Beech Grove from 1996-2001, and volunteer at St. Paul Hermitage from 2001-02.

A native of Joliet, Ill, Sister Ann Renee Maxwell ministers in prayer at Saint Mary-of-the-Woods.



Sr. Ann Renee Maxwell, S.P.

She entered the congregation on July 22, 1948, from St. Mary Parish in Joliet and professed her perpetual vows on Jan. 23, 1956.

Sister Ann Renee earned a bachelor's degree in education at Saint Mary-of-the-Woods College.

At Saint Mary-of-the-Woods, she served on the infirmary staff from 1969-71, 1976-77 and 1978-79, as a licensed practical nurse from 1979-81 and 1984-86, and on the health care services staff from 2000-05.

A native of Chelsea, Mass., Sister Regis McNulty ministers as a consultant for behavioral health for the Dublin Group in Dublin, N.H.

She entered the congregation on Feb. 11, 1948, from St. Rose Parish in Chelsea and professed her perpetual vows on Aug. 15, 1955.

Sister Regis earned a bachelor's degree in education at Saint Mary-of-the-Woods College, master's degree in education psychology at Boston College and master's degree in counseling psychology at

Antioch University.

In the archdiocese, she taught at the former St. Ann School in Terre Haute from 1954-55.



Sr. Sister Regis McNulty, S.P.

A native of Chicago, Sister Grace Marie Meehan ministers in volunteer holistic health service in Chicago.

She entered the congregation on Jan. 7, 1948, from St. Andrew Parish in Chicago and professed her perpetual vows on

Aug. 15, 1955.

Sister Grace Marie earned a bachelor's degree in education at Saint Mary-of-the-



Sr. Grace Marie Meehan, S.P.

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 1968-69, 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 1983-84.

A native of Fort Wayne, Ind., Sister Mary Jane Newman ministers as



Sr. Mary Jane Newman, S.P.

a volunteer at Woods Day Care/Pre-School at Saint Mary-of-the-Woods.

Sister Mary Jane, the former Sister Patrick Ann, entered the congregation on July 21, 1948, from St. Patrick Parish in Fort Wayne and professed her

perpetual vows on Jan. 23, 1956.

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.



Sr. Donna O'Neill, S.P.

Sister Donna, the former Sister Laurence Therese, entered the congregation on July 22, 1948, from Our Lady of Mercy Parish in Chicago and professed her perpetual vows on Jan. 23, 1956.

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

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STEM CELLS

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of American taxpayers who oppose research that requires taking human life”



President Obama

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 to 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.”

“But I can promise that we will seek them—actively, responsibly 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 not allow funding of 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 be 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

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.



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



2. The embryo begins to form and the inner cell mass is isolated.



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



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

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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 citizen 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 was taking 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.

“While we 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 2005 law authorizing \$265 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 Marygrove 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.

At Saint Mary-of-the-Woods, she served as administrator of Providence Hall from 1994-96, residential services co-director from 1996-2001, sacristan and health care services companion from 2002-04 and residential services staff member from 2004-05.

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



Sr. Joan Mary Schaefer, S.P.

She entered the congregation on July 22, 1948, from Mary Queen of Heaven Parish in Cicero and professed her perpetual vows on Jan. 23, 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 1951-53, 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 ministers as co-director of Miracle Place in Indianapolis.

Sister Rita Ann, the former Sister Rose Annette, entered the congregation 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.

In the archdiocese, Sister Rita Ann taught at Nativity School in Indianapolis from 1955-57, Holy Cross School in Indianapolis from 1964-66 and 1969-71, and St. Luke School in Indianapolis from 1971-76.

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

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

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— 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 filling 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 staff members—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.

"This is 'Faithful Citizenship,'" said Robert Gilligan, the executive director of the Catholic Conference of Illinois, referring to the U.S. bishops' document on faith in the public square. "For a lot of people, it was a real eye-opener, in terms of Springfield and how the process works."

The crowd included Cardinal Francis E. George of Chicago and the bishops of the five other dioceses in Illinois: Bishops J. Peter Sartain of Joliet, Edward K. Braxton of Belleville, Daniel R. Jenky of Peoria, Thomas G. Doran of Rockford and George J. Lucas of Springfield.

Participants were greeted with a list of issues that are priorities this year for the Catholic conference.

Those issues include: opposing a bill that would remove all current restrictions on abortions in Illinois; supporting a measure to require providers to offer women an opportunity to view a sonogram before performing an abortion; opposing a proposal that would equate same-sex unions to marriage; supporting a bill to abolish the death penalty; and supporting a proposal to increase the Education Expense Tax Credit from \$500 to \$1,000.

The education tax credit—which allows families who spend at least \$2,500 a year on kindergarten-12th grade educational expenses to take a \$500 state income tax credit—is widely used by families who send their children to Catholic schools.

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.

Zach Wichmann, associate director of the Catholic Conference of Illinois, organized the rally and told the students that increasing the tax credit would be a good economic move for the state, if it would allow more families to choose Catholic or other nonpublic education for their children.

Wichmann told the children to ask their representatives not only to vote for the Senate and House bills on the matter, but to co-sponsor the measures.

"They're going to tell you the state has no money," Wichmann said. "And that's true." Illinois is facing a \$9 billion deficit.

But even with a \$1,000 tax credit, the state and its public school districts save an estimated \$5,000 for every child that attends a Catholic school instead of a public school. Last year, the state saved more than \$1.6 billion on education because families chose to pay for Catholic schools, he said.

Cardinal George also greeted the students, explaining to them that the time they spent in Springfield was "an educational day," not only for the children, but also for the legislators.

"You are the voice of the faithful," he said.

Cardinal George and the other Illinois bishops were able to meet with Gov. Pat Quinn and House and Senate leaders.

Principal Marylouise Young from Our Lady of Tepeyac School in Chicago said the trip was worth it for her students, even though the school had to adjust its standardized testing schedule to fit it in. Tepeyac sent the largest school contingent:



Oscar Diaz from St. Beatrice School in Schiller Park, Ill., center, joins his classmates and thousands of students from Catholic schools throughout the state of Illinois as they gather in Springfield for a rally in the Capitol rotunda on March 4. More than 4,000 people participated in the first "Catholics at the Capitol" political action day to learn how to make their voices heard.

66 students.

"For some of them, it's the first time they've been out of the city," she said as the group waited in a long line to pass through security into the Capitol. "We want them to see how things work."

Earlier, meeting with adults who came to visit their legislators, Gilligan said not to be discouraged if the lawmakers were not available. They had a full schedule of committee hearings and floor debate and votes, he said.

"Think of this as the beginning of a

relationship," he said. "Leave your name and your issues and make sure they know you were here. Then call them."

"I think the conversations were good for starters," Gilligan 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, Gilligan said, to help lawmakers understand where Catholics are coming from and to learn more about where the lawmakers are standing. †



Auxiliary Bishop John R. Manz and Cardinal Francis E. George of Chicago listen to speakers during a morning briefing as people representing their parishes gather in Springfield, Ill., for a rally in the Capitol rotunda on March 4. More than 4,000 participants, including about 3,500 Catholic school students, parents and school staff members, attended the first "Catholics at the Capitol" political action day to learn how to make their voices heard.

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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 Kenneth 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 Krueger, 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 equality 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 Therese 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 decision to end the debate. Opponents of Proposition 8 said after the hearing that they will press their cause in the courts, in the Legislature and in public opinion.

“I think it was a respectful debate,” Stewart told *Catholic San Francisco*, newspaper of the archdiocese. “My colleague Mr. Starr did a wonderful job of articulating their side. I’m hopeful the court will not basically sell our Constitution down the river.”

“That is what is at stake today,” she said. “I have full confidence we will go back to the ballot and will eventually prevail.”

At stake is not only the legality of Proposition 8, but also the status of the 18,000 same-sex marriages recognized after the court’s ruling in May and up until the November election.

“We’re not asking they be invalidated but we’re asking they not be recognized by the state,” Ron Prentice, ProtectMarriage campaign chairman, said after the hearing.

“We believe it is very clear. However, the court heard from the other side a consistent argument that it is ambiguous. We disagree,” he said. “That will be the most interesting decision.” †



CNS photo/Robert Galbraith, Reuters

A supporter of Proposition 8 holds a sign as people wait in line to enter the California Supreme Court hearing on same-sex marriages in San Francisco on March 5. Approved by California voters in November, Proposition 8 defines marriage as the union between one man and one woman. The voter initiative overturned a May 2008 state supreme court decision legalizing gay marriage.

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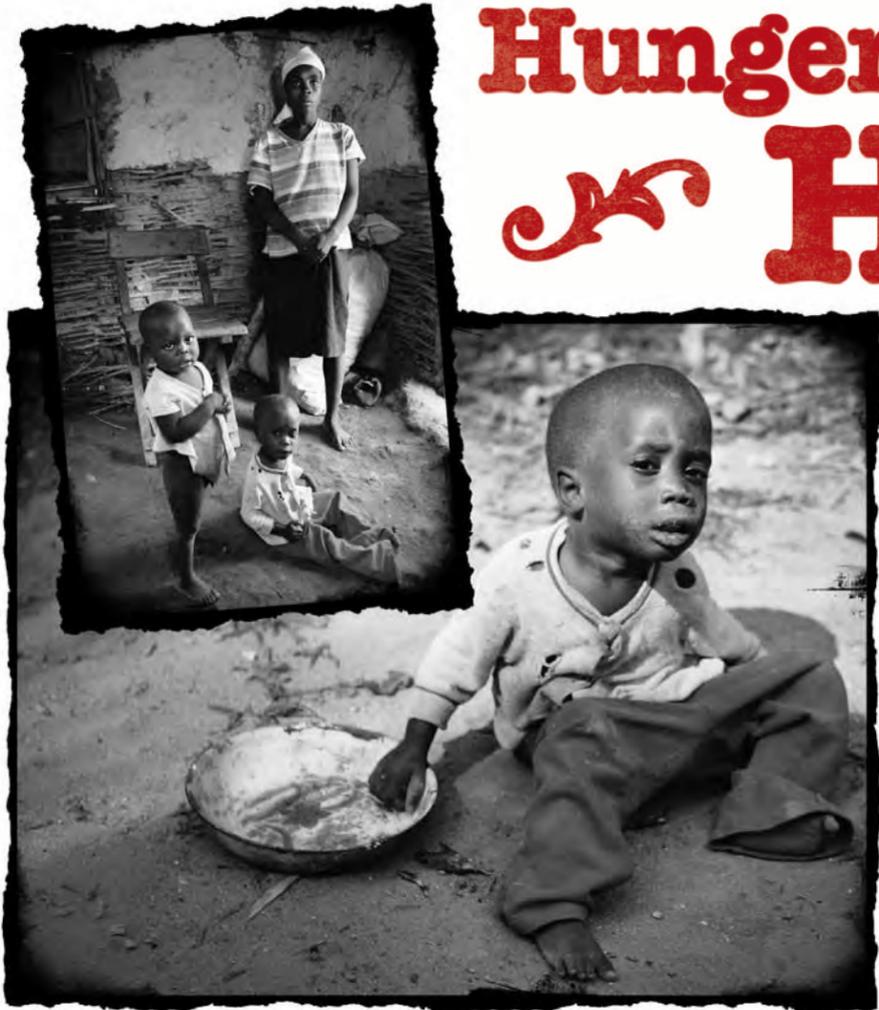
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Hunger haunts Haiti



“Feed My sheep.”
(John 21:17b)

Just 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 Duken 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

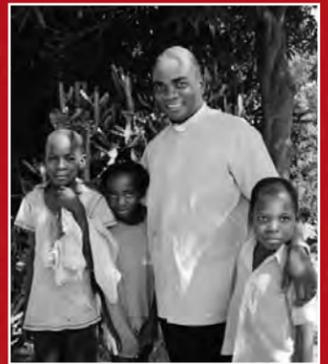
only do we provide food for the starving, but we also build small houses for the destitute, dig water wells for parched villagers, provide medicine and medical equipment for the sick and elderly, support orphanages and education for children, and much more.

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.

“Amen, I say to you, whatever you did for one of these least brothers of Mine, you did for Me.”
(Matthew 25:40b)



Father Duken Augustin has

dedicated his life to serving the poorest of the poor in northern Haiti. After the storms passed last fall, Father Duken said, “We work hard to help people have a better life. It takes a lot of faith. The situation [here] was hard before, but now people are discouraged. Some of the children are in a very bad condition.”

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

A gift that will save lives



Food shortages and rising prices are devastating for the poorest of the poor 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.



Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

DIocese OF FORT WAYNE-SOUTH BEND

Gavin Provost is awarded Spirit of St. Paul Award for courage and commitment

By Karen Clifford

Today's Catholic

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.

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 values, positive role models, and life-learning consistent with Judeo-Christian values and the teachings of the Christian/Catholic faith."

St. Pius X parishioner Dick Dornbos says that Sports Faith International is a collaborative effort, which includes Chicago Bears co-owner Patrick McCaskey, the Archdiocese of Chicago's Cardinal Francis George, the Knights of Columbus, Catholic Athletes for Christ, Serra International USA Council Region 7, Relevant Radio, 5th Media and Sirango.

Thirteen Sports Faith International awards were presented on Feb. 21 in a ceremony at Halas Hall in Lake Forest, Ill. Three professional athletes were inducted

in the Sports Faith Hall of Fame as well as 10 High School Hall of Fame winners. Gavin was one of the 10 High School Hall of Fame winners.

Dornbos, a member of Sports Faith International's advisory board, notes that the criterion for the High School Hall of Fame is excellence in athletics, academics, community service and Catholic faith. In addition, each nominee submitted a personal story of challenges encountered in athletics and their everyday lives.

"This is an opportunity for Catholic high school student-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.

With his parents' and coach's encouragement, Gavin decided not to worry about winning meets, and to focus on improving his personal best.

"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 I realized my aptitude for dips, and I won the competition! I now hold the St. Joe all-time record for dips at



Gavin Provost, center, is pictured with Patrick McCaskey, co-owner of the Chicago Bears, left, and Dick Dornbos, who serves on Sports Faith International's (SFI) advisory board. Provost received the Spirit of Saint Paul Award at Halas Hall on Feb. 21, and was inducted into the SFI High School Hall of Fame.

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."

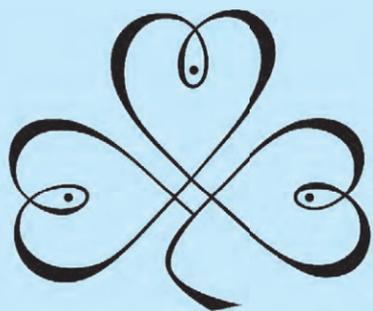
Besides his passion for sports, Gavin credits his love of the Catholic faith as a major influence in his life. At the St. Pius X Easter Vigil in 2006, Gavin was baptized and confirmed into the Catholic faith.

St. Pius X pastor Father Bill Schooler recalls this important moment in Gavin's faith journey.

"He was carried into the font, and then he used his swimming skills to navigate his way out once he passed through the waters of baptism."

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." †



St. Patrick's Day Celebration



AN INDY SPORTS FOUNDATION EVENT

DOWNTOWN INDIANAPOLIS MARCH 14-17 - WWW.INDYSTPATS.COM

Saturday, March 14, 2009

18th Annual Shamrock Run & Walk

Monument Circle - Downtown Columbia Club
9:00am - 12:00pm

Register at the Columbia Club - 2nd Floor
7:00am - 8:30am

4 Mile Run & Walk Course that goes to Indy's Fountain Square neighborhood which is home of the Irish Hill

Post Race Party at the Columbia Club with live Irish music by Second Fiddle

Tuesday, March 17, 2009

HOOSIER LOTTERY Greening of the Canal

Ohio & West east of the fire station
6:30am - 7:00am - FREE TO THE PUBLIC



Tuesday, March 17, 2009

29th Annual St. Patrick's Day Parade

Presented by



Starts at North and Pennsylvania
11:30am - 1:30pm

Parade Tent Party

Vermont between Pennsylvania & Meridian
10:00am - 3:00pm

Live Irish music by Highland Reign
Live broadcast of the Dan Dakich Show



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 outrageous shock.

But there are probably in all of our lives incidents and relationships in which we ignore or 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 refuse a smile or a good word for a depressed or grieving co-worker; 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 open to God.

God's law in Exodus 20 instructs us to worship God alone, to honor our elders, to do no harm to our neighbors. These commandments are guides for our judgment and challenges to our ways of thinking and acting.

They jar us into the realization of who we are called to be, and they bring us face to face with our own inability to achieve that by ourselves.

As such, the Gospel story of Jesus' cleansing the Temple is the story of



A Catholic social worker speaks with a 5-year-old quadriplegic patient in a Jerusalem hospital in 2006. It is God's law within our hearts that allows us to act with love toward others.

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 upon 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" (John 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, not only showing us how to become fully human, fully alive, thinking and acting in harmony with our true selves as loved children of God and lovers of one another, but also giving us the energy to do that.

With this inner freedom to love as God loves, we can be truly joyful with the psalmist extolling "the ordinances of the Lord [as] ... rejoicing the heart ... enlightening the eye ... more precious than gold ... sweeter than ... honey from the comb" (Ps 19:9-11).

(Benedictine Sister Katherine Howard is a member of St. Benedict's Monastery in St. Joseph, Minn., where she teaches in its initial formation program, does retreat ministry and gives spiritual direction.) †

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

Discussion Point

Live in God's presence to carry out his will

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.)

"Before I came to the Franciscan University [in Ohio] I found at my [former] college there were some attacks on my faith. ... Out in the world, it is not very

easy. But being in a safe, Catholic community, I tend not to pursue the spiritual. I feel you get closer to God when Satan attacks and tries to lead you away." (Clara Chung, Cypress, Calif.)

"I don't sense any spiritual warfare. I feel I was raised with a good sense of good and evil, and that I have the ability to tell good from bad and make a decision with a clear conscience." (Carolyn Konig, Castleton, N.Y.)

Lend Us Your Voice

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

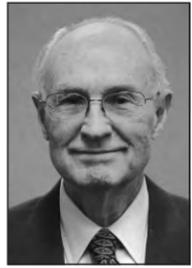
To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

Basic Catholicism: Why evil exists in the world

Those who don't believe in God sometimes point to all the evil that exists in the world as the basis for their disbelief.



If God is supposed to be all-good and all-powerful, they say, where was he during the Holocaust or the numerous natural calamities that take the lives of

innocent people?

Put another way, if there is such an all-powerful and all-good God, why didn't he create a world so perfect that no evil could exist in it?

But atheists might instead look to humanity for the cause of evil in the natural world. For millennia, the Church has taught that the original harmony that man had with the world was damaged by original sin.

The *Catechism of the Catholic Church* teaches that, because of original sin, "visible creation has become alien and hostile to man" (#400).

In any case, God mysteriously chose to carry out his plan for the world by making use of the cooperation of his fallible creatures. He gave us humans not only existence, but the dignity of acting on our own, in part, 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 by humans exercising a free 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 free will works. Perhaps a father tells his son, "You've got to learn to help around the house. I'd like you to rake up the leaves in the yard when you come 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 bad.

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 entire world of creatures that worked like machines couldn't freely give him praise. Why would he bother to create such a world? 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 Dewes

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 to be. One is afraid we are losing traditional truths because of so-called reforms, while the other is afraid we are more involved in details that have little to do with Christ's message than we are with faith in that message.

It's the old "follow the rules or follow your instinct" conflict. Naturally, there is a need for rules, but the extremes of rigid adherence to them can become distortions, such as anti-Semitism or Mariolatry. The corollary to the need for rules is that they must follow Christ's teachings.

This was also true when Christ was criticized for not performing the ritual washing of hands before eating or for healing people on the Sabbath. These were commands under the Old Covenant that the

critics felt trumped serving human needs in what later became the New Covenant. But even earlier, Isaiah said of such rules, "Empty is the reverence they do me [God] because they teach as dogmas mere human precepts" (Is 29:13).

On the other hand, following our hearts can indeed lead us away from faith when human selfishness is rationalized as human need, and Church rules are interpreted as unnecessary roadblocks to human desires. At the far end of this spectrum, we get into I-am-God fantasy.

A priest friend of mine summed up this conflict between conservative and liberal rather well, I thought, when he said, "Isn't this what makes us Catholic?" In other words, this difference of opinion may not be a bad thing, but rather can open a dialogue leading to more mature faith on both sides.

So, what to do? Where's the happy medium between sticking religiously (small joke here) to the rules or making up our own? When are we truly faithful to Christ and the Church?

First of all, I believe we must follow our conscience. This can be a sticky thing too, because we need an "informed" conscience. One man's informed conscience may be another's rationalization. But I also believe that through close examination of Church

teachings, spiritual direction and, most of all, prayer that we can depend upon our conscience.

Then, we need to be open to the Holy Spirit. I once heard Father John Catoir describing this very idea at a conference. Dressed in lay clothing, he had attended a conference event which included dinner and dancing. He kindly asked a lonely-looking girl to dance and soon sensed that the girl was becoming romantically interested in him. Father Catoir is a handsome man.

When he tactfully indicated that he is a priest, the girl suddenly teared up and began to tell him about the emptiness of her life and her estrangement from the Church. She was, in effect, confessing her sins and, before the conversation was over, she asked to return to the Church. Father Catoir said that enjoying an evening of human fun had led to a shower of God's grace.

That kind of openness to joy, the appreciation of being human, seems to me another vital ingredient in being truly faithful. God's great gift of free will allows us to control ourselves without letting rules control us. Catholic, indeed.

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

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 "wife" in this economy 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 all husbands bring home the bacon in a household and all

wives gladly fry it up in a pan.

But even in our emancipated culture, where more and more women are chief executive officers of Fortune 500 companies, influential politicians and spiritual leaders, the data still confirms that in most homes the man brings in more money than the woman.

That is, except for young women (in their 20s) living in New York and other large cities, at least according to some recent census data.

The current economy, however, is changing that.

Every time I go to pick up my son,

David, from his elementary school, I am reminded that our household isn't all that different from others.

About half of the parents waiting for the kids at 2:45 p.m. are male and are there courtesy of this financial crisis. Architects, real-estate agents and developers show up, of course, because the entire housing market is in the trash.

Sales representatives from manufacturing companies and marketing executives for radio stations and other advertising-dependent 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 jobs—the spouses possessing any potential skill that could be marketable in this economic climate—need to dust off their resume and get on out there. So the blogger (yes, me) and the computer programmer and the accountant are pounding the pavement as dad monitors homework and makes dinner back at home.

Oddly enough, in our home the transition is working quite well. Of course,

I'm the one with a quiet office upstairs typing away as I hear the two young ones duke it out over the last cookie, and dad issue the third time-out to both of them in the last hour.

It's not all cake, though, being the "husband." I'm now under extreme pressure to produce products 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 in a "thought vacuum" or a head blank, whether I like it or not.

I never thought to consider that pressure before when Eric was the husband. I'm even feeling a tad guilty for accusing him of eating nice relaxing lunches with his co-workers while I was home cleaning up the kiddy vomit on my sweater.

In the end, I think we'll both appreciate each other a little more for having worn the other hat. We already do. And maybe the kids will learn that 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 Capecchi

Meeting at Mass: 'Our need for one another'

I can count on Elsie to be in the fifth pew, toward the aisle. Her white hair and purple



pea coat is just as much a fixture at St. Patrick Parish as the gold Celtic cross. And though she is frail, her smile is bright.

In the front pew to the far right, the handsome couple is watching their daughter serve at the altar. Her red curls as a toddler

have softened into a wavy strawberry blonde. In an alb, she is the picture of grace.

The middle-aged mom lectures 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 a few pews behind me shouts out every song, blissfully unaware of his volume, boyishly confident.

Our state representative, who fields calls and letters from constituents all week, comes on Sunday to absorb their silent prayers.

A TV meteorologist, who gets it right and sometimes wrong, bows his head in deference to the incalculable Creator.

There is Paul, whose mental disability hasn't impeded his rhythm, bursting with pride as he plays the drums.

The teenager who became a mom brings her toddler every Sunday. The grandparents sit with them, enraptured by the unplanned blessing.

And in the last pew, the older parents bring raw grief for their son, who was killed in a snowmobiling accident. 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 he tearfully hugs his wife.

Inside our church walls, it is all there—the circle of life, overlapping and intersecting—infertility and pregnancy, funeral and baptism, tragedy and triumph.

They keep coming. In spite of it all. Because of it all.

I don't take that lightly.

More than ever, these flesh-and-blood communities mean something, especially to us young adults, who are so inclined to turn inward and live our lives online. We can blog and tweet, post and poke, but there is nothing like showing up.

Messages in an inbox, comments on a blog, visitors to a Web site—they are nothing like people in a pew.

Our presence carries immeasurable information: heads bowed in prayer, 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.

In his last encyclical, Pope John Paul II reflected on the "unifying power of participation in the banquet of the Eucharist," which counters the "seeds of disunity," fostering community and building up the Church.

Our celebration of the Lord's Day, our coming together, is at "the very core of the Christian mystery," he wrote.

That's why I keep going: I want to kneel in the core of that mystery.

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

"We tend to forget our oneness and our need for one another," she wrote. "Yet our heritage is founded on the fact that God calls us to work together in establishing his Kingdom."

It's an honor being part of that mission, sitting among these people who restore and renew each other in untold ways.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christina@readchristina.com.) †

Third Sunday of Lent/Msgr. 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 dreadfully 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 coincidence, 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 the land that God had promised them, Moses received from God, and gave to the people, what long has 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 deification, of a convicted felon was hard to accept.

The Jews, suffering under Roman oppression and enduring so much, were not so apt to revere Roman law or to see profound wisdom and justice in the system established to enforce Roman law.

However, the Corinthian Christians, many of whom had been pagans, regarded Roman jurisprudence to be supremely wise. Yet, a Roman court tried Jesus for, and convicted Jesus of, high treason. The consequence of treason, again as set forth in Roman law, was death by crucifixion for persons who were

not citizens of Rome.

In this reading, Paul asserts that Jesus, the convicted felon, is the key to salvation. The Apostle preaches "Christ crucified." It is a "stumbling block for the Jews and an absurdity for the Gentiles."

For its Gospel reading, the Church this weekend furnishes us with St. John's Gospel.

This weekend's reading recalls the time when Jesus, shortly before Passover, entered the temple precincts and found a brisk traffic under way in the things needed for ritual sacrifice.

Furious, as described by this Gospel, the Lord drove the merchants away from the temple.

He predicted that the temple would fall, in itself a virtual blasphemy, then made the astonishing announcement that he would rebuild the colossal structure in three days. It had taken many people many years to build the temple in the first place.

Jewish legal scholars and leaders later used this occasion to argue that Jesus was a blasphemer and a troublemaker.

The reading establishes Jesus as God's voice and God's agent. As bystanders watch this happening unfold, they are reminded of God's word in the Scriptures. The Lord's actions remind them of God.

However, they do not fully comprehend the Lord's words and actions. They are humans, nothing more and nothing less.

Reflection

Lent reminds us of our humanity. Everlastingly, however, it is hard for humans to admit their human limitations. We cannot easily admit our limitations.

We celebrate our human accomplishments. We congratulate ourselves, for example, on the brilliant design of spaceships. Then tragedies of the defective space shuttles and most recently the botched launch of a satellite to study climate change remind us that we never think of everything.

Very much is beyond our control. Humans are shortsighted 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. †

My Journey to God

Saints

Evening found little Thomas sad and jaded.
His faith in what adults told him had faded.

His best friend said, "You're not very bright
If you believe in a fairy tale or sprite."

What he told him about the Easter Bunny and Santa Claus
Shook his tiny world, and made him stop and pause.

So, to his father he went to get answers clear
To those childhood beliefs he held so dear.

"In church, Father talks about saints with such zeal.
Tell me, Dad, do they exist? Are saints real?"

The father saw his son was saddened,

almost ready to cry,
So he thought long and hard before he made this reply.

"Son, saints don't wear halos. They don't sprout wings.
They're ordinary people doing ordinary things.

"But they do ordinary things in an extraordinary way.
They try to be like Jesus each and every day."

He paused and realized his explanation had not succeeded,
And knew a different approach was needed.

"Son, you ask, 'Do saints exist? Are they real?'
Sit down, boy. Let me tell you about Sister Mary Cecile."

By Larry Weber

(Larry Weber is a member of St. Lawrence Parish in Lawrenceburg. He wrote this poem as a tribute to Benedictine Sister Mary Cecile Deken, who died unexpectedly on Feb. 1 at St. Lawrence Church in Lawrenceburg. Sister Mary Cecile served as the pastoral associate and director of religious education at St. Lawrence Parish in Lawrenceburg for 20 years. She was a member of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.)

Daily Readings

Monday, March 16
2 Kings 5:1-15b
Psalms 42:2-3; 43:3-4
Luke 4:24-30

Tuesday, March 17
Patrick, bishop
Daniel 3:25, 34-43
Psalm 25:4-5b, 6, 7bc, 8-9
Matthew 18:21-35

Wednesday, March 18
Cyril of Jerusalem, bishop and doctor of the Church
Deuteronomy 4:1, 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 7:4-5a, 12-14a, 16

Psalms 89:2-5, 27, 29
Romans 4:13, 16-18, 22
Matthew 1:16, 18-21, 24a
or Luke 2:41-51a

Friday, March 20
Hosea 14:2-10
Psalm 81:6c-11b, 14, 17
Mark 12:28-34

Saturday, March 21
Hosea 6:1-6
Psalm 51:3-4, 18-21b
Luke 18:9-14

Sunday, March 22
Fourth Sunday of Lent
2 Chronicles 36:14-16, 19-23
Psalm 137:1-6
Ephesians 2:4-10
John 3:14-21

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 I was growing up, 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 malformed 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 editions of the Bible, liturgical and devotional books, and religion textbooks. (See Canons #822-#832.)

While these provisions are considerably less restrictive than previous Church law, the Church retains the same concerns for the integrity of our faith as in the past. The shift is toward a different understanding of the purpose of Church laws.

As the Canon Law Society of America explains, "The purpose of this legislation has partially changed, from a rather paternalistic attempt to protect the faith and morals of the people by safeguarding them from harmful religious publications, to a more restrained and positive effort to assure that those

writings which express the Church's prayers and beliefs do so accurately" (*Code of Canon Law: A Text and Commentary*, #578, published in 1985).

Q What is the Catholic Church's stand on membership in the Freemasons? Are Catholic men allowed to join, according to Church law? (Virginia)

A Anyone familiar with the history of Europe and the Americas during the past 250 years is aware that the character of Masonry changes dramatically from one place to another.

Political and anti-religious intrigues so common to Masonry in Latin America and Europe have, with some notable exceptions, not been evident in Freemason organizations in the United States.

Apart from the 32nd-degree southern jurisdiction on the Scottish Rite, which often has been accused of actions prejudicial to Catholics and the Catholic Church, Masonic organizations in our country generally avoid the more 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-Catholic 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 Conference of Catholic Bishops in 1985 calls Freemasonry "irreconcilable" with Catholicism and Christianity. It notes that, "The principles and basic rituals of Masonry embody a naturalistic religion, active participation in which is incompatible with Christian faith and practice."

The study also noted the "politically reactionary and racist" nature of most U.S. Masonry today. With the exception at that time of one local lodge in New Jersey that admits blacks, it says, all women, men under 21 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. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ANTICO, Theresa A., 60, St. Gabriel, Connersville, March 2. Daughter of John and Bertha Antico. Sister of Dan, Jim and Steve Antico. Aunt of several.

ATKINS, Annette, 82, St. Malachy, Brownsburg, Feb. 23. Mother of Lola Niblack, David, John, Mark and William Atkins. Sister of Mary Gillum and Sarah Palmer. Grandmother of 19. Great-grandmother of 37. Great-great-grandmother of two.

BERLIER, Rose E., 95, Christ the King, Indianapolis, Feb. 22. Mother of Bob, Jack and Jim Berlier. Grandmother of seven. Great-grandmother of 14.

BLANK, Robert P., 94, St. Louis, Batesville, March 1. Husband of Helen Blank. Father

of Bill Blank. Brother of Jane Lowe. Grandfather of two.

DONAHUE, Dion Allan, 44, St. Anne, New Castle, Feb. 23. Son of Norma Donahue. Brother of Karen Moses, Frank and Sean Donahue.

ELLIS, Aaron, 39, St. Bartholomew, Columbus, Feb. 5. Son of Arthur and Cecelia Ellis. Brother of Heather Dirrim and Adrian Ellis. Grandson of Viva Ellis.

GREENE, Bernard Joseph, 91, Sacred Heart of Jesus, Indianapolis, Feb. 26. Father of Antoinette Wade, Franciscan Sister Mary Alacoque Greene, Bernard and Richard Greene. Grandfather of eight. Great-grandfather of 22. Great-great-grandfather of three.

GRIST, Helen, 77, St. Jude, Indianapolis, Feb. 23. Mother of Barbara Grist. Sister of Anna Adams. Grandmother of one.

HAHN, Marjorie A., 80, St. Mary, Greensburg, Feb. 27. Wife of Norbert Hahn. Mother of Nicki Wuestefeld, Andy, Dan, Gordon, Mark, Pat and Ted Hahn. Sister of Phyllis Layman and Harold Stier. Grandmother of 22. Great-grandmother of four.

ISOM, Joseph Henry, 81, SS. Peter and Paul Cathedral, Indianapolis, Feb. 25. Husband

of Nancy Isom. Father of Stephanie and Mike Isom. Brother of Ben and George Isom.

LaHAYNE, Kathleen R., 88, St. Gabriel, Connersville, Feb. 26. Aunt of several.

LEACH, Nora Jean, 88, St. Mary, North Vernon, Feb. 21. Mother of Mary Barlow, Lisa Butler, David, Jim and Mark Leach. Sister of Mary Morgan and Mabel Tatlock. Grandmother of 15. Great-grandmother of eight.

LEIST, Rosemary, 82, Our Lady of Perpetual Help, New Albany, Feb. 23. Mother of Betty Freeman, Debra Mann, David, Louis and Stephen Leist. Sister of Nancy Jenkins. Grandmother of 13. Great-grandmother of 12.

MILLER, Ophelia L., 91, St. Thomas Aquinas, Indianapolis, Feb. 26. Mother of Terry Mumford, Lester and Mark Miller Jr. Grandmother of seven.

MONTAG, Ann E., 59, St. Peter, Franklin County, Feb. 27. Wife of Joseph Montag. Mother of Jo Ann and Joseph Montag. Sister of Viola Billman, Lucille Honnert, Patricia Schrank, Clifford, Dale, James and Virgil Niese.

MURPHY, Charles John, 71, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 21. Husband of Carol (Tepe) Murphy. Father of Joe Hall, Patty Oskey, Jackie, Danny, James and Kevin Murphy. Grandfather of six.

POWERS, Rose C., 82, St. Mary, Greensburg, March 1. Mother of Mary Brogan, Angela Miller, Dot Perkins, Rita Sallee, Andy, Art, Donald, Harold, Jacob and Ray Powers. Sister of Ruth Hamilton, Anna McCullough and Edward Dwenger. Grandmother of 36. Great-grandmother of 62. Great-great-grandmother of two.

RINGER, Claudia Marie, 59, Christ the King, Indianapolis, Feb. 24. Daughter of Geraldine Lyday. Sister of Terri Lewis, Jackie Matern, Christine Swartz, Mark and Peter Lyday.

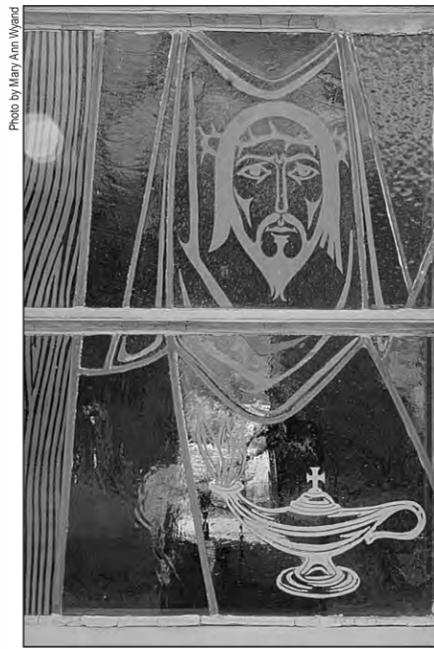
ROBERTS, Rita D., 79, Christ the King, Indianapolis, Feb. 24. Wife of Edward Roberts. Mother of Dr. Gavin and Matthew Roberts. Grandmother of four.

SCHNELLE, Judith Ann, 69, St. Gabriel the Archangel, Indianapolis, Feb. 20. Mother of Brenda Merrill, Steve Burcham and Jeff Smith. Sister of Mary Schnelle. Grandmother of eight. Great-grandmother of six.

TODD, Wanda L., 73, St. Mary, Greensburg, March 2. Mother of Lisa Stuehrenberg and Michael Todd. Grandmother of four.

YAKIMCHICK, Michael Edward, 64, St. Ann, Indianapolis, March 1. Husband of Suzanne Yakimchick. Father of Terry Yakimchick. Son of Catherine Yakimchick. Brother of Carolyn Doekel, Barbara Zimnock and Phil Yakimchick. Grandfather of two. †

Chapel window



The stained-glass windows in the chapel at Our Lady of Fatima Retreat House in Indianapolis illuminate the interior of the worship space and also serve as the Stations of the Cross.

Providence Sister Mary Rosita Thewes cooked for archbishops

Providence Sister Mary Rosita Thewes, who formerly served as a cook at the archbishop's residence, died on Feb. 25 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 86.

The Mass of Christian Burial was celebrated on Feb. 28 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Marie Anna Thewes was born on May 5, 1922, in Celestine, Ind.

She entered the congregation of the Sisters of Providence on Feb. 2, 1943, professed first vows on Aug. 15, 1945, and professed final vows on Aug. 15, 1950.

During 66 years as a Sister of Providence, she ministered in food service for 47 years at Church residences in Indiana, Illinois and California as well as

at the motherhouse.

For the last 24 of those years, Sister Mary Rosita managed the food service for the residence of the archbishop of Indianapolis.

She retired in 1995 then remained in Indianapolis for five years to minister in a variety of ways before returning to the motherhouse.

At Saint Mary-of-the-Woods, Sister Mary Rosita worked in a used clothing store on the campus.

In 2000, she began her prayer ministry full-time with the senior sisters.

Surviving are a brother, Alois Thewes of Celestine, Ind., and a sister, Frances Jochum of Jasper, Ind.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Dorothy Magiera was mother of Father Michael Magiera, F.S.S.P.

Dorothy M. (Stutz) Magiera of Doylestown, Pa., the mother of Priestly Fraternity of St. Peter Father Michael Magiera, died on March 3 in Doylestown. She was 84.

The Mass of Christian Burial was celebrated on March 9 at Our Lady of Mount Carmel Church in Doylestown. Interment followed at Whitemarsh

Memorial Park Cemetery.

She was the widow of Ludwig F. Magiera and was a longtime resident of Warminster, Pa.

Surviving are a son, Father Michael Magiera, and a daughter, Diane Wolfe, as well as two grandchildren.

Memorial gifts may be sent to a charity of the donor's choice. †



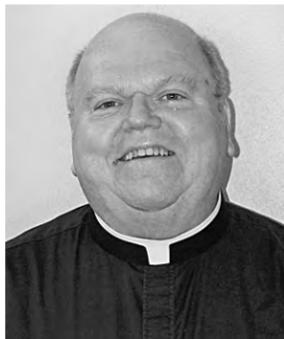
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Featured Trip

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- 10 days in Nov., 2009 & Mar., 2010 \$2,988 | <input type="checkbox"/> Mexico City/Guadalupe Shrine
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- 10 days in May, 2010 \$2,392 |
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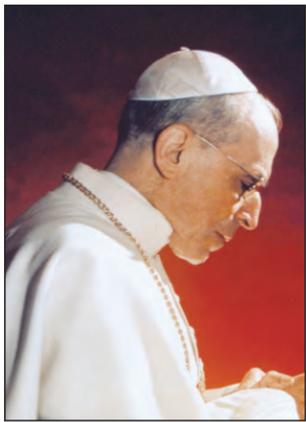
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Expert: Document confirms Pius XII's efforts to save Jews

VATICAN CITY (CNS)—A document found in a Rome convent confirms that Pope Pius XII quietly ordered Church institutions to open their doors to Jews fleeing Nazi arrest and deportation, a Church expert said.



Pope Pius XII

"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 Santi 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, repeated 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 messengers—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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Prayers Answered

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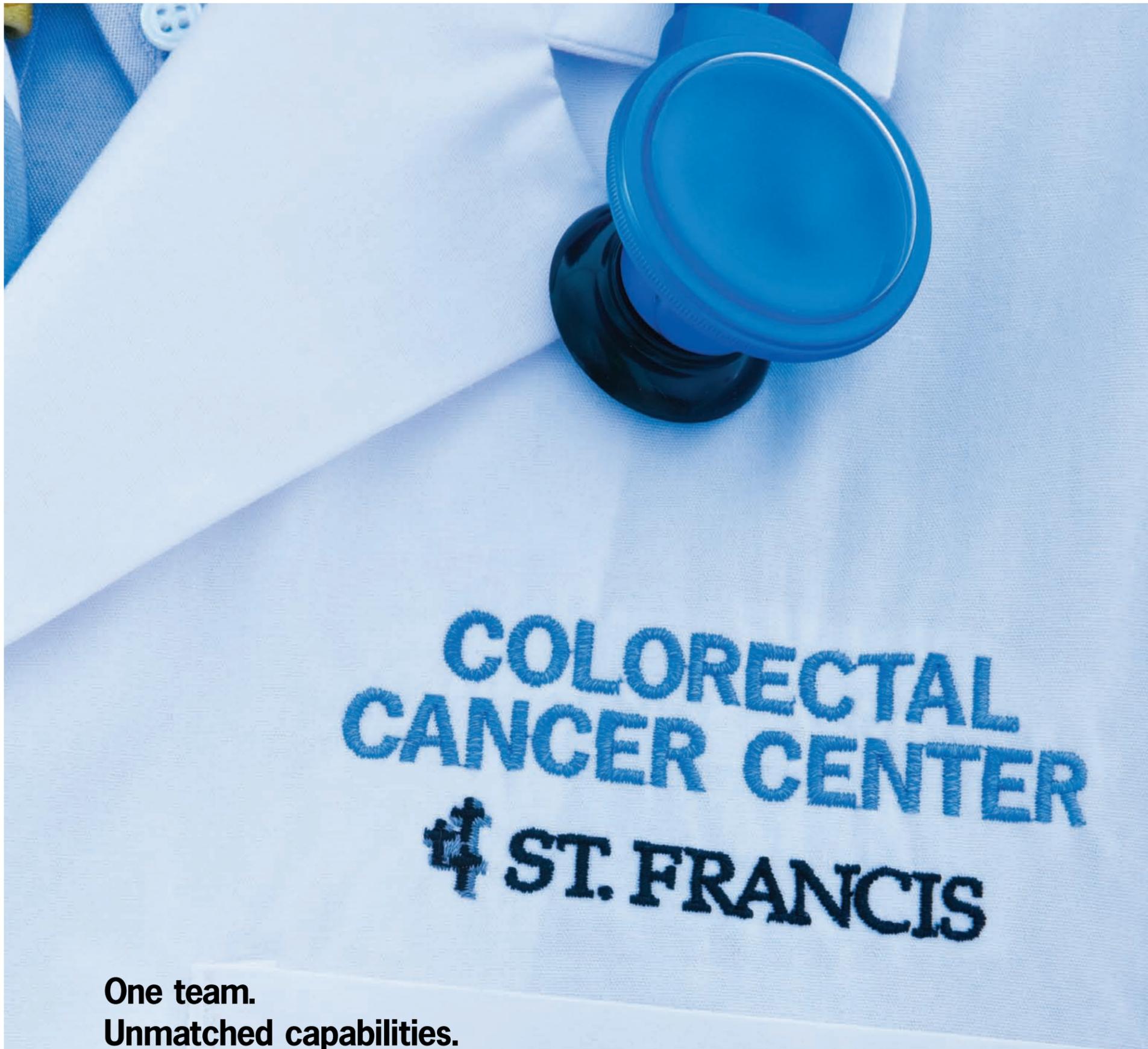
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